

# **Al Mawled\المولد**

**The Birth of Prophet Muhammad**  
**Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**  
**and his first five years with Haleemah\حليمة**  
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**A Picture Book**

**By**

**Dr. Hassan Sheikh Hussein Osman, DVM**  
**A Veterinary doctor by training and a former Arab diplomat**

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## بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والثناء لله، وصلى الله على سيدنا ومولانا محمد النبي الأمي و على آله الطيبين الطاهرين وسلم تسليما كثيرا كلما ذكر الذاكرون وغفل عن ذكره الغافلون، أما بعد

# The Birth of Prophet Muhammad

Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam

**Esmāa’eel إسماعيل, the father of Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, was to be sacrificed**

Prophet Ibraaheem إبراهيم 'Alayhessalaamu became old and had no children. He asked Allaah الله to give him a righteous son. Allaah الله accepted his prayer and gave him Esmāa’eel إسماعيل.

When Esmāa’eel إسماعيل reached the age of thirteen, Ibraaheem إبراهيم was commanded by his Lord to sacrifice him.

Ibraaheem إبراهيم and his son Esmāa’eel إسماعيل obeyed Allaah الله : they went to the mountain “Jabalu Thabeer جبل ثبير” in Mena منى in the Haram of Makkah Al Mukarramah الحرم مكة المكرمة to fulfill this command.

Ibraaheem إبراهيم tied the hands and the feet of his son, put him on the ground face down and when he put the knife on his neck to slaughter him angel Jibreel جبريل hold unto his hand and stopped the sacrifice.

Jibreel جبريل brought with him a huge ram to be sacrificed in his stead. The story is recorded in Sooratu Al Ssaafaat سورة الصافات and here is how it went.

{رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ (100) فَبَشِّرْنَاهُ بِغُلَامٍ حَلِيمٍ (101) فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ (102) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ (103) وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ (104) قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (105) إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (106) وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (107) وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (108) سَلَامٌ عَلَى إِبْرَاهِيمَ (109) كَذَلِكَ نَجْزِي الْمُحْسِنِينَ (110) إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (111) وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ (112)}

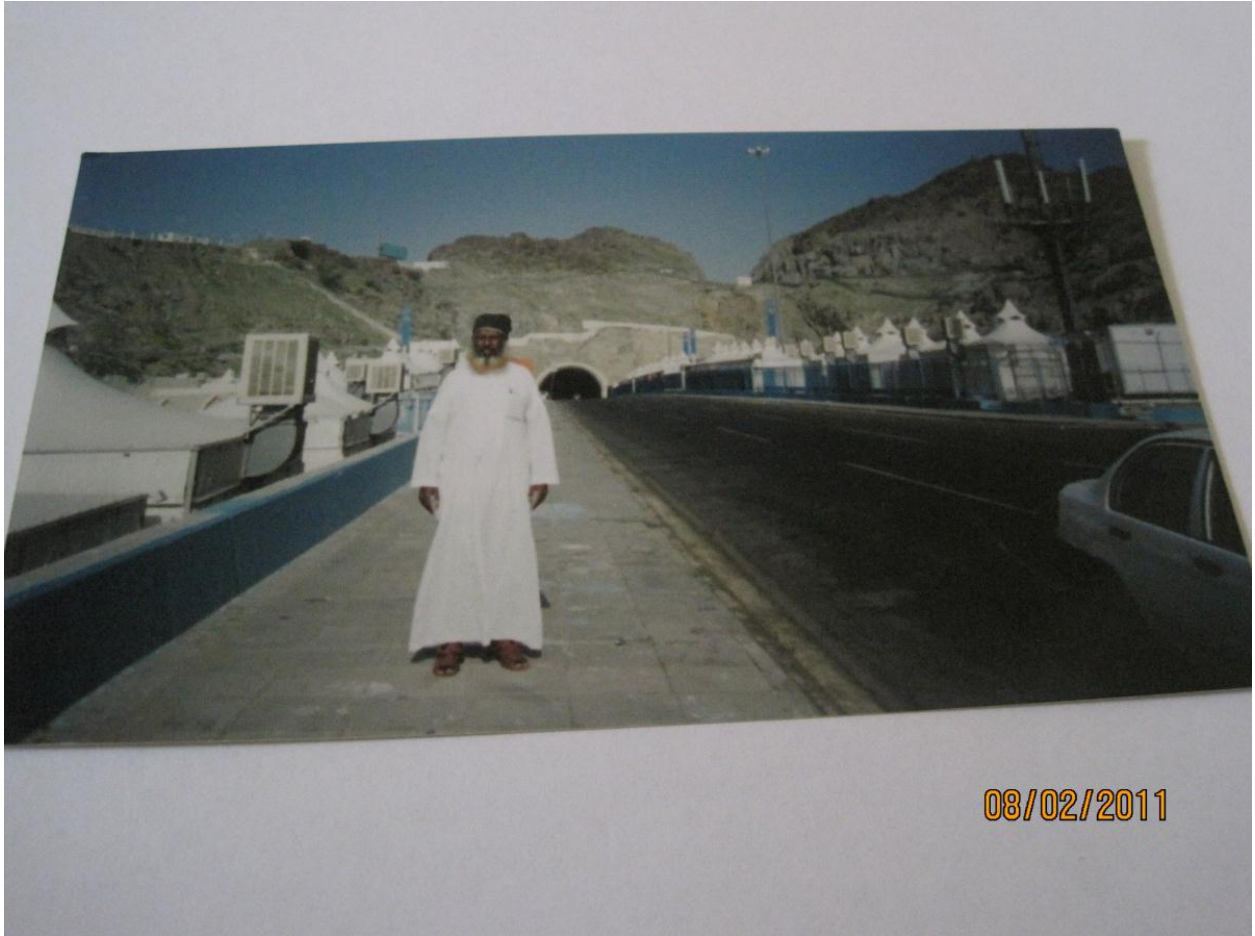


These the Aayahs 100 to 112 of Sooratu Al Ssaafaat\سورة الصافات and their meaning is (translation of ‘Abdullah Yusuf ‘Ali):

“O my **Lord**! Grant me a righteous (son)(100)So we gave him the good news of a boy ready to suffer and forebear(101)Then, when (the son) reached (the age of)(serious) work with him, he said: “O my son! I see in vision that I offer you in sacrifice. Now see what is your view!” (The son) said: “O my father! Do as you are commanded: you will find me, if Allaah **الله** so wills one practicing patience and constancy!”(102)So when they had both submitted their wills (to Allaah **الله**), and he had laid him prostrate on his forehead (For sacrifice)(103)We called out to him: “O Abraham\إبراهيم!”(104)”You have already fulfilled the vision!”- thus indeed do **We** reward those who do right(105)For this was obviously a trial(106)And **We** ransomed him with a momentous sacrifice(107)And We left (This blessing) for him among generations (To come) in later times(108)”Peace and salutation to Abraham\إبراهيم!”(109)Thus indeed **We** reward those who do right(110)For he was one of **Our** believing Servants(111)And **We** gave him the good news of Isaac\إسحاق- a prophet - One of the righteous(112).”



The tent city of Mena\منى today and "Masjedu Al Khayfe\مسجد الخيف".



The location where I am standing is where Esmaa'eel **إسماعيل** was about to be sacrificed, at the base of the mountain "Jabalu Thabeer \ جبل ثبير" in Mena \ منى about 3 miles from Makkah Al Mukarramah \ مكة المكرمة. You can see the tents of Mena \ منى below the elevated road coming from that tunnel that connects Makkah \ مكة and Mena \ منى. This location is called "Majarro al Kabash \ مجر الكباش" which means: "The spot of the ram." A Masjed used to be there called "Masjedu Al Kabshe \ مسجد الكباش" (The Masjed of the Ram) that was demolished recently. This street I am standing on is 'Shaare'u Al Hajj \ شارع الحج' and it originates from the Masjede Al Haraame \ المسجد الحرام. The neighborhood behind me on the mountain is called "Hayyu Al Kabshe \ حي الكباش" meaning the Borough of the Ram. The name of this mountain is "Jabalu Thabeer \ جبل ثبير". To my right, only a couple of hundred meters away, are "The Jamraat \ الجمرات". Hasanwali 1432A.H./2011CE.



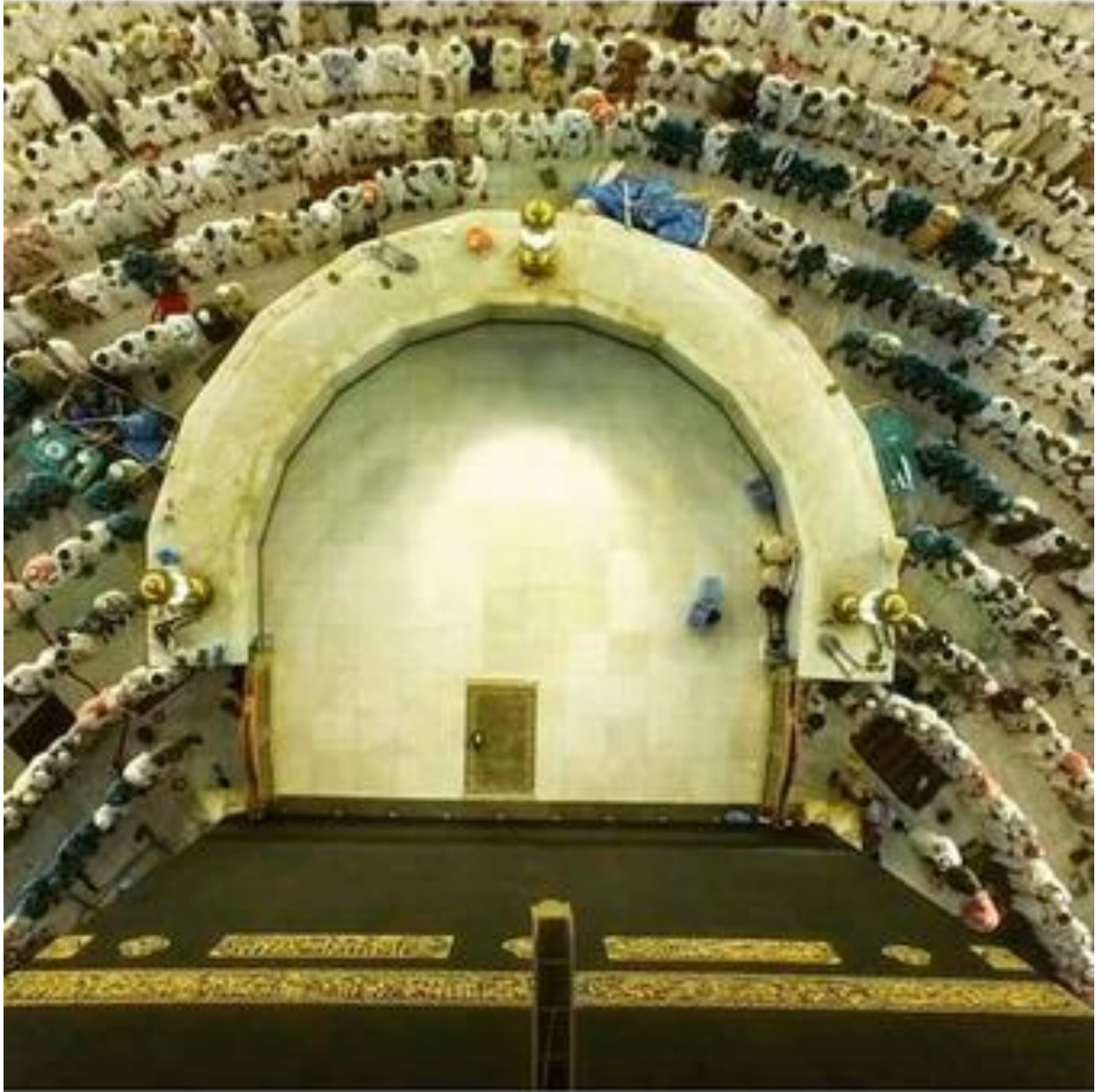
Soon after you finish stoning Satan at the Jamraat\الجمرات, you see this sign "Majarru Al Kabsh\مجر الكبش" indicating the spot of the ram. Picture from Abadir A.J. Barre, a U.S. Lawyer. Hajj\الحج 1438 H\هجريّة/2016. Xasanwali





Al Hateemu\الحطيم/Hejru Esmaa'eel حجر إسماعيل. Hasanwali 1433A.H./2011CE.





Hjeru Ismaa'eel\إسماعيل\حجر. Here are buried Prophet Ismaa'eel\إسماعيل\ 'Alayhessalaamu and his mother Haajar\هاجر\ may Allaah\الله\ be pleased with her. You see the northern wall of the Ka'bah\الكعبة\ and its Meezaab\الميزاب\Garret. This is a magnificent picture. This was their house, for the word Hjer\حجر\ comes from Hujrah\حجرة\ which means "a room". Haajer\هاجر\ died when Ismaa'eel\إسماعيل\ was twenty years old and he buried his mother in her room. Later he was also buried there and their two graves are in this spot.



These are my granddaughters Daaneyah\دانية on your left and Abraar 'Abdu Al Rrahmaan عبد أبرار sitting on the wall of Hejru Esmaa'eel\حجر إسماعيل and you see behind them the "Hejru\الحجر" and the Ka'bah\الكعبة. The picture is from their father Dr. Abdu Al Rrahmaan عبد الرحمن. 2015.

#### Al Sayyed 'Abdu Al Muttaleb\السيد عبد المطلب vows to sacrifice his son

Ibnu Ishaaq\ابن إسحاق says:

"It is alleged, and Allaah\الله only knows the truth, that when 'Abdu Al Muttaleb السيد عبد encountered the opposition of Quraysh\قريش when he was digging\بنر زمزم, he vowed that if he should have ten sons to grow up and protect him, he would sacrifice one of them to Allaah\الله at the Ka'bah\الكعبة.

Afterwards when he had ten sons who could protect him, he gathered them together and told them about his vow and called on them to keep faith with Allaah\الله. They agreed to obey him and asked what they were to do. He said that each one of them must get an arrow, write his name on it, and bring it to him: this they did, and he took them before (the idol) Hubal\هبل in the middle of the Ka'bah\الكعبة. (The statue of) Hubal\هبل (Apollo) stood by a well (Dug by Ebraaheem\إبراهيم and Esmaa'eel\إسماعيل when they build the Ka'bah\الكعبة, called Al

Khasaf\الخسف. That well is replaced today by a box on the same spot) inside the Ka'bah\الكعبة there. It was that well in which gifts made to the Ka'bah\الكعبة were stored.

‘Abdu Al Muttaleb\السيد عبد المطلب said to the man with the arrows (the priest of the idol Hubal\هبل):

“Cast the lots for my sons with these arrows” and he told him of the vow which he had made. Each man gave him the arrow on which his name was written.

### **The prayers of Al Sayyed ‘Abdu Al Muttaleb\السيد عبد المطلب**

When the man took the arrows to cast lots with them, ‘Abdu Al Muttaleb\السيد عبد المطلب stood by Hubal\هبل praying to Allaah\الله .

### **The lot of Al Sayyed 'Abdu Allaah\السيد عبد الله came up**

Then the man cast lots and ‘Abdu Allaah’s\السيد عبد الله arrow came out. His father led him by the hand and took a large knife; then he brought him up to Esaaf\إساف and Naa-elah\نائلة (The two idols of Quraysh\قريش at which they slaughtered their sacrifices. Esaaf ben Bughaa-u\إساف بن بغاء and Naa-elah bentu Th-eb\نائلة بنت ذئب were two young persons of the extinct Arab tribe of Jurham\جرهم, Esaaf\إساف being the man and Naa-elah\نائلة the girl, who loved each very much, and while going around the Ka'bah\الكعبة , they went inside the Ka'bah\الكعبة and went to bed together: they were turned into two stone statutes by Allaah\الله , by violating the sanctity of the Ka'bah\الكعبة. Another narration reports that they only kissed each other inside the Ka'bah\الكعبة : their story is in the tafseer of Aayah one hundred fifty eight of Sooratu Al Baqarah\سورة البقرة - Quraan 2:158 - ) to sacrifice him; but Quraysh\قريش came out of their assemblies and asked what he was intending to do. When he said that he was going to sacrifice him, they and his sons said:

“By Allaah\الله ! You shall never sacrifice him until you offer the greatest expiatory sacrifice for him. If you do a thing like this there will be no stopping men from coming to sacrifice their sons, and what will become of the people then?”

Then said Al Mugheerah ben ‘Abdu Allaah ben ‘Amr ben Makhzoom ben Yaqthah\المغيرة بن عبد المغيرة\السيد عبد الله, ‘Abdu Allaah’s\السيد عبد الله mother being from this tribe:

“By Allaah\الله you shall never sacrifice him until you offer the greatest expiatory sacrifice for him. Though his ransom be all our property we will redeem him.”

This man, Al Mugheerah\إسماعيل , is the grandfather of the companion Khaalid ben Al Waleed ben Al Mugheerah\خالد بن الوليد بن المغيرة, may Allaah\الله be pleased with him.

Quraysh\قريش and his sons said that he must not do it, but take him to the Hejaaz\الحجاز for there was a sorceress who had a familiar spirit, and he must consult her.

Al Qastlaane\القسطلاني said:

“The name of this female fortune teller was Qubtah\قبطة as reported by al Haafeth 'Abdu Al Ghanee\الحافظ عبد الغني in his book “Al Mubhemaatu\”المبهومات”.

Then he would have liberty of action. If she told him to sacrifice him, he would be no worse off; and if she gave him a favorable response, he could accept it.

### **The sorceress of Bane Sacad Huthaym/بني سعد هذيم**

So they set off as far as Al Madeenah Al Munawwarah\المدينة المنورة and found that she was in Khaybar\خيبر, (It was a Jewish city at that time) so they allege. So they rode until they got to her, and when ‘Abdu Al Muttaleb\السيد عبد المطلب acquainted her with the facts she told them to go away until her familiar spirit (jenne\الجن) visited her and she would ask him.

When they had left her ‘Abdu Al Muttaleb\السيد عبد المطلب prayed to Allaah\الله, and when they visited her the next day she said:

“Word has come to me. How much is the blood money among you?”

They told her that it was ten camels, as indeed it was.

She told them to go back to their country and take the young man and ten camels. Then cast lots for them and for him; if the lots falls against your man, add more camels, until your Lord is satisfied. If the lots falls on the camels then sacrifice them in his stead, for your Lord will be satisfied and your son escapes death.”

So they returned to Makkah\مكة, and when they had agreed to carry out their instructions, ‘Abdu Al Muttaleb\السيد عبد المطلب was praying to Allaah\الله. Then they brought near ‘Abdu Allaah\السيد عبد الله and ten camels while ‘Abdu Al Muttaleb\السيد عبد المطلب stood by Hubal/Apollo\هبل praying to Allaah\الله. Then they cast lots and the arrow fell against ‘Abdu Allaah\السيد عبد الله. They added ten more camels and the lot fell against ‘Abdu Allaah\السيد عبد الله, and so they went on adding ten at a time, until there were one hundred camels, when finally the lot fell against them.

Quraysh\قریش and those who were present said:

“At last your Lord is satisfied ‘Abdu Al Muttaleb\السيد عبد المطلب.”

“No, by Allaah\الله,” he answered (so they say), “not until I cast lots three times.”

This they did and each time the arrow fell against the camels. They were duly slaughtered and left there and no man was kept back or hindered (from eating them).”

### **Ebnu Al Thabeehayne\ابن الذبيح**

Esmaa’eel\إسماعيل is the great..grandfather of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam: he was “Al Thabeeh\الذبيح” “The sacrificed one”. Allaah\الله had ransomed him with a huge ram.



This ram, so it is in the seerah and tafseer books, is the ram sacrificed by Haabeel\هايبيل the son of Adam\آدم that was kept in a place that only Allaah\الله knows, for there were about two thousand years between Adam\آدم and Ibraheem\إبراهيم! The sacrifice of Habeel\هايبيل is recorded in the Holy Quraan:

{وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبَلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27)}

It is Aayah # 27 of Sooratu Al Maa-edah\سورة المائدة and it means:

“Recite to them the truth of the story of the sons of Adam\آدم. Behold! They each presented a sacrifice (to Allaah\الله): it was accepted from one, but not from the other. Said the latter: “Be sure I will slay you.” “Surely,” said the former, “Allaah\الله does accept of the sacrifice of those who are righteous.(27).”

A white fire that could be seen came down from the sky, engulfed the ram and raised it up to the sky and disappeared in it. This process is also recorded in Holy Quraan, in Aayah 183 of Sooratu Aale ‘Emraana\سورة آل عمران:

{الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدٌ إِلَيْنَا إِلَّا نُوْمِنَ لِرِسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ (183)}

“They (The Jews of Al Madeenah Al Munawwarah\المدينة المنورة) (also) said: “Allaah\الله took our promise not to believe in a Messenger unless he showed us a sacrifice consumed by fire (From heaven).” Say: “There came to you Messengers before me, with clear signs and even with what you ask for: why then did you slay them, if you speak the truth?”(183).”  
This dialogue took place between Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and the Jews of Al Madeenah Al Munawwarah\المدينة المنورة.

‘Abdu Allaah ben ‘Abdu Al Muttaleb\السيد عبد الله بن عبد المطلب, the father of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was also about to be sacrificed by his father and Allaah\الله ransomed him with one hundred camels.

This is why Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was called and had the name of “Ebn Al Thabeeḥayne\ابن الذبيحين” meaning “The son of the two that have been sacrificed.”

### The travel of Al Sayyed ‘Abdu Al Muttaleb\السيد عبد المطلب to Yaman\اليمن

Quraysh\قریش, the people pf Makkah Al Mukarramah\مكة المكرمة, were traders by profession. They used to travel to the south to Yaman\اليمن during the winter season and to the north, to Syria\سورية, Falasteen\فلسطين and ‘Eraaq\العراق during the summer season.

In Yaman\اليمن they used to buy commodities that came from Africa and Asia. They would bring these merchandise to Makkah Al Mukarramah\مكة المكرمة and then export it to the countries in their north, such as 'Eraq\العراق, Syria\سورية, the Roman Empire, the Persian Empire, Egypt\مصر, etc. The incense, for example, that was burned in the temples of these countries came primarily from Somalia via Makkah Al Mukarramah\مكة المكرمة.

Every year in the month of Rajab\رجب the commercial caravan of Quraysh\قريش used to travel to the port city of 'Adan\عدن in Yaman\اليمن. They would stay there for some days of the month of Ramadaan\رمضان. They would buy in 'Adan\عدن incense, elephant ivory and leopard skins from Somalia, spices and 'oods\عود from the Indian Subcontinent. Then the caravan would transfer to San'aa\صنعاء the capital of Yaman\اليمن and would spend there the rest of the month of Ramadaan\رمضان until the end of the month.

'Abdu Al Muttaleb\السيد عبد المطلب, the grandfather of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam loved to lead the caravan to Yaman\اليمن because he had there some friends in leadership positions in that country.

About one year before the birth of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam 'Abdu Al Muttaleb\السيد عبد المطلب was the leader of the caravan of Quraysh\قريش to Yaman\اليمن. This caravan was made up of two thousand camels and three hundred men.

When they reached 'Adan\عدن in Yaman\اليمن 'Abdu Al Muttaleb\السيد عبد المطلب stayed in the home of his friend who was a Yamane\يماني leader.

In this house he met a scholar of religion and the Holy books of Tawraat\التورات of Moosa\موسى and Enjeel\الإنجيل of 'Eesaa\عيسى.

This scholar asked 'Abdu Al Muttaleb\السيد عبد المطلب :

“Who are you and which is your tribe?”

He replied:

“I am from Banoo Haashem\بنو هاشم.”

The man said:

“Do you allow me to look to your body?”

He replied:

“Yes, except what is 'Awrah\العورة (Private parts).”

Then the man looked into the nose trills of 'Abdu Al Muttaleb\السيد عبد المطلب and measured them. When he was done in his research he said:

“I bear witness that in one of your hands is a kingdom, and in the other is Prophet hood.”

The man kept silent for a while and then said:

“I see that both of them are together with the family (of Quraysh\قريش, which is the tribe of Aamenah bentu Wabh\آمنة بنت وهب, the mother of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam) of Banoo Zuhrah\بنو زهرة. How come it is so?”

'Abdu Al Muttaleb\السيد عبد المطلب said:

“I do not know!”

‘Abdu Al Muttaleb\السيد عبد المطلب left Yaman\اليمن and on his way back home to Makkah Al Mukarramah\مكة المكرمة he was thinking about what the scholar had told him: that in one of his hands is a kingdom and in the other Prophet hood, and that both of them were to be found together with Banoo Zuhrah\بنو زهرة .

### The Quraysh\قريش Trade Journey

This trade journey of Quraysh\قريش was started by Haashem ben ‘Abdu Manaaf\هاشم بن عبد مناف, the second grandfather of Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and it is recorded in the Holy Quraan: Sooratu Quraysh\سورة قريش:

بسم الله الرحمن الرحيم

{لِإِيلَافٍ قُرَيْشٍ (1) إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (2) فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (3) الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (4)}

The Soorah\السورة means:

بسم الله الرحمن الرحيم

“For the covenants (of security and safeguard enjoyed) by the Quraysh\قريش(1) Their covenants (covering) journeys by winter and summer(2) Let them adore the Lord of The House(3) Who provides them with food against hunger, and with security against fear (of danger)(4).”

Al Zarqaanee\الزرقاني reports that Al Harawee\الهروي said:

“The word eelaaf\إيلاف means ropes: these ropes are the covenants the four brothers, sons of ‘Abdu Manaaf ben Qusayy\عبد مناف بن قصي, signed with the kings of al-‘ajam\العجم: Haashim\هاشم made a peace covenant with the king of Shaam\الشام that permitted him to enter his kingdom and trade therein (he died and is buried in Ghazzah\غزة in Palestine\فلسطين and his grave in well known there); his brother Al Muttaleb\المطلب had a similar covenant with the king of Yaman\اليمن (he died and is buried in Radmaan\ردمان in Yaman\اليمن); his brother ‘Abdu Shams\عبد شمس had a similar covenant with the king of al-Habashah\الحبشة (he died in Makkah Al Mukarramah\مكة المكرمة and is buried in the graveyard of Al Hujoon\الحجون about five hundred meters from the Harem\الحرم) and the fourth brother Nawfal\نوفل had a similar covenant with the kings of Persia and ‘Eraaq\العراق (he died and is buried in Salmaan\سلمان, a section of Al Madaa-en\المداين capital of Persia in ‘Eraaq\العراق).

### The two trade journeys of Quraysh\قريش

The name of the second grandfather of Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was ‘Amr ben ‘Abdu Manaaf ben Qusayy\عمرو بن عبد مناف بن قصي.

Al Sayyed ‘Amr\السيد عمرو married Qaylah bentu ‘Aamer ben Maalek Al Khuzaa’ee\قبيلة بنت عامر married Qaylah bentu ‘Aamer ben Maalek Al Khuzaa’ee\أسد\أسد and they had together a son by the name of Asad\أسد.

This Asad\أسد is the father of Faatimah bentu Asad\فاطمة بنت أسد mother of Al Imaamu ‘Alee ben Abee Taaleb\أبي طالب\الإمام علي بن أبي طالب 'Alayhessalaamu. She became Muslim, made Bay'ah\البيعة/pledged loyalty to Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and migrated to Al Madeenah Al Munawwarah\المدينة المنورة to Allaah\الله and His Messenger Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

This Al Sayyedah Faatimah bentu Asad\السيدة فاطمة بنت أسد raised the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and he used to say:

"هي أُمِّي من بعد أُمِّي!"

"She is my mother after my mother!" for he lived in her house from the time he was eight years old to when he became twenty five and married Khadeejah bentu Khuwayled\خديجة بنت خويلد Mother of the Believers.

Usudu Al Ghaabah\أسد الغابة reports:

"The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam shrouded Al Sayyedah Faatimah bentu Asad\السيدة فاطمة بنت أسد when she died with his qamees\قميس/robe, went inside her grave and laid himself down there and asked Allaah\الله to give her the best rewards for raising him and being too good to him. When he did that the companions said:

"We never saw you doing for anyone what you did for this woman!"

Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam replied:

"إنه لم يكن بعد أبي طالب أبر بي منها، إنما ألبستها قميصي لتكسى من حلل الجنة. واضطجعت في قبرها ليهون عليها عذاب القبر."

The Hadeeth means:

"There was no one better to me after Abee Taaleb\أبي طالب than her. I made her wear my robe for her to be clothed with the clothes of Jannah\الجنة, and I laid myself down in her grave for her not to suffer from the torment of the grave."

(This Hadeeth was reported also in "Majma'u Al Zzawaa-ed\مجمع الزوائد" vol. 9/257 by Al Haythamee\الهيثمي). Faatemah\فاطمة is buried in the section of Ahlu Al Bayte\أهل البيت of the graveyard of Al Baqee\البقيع in Al Madeenah Al Munawwarah\المدينة المنورة.

Al Zubayru (ben Bakkaar)\الزبير بن البكار reported that the offspring of Asad\أسد died out except the children of his daughter Faatemh\فاطمة.

**Faatimah\فاطمة the mother of Al Emaamu ‘Alee ben Abee Taaleb\الإمام علي بن أبي طالب عليه السلام**

Faatimah\فاطمة was the first woman of Banoo Haashem\بنو هاشم to marry a man from Banoo Haashem\بنو هاشم and to bear a child for him.



During that period of time, Makkah\مكة and its people, the Quraysh\قريش, were affected by a serious draught and famine.

It became a tradition in Makkah\مكة that when a man was unable to feed his family, he would collect all his family members in his house and lock the door and they stayed inside until all of them died. They were too proud to ask for food or help. This action was called “Al e'teqadu\الإعتقاد”.

### **Asad ben Haashem\أسد بن هاشم and his friend from Banee Makhzoom\بني مخزوم**

The late Egyptian Al Ssahhaar\السحار reported:

"Asad ben Haashem\أسد بن هاشم had a close friend of his age of the Qurayshe\قريش tribe of Banoo Makhzoom\بني مخزوم. Asad\أسد loved his friend. One day Asad\أسد saw his friend crying and he asked him why he was crying. His friend replied:  
“We have decided to commit e'teqad\الإعتقاد.”

Asad\أسد was very much upset and scared of the news for his friend to die of hunger. Asad\أسد came back to his mother crying, and she asked him why he was crying. He replied by saying:  
“My friend of Banoo Makhzoom\بني مخزوم and his family have decided to commit e'teqad\الإعتقاد.”

His mother gave him flour and gee for his friend's family, and they lived on that for few more days. Few days later Asad\أسد saw his friend crying again and asked him why he was crying. His friend replied:

“My family wants to commit e'teqad\الإعتقاد.”

This time Asad\أسد came to his father and told him about his friend and how hard it was for the people of Makkah\مكة to survive. His father then gathered Quraysh\قريش and made the following speech to them.

### **The speech of Haashem\هاشم**

“O Quraysh\قريش, a very serious famine has come upon you and killed you. This famine also humiliated you. You are the people of the Haram of Allaah\حرم الله and the most honorable of the children of Adam\آدم, and all other nations follow you and look up to you.”

They said:

“And we follow and obey you, and not even two men disagree on this.”

He proposed and organized for them two trade journeys: the journey of the winter to the south and Yaman\اليمن and al-Habashah\الحبشة, and the journey of the summer to the north to Shaam\مصر, Eraaq\العراق, Iraan\إيران and Egypt\مصر.

Those who had money would put their monies and commodities together and entrust it to the leader of the caravan. The people would also appoint men who would guard the caravan.

The caravan would then go to its destination and trade in the commodities they were carrying, buy what was asked of them to buy for the owner of these properties.

The leader of the caravan and he alone was responsible for these business transactions, since the proprietors remained back in Makkah\مكة and did not come with the caravan.

When the caravan comes back in Makkah Al Mukarramah\مكة المكرمة the leader of the caravan would give back to the owners of the business their invested capital: all the profits will be spread and divided in equal amount to the rich and poor, to those who had sent commodities with the caravan and to those who had no share in it, in equal terms.

These four brother were the called “Al Tujjaaru\التجار” meaning “The Traders.”

That is how life came back to Makkah Al Mukarramah\مكة المكرمة, and the people of Makkah\مكة loved these four brother, sons of ‘Abdu Manaaf\عبد مناف.

### Haashem\هاشم

Some time later another famine afflicted the people of Makkah Al Mukarramah\مكة المكرمة . ‘Amr عمرو did not want to put on his people additional burden of fund raising, so he took all his personal wealth, went to Shaam\الشام and there he bought flour, sugar, cooking oils, raisin. He came back to Makkah\مكة and he backed a type of bread called “ka’ka’\كعك”, slaughtered a number of his camels and cut the bread into pieces and put them in the broth of the camel meat. He put all of these in large bowls outside the Haram\الحرم, in the neighborhoods for every one to eat it. He placed some of these on top of the mountains for the wild animals and birds.

The people of Makkah\مكة called him “Haashem\هاشم”: the one who cut the bred and the meat into small pieces, for in Arabic this process is called “hashama\هشم”.

‘Amr عمرو came to be known as Haashem\هاشم and not many used his real name of ‘Amr عمرو anymore!

The poet Al Zaba’ra\الزبعراء said on this:

عمر الذي هشم الثريد لقومه/  
ورجال مكة مسنتون عجاف

The poem means:

‘Amr **عمر** the one who cut the meat into pieces for his people  
When the men of Makkah **مكة** suffered famine and became lean.

### Al Refaadah **الرفادة**: the nobility of the Quraysh **قريش**

When the season of the Hajj **الحج** came closer, Haashem **هاشم** gathered Quraysh **قريش** and said:

"يا معشر قريش إنكم سادة العرب، أحسنها وجوها وأعظمها أحلاما وأوسط العرب أنسابا وأقرب العرب إلى العرب أرحاما. يا معشر قريش إنكم جيران بيت الله أكرمكم الله بولايته وخصكم بجواره دون بني إسماعيل، وإنكم يأتاكم زوار الله يعظمون بيته فهم أضيافه، وأحق من أكرم أضياف الله أنتم، فأكرموا ضيفه وزواره فإنهم يأتون شعنا غبرا من كل بلد على ضوامر كالقدح، فأكرموا ضيفه وزوار بيته، فو رب هذه البنية (الكعبة) لو كان لي مال يحتمل ذلك لكفيتكموه، وأنا مخرج من طيب مالي وحلالي ما لم يقطع فيه رحم ولم يؤخذ بظلم ولم يدخل فيه حرام. فمن شاء منكم أن يفعل مثل ذلك فعل. وأسألكم بحرمة هذا البيت أن لا يخرج رجل منكم من ماله لكرامة زوار بيت الله وتقويتهم إلا طيبا لم يؤخذ ظلما ولم يقطع فيه رحم ولم يؤخذ غصبا."

These words mean:

"O Quraysh **قريش**! You are the leaders of the Arabs, and you have the most handsome faces of them all, and the most noble aspirations. You are also the most noble of the Arabs, and the closest Arabas to the Arabs in terms of kinship..

O Quraysh **قريش**! You are the neighbors of Allaah **الله** (The House of Allaah **الله** , the Ka'bah **الكعبة**) is located in their country of Makkah Akl Mukarramah **مكة المكرمة**: their houses are adjacent to **His House**), and **He** honored you with the administration of **His House**. Allaah **الله** choose you among the descendents of Esmaa'eel **إسماعيل** to be **His** neighbors.

The guest of Allaah **الله** will be coming to you, and they are coming to honor **His House**. They are your guests, and you are the most qualified to honor the guests of Allaah **الله** . Therefore, treat well those who come for Hajj **الحج** and those who come for 'Umrah **عمرة**

These people will come covered with dust (They were travelling by foot or by the back of camels) with the hair unshevelled and needing care. They will come from every country on the backs of skinny camels that look like sticks. Therefore you should treat well **His** guests and the visitors of **His House**.

I swear by the **Lord** of this **House**, if I had enough money I would do all this by myself, and would save you addititional burdens, but now I will spend of my money that is Halaal **الحلال**, that was not acquired by cutting relations with kinfolks, that is free of any injustice and does not contain any Haraam **الحرام** prohibited way.

Now, anyone of you who wants to do as I did, he should do so.

"I ask you by the respect that this **House** deserves, that none of you should spend for the good treatment of the visitors of this **House** and for the Haajjees, but only of his legally earned monies, and not acquired by wrong doings, such as cutting of relations with the kinfolks, or by force."

Following this speech, the men of Quraysh\قريش came together in "Daaru Al Nadwah دار الندوة", which was their government center, and brought there their clean monies for the season mentioned in the speech above.

'Amr\عمرو took these monies with him, and bought livestock and food for the Haajjees during their stay in Mena\منى and in Makkah\مكة and until they start their journey to return back to the countries they came from.

This food given to the Haajjees is called "Al Refaadah\الرفادة" and exists until this day. In this time this food is provided by the businessmen of Saudi Arabia and they are on refrigerated trucks alongside the roads in the Holy places of Hajj and handed out to the needy.

**The tomb of Al Sayyed Haashem ben 'Abdu Manaaf\السيد هاشم بن عبد مناف**





صورة رقم 1



صورة رقم 2



صورة رقم 3





صورة رقم 4



صورة رقم 5



صورة رقم 6





صورة رقم 7



صورة رقم 8



صورة رقم 9



صورة رقم 10

Pictures from: ([www.alwatanvoice.com/arabic/news/2006/03/01/38638.html](http://www.alwatanvoice.com/arabic/news/2006/03/01/38638.html))

These photos are the grave of Al Sayyed Haashem ben 'Abdu Manaaf السيد هاشم بن عبد مناف in the city Ghazzah غزة in Palestine فلسطين. The Wahaabees الوهابيون separated the grave from the masjid, and then destroyed the grave and levelled it to the ground. The king of the Hashemite Kingdom of Jordan المملكة الأردنية الهاشمية gave the capital punishment to the three Wahaabees men who did this evil work, because they destroyed the tomb of his grandfather.

**The Tomb of Al Muttaleb ben 'Abdu Manaaf\السيد المطلب بن عبد مناف\ in Radmaan\ردمان  
in Al Yaman\اليمن**

The grave of Al Muttaleb\المطلب is located in the village of Radmaan\ردمان, inside a castle on top of a mountain.

Radmaan\ردمان is located two thousand and one hundred meters above sea level. The door of the castle is sealed and no one is allowed, by the villagers, to come close to this castle. They love him and are guarding him since he was buried there about about 1700 years ago.

Radman\ردمان is located four hours by car to the South/East of Sanaa\صنعاء, the capital of Yaman\اليمن. The first leg of the road is paved, the rest is not asphalted and is a very rough road.

The historian and Yamanee judge Muḥammad ben Aḥmad Al Ḥajaree Al Yamaanee القاضي العلامة (born Thoo Al Ḥejjah\ذوالحجة 1342 hijree, and died 26 Safar\صفر 1380 H/17 August 1960), in his book “Majmuu’u Buldaane Al Yaman wa Qabaa-elehaa مجموع بلدان اليمن وقبائلها”, edited by Ismaac’eel ben ‘Alee Al Akrac\إسماعيل بن علي الأكرع published by Maktabatu Al Irshaad\مكتبة الإرشاد in Sanaa Sanca\صنعاء 1404 hejree/1984 CE, reports on page 361 of the first volume how many other historians :before him described the death and the location of the grave of Al Muttaleb\السيد المطلب in Radmaan\ردمان.



This is the castle of “Hesnu Bane Al Nameree\حصن بني النمرى”, on top of a mountain in the village of Radmaanردمان. Inside this castle is the grave of Al Muttalebالمطلب بن عبد مناف located.





This is “The modern Pharmacy of Bane Al Nameree الحديثة بني النمري” in the village of Radmaan ردمان at the base of the castle.



The village of Radmaan\ردمان.



The masjed of Radmaan\ردمان.





The village of Radmaan ردمان.



The hospital of Radmaanردمان.



The way to Radmaan\ردمان.



ردمان Radmaan The masjed of



The way to Radmaan\ردمان.





The environment of Radmaan ردمان of Banee Al Nameree\بنى النمرى. These pictures were taken with a cell phone during the war in that area.

### سودة بنت زهرة\ Sawdah bentu Zuhrah

Then, 'Abdu Al Muttaleb\السيد عبد المطلب remembered the news that was widespread in Makkah\مكة concerning Sawdah bentu Zuhrah\سودة بنت زهرة aunt of Wahab ben 'Abdu Manaaf ben Zuhrah\سودة بنت زهرة father of Aamenah\أمّانة بنت وهب the mother of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. Sawdah\سودة was the “Kaahena\الكاهنة” Future teller of Quraysh\قريش.

The news concerning her was this: Sawdah\سودة was the Kaahenah\الكاهنة (a person who foretells the future) of Quraysh\قريش. Her medium were the stars in the sky. Sawdah\سودة used to fast a lot for her soul to be connected with the high sky. The people of Makkah\مكة used to see whatever she had forecasted, so the people used to say: “She sees by the Light of Allaah\نور الله.”

Sawdah\سودة was an ugly woman, with blond hair and blue eyes: the Arabs did not like girls with blond hair and blue eyes and they used to say that those girls were “Shayṭaans\شيطان” or “devils”, and bury them alive at birth.

One day Sawdah\سودة came to the home of her nephew Wah\اب وهب the leader of Banee Zuhrah\بنو زهرة, father of Aamenah\السيدة آمنة and said to the women of Banee Zuhrah\بنو زهرة :  
 “Bring to me your daughters.”

The women of Banee Zuhrah\بنو زهرة came and took their places around her together with their daughters. She looked at their faces and their eyes with great intensity then she said:  
 “O Banoo Zuhrah\بنو زهرة ! There is among your daughters one who is a Natheerah\نذيرة, a women who is a Warner, or one who will give birth and will be the mother of a “Natheer\نذير” a man who will warn his people. The room became quite for every mother hoped that her daughter would be the one.

Every mother in the room made her daughter sit in front of Sawdah\سودة and she would look at the girl with great intensity.

Sawdah\سودة observed every girl and would tell her future. Then a woman called Barrah bentu ‘Abdu Al ‘Uzzaa\عزى بنت عبد العزى made her daughter sit in front of Sawdah\سودة .

Sawdah\سودة looked intensely at this girl, looked up in her nostrils. She was observing this girl with unusual intensity, so the room became dead quite.

### **The good news for Aamenah\السيدة آمنة**

When she had completed her observation of this girl, Sawdah\سودة started talking to herself, moving her lips and frowned. Then she became very happy and her face lit like a person who found what he was looking for. Then she said:  
 “This one will give birth to a “Natheer\نذير”.

This girl was Al Sayyedah Aamenah\السيدة آمنة and when Sawdah\سودة uttered those words all eyes came on her. Aamenah’s\السيدة آمنة heart was full of happiness.

Then the turn of Haalah bentu Wuhayb\هالة بنت وهيب came to sit in front of Sawdah\سودة . Haalah\هالة was the cousin of Aamenah\السيدة آمنة for their two fathers are siblings.

Sawdah\السيدة آمنة looked at Haalah\هالة with intensity then she said, as if she was reading from a book:  
 “The leader of Quraysh\قریش will marry this girl, and the son he will have from this girl will be killed as a martyr.”

That son was Hamzah ben ‘Abdu Al Muttaleb\حمزة بن عبد المطلب 'Alayhessalaamu, who was killed as a martyr in the Battle of Uhud\أحد in the third year of Hejrah\هجرة.

### 'Abdu Allaah\عبد الله

The Judge of Makkah Al Mukarramah\مكة المكرمة Al 'Allaamah Al Shaykh Husayn ben Muhammad ebnu Al Hasan Al Deyaarbakree\الحسن الدياربكري who passed away in the year 966 or 968 Hejrees\هجريةaid on page hundred eighty three of the first volume of his book "Taareekh Al Khameese\تاريخ الخميس

"One day 'Abdu Allaah\عبد الله came out of his house with his bow and arrows to hunt or to shoot his arrows on a target. Then, ninety Rabbis of the Jewish scholars of Al Shaam\الشام came towards him, holding their poisoned swords in their hands, with the intention to ambush and kill him.

Wahb ben 'Abdu Manaaf\وهب بن عبد مناف, Aamenah's father\آمنة, isaguna wuxuu ku ugaarsan used to hunt also by the bow and arrows, or shoot a fixed target, and he said:

"I saw the rabbis surrounding 'Abdu Allaah\عبد الله like a ring, and 'Abdu Allaah\عبد الله was alone. I moved towards him to help him defend himself from them.

Then I saw men who do not look like the men of this Planet Earth on grey horses charging the Jewish rabbis and defeated them and forced them to flee and get away from from 'Abdu Allaah\عبد الله.'

Wahab ben 'Abdu Manaaf\وهب بن عبد مناف after he saw this event, he loved him and said to himself:

"No other man is is good enough to marry my daughter Aamenah\آمنة, but this man."

"Some of the leaders of Quraysh\قریش sought the hand of Aamenah\آمنة in the past, and she rejected them all, and said to her father:

"يا أبت لم يأن لي التزويج."

These words mean:

"O my father! The time of my marriage has not come yet."

Wahb\وهب, after he saw this event with 'Abdu Allaah\عبد الله, the rabbis and the angels, returned to his home and told his wives about the event and said to her:

"إنه أجمل قریش وأوسطهم نسبا واني لأحب لابنتي آمنة زوجا غيره فانطلقى اليه فأعرضى ابنتي عليه لعله يتزوجها"

"He is the most handsome of Quraysh\قریش and the most noble of them in bloodline, and I do not want any other man to marry my daughter Aamenah\آمنة but him. Go now to him and propose him to marry my daughter, he might accept that and marry her."

"The mother of Aamenah\آمنة came to 'Abdu Al Muttaleb\عبد المطلب in his house and proposed him to marry her daughter to his son 'Abdu Allaah\عبد الله .

'Abdu Al Muttaleb **عبد المطلب** said:

"لم يعرض علي امرأة تستقيم لإبني غيرها."

"It was not proposed to me for my son to marry better than her."

Then, 'Abdu Allahe **عبد الله** married her.

The night 'Abdu Allahe married Aamenah all the women of Quraysh **قريش** in Makkah **مكة** became ill.

'Abdu Allahe ben 'Abbaas **عبد الله بن عباس** reported from his father Al 'Abbaas **العباس** that he said:

"ليلة بنى عبد الله بآمنة أحصينا مأتي امرأة من بني مخزوم وعبد شمس وعبد مناف متن وخرجن من الدنيا ولم يتزوجن أسفا على ما فاتهن من عبد الله."

The Hadeeth means:

"In the night 'Abdu Allahe **عبد الله** consummated his marriage with Aamenah **آمنة**, we counted one hundred women born of Banee Makhzoom **بني مخزوم** and Abdu Shams **عبد شمس** and 'Abdu Manaaf **عبد مناف** died, and left this world without ever marrying. They died of sorrow, for not having married 'Abdu Allahe **عبد الله**."

'Abdu Allahe **آمنة** and Aamenah **آمنة** had no other children but the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and had no brother or sister. Aamenah **آمنة** did not marry again after the death of her husband 'Abdu Allahe **عبد الله**, and 'Abdu Allahe **عبد الله** did not marry any other woman but Aamenah **آمنة**.

### **'Abdu Al Muttaleb **عبد المطلب** makes a decision**

'Abdu Al Muttaleb **عبد المطلب** on his way back to Makkah Al Mukarramah **مكة المكرمة** said to himself that if he would marry his son 'Abdu Allahe ben 'Abdu Al Muttaleb **السيد عبد الله بن عبد المطلب** to Aamenah bentu Wahab **السيدة آمنة بنت وهب** and the forecast of the glide tiding of the Yamane **اليمني** scholar would become true and Prophet Hood would come with it.

But 'Abdu Al Muttaleb **عبد المطلب** could not figure out how Makkah Al Mukarramah **مكة المكرمة** could have a king because a king had never ruled over Makkah **مكة**, but a council of its elders were its leadership and its administrators.

### **The marriage of 'Abdu Allahe **عبد الله** and Aamenah **آمنة****

'Abdu Al Muttaleb **عبد المطلب** came back in Makkah Al Mukarramah **مكة المكرمة** from his journey to Yaman **اليمن** and he decided to marry his son 'Abdu Allahe **عبد الله** to Aamenah bentu Wahab **السيدة آمنة بنت وهب**.

‘Abdu Allaah **عبد الله** is the father of Prophet Muḥammad, Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and his full name is ‘Abdu Allaah ben ‘Abdu Al Muttaleb ben Haashem ben ‘Abdu Manaaf ben Qusayy ben Kelaab ben Murrah ben Ka’b ben Lu’ayy ben Ghaaleb ben Fehr **عبد الله بن عبد المطلب بن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لؤي بن غالب بن فهر**.

His mother is of the Quraysh tribe of Banee Makhzoom/ **بني مخزوم**, and her name is Faaṭemaṭu bentu ‘Umar ben ‘Aa’ith ben ‘Emraan ben Makhzoom ben Yaqthata ben Murrata ben K’ab ben Luayy’ ben Ghaaleb ben Fehr **فاطمة بنت عمر بن عائذ بن عمران بن مخزوم بن يقظة بن كعب بن لؤي بن غالب بن فهر**.

‘Abdu Allaah **عبد الله** was born in Makkah Al Mukarramah **مكة المكرمة** eighteen years before the year of the elephant. Aboo Taaleb **أبو طالب** and Al Zubayr **الزبير** are his brothers from the same father and mother. All his six sisters are from his father and mother except Safeyah **صفية** who is from a different mother. All his other seven brothers are from different mothers.

Ibnu Ishaq **إبن إسحاق** said:

“Taking ‘Abdu Allaah **عبد الله** by the hand, ‘Abdu Al Muttaleb **عبد المطلب** went away and they passed - so it is alleged - a woman of Banoo Asad **بنو أسد**, who was the sister of Waraqah ben Nawfal **ورقة بن نوفل**, who was at the Ka’bah **الكعبة**.”

She looked at him and asked:

“Where are you going ‘Abdu Allaah **عبد الله**?”

He replied:

“With my father.”

She said:

“If you will take me (go to bed with me: Hasanwali) you can have as many camels as were sacrificed in your stead.” (This means: take me to bed and I will give you one hundred camels).

He said:

“I am with my father and I cannot act against his wishes and leave him”, he replied.” End quote of ebnu Eshaq **إبن إسحاق**.

Al Suhaylee **السهيلي** (in his book Al Rawdu Al Unuf **الروض الأتف** vol. one page #275) reports:

“It is reported that the woman from Banee Asad **بنو أسد** called ‘Abdu Allaah **عبد الله** to herself after she saw the light of Prophet Hood on his face, and hoped that she would be pregnant with that Prophet and be his mother, ‘Abdu Allaah **عبد الله** told her, as they report:

**أما الحرام فالحمام دونه/والحل لا حل فأستبينه  
فكيف بالأمر الذي تبغينه/يحمي الكريم عرضه ودينه**

The two verse mean:

1. I’d rather die than commit the unlawful (sex out of wedlock)/I can not do what you propose for you are not ḥalaal (lawful) to me (you are not my wife).



2. If a man does what you want/How a noble man protect his honor and his religion?"

This woman had read the earlier holy books and she saw the light of Prophet Hood on his face. When he refused what she wanted she said:

- (1) إني رأيت مخيلة نشأت/فتلألأت بحناتم القطر  
 (2) فلمأتها نورا يضيء به/ما حوله كإضاءة الفجر  
 (3) ورأيت سقياها حيا بلد/وقعت به وغمارة القفر  
 (4) ورأيته شرفا أبوء به/ما كل قاذح زنده يوري  
 (5) **للّٰه** ما زهرية سلبت/منك الذي استلبت وما تدري

The poem means:

- (1) I saw a cloud starting to form/And it was a dark cloud full with rain and light  
 (2) And I saw it shine and give light/all that is around it as the light of the morning  
 (3) And I saw its water giving life to a dead land/that it rained on and causing flood in the desert  
 (4) And I saw him (‘Abdu Allaah**عبد الله**) a honor, a noble and a king to give me shelter and care/Not everyone who strikes kindle fire.  
 (5) By Allaah**اللّٰه** the woman of Banee Zuhrah**بنو زهرة** took the prize/From you what she looted and is not aware of that (the prize: Prophet Hood).

Ebnu Eshaaq\إسحاق said:

وهب بن عبد عبد المطلب brought him to Wahab ben ‘Abdu Manaaf ben Zuhrah **بنو زهرة** in blood and honor, and he married him to his daughter Aamenah**أمينة**, she being the most excellent woman among the Quraysh\قریش in blood and position at that time. Her mother was Barraha bentu ‘Abdu Al ‘Uzzaa ben ‘Utmaan ben ‘Abdu Al Ddaar ben Qusayy**قصي**. Barraha’s mother was Ummu H<sub>ab</sub>eeb ben Asad ben ‘Abdu Al ‘Uzzaa ben Qusayy **أم حبيب بن أسد**. Ummu H<sub>ab</sub>eeb’s mother was Barraha bentu ‘Awf ben ‘Ubayd ben ‘Uwayj ben ‘Adeyy ben Ka’b ben Lu’ayy ben Ghaaleb ben Fehr **بنو كعب بن لؤي بن غالب بن فهر**.

It is alleged that ‘Abdu Allaah**عبد الله** consummated his marriage immediately and his wife conceived the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Then he left her presence and met the woman who had proposed to him. He asked why she did not make the proposal that she made to him the day before; to which she replied that the light that was with him the day before had left him, and she no longer had need of him.

She had heard from her brother Waraqah ben Nawfal**ورقة بن نوفل**, who studied the scriptures, that a Prophet would arise among this people.

My father Ishaq ben Yaaser\إسحاق told me that he was told that ‘Abdu Allaah**عبد الله** went to a woman that he had (His slave woman) beside Aamenah bentu Wahb **السيدة أمينة بنت** when he had been working in clay and the traces of the clay were on him.

She put him off when he made a suggestion to her because of the dirt that was on him. He then left her and washed and bathed himself, and as he made his way to Aamenah آمنه he passed her and she invited him to come to her. He refused and went to Aamenah آمنه who conceived Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam-. When he passed the woman again he asked her if she wanted anything and she said:

“No! When you passed me there was a white blaze between your eyes and when I invited you you refused me and went in to Aamenah آمنه , and she has taken it away.”

It is alleged that that woman of his used to say that when he passed by her between his eyes there was a blaze like the blaze of a horse. She said:

“I invited him hoping that that he would be in me, but he refused me and went to Aamenah آمنه and she conceived the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.”

So the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was the noblest of his people in birth and the greatest in honor both on his father's and his mother's side. Allaah ﷻ bless and preserve him!

### **The age of Sayyedah Aamenah السيدة آمنة بنت وهب at her marriage**

Aamenah آمنه was about fifteen years old when she married 'Abdu Allaah عبد الله .

### **Aamenah آمنه conceives the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

Al Qastalaanee القسطلاني (in his book “Al Mawaahebu Al Laduneyah المواهب اللدنية” commented and edited by Al Zarqaanee الزرقاني, vol. I page one hundred ninety-three, published by Dar al-Kutub al-Ilmiyah دار الكتب العلمية, Bairut-Lebanon لبنان, 1417A.H./1996CR) said:

“'Abdu Allaah عبد الله consummated the marriage immediately and he went to bed with her in the Valley of Aboo Taaleb أبو طالب in Mena منى next to the Jamrah: Jamratu Al Wustaa الجمرات الوسطى, the middle Jamrah جمرات as reported by Al Zubayru الزبير.”

### **The House of 'Abdu Allaah بن عبد المطلب**

After three days 'Abdu Allaah عبد الله moved his wife to his own house facing Baabu Al Ssalaamu باب السلام of the H<sub>aram</sub> المسجد الحرام. In this house was the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam born fifty days after Allaah ﷻ destroyed the people of the elephants in the "Valley of Muhasser محسر" outside of the precinct of Makkah Al Mukarramah مكة المكرمة, located between Mena منى and Al Muzdalefah المدزلفة.

Aamenah's السيدة آمنة father Wahab وهب was long dead before this marriage took place, and it was her uncle Wuhayb وهيب who married her to 'Abdu Allaah عبد الله .

### What was said to Aamenah\السيدة آمنة when she had conceived the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam

Ibnu Eshaaq\إسحاق said:

“It is alleged in popular stories (and only Allaah\الله knows the truth) that Aamenah bentu Wahab\السيدة آمنة بنت وهب, the mother of the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to say when she was pregnant with Allaah's\الله Messenger Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam that a voice said to her:

“You are pregnant with the lord of this people and when he is born say:

“I put him in the care of the One from the evil of every envier; then call him Muḥammad\محمد.”

As she was pregnant with him, she saw a light come forth from her by which she could see the castles of Busraa\بصرى in Syria\سورية. Shortly afterwards 'Abdu Allaah\عبد الله the father of the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam died while his mother was still pregnant.” End quote.

### The age of Al Sayyed 'Abdu Allaah\عبد الله at his marriage

Al Zarqaanee\الزرقاني further said: “Al Suhaylee\السهيلى said:

“And there were eighteen years between him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and his father.”

'Abdu Allaah\عبد الله stayed with his wife Aamenah\آمنة for three days: that was the Quraysh\قريش tradition and custom that a man should consummate the marriage and spend three days with his wife in the houses of her family as reported by Al Ya'maree\اليعمري who reported it from Muḥammad ben Al Ssaa-eb Al Kalbee\محمد بن السائب الكلبي.”

Wahab\وهب, the father of Aamenah\السيدة آمنة owned a house next to the Middle Jamrah\الجمرة الوسطى in Mena\منى and that is where 'Abdu Allaah\عبد الله consummated his marriage and the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was conceived.”



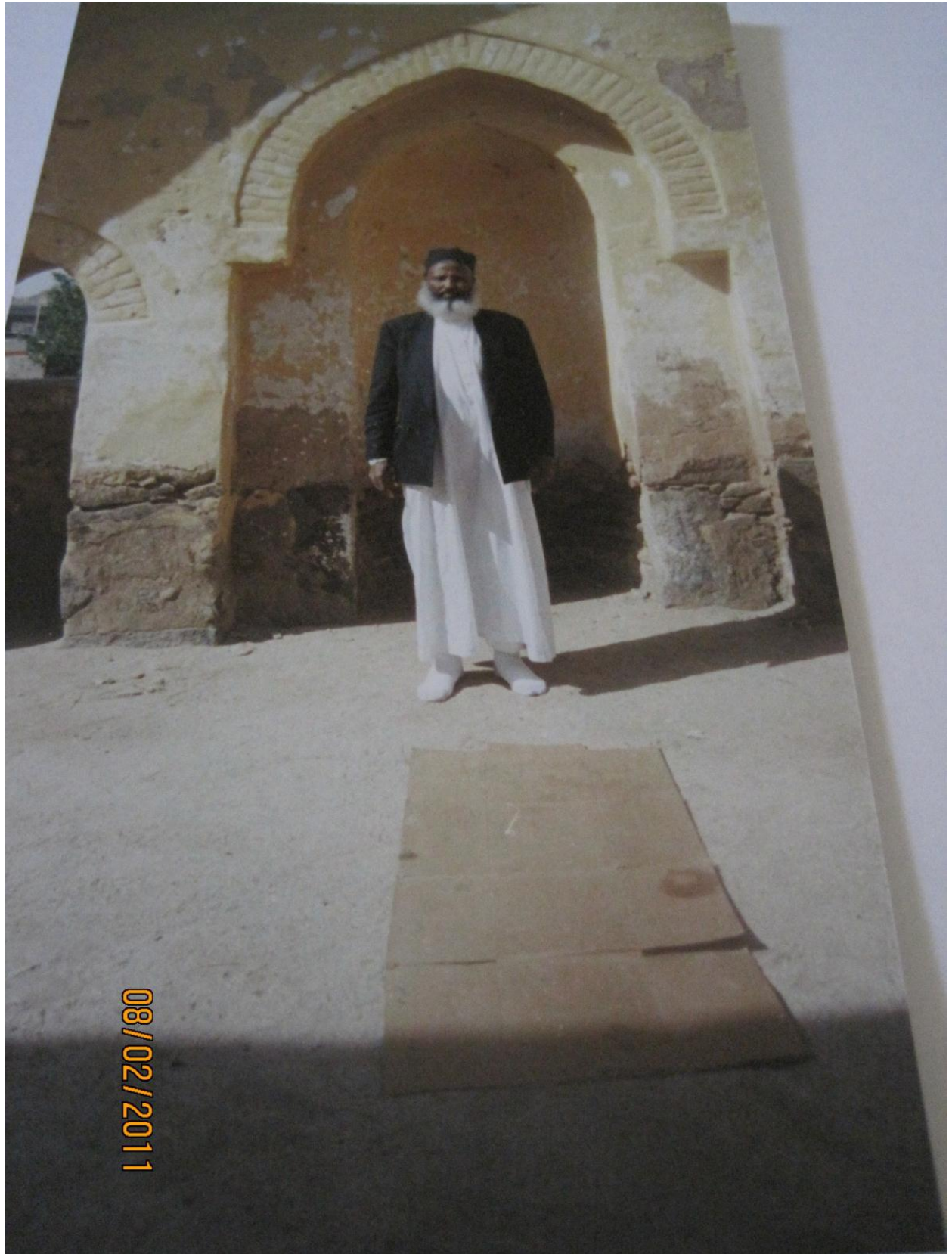
The three Jamraats\الجمرات of Mena\منى. Here was Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam conceived. Xasanwali 1432 Hejre\هجرية / 13 July 2011.







At the Jamraat\الجمرات, you will also see this masjid: it is "Masjedu Al Bay'ah\مسجد البيعة" built on the spot where the Ansaar\الأنصار of Al Madeenah Al Munawwarah\المدينة المنورة took the pledge of loyalty to the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. It is also called "Masjedu Al 'Aqabah\مسجد العقبة" because it is located in "Al 'Aqabah\العقبة" which "The pass". The picture above this one is also "Masjedu Al Bay'ah\مسجد البيعة" next to the Jamraat\الجمرات. Two months and a little over ten days after the second "Pledge of Al 'Aqabah\بيعة العقبة الثانية" the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam migrated from Makkah Al Mukarramah\مكة المكرمة to Al Madeenah Al Munawwarah\المدينة المنورة. All the mountains in this area have been removed to make room for the asphalted road and for the structures in the area. Xasanwali



08/02/2011

I am standing at the Mehraab\المحراب of "Masjedu Al Bay'ah\مسجد البيعة" after performing some salaats there, before the masjed was closed to the public. The masjed was in a very bad shape. People prayed on these cartons or on the dirt. This picture was taken in the year 2000 s. Xasanwali.

Al Qasṭalanee\القسطلاني reported (vol. I, page 199) from Ibnu Ishaq\إبن إسحاق that Aamenah السيدة آمنة said that when she became pregnant with him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam she was told:

"إنك قد حملت بسيد هذه الأمة!"

These words mean:

"You have become pregnant with the leader of this nation."

Then Aamenah السيدة آمنة said:

"ما شعرت بأني حملت به, ولا وجدت له ثقلا ولا وحما, كما تجد النساء إلا أني أنكرت رفع حيضتي, و  
أتاني أت وأنا بين النائمة واليقظانة فقال:  
"هل شعرت بأنك قد حملت بسيد الأنام؟"  
ثم أمهلني حتي إذا دنت ولادتي أتاني فقال لي: "قولي:  
"أعيذه بالواحد من شر كل حاسد", ثم سميّه محمداً."

The Hadeeth of Al Sayyedah Aamenah السيدة آمنة 'Alayhassalaamu means:

"I was not aware that I become pregnant of him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam. I did not feel his weight or the craving for some food during the pregnancy as pregnant women feel. I only was surprised that my menstruation stopped. Then the one who comes came to me and said:

"Did you feel that you have become pregnant of the leader of the creation?"

Then he stayed away from me until my time of delivery came closer and said to me: "Say:

"I put him in the care of The One to protect him from the evil of every envier", then name him Muhammad\محمد."

Al Qasṭalaanee\القسطلاني further said:

"In a narration not from Ibnu Ishaq\إبن إسحاق he said to Aamenah السيدة آمنة :

"وعلقي عليه هذه التيممة".  
قالت فانتبهت وعند رأسي صحيفة من ذهب مكتوب فيها هذه النسخة:  
(1) أعيذه بالواحد/ من شر كل حاسد  
(2) وكل خلق رائد/ من قائم وقاعد  
(3) عن السبيل حائد/ على الفساد جاهد  
(4) من نافث وقاعد/ وكل خلف مارذ  
(5) يأخذ بالمراسد/ في طرق الموارد

These words mean:

“And put around his neck this necklace”.

She said:

“Then I became aware and saw at my head a sheet of gold written in it was this text:

1. I put him in the care of **The One** to protect him from the evil of every envier
2. And from every creature that wants to do mischief/weather he is standing or sitting
3. That went astray from the right path/that put all his efforts to make mischief happen
4. And from every magician that knots and blows on magic
5. That is watchful of men and waits for them/in their gathering places and on the roads to the water wells.

The teacher of Al Haafeth ebnu Hajar\الحافظ ابن حجر was Al Haafeth ‘Abdu Al Rraheemu Al ‘Eraaqee Aboo Al Husayn Al Atharee\أبو الحسين العراقي، the great imaam that is well known, who was born in the month of Jaamu Al Oolaa\جماد الأولى 725 A.H. and passed away in the month of Sha’baan\شعبان 806 Anno Hejree\هجرى, said:

“This is the way that these verses are reported from the ‘ulamaa of the Seerah\السيرة.”

### When Aamenah\السيدة آمنة was six months pregnant of him

Aboo Sa’eed ‘Abde Al Malek Al Neesaabooree\أبو سعيد عبد الملك النيسابوري reported in his book Al Mu’jamu Al Kabeeru\المجمع الكبير, from the book “Al Sa’adah wa al Bushraa\السعادة والبشرى”, who reported from Kacb\كعب a long Haddeth reported by Aboo Nu’aym\أبو نعيم that Ibnu’Abaas\ابن عباس said: “Aamenah\السيدة آمنة used to say:

“أتاني آت حين مر بي من حملي ستة أشهر في المنام وقال لي:  
 “يا آمنة إنك قد حملت بخير العالمين. فإذا ولدته فسميه محمد وأكتمى شأنك.”  
 قالت ثم أخذني ما يأخذ النساء ولم يعلم بي أحد، لا ذكر ولا أنثى، وإني لواحدة في المنزل وعبد المطلب في طوافه. فسمعت وجبتن وأمرأ عظيمًا هالني. ثم رأيت كأن جناح طائر أبيض قد مسح على فؤادي فذهب عني الرعب وكل وجع أجده. ثم التفتت فإذا أنا بشربة بيضاء. فتنولتها، فأصابني نور عال. ثم رأيت نسوة كالنخل طوال كأنهن من بني عبد مناف، يحدقن بي. فبينما أتعجب وأنا أقول وا غوثاه من أين علمن بي؟”  
 قال في غير الرواية:

“فقلن لي نحن آسية امرأة فرعون ومريم ابنة عمران وهؤلاء من الحور العين. وإشتد بي الامر وإني أسمع ألوجبة في كل ساعت أعظم وأهول مما تقدم. فبينما أنا كذلك إذا بديباج أبيض قد مد بين السماء والارض، وإذا بقائل يقول:  
 “خذاه عن أعين الناس.”

قالت:

“ورأيت رجالا قد وقفوا في الهواء، بأيديهم أبارق من فضة. ثم نظرت، فإذا أنا بقطعة من الطير قد أقبلت حتى غطت حجرتي، مناقيرها من الزمرد وأجنحتها من الياقوت. فكشف الله عن بصري فرأيت مشارق الارض ومغاربها، ورأيت ثلاثة أعلام مضروبة علم بالمشرق، وعلم بالمغرب، وعلم على ظهر الكعبة. فأخذني المخاض، فوضعت محمد، صلى الله عليه وعلى آله وسلم. فنظرت إليه فإذا هو ساجد قد رفع أصبعيه إلى السماء كالمتضرع المبتهل. ثم رأيت سحابة بيضاء قد أقبلت من السماء حتى غشيتها فغيبته



عني. ثم سمعت مناديا ينادي طوفوا به مشارق الارض ومغاربها، وأدخلوه البحار ليعرفوه بإسمه ونعته وصورته، ويعلمون أنه سمي فيها الماحي لايبقى شيء من الشرك إلا محي في زمنه. ثم إنجلت عنه في أسرع وقت"

The meaning of the Hadeeth is:

“When I was six months pregnant, while asleep, a one who comes came to me and said:  
“O Aamenah **آمنة** you are carrying the best of the worlds, the best of the firsts and the lasts. When you deliver him name him Muḥammad **محمد** and keep your affair secret until you deliver him.”

### The delivery pains

She said:

“Then I had the delivery pains that happen to women – after she was pregnant for nine months- while I was alone in the house and no one was aware of my situation, male or female, and ‘Abdu Al Muttaleb **عبد المطلب** was making ṭawaaf **الطواف** around the Ka’bah **الكعبة**.”

Then a heard a thud as if something fell down and I became upset about it. Then I saw with my own eyes that a white bird was rubbing my heart with its feathers. That made my fear go away. All the pains of delivery I had went also away.

I looked to my side and there was a bowl containing something to drink that was white. I took that drink and drank it.”

On another narration she says:

“And there was a white drink I thought it was milk, and I was thirsty. I drank it. It was sweeter than honey. Then I was covered by a high light. Then I saw tall women, their hight like the hight of date palm-trees, as if they were the girls of ‘Abdu Manaaf **عبد مناف** (who is the third granfather of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, and the girls of this family are know for their beauty and hight). These girls were around me like a ring. I was surprised and I said:

“Help! How do they know about me and where did they hear about me?”

In another narration Aamenah **آمنة** said:

“And then they said to me:

“We are Aaseyah **آسية** (bentu Muzaahem **بنت مزاحم**, the wife of Farao **فرعون**) and Maryama ebnatu ‘Emraana **مريم ابنة عمران** (the mother of Prophet ‘Eesaa ‘Alayhessalaamu), and these other women are of the Hooru Al ‘Eene **حور العين** (the women of Jannah **الجنة**: they have very big black eyes and that is what Hooru Al ‘Eene **حور العين** means)(Aaseyah **آسية** and Maryamah **مريم** are of the wives of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam in the Jannah **الجنة**).



I kept hearing the thud loud and louder, and I was getting scared and more scared than before. While I was in tha situation I saw a silk cloth pending from the sky that had reached the earth and thus connecting the sky and the earth (it is a celebration of his birth Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam).

The one who says things said:

“Hide him from the eyesight of the people when he is born.”

Aamenah **آمنة** said:

“I saw men standing in the air (And they were angels with the features of men) holding in their hands kettles of silver. Then I saw a group of birds that were so many that they filled my room. The beaks of these birds were made of Zabardjad\الزبرجد (Acqamarine), a very precious stone, and their wings were made of Yaaqoot\الياقوت (Corundum: Ruby, Sapphire, Topaz), a very precious stone as well.

### The three flags

Then Allaah **الله** removed the cover from my eyes, and I saw the east and the west of the world, and I saw three flags fixed and flying, one flag fixed in the east, another flag fixed on the west and a flag fixed on top of the Ka’bah\الكعبة (and maybe the wisdom in these three flags is that the religion of Islam and the sharee’ah\الشريعة of Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam will rule the East and the West: from Indonesia in the East to Mauritania to the West and all countries in between – not in the North where Europa is located and the Americas - or the South - Australia and New Zeland - and that he will be victorious over Makkah\مكة, as it happened sixty one years later in the year eight of Hejrah\الهجرة).

### The delivery

Then I got delivery pains (for the baby moved inside her womb wanting to get out), and I delivered Muhammad **محمد صلى الله عليه وعلى آله وسلم**.

### The prostration

I looked at him and saw that he was in sujood, in prostration, and he was raising and pointing his two index fingers up to the sky, while all his other fingers were bent into his hand. (It looks as if the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was humbling himself and praying to Allaah Glorious and Most High **الله سبحانه وتعالى**).

### The white cloud

Then I saw a white cloud coming down from the sky and covering him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, and hid him from me.

### المحي\Al Mahee

The I heard a one who was peaking loud say:

“Take him to the East and to the West of the world and inside the seas so that they know him by his name “Al Maahee\المحي” (the one Allaah ﷻ will erase disbelief: Maahee\المحي means “The Eraser”); so that they know his looks, and they will know that he was named “Al Mahee\المحي” because of him, disbelief will be erased during his time (in a way similar to the manner the sea cleans dirty things). Then the cloud was removed from him very quickly.”

### أم عثمان الثقفية\Umm ‘Uthmaan Al Thaqafeyyah

Al Bayhaqee\البيهقي (Ahmad ben Al Husayn\أحمد بن الحسين, al imaam\الإمام, al Haafeth\الحافظ, known for his clear speech...he ruled by the rulings of Al Shaafe’ee\الشافعي. He was born in 384 Hejree\هجري and passed away 458 Hejree\هجري. Among his many books “Al Sunanu Al Kubraa\السنن الكبرى”, “Dalaa-elu Al Nubuwwah\دلائل النبوة”) reported that ‘Uthmaan ben Abee Al ‘Aas\عثمان بن أبي العاص (Al Zarqaanee\الزرقاني added: “The governor of Al Taa-ef\الطائف for the Messenger of Allaah Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, then for Abee Bakr\أبي بكر, then for ‘Umar\عمر. Then ‘Umar\عمر appointed him in the year fifteen as governor of ‘Ummaan\عمان and Al Bahrayn\البحرين. Then he settled down in Basrah\البصرة untill he died there in 55 or 51 Hejrah\هجري reported that his own mother Ummu ‘Uthmaan Al Thaqafeyyah\أم عثمان الثقفية, the Sahaabeyyah/the companions\الصحابية, and her name is Faatemah bentu ‘Abdu Allaah\فاطمة بنت عبد الله said:

“When it was the time for the birth of the Messenger of Allaah Sallaa Allaahu ‘Alayhe Wa ‘Aalehe Wa Sallam I saw the house, when he came down, filled with light; and I saw that the stars came so close that I thought they will fall on me.” End quote.

### السيدة آمنة\The Vision of Al Sayyedah Aamenah

Imaam Ahmad\أحمد, Al Bazaar\اليزار, Al Tabraanee\الطبراني, Al Haakem\الحاكم and Al Bayhaqee\البيهقي all reported from Al ‘Arbaad ben Saareyah\أرباض بن سارية that the Messenger of Allaah Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

إني عند الله لخاتم النبيين، وإن آدم لمنجدل في طينته، وسأخبركم عن ذلك، إني دعوة أبي إبراهيم، وبشارة عيسى، ورؤيا أمي التي رأت

This Hadeeth means:

“It was written in the Book with Allaah ﷻ that I am the “Seal of the Prophets” while Adam\آدم was still on the ground as a clay form and no life was breathed unto him; and I will tell you about that; I am the accepted prayer of my father Ibraaheem\إبراهيم:

{رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ}

“Our Lord! send among them a Messenger of their own, who shall rehearse Thy signs to them and instruct them in Scripture and wisdom, and sanctify them: for Thou art the Exalted in Might The Wise”(Quraan 2:129), and the good news of ‘Eesaa عيسى.

{وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ }

“And remember, 'Eesaa, the son of Mary, said: “O children of Israel! I am the Messenger of Allaah الله (Sent) to you confirming the Law (which came) before me, and giving glad Tidings of a Messenger to come after me, whose name is Ahmad أحمد.”Quraan 61:6), and what my mother saw with her own eyes.”

Al Haafeth ebnu Hajar الحافظ ابن حجر said:

“Ibnu Hebbaan ابن حبان and Al Haakem الحاكم said this Hadeeth is Saheeh/sound حديث صحيح.”

**The moment he was born the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and his mother Aamenah السيدة أمينة saw the castles of Al Shaam الشام**

Aboo Nu'aym أبو نعيم reported from 'Aṭaa ben Yaaser عطاء بن ياسر that Ummu Salamah أم سلمة, Mother of the Believers and wife of Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said that Aamenah السيدة أمينة said:

**“لقد رأيت ليلة وضعته نورا أضأت له قصور الشام حتى رأيتهَا”.**

The Hadeeth means:

"In the night I delivered him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam I saw a light by which he could see the castles of Al Shaam الشام (سورية), and I too saw these castles."

(Ten thousand eyes that saw Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam: five thousand companions of Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam entered and settled down in Al Shaam الشام and brought there his light and knowledge: they brought Islam which removed from the people of Al Shaam الشام the darkness of ignorance and polytheism: that is how the early scholars interpreted this light. Hasanwali).

[

### The Hadeeth of Humaam\همام about the Light

Ibnu Sa'ad\إبن سعد reported from Humaam ben Yahyaa ben 'Abdu Allaah\عبد الله that the mother of the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"لما ولدته خرج من فرجي نور أضاء له قصور الشام، فولدته نظيفا ما به قدر."

The Hadeeth means:

"When I delivered him a light came out of my private part - together with him - that enabled him to see the castles of Al Shaam\الشام (Syria\سورية), and I delivered him clean and pure without any dirt on his body."

### He was born Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam circumcised

Another narration reported by Ebnul Hajar Al 'Asqalaanee\العسقلاني may Allaah\الله have mercy on him, in his Seerah Book "السيرة النبوية في ضوء القرآن والسنة", reported that the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"من كرامتي على ربي أني ولدت مختونا، ولم ير أحد سواتي."  
رواه إبن عساکر.

The Hadeeth means:

"Of the high esteem I enjoy by Rabbee\الربي Lord is that I was born circumcised, and no one saw my private part."

The Hadeeth was also reported by Al Tabraanee\الطبراني, Aboo Nu'aym\أبو نعيم and ebnul 'Asaaker\إبن عساکر.

Ebnul Durayd\إبن دريد Aboo Bakr Muḥammad ben Ḥasan\الحسن أبو بكر محمد بن الحسن, the Arabist, the reliable Liguist, who authored many books, born in the year two hundred thirteen Hejree\هجري and passed away in 'Umaan\عمان in the year three hundred twenty one Hejree\عمان, said in his book "Al Weshaaḥ\الوشاح":

"It was reported to me that Aadam\آدم was born circumcised, and twelve others after him too, the last of them being Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. They are:

(One) Prophet Muḥammad\محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

(Two) Shayth the son of Aadam\شيث بن آدم.

(Three) Prophet Edrees\إدريس the son of Mahlayel\مهلايل 'Alayhessalaamu.

(Four) Prophet Nooh\نوح the son of Lamk\لامك 'Alayhessalaamu.

(Five) Saam the son of Nooh\سام بن نوح.

(Six) Prophet Loot\لوط the son of Haaraan ben Taarkh\هاران بن تارخ 'Alayhessalaamu.

(Seven) Prophet Yoosuf\يوسف the son of Prophet Ya'qoob\يعقوب 'Alayhemassalaamu.

- (Eight) Prophet Moosaa the son of 'Emraan\موسى بن عمران' Alayhessalaamu.  
 (Nine) Prophet Sulaymaan the son of Prophet Daawood\سليمان بن داود' Alayhemassalaamu.  
 (Ten) Prophet Shu'ayb the son of Meekeel 'Alayhessalaamu\شعيب بن ميكل .  
 (Eleven) Prophet Yahyaa the son of Prophet Zakareyaa\يحيى بن زكريا' Alayhemassalaamu.  
 (Twelve) Prophet Hood the son of 'Aaber\هود ابن عابر' Alayhessalaamu.

Muhammad ben H<sub>ab</sub>eeb\حنظلة بن صفوان added to these twelve the following:

- (Thirteen) Prophet Zakareyyaa ben Barkheyaa\زكريا بن برخيا' Alayhessalaamu.  
 (Fourteen) Prophet Saaleh the son of 'Ubayd\صالح بن عبيد' Alayhessalaamu.  
 (Fifteen) Prophet 'Eesaa the son of Maryama\عيسى ابن مريم' Alayhessalaamu.  
 (Sixteen) H<sub>an</sub>thalah ben S<sub>af</sub>waan\حنظلة بن صفوان. Some say he was a Prophet from Al Yaman\اليمن.

The total is seventeen boys born circumcised, and Al Sayooṭee\السيوطي composed a poem about them and said:

وسبعة مع عشر قدروا خلقوا      وهم ختان فخذ لا زلت مأنوسا  
 محمد آدم إدريس شيث ونو      ح سام هود شعيب يوسف موسى صالح  
 لوط سليمان يحيى زكري      ا وحنظلة الرسي مع عيسى

The verses mean:

1. It was decreed that seven plus were created // Circumcised: take it and you are intertained
2. Muhammad\محمد , Aadam\آدم , Edrees\إدريس , Sheeth\شيث and Nooh\نوح // Saam\سام , Hood\هود , Shu'ayb\شعيب , Moosaa\موسى
3. Loot\لوط , Sulaymaan\سليمان , Yahyaa\يحيى , Saaleh\صالح , Zakareyyaa\زكريا // And H<sub>an</sub>thalah\حنظلة from the Raas family\الرسي and 'Eesaa\عيسى .

Circumcision is the removal of the foreskin of the male's organ, and when Allaah\الله creates a child without it, he is like being circumcised.

Al Emaamu Al Booseeee/البوصيري

الهمزية في مدح خير البرية/Sharḥu Al Hamzeyyah fee Madḥe Khayre Al Bareyyah

The poem Al Hamzeyyah\الهمزية is on the praising of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and is by Al Emaam Sharafu Al Ddeene Muhammad ben Sa'eed ben H<sub>am</sub>maad Al Senhaajee Al Booseeree\الإمام شرف الدين محمد بن سعيد بن حماد السنهاجي البوصيري, the same author of the more famous poem "Al Burdah\البردة".

This poem of Al Hamzeyyah\الهمزية is a long poem made up of four hundred forty nine verses that recounts the biography of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam from A to Z.



This poem is called Al Hamziyyah **الهمزية** because every one of its verses ends with the letter "Hamzah" or short alif/the letter A. The name of the poem is translated as "Al Hamzeyah **الهمزية** on the praising of the best of the creation" Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

The author's name is Al Booseeree **البوصيري** because one of his parents was born in the village called Booseer/بوصير and the other one in the village of Delaas/دلاص. These two villages are in the region of Bane Suwayf/بني سويف in the country of Egypt/مصر. This Emaam/الإمام was born there in the year six hundred and eight Hejree/هجري. Then he became ill and became paralyzed on one half of his body

When he became sick, he composed the poem "A Burdah/البردة" as an intercession with Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to get healed from his illness. He was completely healed.

He also composed this other poem of Al Hamzwyah **الهمزية** that we are copying from now.

Al Emaam Al Booseeree **البوصيري** died, may Allaah **الله** have mercy on him, in the city of Alexandria/الإسكندرية of Egypt/مصر in the year six hundred ninety five Hejree/هجري and his grave is well known there.

Then, later the verses of the poem were explained by Al 'Allaamah Muḥammad Shalabee **محمد الشلبي**, the supervisor/المفتش of the Ministry of Education of Egypt/مصر, and was published by "Maktabatu Al Aadaab 'Alee Hasan/مكتبة الآداب علي حسن in Cairo/القاهرة, Egypt/مصر, in the year fourteen hundred eighteen Hejree/هجري, corresponding to nineteen hundred ninety eight Gregorian.

Al Shalabee **الشلبي** said:

"I was upset on Saturday the tenth of the month of Ramaḍaan/رمضان thirteen hundred forty three Hejree/هجري, corresponding to the fourth of April nineteen twenty five Gregorian, by the death of my son 'Abdu Al 'Azezz Afandee Shalabee **عبد العزيز أفندي الشلبي**, student at the School of Medicine of the "Berlin University" in "Meṣr Al Jadeedah/مصر الجديدة" in Cairo/القاهرة, Egypt/مصر.

I became afraid that his painful death may affect in a negative way my patience, my rewards and my health.

To reduce my sorrow, I helped myself with:

(One) Reading the Quraan.

(Two) Explain the Hamzeyah **الهمزية**, شرح **الهمزية**, with the intention to get the intercession of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and with the hope to become one of his servant, and succeed in getting his intercession on the Day we all return."

These are excerpts from his words. Al Shalabee **الشلبي** took his explanation of the "Al Hamzeyah **الهمزية** " also from the earlier explanation by Al 'Allaamah Ebnu Hajar (Al Haytamee) **ابن حجر** **الهيتمي** and that of Al 'Allaamah Al Jamal/العلامة **الجمال**. Here some verses of the poem.

1. كيف ترقى رفيق الأنبياء/يا سماء ما طاولتها سماء.
2. لم يساووك في علاك وقد حال سنا منك دونهم وسناء.
3. إنما مثلوا صفاتك للناس كما مثل النجوم الماء.
4. أنت مصباح كل فضل فما تص/در إلا عن ضونك الأضواء.
5. لك ذات العلوم من عالم الغي-ب ومنها لأدم الأسماء.
6. لم تزل في ضمانر المون تختار/لك الأمهات والأباء.
7. ما مضت فترة من الرسل إلا/بشرت قومها بك الأنبياء.
8. تتباهى بك العصور وتسموا/بك علياء بعدها علياء.
9. وبدا للوجود منك كريم/من كريم آباؤه كرماء.
10. نسب تحسب العلا بحلاه/قلدتها نجومها الجوزاء.
11. حبذا عقد سؤدد وفخار/أنت فيه اليتيمة العصماء.
12. ومحيا كالشمس منك مضيء/أسفرت عنه ليلة غراء.
13. ليلة المولد الذي كان للدي/ن سرور بيومه وازدهاء.
14. وتولت بشرى الهواتف أن قد/ولد المصطفى وحق الهناء.
15. وتداعى إيوان كسرى ولو لا/آية منك ما تداع البناء.
16. وغدا كا بيت نار وفيه/كربة من خموده وبلاء.
17. وعيون للفرس غارت فهل/كان لنارهم بها إطفاء.
18. مولد كان في طالع الكف/ر وبال عليهم ووباء.
19. فهنيأ به لأمنة الفضل/الذي شرفت به حواء.
20. من لحواء أنها حملت بأحم/د أو أنها به نفساء.
21. يوم نالت بوضعه إبنة وهب/من فخار ما لم تنله النساء.
22. وأنت قومه بأفضل مما/حملت قبله مريم العذراء.
23. شمتته الملائكة إذ وضعته/وشفتنا بقولها الشفاء.
24. رفيعا رأسه وفي ذلك الرف/ع إلى كل سؤدد إيماء.
25. رامقا طرفه السماء ومرمى/عين من شأنه العلو العلاء.
26. وتدلأ زهر النجوم إليه/فأضانت بضونها الأرجاء.
27. وترأت قصور قيصر بالروم/م يراها من داره البطحاء.

### 1. Kayfa tarqaa ruqeyyaka Al Anbeyaa-u

Yaa samaa-an maa taawalat-haa Samaa-u

1. The other Prophets cannot reach your high level (Such as the station you reached the Night of Ascension) and the perfection of your qualities // You position is high and no one else can come close or above to your height.

### 2. Lam yusaawooka fee 'ulaaka wa qad haa-

la sanan menka duunahum wa sanaa-u.

2. They are not on your same height and superiority and honor and they were prevented from that // By Your superiority and your light that kept them below you.

### 3. Ennamaa math-thaluu sefaateka lelnaa-

si kamaa math-thala al nujuuma al maa-u.

3. Those who describe people have described you the same way the still water reflect the stars shining in the sky in a blurred way: they come short and did not do justice to your high position and honor.

4. Anta mesbaahu kulla fadlen fama taş-  
duru ellaa can daw'eka al adwaa-u.

4. You are a light and all other lights originate from you light and your light is the source of their light.

5. Laka thaatu al 'uloome men 'aalame al ghay-  
b wa menhaa le Aadama al Asmaa-u.

5. You possess the knowledge itself and the names of the unseen world, and from that world Adam was given the names (Aayah thirty one of Sooratu Al Baqarah **سورة البقرة**).

6. Lam tazal fee damaa-ere al kawne tukhtaa-  
ru laka al ummahaatu wa al aabaa-u.

6. You have existed in the unseen world, while fathers and mothers were being chosen for you, starting from Hawaa-a **حواء** to Al Sayyedah Aamenah bentu Wahb **آمنة بنت وهب**, and starting from Aadam **آدم** to Al Sayyed 'Abdu Allaah **السيد عبد الله**.

7. Maa madat fatratun men al Rrusle ellaa  
bash-sharat qawmahaa beka Al Anbeyaa-u.

7. Ma ayan gudbin fatratun, oo ah zamanka u dhexeeya dhimashada Rasuul Ilaahay iyo soo diridda Rasuulka ku xigah, ee Rasuul walba, ee waa illaa kuwa ay Anbiyadu dadkooda adiga ugu bishaareeyeen.

7. The time of the Fatrah **فترة** did not pass (It is the time between two Messengers of Allaah **الله**), but every Messenger gave his people the good news of your coming.

8. Ta-tabaahaa beka al 'usooru wa tasmoo  
beke 'alyaa-u ba'dahaa 'alyaa-u.

8. The epochs and centuries boast to each other about you, and the epoch you have lived in is superior to the others.

9. Wa badaa lel wujoode menka Kareemun  
men Kareemen aabaa-u hu kuramaa'u.

9. And a noble was born in this world, a noble possessing the qualities of the perfection and without any shortcomings, son of a noble father and all his fathers are nobles.

10. Nasabun tahsebu al 'ulaa be hulaahu  
qalladat-haa nujoomahaa al jawzaa-u.

10. He has a noble and honorable bloodline and a high position and the constellation of Gemini **الجوزاء** emulate his honor and height.

11. Habathaa 'eqdu sududen wa fakhaaren  
anta feehe al yateematu al 'asmaa-u.

11. Yes, that is a necklace made of jewels and leadership that one can be proud of, and in this necklace of jewels you are a unique one jewel without equals.

12. Wa muhayyan ka al sh-shamse menka mudee-un  
asfarat 'anhu laylatun gharraa-u.

12. And yours is a face like the sun, shining, removing the darkness from the night and illuminating it.

13. Laylatu al Mawlede allathee kaana leld-  
eene suroorun be yawmehe wa ezdehaa-u.

13. The night of your birth and its day were the source of happiness for the religion and a reason to be proud of.

14. Wa tawaalat bushraa al hawaatefe an qad  
wuleda Al Mustafaa wa haqqa al hanaa-u.

14. The good news of the birth of Al Mustafaa المصطفى /The Chosen One spread quickly, and it happiness became a reality.

15. Wa tadaa'aa eewaanu Kesraa wa law laa  
Aayatun Minka maa tadaa'aa al benaa'u

15. The "Eewaanu إيوان" the royal palace of the Kesraa كسرى (The name of this king was Anoo Sherwaan أنوشروان) of Persia was almost demolished. If it was not a Sign from You (Allaah الله) the palace would not have been on the verge of collapsing (14 balconies of this palace came down tumbling on the ground).

16. Wa ghadaa kullu bayte naaren wa feehe  
Kurbatun men khumoodehaa wa balaa-u

16. Morning broke up and there were worries and sadness in every house because the flames of the fire in "Temples for the Fire" the Persians worshipped died out and that was a trial and tribulation for them.

17. Wa 'uyoonun lel Furse ghaarat fahal kaa-  
na le naarehem behaa etfaa-u.

17. And water springs belonging to Persia dried out, (such as the lake of Saawah ساوة) and it is not them who extinguished the flames.

18. Mawledun kaana menhu fee taale'e al kuf-  
re wabaalun 'alayhem wa wabaa-u.

18. It is a birth that became a permanent sorrow and sadness and an ailment to the Unbelievers, that spread unto them like the epidemics of cholera.

19. Fa hanee-an behe le Aamenata al fadlu

Allathee shurrefat behe Hawaa-u.

19. Congratulations to Aamenah **آمنة** for giving birth to the best of the creation. This honor reached also back to Hawaa-a/Eva **حواء**, his first mother Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

20. Man le Hawaa-a annahaa hamalat Ahma-

da aw annahaa behe nufasaa-u.

20. Hawaa-a **حواء** was not given the privilege of being pregnant of him, or have the after childbirth bleeding of him.

21. Yawma naalat be wad'ehe ebnatu Wahaben

Men fakhaaren maa lam tanalhu al nesaa'u.

21. A day that the daughter of Wabh **بنت وهب** achieved by delivering him, a pride that all other women did not achieve.

22. Wa atat qawmahaa be afdala memmaa

hamalat qablahu Maryamu al cathraa-u.

22. Aamenah **آمنة** brought to her people a boy that is superior to the one brought by the Virgin Maryama **مريم العذراء** (Which is Prophet 'Eesaa **عيسى** 'Alayhessalaamu).

23. Shammatat-hu al amlaaku eth wada'at-hu

Wa shafatnaa be qawlehaa Al Shefaa'u **الشفاء**.

23. The angels asked Allaah **الله** to have mercy on him when she delivered him, and to give a sound and perfect body, and Al Shefaa-a **الشفاء** (Who was the midwife of Aamenah **آمنة**, and she is the mother of the great companion 'Abdu Al Rrahmaan ben 'Awf **عبد الرحمن بن عوف** may Allaah **الله** be pleased with him and his mother) healed us and made us happy with her words (See her Hadeeth in this book about the delivery).

24. Raafe'an ra-sahu wa fee thaaleka al raf-

'e elaa kulle su-duden eemaa-u.

24. He kept his head high when she delivered him, a gesture that indicats leadership.

25. Raameqan tarfuhu al Ssamaa-a wa marmaa

'ayne man sha-nuhu al 'uluwwu al 'alaa-u.

25. His eyes were looking up to the sky, like the eyes of someone whose objective is higher places.

26. Wa tadallat Zuhru al nujuumi elayhe

Fa adaa-at be daw-ehaa al arjaa-u.

26. And the shining stars came close to him and they illuminated with their light everywhere.



27. Wa taraa-at quṣooru Qaysara be al Roo-me yaraahaa man daaruhu Al Baṭāḥaa-u.

27. And the palaces of Caesar, the emperor of Rome were seen by a one whose house is in Makkah\مكة on the night he was born Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

### حديث الخطيب البغدادي\The Hadeeth of Al Khaṭeebu Al Baghdaadee

Al Khadheebu Al Baghdaadee الخطيب البغدادي (His full name is al Haafeth Aboo Bakr Ahmad ben 'Alee ben Thaabet\الحافظ أبو بكر أحمد بن علي بن ثابت, the author of so many great books, the great imaam and scholar of Hadeeth\إمام الحديث in Shaam\الشام and 'Eraaq\العراق, the knowledgebale of the Hadeeth: the sound ones and the sick ones, knowledgebale about the chains of transmissions and accurate in his reportings, was born in 392 Hejree\هجري. He traveled in the Islamic world...he learned and memorized Al Bukhaaree\البخاري from Kareemah\كريمة in Makkah\مكة in five days...he died 463 Hejree\هجري in Baghdaad\البيгдаد. He was buried next to Beshr Al Haafee\الحافي for he had drank Zamzam\زمزم water for Allaah\الله to bury him next to him. One of his most known books is "Taareekhu Baghdaad\تاريخ بغداد" in about twenty volumes" depending of the print) reported with his own chain of transmission in his book "Ketaabu al Sa'aadate wa al Bushraa\كتاب السعادات والبشرى" that Aamenah\السيدة آمنة said:

"لما وضعته عليه الصلاة والسلام رأيت سحابة عظيمة لها نور أسمع فيها صهيل الخيل وخفقان الاجنحة وكلام الرجال، حتى غشيته وغيب عني. فسمعت مناديا ينادي:

"طوفوا بمحمد صلى الله عليه وعلى آله وسلم في مشارق الارض ومغاربها، وأدخلوه البحار ليعرفوا باسمه ونعته وصورته في جميع الارض وأعرضوه على كل روحاني من الجن والإنس والملائكة، والطيور، والوحوش، وأعطوه خلق آدم، ومعرفة شيث، وشجاعة نوح، وخلة إبراهيم، ولسان إسماعيل، ورضا إسحاق، وفصاحة صالح، وحكمة لوط، وبشرى يعقوب وشدة موسى، وصبر أيوب، وطاعة يونس، وجهاد يوشع، وصوت داود، وحب دانييل، ووقار إلياس، وعصمة يحيى، وزهد عيسى، وأغمسوه في أخلاق النبيين."

قالت ثم إنجلي عني، فإذا به قد قبض على حريرة خضراء مضوية طيا شديدا، ينبع من تلك الحريرة ماء، وإذا قائل يقول:

"بخ بخ، قبض محمد على الدنيا كلها، لم يبق خلق من أهلها إلا دخل طائعا في قبضته." قالت ثم نظرت إليه صلى الله عليه وعلى آله وسلم فإذا هو كالقمر ليلة البدر، وريحه يسطع كالمسك الازفر. وإذا بثلاثة نفر في يد أحدهم إبريق من فضة، وفي يد الآخر طست من زمرد أخضر وفي يد الثالث حريرة بيضاء فنشرها فأخرج منها خاتما تحار أبصار الناظرين دونه فغسله من ذلك الابريق سبع مرات، ثم ختم بين كتفيه بالخاتم ولفه في الحريرة ثم احتمله فأدخله بين أجنحته ساعة ثم رده إلي"

The meaning of Aamenah's\السيدة آمنة\ Hadeeth is:

"When I delivered him I saw a big cloud from which a light was emanating, and I heard from its inside the sounds of horses and the movement of moving wings, and the voices of men (angels that took the features of men). Then the cloud totaly covered him (her son) and I could not see him.

Then I heard one saying:

“Take Muḥammad\محمد Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam to the East and to the West, and immerse him in the seas so that they would know him in the whole world by his name and his features. Show him all the living creatures, such as the jennes\الجن, mankind, angels, birds and wild animals and:

### **آدم\The creation of Adam**

“Give him the creation of Adam\آدم”, which is his features and looks. The Prophet Sallaa Allahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

”أنا أشبه الناس بأبي آدم، وكان أبي إبراهيم خليل الرحمن أشبه الناس بي خلقا وخلقاً“.

The Hadeeth means:

“Among all people I am the one resembling my father Adam\آدم most, and it was my father Ibraaheem\إبراهيم the one who resembled me most in my creation and in my character.”

### **شيث\The knowlege of Shayth**

“And give him the knowlege of Shayth\شيث” the son of Adam\آدم. Al Tha’labee\الثعلبي (in his tafseer: ibnu Katheer\ابن كثير, Al Baghawee\البغوي, Al Rraazee\الرازي and others took their tafseer books from the tafseer of Al Tha’labee\الثعلبي : Hasanwali) and others reported that Allaah\الله taught Shayth\شيث the hours of the night and the houres of the days. He also taught him how best to worship Allaah\الله in each of these houres.

### **نوح\The Courage of Nooh**

”And give him the bravery of Nooh\نوح“.

(If Nooh\نوح was not a brave man he could not stayed with his people one thousand years less fifty, while they were rejecting him and his religion and only few of them following him (as Muslims: Hasanwali).

In that hostile environment Nooh\نوح used to face them alone and challange them. The courage of our Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was greater and can not be quantified.

### **إبراهيم\Khellatu Ibraaheema**

“Give him the close friendship to Allaah\الله of Ibraaheem\إبراهيم”. Khellah\خلة means that his heart is filled with the love of Allaah\الله and that he is so close to him as if he was his closest friend.

This “Khellah” close friendship of Ibraaheem إِبْرَاهِيم is recorded in the Holy Quraan, in Aayah # 125 of Sooratu Al Nisaa-e\سورة النساء:

{وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (125)}

“Who can be better in religion than one who submits his whole self to Allaah الله, does good, and follows the way of Abraham إِبْرَاهِيم the true in faith? For Allaah الله did take Abraham إِبْرَاهِيم for a friend(125).”

Al Bukaaree\البخاري reports that Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

"لو كنت متخذًا خليلًا غير ربي لآتخذت أبا بكرًا خليلًا."

The Hadeeth means:

“If I was to take a close friend than my Lord (for Allaah الله took him as His Khaleel خليل) I would have taken Abaa Bakr أبو بكر الصديق (Al Seddeeq Hasanwali) my close friend.”

Therefore Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is Khaleelu of Allaah الله خليل, as Ibraaheem إِبْرَاهِيم was His Khaleel خليل الرحمن.

In addition to the Khellah\الخلّة, Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was “Ḥabeebu Allaah الله حبيب”: the one who is beloved by Allaah الله.

### The tongue of ‘Esmā’eel إسماعيل

“And give him the tongue of Esmā’eel إسماعيل”, which is the Arabic language. Allaah الله Subḥaanahu wa Ta’aalaa سبحانه وتعالى says in Aayah #4 of Sooratu Ibraaheem إِبْرَاهِيم:

{وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ}

“We sent not a Messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them(4).” (Quraan 14:4).

Al Zzubayru ben Al Bakkaar\الزبير بن البكار reported from ‘Alee ben Abee Taaleb أبي طالب, may Allaah الله be pleased with him, that the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

"أول من فتق الله لسانه بالعربية البينة إسماعيل."

The Hadeeth means:

“The first person that Allaah ﷻ made his tongue speak the clear Arabic language was Esmaa’eel إسماعيل.”

Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was the best speaker of the Arabic language in the whole creation.

Abuu Nu’aym أبو نعيم reported in his book “Taareekh Esbahaan\تاريخ إسبهان” that Ibnu ‘Umar ابن عمر narrated that ‘Umar ben Al Khattaab\عمر بن الخطاب, may Allaah ﷻ be pleased with both of them, said:

“O Prophet of Allaah ﷻ ! What is the reason that you have the clearest speech among us and you have always lived among us and never went somewhere else?”

Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam replied:

“كانت لغة إسماعيل قد درست، فجاءني بها جبريل فحفظتها”

The Hadeeth means:

“The language of Esmaa’eel إسماعيل has become worn off (in the passing of time: there were three thousand and five hundred years between the two of them: Hasanwali جبريل and Jebreel\جبريل brought it to me and I have memorized it.”

In addition to this, Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam knew and used to talk to every Arab tribe in their own dialect.

### The clear speech of Saaleh\صالح

“And Give him the clear speech of Saaleh\صالح.”

Al Tha’labee\الثعلبي said:

“Prophet Saaleh\صالح had the most clear speech in his time and was also the most eloquent one.” He further says:

“People could not look at Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam for more than a quick glance, and that is because of his beauty, the beauty of his face and the light that was emanating from him. He was Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam the one who resembled most Shayth\شيث the son of Adam\آدم.

In addition to these, Allaah ﷻ gave Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam knowlege, patience, tolerance, charisma, and great tranquillity.

The clothes of prophet Saaleh\صالح were made of the wool of animals, his shoes of the leaves and cortex of the date palm tree.

We know that no one comes close to the clearness of speech and eloquency of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa alehe Wa Sallam.

### The wisdom of Loot\لوط

“Give him the wisdom of Loot\لوط”.

This wisdom is recorded in the Quraan: Aayah number seventy four of Sooratu Al Anbeyaa سورة الأنبياء:

ا

{وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا}

“And to Loot, too\لوط , We gave judgement and knowledge(74).”

The amount of wisdom, judgement and knowledge given to our Porphet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam are far greater than what was given to Loot\لوط and the rest of the creation.

### The good news of Ya’qoob\يعقوب

“Give him the good news of Ya’qoob\يعقوب”.

How his son Yoosuf\يوسف found safety and security in Egypt, and/or how Allaah\الله had accepted the prayer of his father concerning him without his twin brother ‘Aysu\عيسو.

Allaah Subhaanahu wa Ta’aalaa\الله سبحانه وتعالى gave our Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam so many glad tidings.

### The strength of Moosaa\موسى

“Give him the strength of Moosaa\موسى”, for he was very protective of the religion of Allaah\الله, and physically was a strong man: he killed a man by punching him once in the face.

Our Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was given more strength than that: he killed Ubayya ben Khalaf\أبي بن خلف with less than a punch. His people laughed at Ubayya\أبي when he said afterwards:

“Muḥammad\محمد killed me”.

Then he said:

“If Muḥammad\محمد had only spitted on me he would have killed me with that spitt.”

Prophet Muḥammad\محمد Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam wrestled in Makkah\مكة the man no one could wrestle him down, and he put him down.

The physical strength of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam were seen in many occasions by his people.



### أَيُّوب\The patience of Ayyoob

“Give him the patience of Ayyoob\أَيُّوب.”

The patience of Ayyoob\أَيُّوب is recorded in the Holy Quraan, in Aayah forty four of Sooratu Saad\سورة ص:

{إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (44)}

“Truely **We** found him full of patience and constancy(44).”

### يُونُس\The submission of Yoones

“Give him the submission of Yoones\يُونُس.”

Yoones\يُونُس submitted himself to Allaah Subhāanahu wa Ta’aalaa\الله سبحانه وتعالى from the time he was a child.

It is reported that when he was seven he said to his mother:

“I want you to give me clothes made of animal wool for me to wear, so that I can catch up with the people and become one of the servants of Allaah\الله” because the good servants of Allaah\الله wear rough clothes. His mother did not reply, and he kept asking her untill he got them and put them on. Then he followed the servants of Allaah\الله who dedicated all their lives totaly for the worship of Allaah\الله. He stayed with them untill he was fifteen. This was reported by Al Tha’labeey\الثعلبي.

The submission of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam to his **Lord** even before he reached the age of seven is recorded.

For example, Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and his foster brother ‘Abdu Allaah ben Al Haareth ben ‘Abdu Al ‘Uzzaa\عبد العزى were in the village of Banee Sa’ad\بنو سعد and they passed by boys playing. His brother joined the kids and played with them, and Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam would take his brother by the hand and would say to him:

“إِنَّا لَمْ نَخْلُقْ لِهَذَا!”

The Hadeeth means:

“We were not created for this, meaning to play.”

### The jehaad of Yoosha' يوشع

“Give him the Jehaad of Yoosha' يوشع”.

Yoosha' ben Noon يوشع بن نون fought “The Jabbareena الجبارين” “A people of exceeding strength”: see Aayah twenty two of Sooratu Al Maa-edah سورة المائدة:

{قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ}

The Aayah means:

“They said: “O Moosaa موسى! In this land are a people of exceeding strength(22).”

The children of Esraa-eel said this on a Friday after Moosaa موسى ‘Alayhessalaamu had died: Allaah الله stopped the sun from setting down for Yoosha' يوشع untill he finished fighting them.

Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was in jehaad الجهاد, the true jehaad الجهاد, untill he departed this world and the jehaad الجهاد is a part of his Sharee’ah الشريعة untill the day of judgement. Al Hamdu le Allaah الحمد لله.

### The Voice of Daawood داود

“Give him the voice of Daawood داود”.

Daawood داود had a very beautiful voice as indicated by the Hadeeth concerning Aboo Moosaa Al Ash’aree أبو موسى الأشعري, where the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa aalehe Wa Sallam said to him:

“لقد آوتى أبو موسى مزمارا من مزامير آل داود.”

“You were given a mezmaar مزمار of the mazaameer مزامير of Daawood داود”.

Mezmaar داود means “flute”, the musical instrument.

There is no doubt that Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam had a more beautiful voice than Daawood داود, as reported by Al Termethee الترمذي that Anas أنس said that the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

“ما بعث الله نبيا إلا حسن الوجه، حسن الصوت، وكان نبيكم أحسنهم وجها وأحسنهم صوتا.”

The Hadeeth means:

“Allaah الله did not send a Prophet but he had a beautiful face and a beautiful voice, and your Prophet was the one to have the most beautiful face of them all, and the most beautiful voice of them all.”

### دانييل\The Love of Daniel

“Give him the love of Daniel\دانييل.”

Allaah\الله gave Daniel\دانييل Prophet hood and wisdom.

Ibnu Abee Al Dunyaa\ابن أبي الدنيا reports:

“Bukhtunassar\بختنصر was the king of Babil\بابل. He attacked the Jews in their country and defeated them. He burned The Temple of Jerusalem, as recorded in the Aayahs four to seven of Sooratu Al Israa-e\سورة الإسراء:

{وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفُسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا (4) فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا (5) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا (6) إِنَّ أَحْسَنَكُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا (7) }

The Aayahs mean:

“And **We** gave (clear) warning to the children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (And twice would they be punished)(4)When the first of the warnings came to pass, **We** sent against you our servants given to terrible warfare (Bukhtunassar\بختنصر, the king of Baabel\Babylon: Hasanwali). They entered the very inmost parts of your homes; and it was a warning (Completely) fulfilled(5)Then did **We** grant you the return as against them: We gave you increase in resources and sons, and made you the more numerous in manpower(6)If you did well, you did it well for yourselves; if did evil, (You did it) against yourselves. So when the second of the warnings came to pass (**We** permitted youe enemies) to disfigure your faces, and to enter your temple as they had entered it before, and to visit with destruction all that fell into their power(7).”

Bukhtunassar\بختنصر had trained two lions and put them in a deep hole. Then brought Daniel\دانييل and tossed him on top of the two lions in the hole. The two lions did not harm Daniel\دانييل as reported in the Hadeeth of Al Bayhaquee\البیهقي:

“إن دانيال طرح في الحب و إلقيت عليه السباع، فجعلت تحلسه و تبسبس إليه، و ارسل الله له ملكا بطعام.”

The Hadeeth means:

“Daniel\دانييل was put in a well and then wild animals were tossed on top of him. The animals started licking Daniel and wiggling their tail because of the love they felt for him. Allaah\الله sent an angel who brought him food.”

Ibnu Abee al Dunyaa\ابن أبي الدنيا reported this Hadeeth:

"أن الملك الذي كان دانييل في سلطانه قال له منجمه يولد ليلة كذا وكذا غلاما يفسد ملكك. فأمر بقتل من يولد تلك الليلة. فلما ولد دانييل ألقته أمه في أجمت أسد. فبات الأسد و لبوته يحلسونه ونجاه الله."

The Hadeeth means:

"In the kingdom where Daniel\دانييل lived, the sorcerers that fortell the future by looking at the stars told their king:

"On the night so and so will be born in your kingdom a boy that will bring mischief in your kingdom and destroy it."

The king ordered that every boy born in his kingdom in that night to be killed. Daniel\دانييل was born in that night and his mother put him in a forest inhabited by lions.

Then the lions, male and female, started licking Daniel\دانييل for they loved him and Allaah\الله saved him from them."

More severe is that our Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam on the night of Hejrah\الهجرة was in the cave in Jabalu Al Thawr\جبل ثور Allaah\الله protecting him from the polyteist: they are worst than lions. If anyone of these polytheist would look at his heel when they were standing at the mouth of the cave, he would have seen him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam.

After he was born, Allaah\الله protected Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam from the Jew and what he had intended to do and his inciting the Quraysh\قریش to kill him by saying:

"O Quraysh\قریش! He will slay you in a way its news will reach the east and the west."

### The Charisma of Elyaas\إلياس

"Give him the charisma of Elyaas\إلياس."

Elyaas\إلياس was a descendant of Haaron\هارون. Prophet Elyaas\إلياس had the qualities of Moosaa\موسى in temper and physical strength.

He grew up in a good manner worshipping Allaah\الله. Allaah\الله appointed him Prophet and Messenger and gave him signs and made the mountains and the lions submitt to him, and many other Aayaat. He gave him the strength of seventy Prophets, as reported by Al Tha’labee\الثعلبي.

No one is equal to Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam in charisma and greatness: not even his companions could look at him but for few seconds because of his charisma. That is the reason that only the little ones of his companions have described him to us such as ‘Alee\علي عليه السلام, or the ones he had raised before Prophethood, such as Hend\هند the son of the mother of the believers Khadeejah bentu Khuwayled أم خويلد السيدة خديجة بنت خويلد. المؤمنین\.

### The modesty of Yahyaa يحيى

“Give him the modesty of Yahyaa ben Zakareyaa زكريا/John the Baptist”.

Yahyaa يحيى was protected from play and similar things done by children. Al Tha’labee الثعلبي reported:

“The Words of Allaah الله in Aayah twelve of Sooratu Maryama مريم:

{وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا (12)}

The Aayah means:

“And We gave him wisdom even as a youth(12).”

It is said that he learned the Tawraat التورات as a child. It is also said that The Wahye الوحي/Inspiration came down on him when he was thirty years old. It is also said that boys called him to play with them and he said:

“Were we created to play?”

Al Tha’labee الثعلبي also reported that the father of Yahyaa يحيى, Zakareyaa زكريا said:

“If what this boy want is this world we do not care about him and we do not want him, and if he wants the Hereafter we wellcome him.”

Then Jebreel جبريل said:

“He doesn’t want anything else but the Hereafter!” Yahya يحيى grew up well and healthy.”

Allaah الله protected our Prophet Sallaa Allaahu ‘Alayhe Wa Sallam from any bad thing from the day he was born and he stayed far away from play, immediately after he was waned, when he said:

"إنا لم نخلق لهذا"

The Hadeeth means:

“We were not created for this.”

Prophet Muhammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam dedicated all his life to attain the pleasure of his Lord.

### The asceticism of ‘Eesaa عيسى

“Give him the asceticism of ‘Eesaa عيسى ” the son of Maryama مريم, who abstained from the pleasures of this lowly world.



Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is superior in asceticism to any other man who practices it: he went as far as forbidding some of his companions to say that he is ascetic and based this on the fact that this world has no value for him that should be abstained from, because one abstains from something that is valueble.

On the other hand we know that it was proposed to Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam for Allaah to turn mountains into gold and silver for him and he refused, and he was given the option to be a king or a slave and he choose to be a slave of Allaah ﷻ.

### The character of all Prophets 'Alayhemussalaamu

“And immerse him in the characters of all Prophets”, so that he acquires the charachter of each one of them. The charachter of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was the Quraan.

### السيدة آمنة\Al Sayyedah Aamenah

Aamenah\السيدة آمنة said:

“Then the cloud and what it contained were removed, and I saw him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam holding in his hand a green silk cloth that was titely folded. Out of this silk cloth water was gushing. Then I heard someone saying:

"Bakhen! Bakhen! بخ! بخ!"

That means:

“The affair has become greater and very loveble”: Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is holding the whole world as he is holding that silk cloth, and there will be no one in the whole world but will come into his hand and will submit to him. The desbelievers also see that his religion is right but reject it because of envy, wrong doing, stubborness.”

Aamenah\السيدة آمنة said:

"ثم نظرت إليه صلى الله عليه وعلى آله وسلم تسليما كثيرا فإذا هو كالقمر ليلة البدر وريحه يسطع كالمسك الأذفر، وإذا بثلاثة نفر في يد أحدهم إبريق من فضة، وفي يد الآخر طست من زمرد أخضر وفي يد الثالث حريرة بيضاء فأخرج منها خاتما تحار أبصار الناظرين دونه فغسله من ذلك الأبريق سبع مرات، ثم ختم بين كتفيه بالخاتم ولفه في الحريرة ثم احتمله فأدخله بين أجنحته ساعة ثم رده إلي."

The Hadeeth means:

“Then I looked at him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and saw that he is bright and shining like the full moom on laylatu al badr\ليلة البدر when it is on its fifteenth night. His smell was like the smell of "Al misk al Athfar\المسك الأذفر", the best scent of the musk.

Then three persons came. One of them was holding in his hand a kettle made of silver. The second one was holding in his hand a very big green bowl. The third one was holding a white cloth of silk in his hand.

He unrolled the silk cloth and removed from it a seal that whoever looked at it would become dizzy because of its make and quality: there is nothing like it.

Then the angel washed the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in that big bowl seven times, then he placed this seal between his shoulders Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Then the angel wrapped the white silk cloth around him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, then took him and put him inside his wings and kept him there for some time.

Then he returned him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to me."

Sources of this Hadeeth:

This Hadeeth was reported by Abuu Nu'aym\أبو نعيم from Ibnu 'Abbaas\ابن عباس, and there is some weakness in it. This Hadeeth was also reported in his book "Al Mawledu\المولد" Al Haafith Aboo Bakar ibnu 'Aa'eth\عائذ أبو بكر from Al Shaykh Badru Al Deene Muhammad ben 'Abdu Allaah Al Zarkashee Al Shaafe'ee, الزركشي الشيخ بدر الدين محمد بن عبد الله الزركشي, the well known 'Aalem\العالم that was born 754H and passed away in Rajab\رجب 794H.. Al Zarkashee\الزركشي reported the Hadeeth in his book commenting on Al Burdah of Al Booseeyree\البردة للبصيري .

### **The good news of Redwaan\رضوان to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

Al Zarkashee\الزركشي reported in his book that Ibnu 'Abbaas\ابن عباس said:

"When the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born, Redwaan\رضوان – the angel who keeps the key of Jannah\الجنة- hold unto his right ear and told him "Have good news O Muhammad\محمد – Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam - for you have been given all the knowledge that were given to all Prophets, so you are the most knowledgeable of them all." End quote.

### **The invocations of his grandfather for him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

After she delivered him, his mother Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam sent for his grandfather 'Abdu Al Muttaleb\عبد المطلب, informing him that a son was born to him and he should come and see him.

This news reached 'Abdu Al Muttaleb\عبد المطلب while he was circumambulating the Ka'bah\الكعبة and came immediately to Al Sayyedah Aamenah بنت Wahb\السيدة آمنة بنت وهب.

When he came to her, Aamenah آمنه said to him:

"يا أبا الحارث، ولد لك غلام عجيب"، أو كما قالت عليها الصلاة والسلام.

The Hadeeth means:

"O father of Al Haareth\أبا الحارث! An amazing boy is born to you!"

'Abdu Al Muttaleb\عبد المطلب was taken aback scared and said:

"Isn't he a normal and complete person?"

She said:

"Yes, he is a normal and complete person, but he came out in sujood/prostration, then he raised his head and his two fingers to the sky."

After having said that, Aamenah آمنه brought the boy to his grandfather and put him in his arms.

Thereafter, his grandfather, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, inspected him and made sure that he is a normal and complete child, and then took him inside the Ka'bah\الكعبة.

### Inside the Ka'bah\الكعبة

Once inside the Ka'bah\الكعبة, 'Abdu Al Muttaleb\عبد المطلب asked Allaah\الله to protect his grandson and said:

الحمد لله الذي أعطاني | هذا الغلام الطيب الأردان  
قد ساد في المهد على الغلمان | أعيذه بالبيت ذي الأركان  
حتى يكون بلغة الفتیان | حتى أراه بالغ البنیان  
أعيذه من كل ذي شنان | من حاسد مضطرب العنان  
ذي همة ليس له عينان | حتى أراه رافع السان  
أنت الذي سميت في القرآن | في كتب ثابتة المثاني  
أحمد مكتوب على البيان.

The invocation means:

1. I Pray to Allaah\الله the gave to me // This boy made of good fabric like silk.

2. While stil a baby he became the leader of the boys // I ask the House with the Pillars to protect him.

3. That he becomes the strongest of the men // that I see his strength completed.

4. I ask protection for him from every one harbouring hatred // From the less intelligent envious one who oppose him.

5. That is strong and determined but is blind // When I see him protruding his tongue.

6. You named him in the Quraan // In two reliable Books.

7. Ahmad\أحمد and that is what is written in the Book.

This poem was also reported by "Al Tabaqaatu Al Kubraa\الطبقات الكبرى" by Ebnu Sa'd\إبن سعد, volume one, page sixty nine. Here it reads:

الحمد لله الذي أعطاني \ هذا الغلام الطيب الأردان  
قد ساد في المهد على الغلمان \ أعيذه بالله ذي الأركان  
حتى أراه بالغ البنيان \ أعيذه من كل ذي شأن  
من حاسد مضطرب العنان.

The translation is reported above.

It was also reported by the book Al Muntathemu\المنتظم by ebnu Al Jawzeyye\إبن الجوزي (Second volume, page two hundred forty nine) and by Al Badaayah wa Al Nehaayah\البداية والنهاية of ebnu Katheer\إبن كثير (Volume two, page two hundred forty six).

It was also reported by Al Suhaylee\السهيلى, on page two hundred twenty two of the second volume of "Al Rawdu Al Unuf\الروض الأنف".

Then 'Abdu Al Muttaleb\عبد المطلب returned him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his mother.

### The naming

'Abdu Al Muttaleb\عبد المطلب wanted to name him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam Qutham\قثم, after a son he loved very much and had died. Aamenah told him that she was asked to name him Muhammad\محمد, and 'Abdu Al Muttaleb\عبد المطلب accepted it.



The Ka'bah\الكعبة covered by "Al Keswah\الكسوة". You see also "Hejru Esmaa'eel\حجر إسماعيل", on your right, the door of the Ka'bah\الكعبة, "The Black Stone\الحجر الأسود", "Maqaamu Ebraaheema\مقام إبراهيم" and "Al Maṭaaf\المطاف". Xasanwali 2011.



Inside the Ka'bah **الكعبة**: the door to the roof of the Ka'bah **الكعبة** is called “Baabu Al Tawbah **باب التوبة**.” It is of solid gold. Sha’baan\شعبان 1436 H / May 2015 CE.

The Tawbah door **باب التوبة** and the the door of Ka'bah **الكعبة** **باب الكعبة** are made of Tik wood ten centimeter thick and are covered with 280 kilograms of pure gold for both doors.





Inside the Ka'bah **الكعبة**. Very likely this box is a replacement for “Al Aksaf\الأخسف” made by Prophets Ebraaheem and his son Prophet Esmaa'eel 'Alayhemassalaamu, the well inside the Ka'bah **الكعبة** where the treasure donated to the Ka'bah **الكعبة** is deposited. Sha'baan\شعبان 1436 H / May 2015 CE.



The roof of the Ka'bah **الكعبة** is kept in place by three pillars.

**What 'Abdu Al Muttaleb\عبد المطلب saw the night he was born Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

Al Qaadee Al Deyaarbakree\الدياربكري the judge of Makkah Al Mukarramah\مكة المكرمة reports in his book "Taariikhu Al Khameese\تاريخ الخميس", volume one, page two hundred and two, the Hadeeth of 'Abdu Al Muttaleb\عبد المطلب in which he recounts what he saw with his own eyes and heard with his own ears the night Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born, and said:

"ليلة ميلاد محمد كنت في الطواف فلما مضى نصف الليل رأيت الكعبة سجدت نحو مقام إبراهيم وسمعت التكبير الله أكبر الله أكبر الآن ظهرت من أنجاس المشركين وأرجاس الجاهلية ثم تساقطت الأصنام وأنا أنظر إلى هبل الذي هو أكبر الأصنام فرأيتة سقط منكبا على الحجر. ونادى مناد ألا إن آمنة قد ولدت محمدا." كذا في شواهد النبوة.

The Hadeeth means:

"The night Muhammad\محمد was born, I was circumambulating the Ka'bah\الكعبة, and when one half of the night passed, I saw the Ka'bah\الكعبة making sujud/prostration towards "Maqaamu Ebraaheema\مقام إبراهيم". I also heard the Takbeer\التكبير "Allaahu Akbaru\الله أكبر !", now you have been purified from the filth of disbelief of the time of ignorance. Then the idols tumbled down. I saw Hubal\هبل, the biggest of the idols falling down in the Hejr\الحجر. And someone called loud: "O ye! Aamenah\آمنة delivered now Muhammad\محمد!"

It so reported also in "Shawaahedu Al Nubuwwah\شواهد النبوة".

**Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam is the most knowledgeable and has the most courageous heart of all Prophets and Messengers of Allaah 'Alayhemussalaamu**

Al Dayaarbakree\الدياربكري on page two hundred and three said:

"Al Haafeth Aboo Bakr ben 'Aa-eth\الحافظ أبو بكر بن عائذ reported in his book "Al Mawled\المولد" from Al Shaykh Badru Al Ddeene Al Zarkashee\الشيخ بدر الدين الزركشي when he is explaining (The poem) "Burdatu Al Madeeh\بردة المديح", that Ibnu 'Abbaas\ابن عباس may Allaah\الله be pleased with both of them said:

"لما ولد النبي صلى الله عليه وسلم قال في أذنه رضوان خازن الجنان: "أبشر يا محمد فما بقي لنبي علم إلا وقد أعطيته فأنت أكثرهم علما وأشجعهم قلبا."

The Hadeeth means:

"When the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born, angel Redwaan\رضوان, the keeper of the Jannah\الجنة/Paradise, said into his ear:

"Have glad tidings O Muhammad\محمد! You were given all the knowledge of all the Prophets, therefore you are the most knowledgeable of them all and you have the most courageous heart of them all." End quote.

### **The first words of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

The Book "Al Seerah Al Halabeyyah\السيرة الحلبية" reported from Al Suhaylee\السهيلى that Al Waaqadee\الواقدي reported that Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam the moment he was delivered spoke and said:

"جلال ربي الرفيع."

The Hadeeth means:

"His Majesty the Most High is my Lord."

He also reported that when the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam spoke before he was delivered and when he was coming out of his mother said:

"الله أكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة وأصيلا."

The Hadeeth means:

"Allaah is Greater\الله أكبر كبيرا than any great being, and I say plentiful Al Hamdu le Allaah: Praises to Allaah\والحمد لله كثيرا! I say Subhaana Allaah\الله is Perfect and free from all needs and imperfections. I say this in the morning and in the evening\وسبحان الله بكرة وأصيلا."

### **The Prophets who spoke at birth**

Al Suhaylee\السهيلى composed a poem about the Prophets who spoke at birth and said:

- |                              |                               |
|------------------------------|-------------------------------|
| ويحيى وعيسى والخليل ومريم    | 1. تكلم في المهد النبي محمد   |
| و طفل لدي الأخدود يرويه مسلم | 2. ومبري جريج، ثم شاهد يوسف   |
| يقال لها تزني ولا تتكلم      | 3. و طفل عليه مر بالامة التي  |
| و زمن الهادي المبارك يختم    | 4. و مشيطة في عهد فرعون طفلها |

The poem mean:

1. At birth they spoke Prophet Muhammad\محمد // And Yahyaa\يحيى (John) and 'Eesaa\عيسى and Al Khaleel\الخليل (Ebraaheem\ابراهيم) and Maryama\مريم (The mother of 'Eesaa\عيسى).

2.And the boy who declared the innocence of Jurayj جريج and the witness of Yoosuf يوسف // And the boy of the pit of fire as reported by Muslem.

3.And the boy passed by the woman // and she was accused to be an adulterer and did not utter a word to defend herself.

4.And the son of the women that was in charge for the make up of the daughter of the Farao فرعون // And the blessed one who guides the people concludes these happenings.

### **كلام نبي الله يحيى \ Prophet Yahyaa**

Prophet Yahyaa يحيى spoke when he was three years old and said to Prophet 'Eesaa عيسى 'Alayhemassalaamu:

"I bear witness that you are the slave and Messenger of Allaah الله."

'Emraan's عمران wife was Hennah bentu Faaqood ben Qabeel\حنه بنت فاقود بن قبيل who was a very god fearing woman. She is the mother of Maryama مريم, mother of Prophet 'Eesaa ebnu Marmyama 'Alayhessalaamu.

Her sister was Al Ashbaa\الأشباع or Ashyaa' bentu Faaqood\أشباع بنت فاقود and she was the wife of Prophet Zakareyyaa\زكريا, who bare for him Prophet Yahyaaعليهما السلام يحيى.

### **كلام نبي الله عيسى \ Prophet 'Eesaa**

Prophet 'Eesaa 'Alayhessalaamu spoke first while in the belly of his mother, and he talked to Yoosuf Al Najjaar\يوسف النجار the co-worker of his mother in the masjid.

The reason he spoke with him was that when Yoosuf Al Najjaar\يوسف النجار, who was her co-worker in the masjid of Baytu Al Maqdes\بيت المقدس/Jerusalem, saw that she was pregnant and was not married, something went into his heart.

Then Yoosuf\يوسف said to Maryama\مريم :

"O Maryama مريم ! Can a farm grow crops without seeds? Can a son be without a father?"

'Eesaa عيسى replied to him from the belly of his mother and said to Yoosuf\يوسف :

"Go and pray, and ask Allaah الله forgiveness from what came into your heart."

The second time he spoke, 'Eesaa عيسى talked to Yoosuf Al Najjaar\يوسف النجار when he followed Maryama مريم after she had delivered 'Eesaa عيسى, at the base of the palm-tree. This palm-tree was dead because it was in winter, and Allaah الله gave life back to this tree, made it green and bear fruits for her to eat. Allaah الله also made a rivulet of fresh water spring from below he, for her to drink.

This second time 'Eesaa عيسى said to Yoosuf يوسف :

"O Yoosuf يوسف ! Have glad tiding, and be happy! For my Lord moved me from the darkness of the womb of my mother to the light of the world. I will go to the Children of Esraa-eel\بنی اسرائیل and call them to embrace Islaam and to submit to Allaah الله .

Yoosuf يوسف turned back on his heels and came to Prophet Zakareyyaa 'Alayhessalaamu, and told him that Maryama\مریم had delivered a boy and what he had said to him.

The third time 'Eesaa عيسى spoke, while in his infancy, he said:

"O Allaah\الله " You are close althought you are far above. In your vicinity You are far above. You are above all Your creation. The eyes of the people have tried very hard to see You, but they become tired and could not see You."

'Eesaa عيسى spoke to the Children of Esraa-eel\بنی اسرائیل, the day he was born, and said:

{قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33)}

These are Aayahs 30-33 of Sooratu Maryama\سورة مريم and mean:

"He said: "I am indeed a slave of Allaah\الله. He has given me Revelation and made me a Prophet(30)"And He has made me blessed wheresoever I be, and has enjoined on me Prayer and Charity as long as I live((31)"(He) Has made me kind to my mother, and not overbearing or miserable(32)"So peace is on me the Day I was born, the Day I will die, and the Day that I shall be raised up to life (again)(33)." (Quraan 19: 30-33).

### The Speech of Prophet Ebraaheem 'Alayhessalaamu\نبي الله إبراهيم

Prophet Ebraaheem 'Alayhessalaamu as soon as he came out of the body of his mother, he stood on his feet and talked and said:

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ. الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا."

These words mean:

"There is no god but Allaah Alone\الله وحده and He has no partners! His is the kingdom. Praise and Gratitude is to Him. Praise to the Elaah\الله that guided us to Islaam."

Prophet Ebraaheem 'Alayhessalaamu was born inside a cave in a mountain, the same cave where Prophets Nooh\نوح and Edrees\إدريس 'Alayhemussalaamu were born. The name of this cave in the Tawraat, the Book of Moosaa\موسى is "Ghaaru Al Noore\غار النور", meaning the "Cave of the Light."



The name of Ebraaheem's **إبراهيم** mother was Amatu Allaah **أمّة الله**, which means "The female slave of Allaah **الله** ", which is the female version of the male's name 'Abdu Allaah **عبد الله**, which means "The slave of Allaah **الله** ".

Following is the reason why Ebraaheem **إبراهيم** was born in a cave. Namruud **نمرود**, the king of Babyl, in Al 'Eraq **العراق**, in sleep saw that a boy of the Arabs who have migrated to his country from Al Yaman **اليمن**, will take away from him his kingdom.

King Namruud **نمرود** ordered that all boys born to the Arabs from Al Yaman **اليمن** should be killed. When his mother was close to delivering him, she sought refuge in this cave, where she delivered him. This mountain and its cave were located inside a farm and property belonging to Aazar **أزر**, the father of Ebraaheem **إبراهيم**.

At that time her husband Aazar was on a journey to Baabel **بابل**/Babylon to build for Namruud a big statute for "Mardookh **بابل**" the god father of the trinity they worshipped: god the father, god the mother and god the son. Aazar **أزر** he was the best sculpture in the country.

The people Ebraaheem **إبراهيم** was sent to worshipped idols, specially three of them: (One) Mardookh **مردوخ**, the god father, represented by the sun, (Two) 'Ashtaar **عشتار**, god the mother, represented by the moon, and (Three) Nanna **ننّا**, god the son.

This idol Mardookh **مردوخ** (Murdoch) was worshipped in Al Shaam **الشام** and there it has the name of Ba'al **بعل**. It was worshipped also in the Sinai **سيناء** Peninsula of Egypt, and there it was called "Say **سي**" and Sinai **سيناء** means the land where Say **سي** is worshipped.

Paul, the Jew who invented Christianity copied the Trinity from these pagan gods.

This story is similar to that of Prophets Moosaa **موسى** and 'Eesaa **عيسى** 'Alayhemassalaamu and the Farao of Egypt and the king of Esraa-eel Herods the Great. Both these two kings issued orders that every Jewish new born boy be killed, for fear for their thrones.

### **The speech of Prophet Yoosuf 'Alayhessalaamu and his witness **كلام نبي الله يوسف****

According to one of the narrations, when the Zulaykhaa **زليخا**, the wife of his master, the Prime Minister of Egypt **عزیز مصر**, accused Yoosuf **يوسف**, a two months old child who was the son of one of her servants, witnessed in his favour, as in Aayah twenty six of Sooratu Yoosuf **سورة يوسف**:

{وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا (26)}

The Aayah means:

"And one of her houshold saw (this) and bore witnessed." (Quraan 12:26).

Prophet Yoosuf يوسف spoke while in the womb of his mother and said:  
 "I am the one who will be missed and hidden from his father and stay away for a long time."

His mother informed his father Ya'qoob يعقوب about what he had said and he said to her:  
 "Do not disclose this and keep it secret."  
 The name of his mother is Raaheel راحيل/Rachael.

### **The speech of Prophet Nooh 'Alayhessalaamu كَلام نبي الله نوح**

Prophet Nooh 'Alayhessalaamu was born inside a cave, for his mother was afraid for his and her life. When she delivered him, she wanted to go and said:

"O Noohaah\وانوحاه!"

Whic means:

"Either his name of Nooh نوح, or the word "Nooh\نوح or Nawaah\نواح" which means "Wailing".

Nooh نوح said to his mother:

"Do not be afraid for my sake, because the One who created me will protect me."

### **The speech of Prophet Moosaa 'Alayhessalaamu كَلام نبي الله موسى**

When his mother delivered him, Prophet Moosaa موسى 'Alayhessalaamu sat down upright and said:

"O mother do not be afraid! Do not be afraid of the Farao, because Allaah الله is with us."

The name of his mother was "Yukhaabed\يخابد" as reported by Al Tabaree الطبري .

### **The first day of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

When Al Shareefah Aamenah bentu Wahb\الشريفة آمنة بنت وهب delivered her son Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam she sent the maid Thuwaybah\ثوية to his uncle and her master Aboo Lahb ben 'Abdu Al Muttaleb\أبولهب بن عبد المطلب to inform him that a son was born to his brother 'Abdu Allaah عبد الله .

### **Thuwaybah\ثوية becomes a free woman**

Thuwaybah\ثوية came to her own master Aboo Lahb أبولهب and knocked at his door. When he opened the door she told him:

"A son is born to your brother 'Abdu Allaah عبد الله, that is so handsome and has no equal in Makkah\مكة ! He looks like a full moon!"

Aboo Lahb أبولهب became very happy that a son was born to his late brother, and pointed his thumb and index fingers at her and said:

"You are free!"

Thuwaybah\ثوية became a free person, for the blessings of the birth of Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, who had come to free mankind from the slavery of worshipping idols.

That is the tradition of the people of Makkah\مكة and of all Arabs to give a gift to anyone relating to them good news.

Al Qastalaanee\القسطلاني and Al Zarqaanee\الزرقاني report in their "Al Mawaahebu Al Laduneyyah\المواهب اللدنية" and Al Suhaylee\السهيلى and others as well that Al 'Abbaas\العباس saw his brother Aboo Lahab\أبولهب in a dream one year after his death, and asked him:

"Tell me about your situation!?"

Aboo Lahab\أبولهب replied:

"في النار إلا أن العذاب خفف عني كل ليلة اثنين بماء أمصه من بين أصبعي هاتين: السبابة والإبهام، وذلك أني أعتقت ثوية حينما أخبرتني بولادة محمد."

These words mean:

"I am inside the Hell Fire, but every Monday night water is made to spring out between my thumb and the index finger and I suck this water and get some relief from the torture. I am given this water for having freed my slave woman Thuwaybah\ثوية when she gave me the glad tiding that a boy, Muḥammad\محمد, - Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam - was born to my late brother and I was happy about his birth."

Al Bukhaaree\البخاري reported this Hadeeth or part of it in other words than these. It was also reported from 'Abdu Al Rrezaaq\عبد الرزاق and Al Esmaa'eelee\الإسماعيلي and Al Sayoottee\السيوطي and Ibnu Al Jawzeyye\ابن الجوزي, Al Bayhaquee\البيهقي and others.



Aboo Lahab Mountain\أبولهب\ جبل in the district of "Al Zaaheer\الزاهر" in Makkah Al Mukarramah مكة المكرمة. I took the picture from the road that takes you to Masjedu 'Aaeshah\مسجد عائشة\Al Tan'eem\التنعيم and then to "طريق الهجرة\Tareequ Al Hejrah" to Al Madeenah Al Munawwarah\المدينة المنورة. The buildings in the picture are car repair shops, or car parts shops and car accessories, that is why the area is called "Zeenatu Al Sayaaraate\زينة السيارات". Al Balaadee\الله\ : "...This confirms that the graves of Aboo Lahab\أبولهب and his wife (Ummu Jameel\أم جميل, sister of Aboo Sufyaan ben Harb\أبوسفیان بن حرب) are located at the base of the Aboo Lahab Mountain\أبولهب\ جبل in the district of Al Zaaheer\الزاهر in Makkah Al Mukarramah مكة المكرمة about three kilometers from the Ka'bah\الكعبة. The district of Al Zaaheer was outside of Makkah Al Mukarramah مكة المكرمة at that time, and Aboo Lahb\أبولهب owned a house at the base of this mountain, besides his house in Makkah مكة itself. He died a week after the news of the defeat of Quraysh\قریش at the Battle of Badr\غزوة بدر\ reached Makkah Al Mukarramah مكة المكرمة during the month of Ramaḍaan\رمضان of the second year of Hejrah\هجرة. Hasanwali 1433H/2011CE.



This is the base of Aboo Lahab Mountain\جبل أبو لهب and here is the grave of Aboo Lahab\أبو لهب and his wife Ummu Jameel\أم جميل. Hasanwali 1433H/2011CE.





Masjedu Baa 'Uthmaan\عثمان\”مسجد با عثمان” built by a Yamane\يماني businessman from Hadramoot\حضرموت. The present imaam is his son. The popular name of this masjed is ”Masjedu Aboo Lahab\أبولهب\”مسجد أبولهب” because of its location. The street between the masjed and the mountain is also called by the people "Shaare'u Aboo Lahb\أبولهب\”شارع أبولهب” and its official name is "Shaare'u Hasaan ben Thaabet\حسان بن ثابت\”شارع حسان بن ثابت”. Hasanwali 1433H/2011CE.



By my life, this Muslim who is happy about Ahmad **أحمد** Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and celebrates his birthday and then dies as a Muslim worshipping Allaah **الله** Alone, his reward will be that that The Generous Allaah **الله** will put him into **His** bountiful Paradise and gives happiness by showing him **His Great Face Subhaanahu wa Ta'alaa سبحانه** **وتعالى**.” End of quotation.

### Al 'Abbaas: the Light

Al 'Abbaas ben 'Abdu Al Muttaleb **العباس بن عبد المطلب**, the uncle of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam composed a poem on the light that filled the room Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam when he was born and made him see the castles of Al Shaam **الشام** and said among other verses:

وأنت لما ولدت أشرقت ال  
فنحن في ذلك الضياء وفي النور  
أرض وضاعت بنورك الأفق  
ر وسبل الرشاد نخترق

The two verses mean:

1. When you were born your light made the whole world shine // And your light illuminated all of its horizon.
2. And we are in its illumination and in this light // We are on the road to the right guidance

### Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam refused to breastfeed

After delivering her son, Al Sayyedah Aamenah **السيدة آمنة** tried to breastfeed him, but he refused to suck and closed his lips tight Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Aamenah **آمنة** sent for Ummu Ayman Barakah **أم أيمن بركة** and asked her to call Thuwaybah **أبو لهب عبد العزى**, the slave woman of Aboo Lahab 'Abdu Al 'Uzzaa ben 'Abdu Al Muttaleb **بن عبد المطلب**, the uncle of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, who was breastfeeding at that time Al Sayyed Hamzah ben 'Abdu Al Muttaleb **حمزة بن عبد المطلب** **عبد المطلب** 'Alayhessalaamu, the uncle of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and also her own son Masrooh **مسروح**.

When Thuwaybah **آمنة** came and tried to breast feed him, he refused the suck Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

This way, he completed his first day on this world Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam fasting and without putting any food into his body.

Similarly, that night Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam refused to put any food into his body. This first night he did not also sleep and stayed awake the whole night, with his eyes open and looking up to the sky. His mother Aamenah **آمنة** was worried for his fasting Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

The news that the son of 'Abdu Allaah **عبد الله** is sick and refused to be breastfed from the time of his delivery spread quickly in the houses of Banee Haashem **بنو هاشم**.

In the morning of his second day Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam the women of Banee Haashem **بنو هاشم** came to Aamenah **آمنة** and asked her about her new born baby.

She informed them how he refused to be breastfed. Each one of the women of Bane Haashem **بنی هاشم** advised her on some medication to treat the illness of her new born son Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

### **His second day Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

His second day passed exactly as the first one, without him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam breastfeeding, with his eyes open and looking up to the sky, and his mother worried for him as the first day.

Likewise in his second night, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam refused to put any food into his body and his mother could not sleep because of her worry for her son.

She tried to breastfeed him but Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam closed his lips tight and refused to suck.

### **The third day**

In the morning of the third day, Thuwaybah **ثویبة** came to Al Sayyedah Aamenah bentu Wahb **آمنة بنت وهب** and breastfed him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam accepted the milk of this woman slave owned by his uncle Aboo Lahb **أبولهب**, and freed just the day before. That made his mother very happy.

News went around the houses of Bane Haashem **بنی هاشم** that the son of 'Abdu Allaah **عبد الله** was healed from the ailment that was affecting him.

Some of the women of Bane Haashem **بنی هاشم** came to Aamenah **آمنة**, including Haalah bentu Uhayb **حالة بنت أهب** carrying her own son Hamzah ben 'Abdu Al Muttaleb **حمزة بن عبد المطلب**.

A short while later 'Abdu Al Muttaleb **عبد المطلب**, the grandfather of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, himself came into the room holding the hand of his son Al 'Abbaasu ben 'Abdu Al Muttaleb **العباس بن عبد المطلب**, who was three years old.

There, Ummu Ayman Barakah **أم أيمن بركة** carried in her arms the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and brought him to his uncle Al 'Abbaas **العباس**, for the latter to see the son of his brother.

When the two boys were brought together, the women in the room said to Al 'Abbaas **العباس** :  
"Kiss your brother! Kiss your brother!"

Al 'Abbaas **العباس** kissed the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and then Ummu Ayman Barakh **أم أيمن بركة** returned him to his bed.

Then, Haalah bentu Uhayb أهيب بنت هالة carried in her arms her son Hamzah ben 'Abdu Al Muttaleb حمزة بن عبد المطلب and laid him next to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam on the bed, while Al 'Abbaas العباس was watching them.

What a moment! These three boys will change the course of the human history!

### **The seventh day: the sacrifice and the naming**

On the seventh day of his birth Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, 'Abdu Al Muttaleb عبد المطلب sacrificed animals and prepared foods and invited in his home the Quraysh قريش to share with him the joy of his family for their new born son.

After the banquet, a Qurayshe قريشي man asked 'Abdu Al Muttaleb عبد المطلب :  
"What did you name this boy on whose honour you offered us this banquet?"

'Abdu Al Muttaleb عبد المطلب said:

"Muhammad محمد."

The Qurayshe قريشي man said:

"Why didn't you give him a name that is in the names of his tribe?"

'Abdu Al Muttaleb عبد المطلب said:

"I want that Allaah الله praises him in the Samaa السماء/sky, and His creation on earth praise him as well."

'Abdu Al Muttaleb عبد المطلب said that because Al Sayyedah Aamenah bentu Wahnab السيدة آمنة بنت وهب had informed him about her dream, and also because of his own dream.

### **The signs seen the night Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born**

The night Prophet Muhammad Sallaa Alalahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born many sign were seen in the world, as reported by the Seerah and history books.

I will report here some of these signs, such as the shaking of the Persian Royal Palace of "Eewaanu Kesraa إيوان كسرى" in the capital city of the Persian empire of that time, in the city of Al Madaa-en المدائن, today in 'Eraq العراق. In Arabic the word "Madeenah مدينة" means city, and "Al Madaa-en المدائن" is its plural form which means "Cities". This is so because the city of Al Madaa-en المدائن, capital of the Persian Empire was made up of seven connected towns, built by different kings on different times.

**The shaking of the royal palace "Eewaanu Kesraa\إيوان كسرى" and the going out of the flames of the fire they worshipped and the dream of the king**

Al Bayhaqee\البيهقي reported in his "Dalaa-elu Al Nubuwwah\دلائل النبوة" the story of the shaking of the royal palace of Persia, and that fourteen of its balconies came tumbling down; the dream of the Chief Justice of the Persian empire; the die -out of the flames of the fires the Persians used to worship, and many other signs of that night. He reported these events from Makhzoom ben Hanaa Al Makhzoomee\مخزوم بن هناء المخزومي, who said:

"The night the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born, the palace of the Persian empire shook, and fourteen of its balconies came tumbling down.

On that night the flames of the fires the Persians worshipped died out. These flames did not go out for the previous one thousand years.

On that night the level of the water of the Persian lake "Saawah\ساوة" went down. On that night, "Al Moobethaanu\الموبذان" who is the Chief Justice of Persia said that he in his sleep: "I saw strong camels led by Arabian Horses that have crossed the Tigris\دجلة river from 'Eraq\العراق and spread out in our country."

The empor of Persia (His name was Anoo Sherwaan\أنوشروان) when he woke up next morning was upset by the fall of the fourteen balconies of his palace. He tried very hard to keep this event secret, but he could not, and decided to share it with his cabinet and the other dignitaries of his government.

He called his cabinet and the dignataries of his gvernment together and said to them:

"Do you know why I've called all of you?"

They said:

"No, unless the king shares it with us."

At this point a sheet of paper with some writings on it was brought to the king, informing him that the flames of the fires that the Persians worship went out. This news increased the worries of the king.

The king informed his cabinet and the gathered dignitaries of his empire the reason he called them and what had upset him.

The Chief Justice said:

"May Allaah\الله protect the king! In my sleep last night I saw very strong and powerful camels led by Arabian Horses crossing the Dajlah\دجلة /Tigris river from Al 'Eraq\العراق and spreading out in our contry of Faaris\إيران." .

The king said to the Chief Justice:

"What does this mean?"

The Chief Justice had more knowledgble than the king and said:

"This is something that is going to happen and it will come from the Arabs."

### **The letter of Kesraa\كسرى to Al Nu'maanu ben Al Munther\النعمان بن المنذر .**

The king wrote a letter to the king of the Arab kingdom of "Al Heerah\الحيرة", that was part of the Persian Empire - today it is a region with the same name in the Republic of Al 'Eraq\العراق - by the name of Al Nu'maanu ben Al Munther\النعمان بن المنذر . In this letter the king said:

"From: Kesraa\كسرى, to: Al Nu'maanu ben Al Munther\النعمان بن المنذر . Send to me a scholar that I ask topics of interest to me."

Kesraa\كسرى is the title of the Persian king, like Farao is that of Egypt and Caesar is that of the Romans, and President as today, and not a proper name.

Al Nu'maanu ben Al Munther\النعمان بن المنذر sent to him a man called 'Abdu Al Maseeh\عبد المسيح ben 'Amr ben Hayyaan ben Buqaylah Al Ghassaane\الغساني .

### **Kesraa\كسرى and 'Abdu Al Maseeh\عبد المسيح**

When he came to him, the king said to 'Abdu Al Maseeh\عبد المسيح :  
"Do you know what I want to ask you about?"

'Abdu Al Maseeh\عبد المسيح said:

"Is the king asking me or is he is he telling me about it, and then if it is something I know about I will tell the king. If I do not know the issue of the king, I will indicate to him someone who has this knowledge."

The king told 'Abdu Al Maseeh\عبد المسيح what was upsetting him.

'Abdu Al Maseeh\عبد المسيح said:

"My uncle on my mother's side who lives in Al Shaam\الشام/Syria\سورية has this kind of knowledge, and his name is Sateeh\سطيح."

The king said:

"Go to him and ask him the interpretation of my dream."

'Abdu Al Maseeh\عبد المسيح went to Al Shaam\الشام to Sateeh\سطيح and came him while was about to die.

### **'Abdu Al Maseeh\عبد المسيح and Sateeh\سطيح**

He greeted him and Sateeh\سطيح did not greet him back. 'Abdu Al Maseeh\عبد المسيح composed and recited it for his uncle a poem, where he was telling him who he was.

Then Sateeh\سطيح opened his eyes and said;

"'Abdu Al Maseeh\عبد المسيح travelled and came riding a camel to Sateeh\سطيح on his grave. You were sent by the king of Saasaan\ساسان because of the shaking of the royal palace, and the flames of the fires goin out and the dream of the Chief Justice who, in his sleep, saw very strong and powerful camels led by Arabian Horses who crossed the Dajlah\دجلة/Tigris river from Al 'Eraq\العراق and spread out in their country of Persia."



### "**Saahebu Al Heraawata** صاحب الهراوة"

Sateeh سطيح continued and said:

"O 'Abdu Al Maseeh **عبد المسيح** ! When many people become literate and read books, and the "**Saahebu Al Heraawata** صاحب الهراوة " (Another name for Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam: Heraawah هراوة is synonymus with stick or cane, and he use to hold a stick in his hand, as explained by Ebnu Al Atheer **ابن الأثير** in his book "Al Nehaaya **النهاية**"), the one who holds a stick in his hand will come; the valley of "Waadee Al Saamaawata **وادي السماوات** (It is a valley between the city of Al Koofah **الكوفة** in Al 'Eraq **العراق** and Al Shaam **الشام**) brings floods that will break its argins; when the lake "Saawah **ساوة** " will dry up; when the flames of Persia die out; at that time Sateeh سطيح is not in Al Shaam **الشام** anymore and is dead. At that time the country of Persia will be ruled by kings and queens equal in number to the number of balconies that came tumbling down from the royal palace. Every thing that is going to happen will happen."

Sateeh سطيح after uttering these words died.

The name of Sateeh سطيح as ebnu Katheer reported it from ebnu 'Asaaker is Al Rabee'u ben Rabee'ah ben Mas'ood ben Maazen ben Theb ebnu 'Adeyye ben Maazen Al Azdee **الربيع بن ربيعة بن مسعود بن مازن بن ذب ابن عدي بن مازن الأزدي**, of the Arab tribe of Al Azd **الأزد**, and his mother is Rad'ah bentu Sa'd ben Al Haareth **الهارث**.

### 'Abdu Al Maseeh **عبد المسيح** and Kesraa **كسرى**

Sateeh سطيح was a famous Arab fortune teller. After his death, 'Abdu Al Maseeh **عبد المسيح** - which means the slave of the Messiah and he was known also as Shaqq **شق** - went back to Kesraa **كسرى**, the king of Persia.

After 'Abdu Al Maseeh **عبد المسيح** reported to the king of Persia the explanation of Sateeh سطيح about the coming down of his balconies and the dream of his Chief Justice, the king said: "Before these fourteen kings and queens go by many other things will happen (Meaning that his kingdom will stay put and not go away)."

What in truth happened was ten of these fourteen kings succeded each other within four years, and the last of the rest ten was killed during the reign of the Third Caliph Ameeru Al Muneena Thoo Al Noorayne 'Uthmaan ben 'Affaan **عثمان بن عفان** **أمير المؤمنين ذاو النورين**, may Allaah **الله** be pleased with him.

### The Caleeph Haaron Al Rasheed **هارون الرشيد** and "Ewaanu Kesraa **إيوان كسرى**"

It is reported that the Abbasyd Caliph **الخليفة العباسي** Haaron Al Rasheed **هارون الرشيد** wanted to demolish this palace that had lost fourteen balconies, and his Prime Minister Yahyaa ben Khaalid Al Barmakee **يحيى بن خالد البرمكي** said to him:

"O Ameeru Al Mu-meneena **أمير المؤمنين** ! Do not destroy a building that is a Sign from Allaah **الله**"

The Caliph accepted the advise of his Prime Minister.

Today there is a British fortune teller, whose name is Stephen William Hawkins (Born 8 January 1942) , who is a theoretical physicist and cosmologist, who foretells the future. He is suffering from quadriplegia like **سطيح** \Sateeh. This English fortune teller is confined to wheel chair and can not also speak

Al Boosereee \البوصيري composed the following verses about this building:

وتداعى إيوان كسرى ولو لا آية منك ما تداعى البناء  
وغدا كل بيت نار وفيه كربة من خمودها وبلاء

The verses mean:

- 1."Eewaanu Kesraa \إيوان كسرى was on the verge to collapse and if it was not // A sign from **You** the palace would have not been on the verge of collapse.
- 2.And that morning in every house in which was the fire they worshipped // Was worried because the flames died off and that was a big trial for them.



This is what remains of the palace of Kesraa Anoo Sherwaan\أنوشروان in Al Madaa-en\بغداد in Al 'Eraq\العراق. Al Madaa-en\المدائن is located forty kilometers south of Baghdaad\بغداد, the capital city of Al 'Eraq\العراق. In this city are buried the two great companions of Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam of Salmaan Al Faarese سلمان\سلمان member of Ahlu Al Bayte\أهل البيت and Huthayfah ben Al Yamaan\حذيفة بن اليمان, the keeper of the secrets of the Messenger of Allaah Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. Photo from:

[https://ar.wikipedia.org/wiki/%D8%A7%D9%84%D9%85%D8%AF%D8%A7%D8%A6%D9%86#/media/File:%D8%B7%D8%A7%D9%82\\_%D9%83%D8%B3%D8%B1%D9%89.jpg](https://ar.wikipedia.org/wiki/%D8%A7%D9%84%D9%85%D8%AF%D8%A7%D8%A6%D9%86#/media/File:%D8%B7%D8%A7%D9%82_%D9%83%D8%B3%D8%B1%D9%89.jpg)

### The tumbling down of the idols

Al Bayhaqee\البيهقي also reported in his "Dalaa-elu Al Nubuwwah\دلائل النبوة, as it was reported by others, that in the night Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born the idols that were worshipped as gods in the whole world came down face first and were destroyed, without any apparent reason, or any person pushing them.

### Worldwide earth quake

The late Egyptian Muḥammad Redaa\محمد رضا in his Seerah book "Muḥammadun Rasoolu Allaah Sallaa Allaah 'Alayhe Wa Sallam\محمد رسول الله صلى الله عليه وسلم" said:

"People were affected that night by an earth quake that happened in the whole world."

Al Ya'qoobee\اليقوبي, as reported by Al Zerekleel\الزركلي in his "Al A'laamu\الأعلام" is Ahmad ben Ja'far ben Wahb ben Waadeh Al Ya'qoobee, Aboo Ayyoob بن وهب بن جعفر بن إسحاق بن أحمد, who passed away in two hundred ninety two Hejrah\الهجرة, corresponding to nine hundred and five Gregorian, was a scholar and an explorer, expert in history and geography. He was from the city of Baghdaad\بغداد, in Al 'Eraq\العراق. He travelled north Africa, Armenia, where he stayed for some time, India and the Arab countries. His grandfather was a mawlaa of the Abbasyd\عباسي Caliph Al Mangoor Al 'Abbaasee\المنصور العباسي. He authored many books, including his famous book "Taareekhu Al Ya'qoobee\تاريخ اليعقوبي."

### Strengthening the defences of the Samaa\السماء/Sky

The night Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born the protection of the Samaa\السماء/Sky was strengthened with stern guards and flaming fires thrown at the Satans that come close to it with the intention to listen what was happening inside it.

### The drying out and disappearing of the lake Saawah\ساوة

In the night Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born the lake of Saawah\ساوة in Persia dried out totally.

Saawah\ساوة was a big lake in Persia located between the cities of Hamthaan\همذان, and Qum\قم.

The book "Al Khamees\الخميس" said:

"Its lengths and width were more than six "Farsakh\فرسخ" (One farsakh is equal to 5.544 kilometers x 6 = 33,264 kilometers, according to the dictionary "Al Eedaahaatu Al 'Asreyyah Lelmaqaayeese Wa Al Mekaayeele Wa Al Awzaane Wa Al Nuqoode Al Shar'eyyah الإيضاحات العصرية للمقاييس و المكايل و الأوزان و النقود الشرعية" by the Yamanee\اليمني Muhammad Subhee ben Hasan Hallaaq, Aboo Mus'ab\أبومصعب، أحمد بن يحيى بن حسن خلاق). Ships sailed on this sea connecting the towns on its shores. It dried out and not one single drop of water remained in it. On the location of this lake, after it dried out, was built the city of Saawah\ساوة, that exists until today, as reported by Al Zarqaanee\الزرقاني.

Al Emaam Al Booseeree\البوصيري in his poem on the birth of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said about the death of this lake:

وعيون للفرس غارت فهل كا  
ن لئارهم بها اطفاء

And water springs belonging to Persia dried out and did // that help to put off their fire.





Sardaran Square in the city of Saawah\ساوة. Photo from the internet.

### **The decrease of the water level of the "Tabareyah lake\بحيرة طبرية/Sea of Galilee"**

In the night Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born, the level of the water of the "Tabareyah lake\بحيرة طبرية/Sea of Galilee" in Palestine\فلسطين decreased, but did not dry out. This lake is one hundred twenty three kilometers distant from Baytu Al Maqes\بيت المقدس/Jerusalem.

This decrease of the level of the water of this lake was a sign that the people living in Palestine\فلسطين, Arabs and Jews and Christians, will encounter hardship and wars.

At that time Palestine\فلسطين was a colony of the Roman Empire and at the advent of Islam it became part of the Islamic Satate.

Saḥeeḥ Muslem reports in the book of the trials:

"And then Allah\الله would send Gog and Magog\يأجوج ومأجوج and they would swarm down from every slope. The first of them would pass the lake of Tiberias\بحيرة طبرية and drink out of it. And when the last of them would pass, he would say:  
"There was once water there."

According to the Bible and Bible students an international army of Christians of two hundred million men will come to Jerusalem, while Jesus is in Jerusalem on the Mount of Olives. It is this army that is destroyed by Allaah\الله, and their bodies and horses becomes food for the birds according to Christian belief.

Gog and Magog are all the peoples of European origin, Russia and the Slavs. According to Crhistian-Judeo Holy Books, two hundred million Christians will attack Palestine and Al Quddus and will slay the Jews. They come to Palestine to witness the "Second Coming" Of "Jesus" that will start a kingdom that will last for one thousand years of happiness. It is them who will drink all the water of the Tabareyah lake\بحيرة طبرية. Allaah\الله will destroy all of them. Following is how this is going to happen as Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said it will happen, and reported by Saḥeeḥu Muslem\صحيح مسلم.

### **Prophet 'Esaa 'Alayhessalaamu kills the Dajjaal\الدجال**

He ('Eesaa\عيسى) would then search for him (Dajjal\الدجال) until he would get hold of him at the gate of the city Ludd\لد (In Palestine\فلسطين: Hassan) and would kill him.



### Gog\يأجوج and Magog\مأجوج enter Baytu Al Maqdes\بيت المقدس/Jerusalem

Then a people whom Allah\الله had protected would come to 'Eesaa, son of Mary\عيسى ابن مريم, and he would wipe their faces and would inform them of their ranks in Paradise and it would be under such conditions that Allah\الله would reveal to 'Eesaa\عيسى these words:

"I have brought forth from amongst My servants such people against whom none would be able to fight; you take these people safely to Al Toor\الطور (Meaning the mountain).

And then Allah\الله would send Gog and Magog\يأجوج ومأجوج and they would swarm down from every slope. The first of them would pass the lake of Al Tabareya\بحيرة طبرية and drink out of it. And when the last of them would pass, he would say:

“There was once water there.”

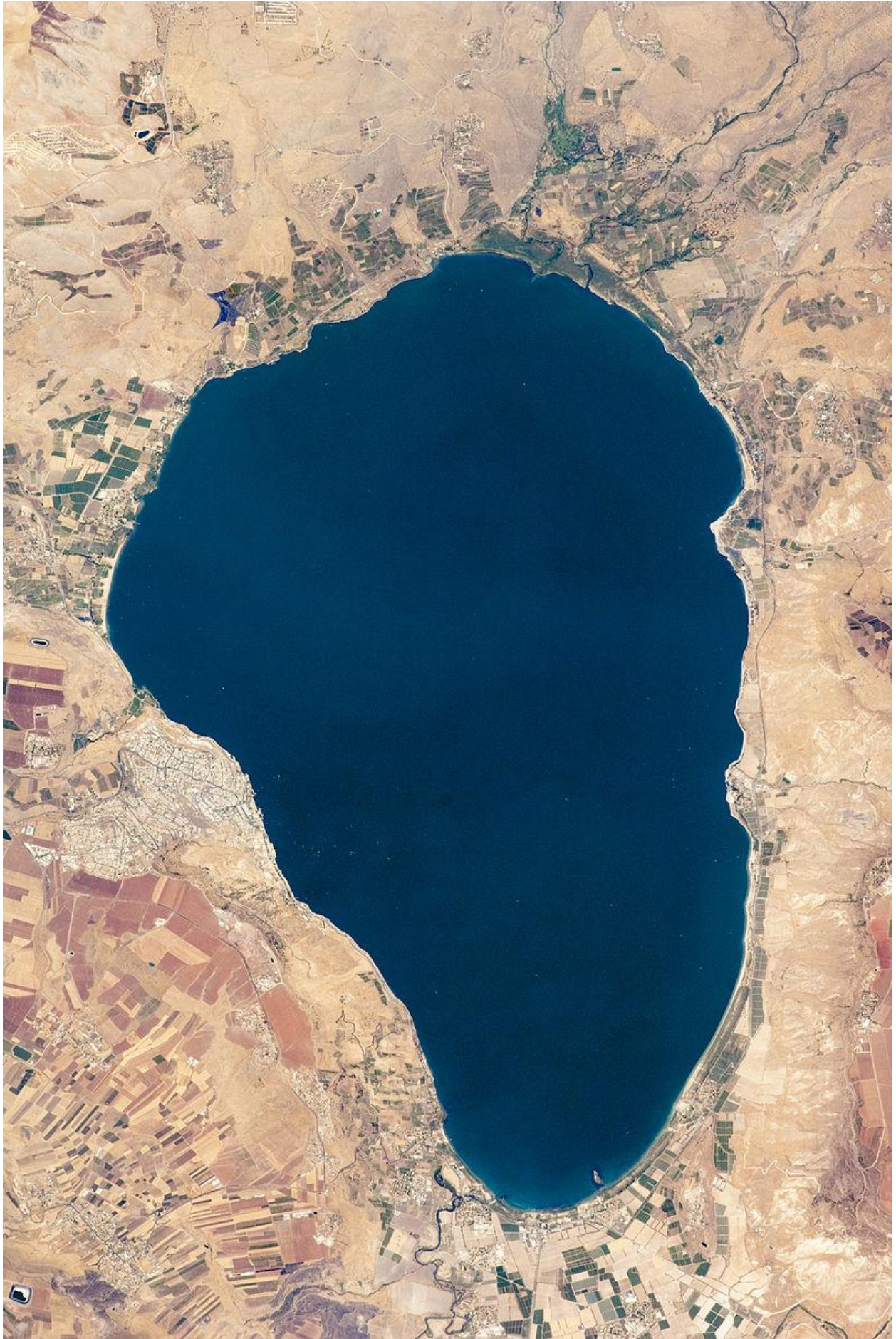
### Allaah the Mighty\الله عز وجل destroys Gog and Magog\يأجوج ومأجوج in Baytu Al Maqdes\بيت المقدس/Jerusalem

'Eesaa\عيسى and his companions would then be besieged here (at Al Toor\الطور, and they would be so much hard pressed) that the head of the ox would be dearer to them than one hundred denars (For they are hungry: Hassan) and Allah's\الله Messenger 'Eesaa\عيسى, and his companions would supplicate Allah\الله, Who would send to Gog and Magog\يأجوج ومأجوج insects (which would attack their necks)( It is a worm called Al Naghf\التنف that usually infests the nose of camels: Hassan) and in the morning they would perish like one single person.

Allah's\الله Messenger 'Eesaa\عيسى and his companions would then come down from the mountain and they would not find on the ground as much space as a single span which is not filled with their putrefaction and stench. Allah's\الله Messenger 'Eesaa\عيسى and his companions would then again beseech Allah\الله, Who would send birds whose necks are those of Bactrian camels and they would carry them and throw them where Allaah\الله would will.

Then Allah\الله would send rain which no house of clay or (the tent of) camels' hairs would keep out and it would wash away the earth until it could appear to be a mirror.

Then the earth would be told to bring forth its fruit and restore its blessing and, as a result thereof, there would grow (such a big) pomegranate would be enough for a group of persons, and seek shelter under its skin; and a cow would give so much milk that would be enough for a whole party. And the she camel would give such (a large quantity of) milk that would be enough for the whole tribe, and the a sheep would give so much milk that would be enough for the whole family.





View of the Sea of Galilee. Picture from Wikipedia.

See of Galilee:

Max length: 21 km (13 miles).

Max width: 13 km (8.1 miles).

Surface area: 166 km<sup>2</sup> (64.59 miles).

Average depth: 25.5 m (84 feet).

Max depth: 43 m (141 feet).

Water Volume: 4 km<sup>3</sup> (096 cu mi).

Shore length: 53 km (33 miles).

Surface: -212.07 m (695.8 feet).

Residence time: 5 years.

Islands: two.

### **The Eighth Day: the women of Banee Sa'd ben Bakr\ بني سعد بن بكر**

On the eighth day of the birth of Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, ten women from the Arab tribe of Banee Sa'd ben Bakr\ بني سعد بن بكر, a branch of the big tribe of Hawaazen\ هوازن, came to Makkah Al Mukarramah\ مكة المكرمة, looking for Qurayshe\ قريش baby boys that they would take back to their tribal territories and nurse them.

The tribal territory of Banee Sa'd ben Bakr\ بني سعد بن بكر is in the neighborhood of Makkah Al Mukarramah\ مكة المكرمة, north/west of the city of Al Taa-ef\ الطائف.

One of these ten women was Haleemah bentu Thu-ayb 'Abdu Allaah ben Al Haareth Ben Shajnah ben Jaaber ben ben Rezaam ben Naaserah ben Qusayyah ben Naṣr ben Sa'd ben Bakr ben Hawaazen ben Mansoor ben 'Ekremah ben Khafṣah ben Qays ben 'Aylaan ben Mudar\ حليمة بنت أبي ذؤيب عبد الله بن الحارث بن شجنة بن جابر بن رزام بن ناصرة بن قصىة بن نصر بن سعد بن بكر بن هوازن بن منصور بن عكرمة بن خصفة بن قيس بن عيلان بن مضر.

The first thing these women did when they came into Makkah Al Mukarramah\ مكة المكرمة was to circumambulate the Ka'bah\ الكعبة, then they settled next to it, waiting for the leaders of Quraysh\ قريش to bring to them their new born sons to breastfeed them. The news of their arrival spread quickly into the houses of Makkah\ مكة.

Girls and maids carrying baby boys came to the women of Banee Sa'd ben Bakr\ بني سعد بن بكر to chose a baby to take home and nurse.

'Abdu Al Muttaleb ben Haashem\ عبد المطلب بن هاشم, the leader of Makkah Al Mukarramah\ مكة المكرمة came also to the these women, followed by Ummu Ayman Barakah\ أم أيمن بركة, who was carrying in her arms the Prophet Sallaa Allaahu 'Alayhe wa 'Alaa Aalehe Wa Sallam.

'Abdu Al Muttaleb\ عبد المطلب proposed to one of these women to take home his grandson Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

The woman turned to him and said:

"Are you his father?"

He said:

"No, his father died."

She said:

"Is he an orphan?"

He moved his head up and down, indicating yes.

She said:

"What can his mother do for us? - meaning nothing!"

'Abdu Al Muttaleb\عبد المطلب moved away from her and talked to another woman, and this one said to him the same things of the first one and refused to take the baby, after she came to know that he is an orphan Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. She said:

"We hope to get benefits from the father of the baby we take home, and what can his mother do for us?!"

'Abdu Al Muttaleb\عبد المطلب came to Haleemah Al Sa'deyah\حليمة السعدية (She is called Al Sa'deyah\حليمة السعدية because of her tribe of Banee Sa'd\بنو سعد) and she said to him:

"Is he an orphan? What can his mother do for us?! We hope to get some benefits from the father of the baby."

'Abdu Al Muttaleb\عبد المطلب suggested to each one of the ten women to take his grandson, but all of them refused, because he was an orphan Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

During all this time, Al Sayyedah Aamenah bentu Wahb\السيدة آمنة بنت وهب is watching from close by and hearing the conversation between 'Abdu Al Muttaleb\عبد المطلب and the ten women.

"Taareekhu Al Khameese\تاريخ الخميس " reported from Mujaahed\مجاهد that he said:

"I said to Ebnu 'Abbaas\إبن عباس :

"Did the birds compete to nurse Muḥammad\محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam?"

He said:

"Wa Allaah\والله yes! The birds and all the women. This happened when it was said under the Lower Samaa\سماء الدنيا/Sky:

"This is Muḥammad\محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, the Leader of all the Prophets! Blessed is the breast that gives him suck!"

At this, the Jenns\الجن and the birds competed to give him suck. These two were called out and it was said to them:

"You should desist from this endoeavour, for Allaah\الله ruled that only humans can do this job." Allaah\الله granted this honour to Haleema\حليمة only." End quote of ebnu 'Abbaas\إبن عباس.

When Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born, say the Soofees\الصوفية, an angel said:

"Who will care for this one big and high value pearl that has not a comparable one, that is an orphan?"

The birds said:

"We will take care of him, and get high value rewards from Allaah\الله."

The wild animals said:

"We are more entitled to care for him than you, because we live together with him on earth, and get the honour for his care."

Then, it was said to them:

"You all creations of Allaah\الله! Allaah\الله had decreed and wrote down in his ancient wisdom that his noble Prophet will be nursed by Haleemah\حليمة, the patient (The word Haleemah\حليمة comes from "Al Helm\الحلم " which means patience and compassion)."

It is reported from Al 'Azfee\العزفي that at the time Haleemah was entering Makkah Al Mukarramah\مكة المكرمة, 'Abdu Al Muttaleb\عبد المطلب heard from someone he could not see, reciting this poem to him:

خير الأنام وخياره الأخيار نعم الأمينة هي على الأبرار ونقية الأثواب والأزار أمر وحكم جاء من الجبار.	إن ابن أمانة الأمين محمد ما إن له غير الحليمة مرضع مأمونة من كل عيب فاحش لا تسلمنه إلى سواها إنه
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The verses mean:

1. Muḥammad Al Ameenu\محمد الأمين the son of Aamenah\أمانة // Is the best of the creation and the best of the best.
2. He should not be nursed by others but by Haleemah\حليمة // She is bountiful, good and trustworthy.
3. She is free from any shortcoming and bad habits // She is chaste and pure.
4. Do not hand him over to anyone but her // This is a command coming from Al Jabbaar\الجبار (Allaah\الله).

#### Day number ten: Haleemah Al Sa'deyah\حليمة السعدية

In the early evening of that day, they ten women decided to go home. All other nine women had a Qurayshe\قريشي baby boy entrusted to them to take back home and nurse, except Haleemah\حليمة.

Haleemah\حليمة disliked to go back home together with her friends without a Qurayshe\قريشي baby boy and empty handed.

She went to her husband and said to him:

"Wa Allaah **والله**! I dislike to go back home together with my friends without a son to give suck, therefore I will go and take that orphan."

Her husband said:

"Nothing wrong will happen to you if you do so. It might be that Allaah **الله** will bless this boy for us."

Haleemah **حليمة** took the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam because she didn't want to go back together with her friends without a boy to nurse. She also had her own son that she was breastfeeding traveling with her.

Ebnu Sa'd **ابن سعد** said:

"Amr ben 'Aasem Al Kalaabee **عمرو بن عاصم الكلابي** reported to us from Humaam ben Yahyaa **همام بن يحيى**, from Eshaaq ben 'Abdu Allaah **إسحاق بن عبد الله** that Al Sayyedah Aamenah **السيدة آمنة** the mother of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said to the woman of Banee Sa'd **بنو سعد** (Haleemah **حليمة**) when she handed her son to her:

**"احفظي ابني!"**

The Hadeeth means:

"Protect my son."

Aamenah **آمنة** shared Also with Haleemah **حليمة** what she saw concerning him Sallaa Allaahu 'Alayhe Wa 'Alaa Aale Wa Sallam.

### The Jews

Jewish men passed by Haleemah **حليمة**, and she, impersonating Aamenah **آمنة**, said to them: "Tell me about this son of mine, I saw this and this when I became pregnant of him, and delivered him this and this way, and I saw this and this" as she was informed by Aamenah **آمنة**.

The Jews said to each other:

"Kill this boy."

They said to Haleemah **حليمة**:

"Is this boy an orphan?"

She said:

"No, this is his father and I am his mother."

They said:

"If he was an orphan we would kill him."

Humaam **همام** said:

"Haleemah **حليمة** took him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam away from them and said:

"I almost destroyed the trust that was placed to me." End quote.



### The invocations of Al Sayyedah Aaamenah Al Zuhreyyah \السيدة آمنة الزهرية

Ebnu Sa'd \ابن سعد\ further said:

"Muhammad ben 'Umar \محمد بن عمر\ reported to us and said:

"Some scholars said that when Haleemah \حليمة\ took the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and left Makkah Al Mukarramah \مكة المكرمة\ on her return journey to her hometown, Aamenah bentu Wah \أمينة بنت وهب\ said:

أعيذه بالله ذي الجلال      من شر ما مر على الجبال  
حتى أراه حامل الحلال      ويفعل العرف إلى الموالي  
وغيرهم من خشوة الرجال

This invocation means:

"I ask Allaah \الله\ the Majesty to protect him // From every evil that passed the mountains  
Until I see him carry the burden of the leadership // And doing good to his followers.  
And doing good also to those who are not his followers of the leaders of men." End quote.

**Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam spent the first  
five years of his worldly life in the house of**

**Haleemah Al Ssa'deyah \حليمة السعدية\ may Allaah \الله\ be pleased with her**

Ibnu Ishaq \إسحاق\ reported:

"Jahm ben Abee jahm \جهم بن أبي جهم\ on the authority of 'Abdu Allaah ben Ja'far ben Abee  
Taaleb \جعفر بن أبي طالب\ reported that Haleemah \حليمة\, the foster-mother of the Messenger of  
Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to say that she went forth from  
her country with her husband and little son, whom she was nursing, among the women of her  
tribe, in search of other babies to nurse.

(The road to Makkah \مكة\ at that time from her village was much shorter than today's, as some  
said: from their village they would go 'Ukaath \عكاظ\, then to Nakhlah \نخلة\, then to Makkah \مكة\:  
Hassan)

This was a year of famine when they were destitute. She was riding a dusky she-donkey of hers  
with an old she-camel which did not yield a drop of milk.

They could not sleep the whole night because of the weeping of her hungry child. She had no  
milk to give him, nor could their she-camel provide a morning draught, "but we were hoping for  
rain and relief."

"I rode upon my donkey which had kept back the other riders through its weakness and  
emaciation so that it was a nuisance to them.

When we reached Makkah\مكة, we looked out for foster children, and the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was offered to everyone of us, and each woman refused him when she was told he was an orphan, because we hoped to get payment from the child's father."

We said:

"An orphan! And what will his mother and grandfather do?", and so we spurned him because of that.

Every woman who came with got a suckling except me, and when we decided to depart I said to my husband:

"By Allaah\الله, I do not like the idea of returning with my friends without a suckling; I will get and take that orphan."

He replied:

"Do as you please; perhaps Allaah\الله will bless us on his account."

So I went and took him for the sole reason that I could not find anyone else. I took him back to my bagguage, and as soon as I put him in my bosom, my breasts overflowed with milk which he drank until he was satisfied, as also did his foster-brother.

The boy, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, was wrapped with a white cotton cloth, whiter than the milk and he was emanating the scent of musk, and was sleeping on a green cloth made of silk. He, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam lay on his back and there were some movements on his throat uttering words audible to someone around him.

I did not want to wake him up, but let him sleep after I saw how handsome he was and how beautiful his fcae was.

Then he smiled and laughed and opened his eyes to look at me. A strong and visible light came out of his eyes and connected to the Samaa\السما/Sky while I was looking on.

I kissed him between the eyes.

I placed him on my lap and offered him my right breast for him to suck. My breast became full of milk. He drank my milk untill he was full.

Then I offered him mi left breast, but he refused to suck it.

He kept that tradition after that day, where he sucked the right breast and refused the left one."

(The scholars explained the reason why Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam drank from the right breast and refused the left one.

They said that Allaah Ta'aalaa\الله تعالى inspired justice to his noble Prophet that he had to share the milk and the breast of Halemh\حليمة with her own son 'Abdu Allaah\عبد الله .

On the other hand, the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam started every thing with the right).

Then his brother drank from the left breast until he was also full.

Then both of them slept, whereas before this we could not sleep with him. My husband got up and went to the old sha-camel and lo, her udders were full; he milked it and he and I drank of her milk until we were completely satisfied, and we passed a happy night. In the morning my husband said:

"Do you know, Haleemah حليمة, you have taken a blessed creature?"

I said:

"By Allaah الله, I hope so."

### The Jewish Rabbis

Another narration of this same event reported by Dhughrubaak طغرياك in his book "Al Naqlu al Mafhoomu النقل المفهوم" reported that Haleemah حليمة said:

"When my husband saw this, he said to me:

"Be silent about this and keep it secret. The Jewish rabbis did not sleep the night this boy - Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam - was born, nor did they eat or drink that day."

### Haleemah حليمة bids farewell to Al Sayyedah Aamenah السيدة آمنة

Haleenah حليمة said:

"When I took Muḥammad محمد - Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam - and came back to our place of stay in Makkah مكة - They stayed in Makkah Al Mukarramah مكة المكرمة for three days as reported by the book "Shawaahedu Al Nubuwwate شواهد النبوة - the ten women of Banee Sa'd ben Bakr بني سعد بن بكر and the mothers of the babies they were taking home, wished each other good luck for their coming return to their hometown.

I bid farewell to the mother of Muḥammad محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Then I mounted my she-donkey and placed Muḥammad محمد - Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam- in my lap holding him with my arms."

She further said:

### The sujud السجود of the donkey

"I looked at my she-donkey and saw it was making sujud السجود /prostration three times to the Ka'bah الكعبة - by lowering her head or by touching her head on the ground -, then she raised her head to the Samaa السماء/Sky praising Allaah الله that He make her transport Muḥammad محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam on her back. Then the donkey moved forward, and went faster than all other mounts of the group.

They could not catch up with her. Then we set out and I was riding my she-ass and carrying him with me, and she went at such a pace that the other donkeys could not keep up so that my companions said to me:

"Counfound you! Stop and wait for us. Isn't this the donkey on which you started?"

"Certainly it is" I said.

They replied:

"By Allaah **الله**, something extraordinary has happened."

Then we came to our dwuellings in the Banoo Sa'ad\بنو سعد country and I do not know a country more barren than that.

### **The blessings for Banee Sa'd ben Bakr\بني سعد بن بكر**

When we had him with us my flock used to yield milk in abundance. We milked them and drank while other people had not a drop, nor could they find anything in their animals's udders, so that our people were saying to their shepherds:

"Woe to you! Send your flock to graze where the daughter of Aboo Thu-ayb's\أبو ذؤيب's shepherds goes."

Even so, their flocks came back hungry not yielding a drop of milk, while mine had milk in abundance.

### **The weaning**

We ceased not to recognize this bounty as coming from Allaah **الله** for a period of two years, when I weaned him.

This why someone said:

1. لقد بلغت بالهاشمي حليمة/مقابل علا في ذروة العز والمجد
2. وزادت مواشيتها وأخصب ريعها/وقد عم هذا السعد كل بني سعد.

The two verses mean:

Haleema\حليمة achieved through the one of Banoo Haashem\بنو هاشم/A high position to the top of might and greatness.

Her flock incresed and her village became fertile and productive/This happened to all of the tribe of Banoo Sa'ad\بنو سعد.

### **The love and the healing**

Haleemah\حليمة said:

"When I entered my house together with him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and in all the houses of Banee Sa'd\بني سعد (In the whole village) Musk was smelled and remained in the houses.

His love was placed in the hearts of all the population of the village, and they loved him so much that when something happened to one of them or became sick, he would come, take his hand Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and place it on the hurting place of his/her body, and by the Will of Allaah ﷻ that person would be immediately healed. The would do likewise if a camel or a sheep would get sick.

### **Haleemah حليمة sings for him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

Ibnu Tarraah ابن ذرة reported:

"Aboo 'Abdu Allaah ben Mu'allaa Al Azdee Al Basreyye البصري reported in his book "Al Tarqeesee\الترقيصي", as it was also reported by Al Mughlaatay\المغلطاي, and by ibnu Hajar Al 'Asqalaanee\ابن حجر العسقلاني in his book "Al Esaabah\الإصابة", by Aboo Muthaffer Al Muqree\أبو مظفر المقري in his "Arba'eena\أربعين" that Haleemah\حليمة used to sing for him Sallaa Allaahu 'Alayhe Wa Sallam when she made him play and say among others:

1. يا رب إذ أعطيتني فأبقه/وأعله إلى الأعلى وأرقه
2. وأحدا بطل العدا بحقه.

The two verses mean:

1. O Allaah ﷻ if You have given him to us let him live/Raise him high and place him higher.
2. And by his right humiliate and defeat those who transgress.

### **The songs of Al Shaymaa-u\الشيماء**

Al Shaymaa-u\الشيماء was his foster sister and her name was Judaamatu or Huthaafatu or Khethaamatu bentu Al Haareth ben 'Abdu Al 'Uzzaa Al Ssa'deyah بنت خذامة بنت الحارث بن عبد العزى السعدية, and she raised him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam together with her mother Haleemah\حليمة. She was called also the mother of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and she used to sing for him too:

1. " هذا أخ لم تلده أمي/وليس من نسل أبي وعمي
2. فديته من مخول معما/فأئمه اللهم فيما تنمي
3. يا ربنا أبق أخي محمدا/حتى أراه يافعا وأمردا
4. ثم أراه سيذا مسودا/وأكبت أعاديه معا والحسدا
5. وأعطه عزا يدوم أبدا.

These verses mean:

- "1. This is my brother not born by my mother/And he is not of the children of my father or my uncle.
2. His ransom came from uncles on mother's side and uncles from the father's side/O Allaah ﷻ make him grow strong and place him high.
3. O Allaah ﷻ make my brother Muhammad\محمد lasting/until I see him grown up and highly placed.



4. Let me see him afterwards a chief, a leader that is obeyed and has followers/humiliate and defeat his enemies and protect him from them and from the envious ones.
5. And give him might that is never defeated and make him everlasting.”

Al Azdee\الأزدي said:

”How beautiful it is how Allaah ﷻ accepted her prayer for her brother Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and she witnessed all what she had asked for.”

### **His first words Sallaa Allaahu ‘Alayhe Wa Sallam after the weaning**

Al Bayhaqee\البیهقي, and ibnu ‘Asaaker\ابن عساكر reported from ibnu ‘Abbaas\ابن عباس, may Allaah ﷻ be pleased with them that he said:

”Haleemah\حليمة used to say that when she weaned him, the Messenger of Allaah Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam talked and said:

”الله أكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة وأصيلا.”

The Hadeeth means:

“Allaah ﷻ is Most Great, much praise is for Allaah ﷻ and I declare the perfection of Allaah ﷻ in the early morning and in the late afternoon.”

The Hadeeth is reported also by ibnu Maajah\ابن ماجه.

### **His first words Sallaa Allaahu ‘Alayhe Wa Sallam after he was born**

It is also reported that he Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam after he came out of the belly of his mother spoke and said:

”الله أكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة وأصيلا. لا إله إلا الله، وإني رسول الله.”

The Hadeeth means:

“Allaah ﷻ is Most Great, much praise is for Allaah ﷻ and I declare the perfection of Allaah ﷻ in the early morning and in the late afternoon. There is no god but Allaah ﷻ and I am the Messenger of Allaah ﷻ.”

This was reported by Al Zarqaanee\الزرقاني in the book “Shawaahedu Al Nubuwwate\شواهد النبوة” who also said:

“The moment he came down and was born he raised up his head and then spoke in a very clear language and said:

” لا إله إلا الله، وإني رسول الله.”

Which means:

“There is no god but Allaah\الله and I am the Messenger of Allaah\الله.”

He Sallaa Allaahu ‘Alayhe a ‘Alaa Aalehe Wa Sallam also said:

”جلال ربي الرفيع.”

Which means:

“My Lord is His Majesty the Most High.”

**When Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was able to get out of the house**

Haleemah\حليمة said:

"When Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam became stronger and was able to get out of the house he used to do so.

Then Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam would see the children playing, and his foster brother was playing with them. He then Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam would take his brother by the hand and would say to him:

”إنا لم نخلق لهذا!”

Which means:

”We were not created for this (to play)!”

### The cloud

Ibnu Sa’ad\ابن سعد, and Aboo Nu’aym\أبو نعيم and ibnu ‘Asaaker\ابن عساكر reported from ibnu ‘Abbaas\ابن عباس that he said:

”Haleemah\حليمة would not allow him, Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, to go far away from her and she kept him close to her, for she was always afraid for him.

One day she was very busy and he Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam left the house with his sister Al Shaymaa’u\الشيماء.

It was noon time when the sun is in the middle of the sky and it is the hottest time of the day, and they went to where the sheep were in the valley.

When Haleemah حليمة became aware that he Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was not there in the room, she went out of the house looking for him and found him together with his sister.

Haleemah حليمة said to her daughter:

"Why did you take him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to the heat of the day?"

She said:

"O mother, the sun did not touch my brother for I have seen a cloud protecting him from the sun and whenever he stops it stops too and when he walks it moves to stay over him. It was like that until we came to this point."

### **The first two years**

Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam grew very fast and faster than the other children as reported by ibnu Ishaq\إسحاق.

**Al Sayyedah Aamenah\السيدة آمنة allows Haleemah حليمة to keep him after she weaned him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

Haleemah حليمة said:

"He was growing up as none of the other children grew and by the time he was two he was a well made child.

We brought him to his mother, though we were most anxious to keep him with us because of the blessings which he brought us. I said to her:

"I should like you to leave my little boy with me until he becomes a big boy, for I am afraid on his account of the pest in Makkah\مكة."

We persisted until she sent him back with us."

Al Zarqaanee\الزرقاني in his book Shawaahedu Al Nubawwate\شواهد النبوة, and Al Deyaarbakree\الدياربكري in his book "Taareekh Al Khameese\تاريخ الخميس" and others reported:

### **Two months**

"When Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was two months old he was crawling to all direction together with other children.

### **Three months**

When Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam reached three months was able to stand on his two feet.

### Four months

When Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was four months old he would put his hands on the house wall and walk.

### Five months

At five months of age Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam walked briskly.

### Seven months

At seven months, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to run to whatever direction he wanted to.

### Eight months

At eight months, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to talk in a very clear language.

### Ten months

At ten months, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to shoot arrows as other kids were doing.

### Two years

Haleemah حليمة said:

”When he reached the age of two years he became a strong and grown up boy.”

He was growing up as none of the other children grew and by the time he was two he was a well made child.

### The third year

Al Qadee Al Deyarbakree\القاضي الدياربكري reported in his book ”Taareekhu Al Khamiise تاريخ الخميس” that Haleemah حليمة said:

”When Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam completed three years he told me one day:

”يا أم، مالي لا أرى أخواني بألنهار؟“

The Hadeeth means:

“O mother, how come I do not see my two brothers during the day?”

She said:

“My son, they both shepherd our small flock of sheep in the place so and so.”

Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"فما لي لا أخرج معهم؟"

The Hadeeth means:

"Why don't I go with them?"

She said:

"Do you like to go with them?"

Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"نعم"

Which means:

"Yes!"

Next morning I put cream on his body, put a black line under his eyes Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and hanged Yamane\يمني beeds (Sea shells) around his neck to protect him. Concerning the beeds Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam he said:

"مهلا يا أمه! فإن معي من يحفظني!"

The Hadeeth means:

"Slow down mother! I have with me someone that protects me."

She said:

"Then I called my two sons and told them:

"I reccomand you to Muḥammad محمد: be good to him and he should be always under your eyes."

In this year Aboo Bakr Al Sseddeeq\أبو بكر الصديق was born.

### The fourth year

When he completed four years Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam his chest was split open and the Seal of Prophet hood was placed on him.

When his chest was split open Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and the Seal of Prophet hood was put on him, while he was in the country of Haleemah\حليمة, Haleemah حليمة became scared and she said:

"When I brought him back into our house Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam the people said:

"Take him, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, to sorcerer to see what happened to him and to heal him."

But that the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa aalehe Wa Sallam said:

"ما بي شيء مما تذكرون، وإنني أرى نفسي سالمة، وفؤادي صحيحا بحمد الله!"

The Hadeeth means:

"There is nothing wrong with me of what you say, and I see my soul and my heart healthy, thanks to Allaah\الله."

### Haleemah\حليمة and the sorcerer

People said:

"He is possessed by the devil or the devil that goes around in the night entered him."

She said:

"They overwhelmed and overpowered me that I must go and take him to a sorcerer against my will. I brought him to the sorcerer and narrated him what had happened from the beginning to the end. The sorcerer said:

"Let me hear it from the boy himself because he knows what happened to him better than you do. O boy, talk!"

She said:

"Then my son Muḥammad\محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam narrated to him his story from the beginning to the end. The sorcerer jumped on his feet embraced the boy and pressed him to his chest, and then he said in his loudest voice:

"O Arabs! Because of evil coming closer to you kill this boy, and kill me too together with him, because if you don't kill him and let him live when he reaches the age of manhood he will offend your dreams for your future, he will change your religion and he will call you to worship a Lord unknown to you and to a religion that you will hate."

She said:

"When I heard his words I snatched the boy from his arms and said to him:

"You are more foolish and more crazy than my son, and if I knew that you would do this, I would not have taken him to you. You look for someone to kill you because we will not kill Muḥammad\محمد Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam."

Then I took him with me and brought him into my house, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

On that specific day in all the house of Banee Sa'ad\بنو سعد without any exception the scent of musk\مسك was found and smelled.

Every day two white birds used to come to him, enter under the cloths he was wearing and disappear and would never come out."



### The fifth year

The book "Taareekhu Al Khameese\التاريخ الخميس" reported:

"Of the events of his fifth birthday Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was that a future teller came to Makkah\مكة while he was in the city for his foster mother Haleemah\حليمة used to bring him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his grand father 'Abdu Al Muttaleb\عبد المطلب once a year. This sorcerer said:

"O men of Quraysh\قریش, kill this boy, because he will divide you and he will slay you."

'Abdu Al Muttaleb\عبد المطلب took the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and run away with him. That is the reason why Quraysh\قریش was afraid of his affairs as warned by the sorcerer."

### The splitting open of his chest Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam

Haleemah\حليمة said:

"By Allaah\والله, two or three months after we returned together with him, he and his brother were with our lambs behind our house when his brother came running and said to us:

"Two men clothed in white have sized that Quraysh\قریش brother of mine and thrown him down and opened up his belly, and are stirring it up."

We run towards him and found him standing up with a livid face. His father embraced him and pressed him to his chest and said:

"O my son! How are you?"

Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

جاءني رجلان عليهما ثياب بيض، فاضجعاني وشقا بطني. ثم إستخرجوا منه شيء فطرحوه. ثم رداه كما كان."

The Hadeeth means:

"Two men in white clothes came and threw me down and opened up my belly and removed something they threw away. Then returned my belly the way it was before."

(The two men were Jibreel\جبريل and Meekaa-eel\ميكانيل and what they threw away was a small black piece they removed from his belly) So we took him back to our hut.

His father said to me:

"I am afraid that this child has had a stroke, so take him back to his family before the consequence of that appears."

Haleemah حليمة Said:

”We moved towards Makkah مكة and returned him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam to his mother. We lost him at the gate of Makkah مكة, because I dismounted to go to the bathroom. I came in Makkah مكة and reported to ‘Abdu Al Muttaleb عبد المطلب that we have lost him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam.

Al Suhaylee السهيلي says:

“The Chest of the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam was split open and cleansed four time:

(One) When he was a child in the care and at home of his wet nurse Haleemah Al Ssa'deyyah حليمة السعدية.

(Two) When he was about ten years old.

(Three) When he was forty and the Wahye الوحي was brought to him by Jebreel جبريل. On this occasion his chest and belly were split open and his heart removed from its place and washed it and his stomach and intestines with Zamzam زمزم water by Jebreel جبريل and Meekaa-eel ميكائيل at the Heraa-u Cave غار حراء in the Mountain of Light جبل النور in Maakah مكة. This Hadeeth was reported by Aboo Nu'aym أبو نعيم and Al Bayhaqee البيهقي from ‘Aaeshah the Mother of Believers أم المؤمنين عائشة.

(Four) In the night of Ascension الإسراء والمعراج.

### السيد عبد المطلب عبد المطلب Al Sayyed 'Abdu Al Muttaleb

Haleemah حليمة said:

”When I told ‘Abdu Al Muttaleb عبد المطلب that I had lost him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, he circumambulated the Ka'bah الكعبة seven times and asked Allaah الله to return his son to him.”

Then ‘Abdu Al Muttaleb عبد المطلب heard someone he could not see say:

”Do not worry for Muḥammad محمد has a Lord that will not loose him and will never forsake him.”

‘Abdu Al Muttaleb عبد المطلب said to this one:

”O you who are talking: who will bring him back to us? And where he is now?”

He said:

”He is now in the valeey of Tehaamah وادي تهامة.”

‘Abdu Al Muttaleb عبد المطلب got up sat on his mount and he was armed. After he was riding for a while he met with Waraqah ben Nawfal ورقة بن نوفل - the cousin of Khadeejah خديجة 'Alayhassamaamu - on the road and they went together searching for him and found him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam sitting under a tree.

Another narration reported:

”Aboo Mas’ood Al Thaqafee\أبومسعود الثقفي and ‘Amr ben Nawfal\عمرو بن نوفل while riding on their camels saw him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam standing next to a banana tree and picking its leaves.

‘Amr\عمرو came to him and not knowing him said:  
”Who are you?”

Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam replied:

”أنا محمد بن عبد المطلب بن هاشم.”

Which means:

”I am Muḥammad ben ‘Abdu Al Muttaleb ben Haashem\محمد بن عبد المطلب بن هاشم.”

They returned him to ‘Abdu Al Muttaleb\عبد المطلب.”

Ibnu ‘Abbaas\ابن عباس said:

”When Allaah\الله returned to him Muḥammad\محمد Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, ‘Abdu Al Muttaleb\عبد المطلب gave in charity one thousand camels and fifty pounds of gold. He also was very generous with Haleemah\حليمة and gave her the best things to be given.”

This was reported by ”Taareekhu Al Khameese\تاريخ الخميس” and its author used to be the Judge of Makkah Al Mukarramah\مكة المكرمة.

### The evil plan of the Christian Abyssinians

Ibnu Ishaq\إسحاق reported:

”A learned person told me that what urged his foster mother to return him to his mother, apart from what she told his mother, was that a number of Abyssinian Christians saw him Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam with her when she brought him back after he had been weaned. They looked at him, asked questions about him, and studied him carefully, then they said to her:

”Let us take this boy, and bring him to our king and our country; for he will have a great future. We know all about him.”

The person who told me this alleged that she could hardly get him away from them.”

### Al Sayyedah Aamenah\السيدة آمنة and Haleemah\حليمة

Then 'Abdu Al Muttaleb\عبد المطلب brought him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his mother Aamenah bentu Wahab\آمنة بنت وهب, who said to Haleema\حليمة and her husband:

"What is the reason you return him to me and you wanted very strongly to keep him with you?"

Haleemah\حليمة said:

"I said:

"We were afraid that something might happen to him or kill him or make him sick!"

His mother said:

"And what is that? Tell me the truth why you are returning him to me!"

She repeated this question until we told her about his situation. When we told her about this matter (The two angels splitting his belly open) she, rejecting what we had said, said:

"Were you scared for him from Satan\الشيطان?"

Haleemah\حليمة said:

"Yes."

Aamenah\آمنة said:

"That will not happen, for by Allaah \والله Satan\الشيطان has no power over my son, and my son will have a great future."

Aamenah\آمنة said this based on what she saw and what she was told while pregnant with him and while delivering him and she recounted this to Haleemah\حليمة.

Aamenah\آمنة said to Haleemah\حليمة and her husband:

"رأيت حين حملت به، أنه خرج مني نور أضاء لي قصور بصرى من أرض الشام، ثم حملت به، فوالله ما رأيت من حمل قط كان أخف ولا أيسر منه، ووقع حين ولدته وإنه لو اضع يديه بأرض، رافع رأسه إلى السماء، دعيه عنك وإنطلقى راشدة."

The Hadeeth means:

"When I conceived him, I saw a light coming out of me that lit for me the castles of Busrā\بصرى in the land of Al Shaam\الشام, then I became pregnant with him. By Allaah \والله I never saw a lighter and easier pregnancy than his. When I delivered him he placed his two hands on the earth and lifted his head to the sky. Leave him to me and go in peace."

**The narration of ibnu Sa'ad\إبن سعد of his return Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his mother**

Narrated ibnu Sa'ad\إبن سعد :

”The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam stayed with Haleemah\حليمة for two years, and when she weaned him she brought him to his mother for her to see him.

Haleemah\حليمة narrated to his mother his conditions and the blessings they saw coming from him. Aamenah\أمّنة said:

”ارجعي بابني فإني أخاف عليه وباء مكة، فوالله ليكونن له شأن!”

The Hadeeth means:

”Take my son with you, for I am afraid for him from the diseases of Makkah\مكة, and by Allaah ﷻ my son will have a great future.”

**His second return Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to the village of Haleemah\حليمة for the second time**

Haleemah\حليمة took him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam for the second time to her village and he stayed with her for two more years. When Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam reached the age of four years, two angels came to him and split his belly open – and ibnu Sa'ad\إبن سعد narrated the story of the splitting of his belly open from the beginning to the end -.

Then Haleemah\حليمة returned him Sallaa Allaahu 'Alayhe a 'Alaa Aalehe Wa Sallam to his mother Aamenah bentu Wahab\أمّنة بنت وهب and narrated to her what had happened.

**His third return Sallaa Allaahu 'Alayhe a 'Alaa Aalehe Wa Sallam to the village of Haleemah\حليمة**

Then she took him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam back to her village for the third time and he stayed with her for another year or thereabouts and she never allowed him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to distance himself from the house except in her own company.

She saw a cloud shading him from the sun that when he moved it will move over him and when he stops it stops over him. Haleemah\حليمة was scared of this vision, then returned him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his mother when he completed five years of age, as reported by ”Al Safwatu\الصفوة”.

### Al Sayyedah Aamenah\السيدة آمنة and Haleemah\حليمة

So we picked him up and took him to his mother who said:

"ما أقدمك به ظنر وقد كنت حريصة عليه، وعلى مكثه عندك؟"

The Hadeeth means:

"Why did you bring him back o woman, when you had been anxious for his welfare and desirous of keeping him with you?"

I said to her:

"Allaah\الله has let my son live so far and I have done my duty. I am afraid that ill will befall him, so I have brought him back to you as you wished."

She said:

"ما هذا شأنك، فاصدقيني خبرك!"

The Hadeeth means:

"This is not what happened, tell me the truth."

She asked me what happened and gave me no peace until I told her. She asked if I feared a demon possessed him and said:

"أفتخوفت عليه الشيطان؟"

The Hadeeth means:

"Were you afraid of the demon for him?"

I said:

"Yes."

She said:

"كلا، والله ما للشيطان عليه من سبيل، وإن لبني لشأنا."

The Hadeeth means:

"No, no demon has any power over him and my son will have a great future".



Then she said:

"رأيت حين حملت به، أنه خرج مني نور أضاء لي قصور بصرى من أرض الشام، ثم حملت به، فوالله ما رأيت من حمل قط كان أخف ولا أيسر منه، ووقع حين ولدته وإنه لو وضع يديه با لأرض، رافع رأسه إلى السماء، دعيه عنك وإنطلق راشدة."

The Hadeeth means:

"When I conceived him, I saw a light coming out of me that lit for me the castles of Busraa\بصرى in the land of Al Shaam\الشام. Then I became pregnant with him. By Allaah\الله I never saw a lighter and easier pregnancy than his. When I delivered him he placed his two hands on the earth and lifted his head to the sky. Leave him to me and go in peace." End quote of ebnu Sa'd\إبن سعد.

### **The reason the Quraysh\قريش sent their sons to be nursed in the country side**

Al Suhaylee\السهيلى said: "Following are the reason why the leaders of Quraysh\قريش gave their sons to beduin women to breast feed them in their villages:

One. For their wives to be full time available to their husbands.

Two. For the son to grow in a rough environment, with littel food and little water to become a strong man. Besides this for the boys to learn the best and uncorrpt Arabic language, spoken in the beduin villages.

Aboo Bakr Al Sseddeeq\أبو بكر may Allaah\الله be pleased with him said to the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Salalm:

"I did not see anyone who has your clear Arabic language!"

Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Salalm replied:

"وما يمنعني وأنا من قريش، وأرضعت في بني سعد!"

"That is so because I am a man from Quraysh\قريش and was breastfed by Banee Sa'd\بني سعد."

'Umar\عمر, may Allaah\الله be pleased with him said:

"تمعدوا وتمزروا واخشوشنوا".

"Let you become like Ma'add\معد (The grandfather number nineteen of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam): strong, with hard and strong muscles, and have endurance and patience for the hardship."

It was rported by ebnu Abee Hadrad\أبي حدراد, ebnu 'Asaaker\إبن عساكر and ebnu Abee Shaybah\إبن أبي شيبه.

### His age Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam at his return to his mother

The above Hadeeth of ebnu Eshaq \إبن إسحاق\ on his return to his mother Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam indicates that when his chest was split open by the angels and then returned to his mother, was in his third year of age, because the narrator of this Hadeeth said:

"Two months or three after" they took him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam back to their village."

Ebnu 'Abbaas \إبن عباس\ said:

"He returned to his mother when he Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was five years old."

Others than ebnu 'Abbaas \إبن عباس\ said that he was Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam four years old. Both these versions were reported by Al Waaqidee \الواقدي\."

Ebnu 'Abdu Al Barr \إبن عبد البر\ said:

"She (Haleemah \حليمة\ returned him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam five years and two days later."

Al Amawee \الأموي\ said:

"He was Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam six years old."

### الإمام البوصيري\Al Emaam Booseeree\

Al Emaam Booseeree \الإمام البوصيري\ in his Hamzeyah \الهزمية\ said concerning his foster mother Haleemah \حليمة\ :

وبدت في رضاعه معجزة \\ ليس فيها عن العيون خفاء  
إذ أبته ليتمه مرضعات \\ قلن ما في اليتيم عنا غناء  
فاتته من آل سعد فتات \\ قد أبته لفقرها الرضعا  
أرضعته لبانها فسقتها \\ وبني لها البانهن الشاء  
أصبح شولا عجافا وأمست \\ ما بها شائل ولا عجفاء  
أخصب العيش عندها بعد محل \\ إذ غدا للنبي منها غذاء  
يا لها منة لقد ضعف الأجـ \\ ر عليها من جنسها والجزاء  
وإذا سخر الإله أناسا \\ لسعيد فإنهم سعداء  
حبة أنبتت سنابل والعسـ \\ ف لديه يستشرف الضعفاء.

The verses mean:

1. During his nursing miracles came up // that are not hidden from the eyes, and cannot be ignored.
2. The foster mothers rejected him because he was an orphan // They said that this orphan had no wealth to benefit us.
3. Then a young woman came from Banee Sa'd \بني سعد\, and she is Haleemah \حليمة\ // The women rejected him because he was poor and they were in need.
4. She gave him her milk to drink // That is why her sheep were full of milk to give drink to her own children.

5. Her sheep and her she camel had no milk in the morning and were skinny // At sunset they full of milk and strong and fat.

6. After a short while her life was blessed and plentiful and her animals too // The reason is because she gave her milk to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

7. It is amazing that she gave him her milk without being paid but as a gift and her reward was manifold // As she gave her milk for him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, to drink for free // She and her children were given milk to drink from their livestock and she was rewarded in the same kind of her gift.

8. When Allaah ﷻ grants people to serve Him they will be successful // Haleemah حليمة achieved success because Allaah ﷻ guided her and her husband and their children to Islam.

9. It is a seed of corn that became a whole ear of corn, and the poor people are watching the dried ear of corn: because of the draught they do not expect fruits or milk, but they search for dried leaves. Haleemah حليمة was given milk and plenty bounties.

**Al Emaam Booseeree البوصيري on his return Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his grandfather Al Sayyed 'Abdu Al Muttaleb عبد المطلب**

When Haleemah حليمة was returning the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam after five years, she brought him to his grandfather 'Abdu Al Muttaleb عبد المطلب .

Al Emaam Al Booseeree البوصيري , recorded this event in his "Hamzeyah الهزمية" and said:

وأنت جده وقد فصلته	وبها من فصاله البرحاء
إنحاطت به ملائكة الله	فتنت بأنه قرآن
ورأى وجدها به و من الوج-	د لهيب تصلا بالأحشاء
فارقته كرها وكان لديها	ثاويا لايمل منه الثواء
شق عن قلبه وأخرج منه	مضغة عند غسله سوداء
خاتمه يميني الأمين وقد أو-	ضع ما لم تضع له أنباء
صان أسرار الختام فلا ألف-	ض ملم به ولا الإفضاء
ألف النسك وعبادة و الخل-	وة طفلا وهكذا النجباء
وإذا حلت الهداية قلبا	نشطت في العبادة الأعضاء.

These verses mean:

1. After weaning him She brought him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his grandfather // She was feeling pain from this separation after the weaning because of the blessings while he was at her. But when he reached two years Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and she weaned him, she had to return him to his grandfather.

2. When the angels of Allaah ﷻ who split his chest open surrounded him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam // And she thought that they were Shaytaans شياطين/Satans, she became scared.

3. His grandfather Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam saw how much she loved him // And the such a strong love causes fire that inflames the heart.

4. She hated to separate herself from him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and she loved for him to stay with her. Twice she hated to separate herself from him: when he was two years old and had weaned him and she said to his mother that she was afraid for him from the diseases of Makkah مكة if she would leave him there and she took him back, and after he was four years old and his chest was split open.

5. His heart Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was split open and from therein was removed // A piece of black flesh when it was being washed.

6. It was sealed by the right hand of the Trustworthy (Jibreel جبريل) and it was poured inside the heart what was not disclosed. Jibreel جبريل wiped his hand on the opening of his chest and it came together and was sealed, and Jibreel جبريل poured Faith in his heart and wisdom and secrets that were not divulged and that Allaah the Most High ﷻ only knows.

7. The secrets that were poured into his heart Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam were kept in place by the Khaatem الخاتم/Seal that was placed thereon // That can't be broken or revealed.

8. He loved Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to worship and seclusion // While young and that is the character of the nobles.

9. When guidance enters the heart // the body parts become active in worshipping, as the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said that the heart is the leader of the person.

### **The words of Al Sayyedah Aamenah السيدة آمنة to Haleemah حليمة**

Ebnu Sa'd ابن سعد said in his Al Tabaaqatu الطبقات:

His mother Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said to Haleemah حليمة :

"يا ظنر سلي عن ابنك فإنه سيكون له شأن"، وأخبرتها ما رأت وما قيل لها فيه حين ولدته، وقالت: "قيل لي ثلاث ليل: استرضعي ابنك في بني سعد بن بكر، ثم في آل أبي ذؤيب." قالت حليمة: "فإن أبا هذا الغلام الذي في حجري أبو ذؤيب، وهو زوجي." فطابت نفس حليمة بكل ما سمعت.

The Hadeeth means:

"O you woman! ask about the situation of my son! He has a great future!"

Al Sayyedah Aamenah **السيدة آمنة** said to Haleemah **حليمة** what she saw and what was said to her after she delivered him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and said:

"I was told for three nights: "The Family of Abee Thu-ayb **أبي ذؤيب** of the tribe of Banee Sa'd ben Bakr **بنو سعد بن بكر** should breastfeed your son."

Haleemah **حليمة** said:

"The father of this son of mine in my lap is Aboo Thu-ayb **أبو ذؤيب**, and he is my husband."

Haleemah **حليمة** became happy from what she heard from Al Sayyedah Aamenah bentu Wahb **السيدة آمنة بنت وهب**.

**My Journey to the House of Haleemah Al Sa'deyah **حليمة السعدية** may Allaah **الله** be pleased with her**

**بسم الله الرحمن الرحيم**

During my short sojourns in Makkah Al Mukarramah **مكة المكرمة**, I made efforts to visit the places where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam spent some of his times as a child and as a Messenger of Allaah.

Among the places I wanted to visit was the house of Al Sayyedah Haleemah Al Sa'deyah **السيدة حليمة السعدية**, the wet nurse of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, where he spent the first five years of his noble life.

Haleemah **حليمة** breastfed him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam for two complete years, and then raised him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in her house for an additional three years.

I wanted to see that house and the environment Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam lived in his first five years.

During a visit I paid to Al Sayyed 'Abdu Allaah ebnu 'Abbaas **عبد الله ابن عباس**, may Allaah **الله** be pleased with both of them, and the farm of 'Utbah ben Rabee'ah **بستان عتبة بن ربيعة** and his brother Shaybah ben Rabee'ah **شيبه بن ربيعة** in Al Taa-ef **الطائف**, Aboo 'Aadel Muhammad **أبو عادل محمد** the taxi driver I had hired, in our conversation mentioned that the house of Haleemah Al Sa'deyah **حليمة السعدية**, the wet nurse of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was about forty five kilometers from Al Taa-ef **الطائف**.

I said to him:

"How much would you charge to take me there?"

He said:

"I do not know its exact location."

Now I knew that the house I was looking for was in the neighborhood of Al Taa-ef\الطائف!!! Upon my return to Makkah Al Mukarramah\مكة المكرمة I googled in Arabic "Haleemah Al Sa'deyah\حليمة السعدية". Many pages came up, including [www.forum.althuibi.com](http://www.forum.althuibi.com). This website was owned by a descendent of Aboo Thu'ayb\أبوذؤيب, the father of Haleemah Al Sa'deyah\حليمة السعدية."

I found in this website all the information I needed to get there and the history of these five years of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

then I made a telephone call to the owner of that site 'Abdu Allahe Muhammad Sa'eed Al Thuwaybee\عبد الله محمد الذويبي, who is the present Chief of the tribe of Al Thuwaybaat\الذويبات. He is also the poet of the tribe, a very renown poet.

On Wednesday the twelveth of the month of Jamaadu Al Aakhar\جماد الآخر fourteen thirty two Hejree\هجرية, corresponding to twenty five of May two thousand eleven Gregorian, I talked over the telephone with 'Abdu Allahe Muhammad Sa'eed Al Thuwaybee\عبد الله محمد سعيد الذويبي, resident in Makkah Al Mukarramah\مكة المكرمة. I got his cell phone from his website.

I gave him my salaams, and asked him if he was 'Abdu Allahe Muhammad Sa'eed Al Thuwaybee\عبد الله محمد سعيد الذويبي, the owner of the above mentioned website and he said "Yes." I introduced my self by my name and that I was a Somali - American interested in the Seerah of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, visiting now my own son in Makkah Al Mukarramah\عبد الله محمد سعيد الذويبي.

I told him that I was very happy to see his website, and that I wanted to visit the house of Al Sayyedah Haleemah Al Sa'deyah\السيدة حليمة السعدية in her village of Banee Sa'd ben Bakr\بنو سعد بن بكر.

I asked him if had additional photos of the village and of the house that were not posted in his website, that I might use for my upcoming book. I also asked him to give me directions to the village.

The sheikh was also happy that I had called him and that I was interested in that territory. He said to me, among other things:

One. He recounted to me the Hadeeth of Haleemah Al Sa'deyah\حليمة السعدية, as it is reported in this book, and that the blessings of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam became evident and visible, when she was breastfeeding him. At the end he said that Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Salalm stayed with her for four years and, "Six years was also reported."

Two. In the neighborhood of the house of Haleemah\حليمة, there is also a valley called "Waadee Al Malakayne\وادي الملكين" which means "The Valley of the Two Angels".

In this valley there is the location where the two angels came to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, laid him on the ground and split his chest open.



He recounted to me this story and how after this event Haleemah حليمة and her husband returned the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam to his mother Al Sayyedah Aamenah bentu Wab\السيدة آمنة بنت وهب\ in Makkah Al Mukarramah\مكة المكرمة.

Three. He told me how this village became blessed with abundant rain, its inhabitant multiplied quickly, and all that because of their breastfeeding of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Four. Throughout the centuries this village had different names, such as "Qaryatu Al Qenayn\قرية القنين", and "Qaryatu Al Qerayn\قرية القرين" called so because it is located on top of a mountain, and "Qarn\قرن" in Arabic is the head. Now it is called "Qaryatu Al Ddahaaseen Al Thuwaybaat\قرية الدهاسين الذويبات".

The village is located in the valley of "Waadee Al Shahwatah\وادي الشحوطة", to south/east of the city of Al Taa-ef\الطائف, and administratively it is part of Makkah Al Mukarramah\مكة المكرمة.

Five. I called this village "Qaryatu Al Sayyedah Haleemah Al Sa'deyah\السيدة حليمة السعدية".

Six. The tribal territory of the tribe of Banee Sa'd\قبيلة بني سعد is made up of three thousand iyo fifty villages.

Seven. I asked him if the masjed in that location called "Masjedu Haleemah Al Sa'deyah\مسجد حليمة السعدية" was built exactly on the spot of the house of Haleemah Al Sa'deyah\حليمة, where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was breastfed. He said:

"Yes, and the masjed is exactly on the location of the house. We do not call it masjed where people have to travel to come and pray in it, because that is only for the Ka'bah\الكعبة, Al Madeenah\المدينة and "Nasjedu Al Aqasaa\مسجد الأقصى in Al Quddus\القدس, but we call it "Ma-tharatu Haleemah Al Sa'deyah\مآثرة حليمة السعدية" which means "The Heritage of Haleemah Al Sa'deyah\حليمة السعدية".

Eight. The Masjed is sixty five kilometers distant from the city of Al Taa-ef\الطائف, and the road is not asphalted. Take with you water and whatever you need for the journey, because the area is a country side without stores, restaurants and other amenities." He gave me directions on how to get there.

Nine. "Do you know Durayd ben Al Semmah\دريد بن السمّة?" I said: "Yes, he is the old man, about one hundred years old or more that was killed in the Battle of Hawaazen/\غزوة حنين\هوازن".

He said: "Durayd ben Al Semmah and Ebnu Lath'ah\ابن لذعة, the man who killed him, called also ebnu Al Dughunnah - the name is his mother - and Bejaad\بجاد, all these three were from this village of Al Ddahaaseen\قرية الدهاسين. They were brave people and good people: mention them in your book."

Ten. The tallest house that you will see in the village is my house, and in it the people of the village gather and come together when the occasion arises.

Eleven. I reside in Makkah\مكة, but every two weeks I take my wife and children to the village. Don't you yourself love the place of your birth?"

Twelve. I am the Chief of the tribe and their poet as well.

Thirteen. When I made this website, people from the whole world came to visit this village. The chiefs of Makkah\مكة became aware of this and they called me and named me: "Murshedu Seyaahee Le Manteqate Makkah Al Mukarramah\المكرمة مكة لمنطقة مكة", meaning "A guide of the tourists of the region of Makkah Al Mukarramah\المكرمة مكة". I was given an Identity Card for this job and if you want I can accompany you to the location of "Qaryatu Al Sayyedah Haleemah Al Sa'deyah Fee Banee Sa'd Waadee Al Thuwaybaat\قرية السدة حليلة السعدية في بني سعد الوادي الذويبات".

Fourteen. Ours is a big tribe called "Al Thuwaybaat\الذويبات", and we are the children of Thu-ayb\أبو ذؤيب, the father of Haleemah bentu Thu-ayb\حليلة بنت ذؤيب. Our father Aboo Th-ayb\أبو ذؤيب is 'Abdu Allaahe ben Al Haareth ben Shejnatu ben Jaaber ben Rezaam ben Naasrah ben Qusayyata ben Nasr ben Sa'd ben Nakr ben Hawaazen ben Mansoor ben 'Ekremah ben Khasafata ben Qays ben 'Aylan ben Mudar\عبد الله بن حارث بن شجنة بن جابر بن رزم بن ناصرة بن قصية بن بن نصر بن عبد الله بن قيس بن عيلان بن مضر\ is the grandfather number sixteen of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam: Hassan).

Fifteen. In your upcoming book, mention also the foster sister of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam Al Shaymaa-a\الشيماء and her husband Bejaad ebnu Abee Sa'd\بجاء ابن أبي سعد, and that both, together with Haleemah Al Sa'deyah\السعدية came to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam (In the village of Al Je'raanah\الجعرانة after the Battle of Hunayn/Hawaazen\هوازن\غزوة حنين) and how well he treated them.

Mention also in your book that Haleemah\حليلة and Al Shaymaa-a\الشيماء and her brother 'Abdu Allaahe\عبد الله became Muslims, and that Haleemah\حليلة went to Al Madeenah Al Munawwarah\المدينة المنورة together with the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and that she died and was buried there as a Muslim.

Sixteen. Mention me also in your book, and I am 'Abdu Allaahe Muhammad Sa'eed Al Thuwaybee\عبد الله محمد سعيد الذويبي. You have my cell phone number and you can call me whenever you want and wherever you are.

Seventeen. You find the picture of the Masjed also in my Facebook (Facebook address: <https://ar-ar.facebook.com/pg/althuibi/about/>).

Eighteen. The whole valley belongs to us, and we surrounded it with barbered wires to prevent from camels coming inside it.

Nineteen. The tribe of Banee Sa'd reside\بني سعد in more than three hundred and fifty villages, with a population of seventy five thousand people." End quotes.

I thanked him for all these information and praised their tribe for being the uncles of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, which is a great bounty for them.

I also made invocations for him, with an invocation common in Saudi Arabia, which says: "Bayyada Allaahu Wajhaka\**بيض الله وجهك**", which means: "May Allaah **الله** whitens your face", in reference to Aayah one hundred and six of Sooratu Aale 'Emraana\سورة آل عمران.

His website [www.forum.althuibi.com](http://www.forum.althuibi.com) is a very valuable site with a number of correct informations on the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. It was brought down and demolished by the haters of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, the same one who objected to the rebuilding of "Masjedu Haleemah Al Sa'deyah مسجد حليلة السعدية", namely the Wahaabees.

### **My Journey to "Masjedu Haleemah Al Sa'eyah\مسجد حليلة السعدية"**

On Friday, twenty four of the month of Jamaadu Al Aakhir\جماد الآخر fourteen hundred thirty two Hejree\هجرية, corresponding to twenty seven of May two thousand eleven Gregorian, after the Morning Prayer\صلاة الفجر, at 5:45 AM, I left the house I was residing in, in the district of Al 'Awaalee\العوالي in Makkah Al Mukarramah\مكة المكرمة, hired a taxi and came to Al Masjed Al Haraame\المسجد الحرام, about eighteen kilometers away.

I came to the taxi station for the city of Al Taa-ef\الطائف, behind "Maktabatu Makkah Al Mukarramah\مكتبة مكة المكرمة", the Birth House of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam opposite Babu Al Ssalaamu\باب السلام of Al Masjedu Al Haraame\المسجد الحرام.

If the taxi is a sedan, each passanger pays twenty Saude Reyaals. I went into a sedan and we moved to Al Taa-ef\الطائف. If it is a van maybe fifteen.

I stepped out of the car at the "Masjedu 'Abdu Allaah ibnu 'Abbas رضي الله عنهما\مسجد عبد الله ابن عباس" in Al Taa-ef\الطائف, offered two rak'ahs therein, greeted Al Sayyed 'Abdu Allaah ibnu 'Abbaas\السيد عبد الله ابن عباس, may Allaah **الله** be pleased with both of them, made prayers for him, read eleven Sooratu Al Ekhlaas\سورة الإخلاص "Qul Huwa Allaahu\**قل هو الله**" for him and then moved out of the masjid.

I asked the janitor of the masjid, who was an Indian, if I could take pictures of the inside of the masjid and he replied that there was nothing wrong by doing so. I took pictures of the inside of the masjid and of the grave of Al Sayyed 'Abdu Allaah ben Al 'Abbaas\السيد عبد الله ابن عباس, may Allaah **الله** be pleased with both of them.

I hired a "Dabbaabah\دبابة" which a small taxi that can accomodate the driver and one passanger only, to take me to "Majedu Muhammad\مسجد محمد" Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, only few kilometers away.

I found some Pakistani men at that masjid who told me the history of that masjid. They told me that the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam offered his obligatory salaats in this spot after he left the farm of 'Utbaah ben Rabee'ah\عتبة بن ربيعة and his brother Shaybah ben Rabee'ah\شيبه بن ربيعة, which is about one kilometer away. This information was correct as I learned later on. I offered some salaats in this masjid. Then I went to Masjed Al Koo'e/Masjed Al Maqaame\مسجد الكوع\مسجد المقام, built on the spot where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aaleh Wa Sallam stood when he came to Al Taa-ef\الطائف, and then to "Masjed Al Addaas\مسجد عداس", inside the farm. See my papers on my website (siirah.com) on these masjeds if you are interested.

I offered some salaats inside these three masjeds, and invoked Allaah\الله to keep me Muslem as long as I live and on the Sunnah of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and to take my soul as a Believer.

In my conversations with him, I learned the driver of the Dabbaabah\الدبابة was from the tribe of Quraysh\قریش.

### **The road to Banee Sa'd\بني سعد**

Quraysh\قریش are trustworthy people as was said by the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and the whole religion of Islam was entrusted by Allaah\الله to a man from Quraysh\قریش, namely the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

I asked this Qurayshe\قرشي to advise me on how to get to the village of Haleemah Al Sa'deyah\حليمة السعدية. He said that the easiest way is to hire a taxi, instead of riding a bus to it, because the buses are slow and will take you a lot of time to get there, and their station is far away and at the base of the mountain.

I agreed with him.

He took me to the side of Al Taa-ef\الطائف to a taxi station. A taxi driver came to our car at my window, and I told him that I wanted to go to the village of Al Ddahaaseen\الدحاسين of Banee Sa'd\بني سعد.

The man said he would charge me one hundred and fifty Saude Reyaal\ريال سعودي. The Qurayshe\قرشي I was riding with said: "It is too much!" The man said, while laughing: "Why do you come into this? It is not your business!" I told him too that it was too much. He said: "Do you accept one hundred and twenty?" I said: "I will pay you one hundred." He accepted that. He said that the village was eighty kilometers away. I told him that 'Abdu Allaah Muhammad Sa'eed Al Thuwaybee\عبد الله محمد سعيد الذويبي who resided in that village told me that it is sixty five kiloters from Al Taa-ef\الطائف.

I thanked and said good by to the old Qurayshe\الطائف man, and transferred to the other taxi, that was a sedan. I introduced myself to him and told him why I was going there. He also introduced himself as Sa'd Radah Al Haarethee\سعد رده الحارثي, of the tribe of Bal Haareth\بلحارث, descendants of the Al Ansaar\الأنصار of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam as he said to me.

Sa'd\سعد said that the sixty five kilometers that I mentioned are not all of them asphalted and are hard to drive, while the other way he mentioned is all asphalted. He said that his grand mother is of the tribe of Bane Sa'd\سعد بني and he went only once to that village long time ago, helped by another man.

After driving for some distance from Al Taa-ef\الطائف, we took an asphalted road by the name of "Bane Sa'd\سعد بني ". We went through many villages on the sides of mountains or on its tops, ancient forts in ruins on top of mountains. In some areas we passed beautiful green farm with crops. It was a nice landscape.

When we reache the village of "Sahan\سحن" and a sign indicating its government center there, we left the paved road and turned into a dirt road going up the mountains.

It is a dirt and very rough road full of stones! Our car was a small Toyota sedan, about thirty years old, with windows that did not come down, and its door did not lock. We were worried for the car.

While travelling, my travel companion Sa'd\سعد was reciting for me his poems. He was an open and sympathetic man with good heart and good humor. He shared with me that he has seven sons and two daughters and that he was forty five years old.

### Lost

We got lost in the mountains. He made a u-turn and said laughing:

"If we follow this road it will take us to 'Alee 'Abda Allahe Saaleh\علي عبد الله صالح - The president of Yaman\اليمن at that time, for we weret traveling on the Suraat\جبال السرات mountain chain that go all the way to Al Yaman\اليمن - and we do not want to go to his fetnah\الفتنه/trials - because the bloody unrest that tooped this president was going on there ".

We passed many villages on the side of the road or close to it.

Whenever we drove through a village, we could not find any sould to talk to, and its streets were empty. It was about nine-ten o'clock in the morning. I asked him where the population of these village have gone and he said that they were sleeping.

We were lost. Whenever I ask him to stop so that we can ask the villagers for directions, he strongly refuses.

After several times I said to stop and he refused, I asked him why he doesn't want us to ask for directions. He said it might be that the men of these houses are not present and only women are in the houses, and you do not knock the doors when only women are there. Specially a young man, like himself, is not supposed to knock at the door of houses, because people would become suspicious of him.



The road to the House of Al Sayyedah Haleemah \السيدة حليلة السعدية\ and the mountain chain of "Jebaalu Al Suraat\جبال السرات\." Xasanwali 2011.

### Empty Spaces

Finally we saw a car driving in a village and we stopped him. He gave us direction. After a short drive we got lost again, because the road dived itself into two or three roads: which way to go?

I convinced my travel companion to stop at the next village, which we had already passed twice: once in each direction. The road became a cul de sac, a dead end road. At the end of the road was a small chicken farm and some sheep. I told him that I would knock at the door, and people would not be suspicious of me, because they will recognize me as a foreigner by the way I am dressed, and I am an old man.

He stopped in the middle of the road, for he didn't want to get closer to the houses. I stepped out of the car and went to the masjid of the village, and found it was closed, because some time was left for the Jumu'ah prayer. It was still morning.

I climbed up the road of the village toward the mountain, and saw a big mansion with its doors open, and shoes at the door.



I stepped on the few steps leading to the door and knocked at the open door and said: "Al Ssalaamu 'alaykum\السلام عليكم" several times.

A boy in his early teens came out of the door and I asked him directions to the village of Al Ddahaaseen\قرية الدهاسين and to the Masjed of Haleemah Al Sa'deyah\مسجد حليلة السعدية.

The boy said: "It is four kilometers away from here. Take that road." And pointed his finger at the road.

I said to him:

"Come with me and give these directions to the driver, and come with us to that village and we will bring you back to this house of yours."

The boy accepted my proposal. The boy and I went back to the car, and while going down the road to the car and were between their house and the masjed, a young man came out of the house, maybe a little over twenty years, and I repeated to him what I had said to the boy. He also accepted my proposal for the boy to come with us.

When the boy and I were parallel to the masjed, my travel companion came to us, and I asked the boy to give the directions to this man, and he did so.

Sa'd\سعد objected to the idea of the boy coming with us, and said that he will be able to get to our destination. The boy told us, on his part, that he will call the Aathan\أذان for the salaah of Jumu'ah, and cannot come with us.

When we left, I asked Sa'd\سعد why he opposed for the boy to come with us and he said: "Who will bring him back? If we get to our destination, we will take another shorter road to Al Taa-ef\الطائف and we will not come back on this road."

### قرية السيدة حليلة السعدية Haleemah Al Sa'deyah Qaryatu Al Sayyedah

We were traveling on top of mountains and in desert valleys and we got lost a couple of r times, but finally arrived at our destination of the village of Al Ddahaaseen\قرية الدهاسين "Qaryatu Al sayyedah Haleemah Al Sa'deyah\قرية السيدة حليلة السعدية." I reconized it imeediately from its pictures in [www.forum.althuibi.com](http://www.forum.althuibi.com). It stood on top of a mountain.

I stepped out of the car and climed the mountain on foot to talk to the villagers. I passed the masjed and found the door open. No one was inside the masjed, because it was too early for the Friday Prayer.

I went to a large mansion opposite the masjed, climbed the few steps and knocked at the door. A woman, without opening the door, said:

"Who is this?"

I told her that I want to talk to a man. A short while later an old, thin, of middle height man, without a single black hair on his head and beard and a handsome face came out. I introduced myself and mentioned to him that I was given directions to this village by 'Abdu Allaah Muhammad Sa'eed Al Thuwaybee\المحمد سعيد الذويبي, and asked him where was the "Masjed Al Sayyedah Haleemah Al Sa'deyah\مسجد السيدة حليلة السعدية".

He said:

"Do you see that box - it was a small one room house with four walls in the valley below the mountain, its walls painted blue and white -? Follow this road and when you get to that box bear left, and behind it is the masjed."

### **Lost , again!**

I came down the mountain and joined Sa'd\سعد in his car, and shared with him the direction the old man had given me. We could not find the beginning of the road taking us to the box, although we could see the box and the road by it!

We went back to the road we came from and continued driving in it, the valley to our left, and the valley came between us and the box. In the valley there are several farm lots divided by net and barbed wires alongside the whole valley.

We are driving on a narrow road, on our right is the mountain, below on our left is the valley. The road can not accommodate two cars going on opposite ways, and one of them must stop to let the other drive by.

A car came from the other direction, going to the village behind us, and both of us stopped side by side. We asked them if they knew the location of the "Masjed Al Sayyedah Haleemah\مسجد السيدة حليلة السعدية" and they said they are not from this village and didn't know what we were talking about. They passed.

### **The good luck**

Immediately after this car took off, another one stopped on our side, with one single passenger, about forty years of age.

I asked this gentleman about the masjed and he pointed his finger to the mountain facing us from the other side of the valley.

This man talked to us about the history of the masjed and the residence of the Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in this house with Haleemah\حليلة in this village.

### The House of Haleemah Al Sa'deyah\حليمة السعدية

This sheikh said to me:

"Do you see the spot where there are many stones on the mountain facing us?"

I said:

"Yes."

He said:

"On that spot was the House of Haleemah Al Sa'deyah\حليمة . Later, that house was demolished and a masjed was built in its stead. The measurements of the wasjed were seven to five meters. People used to pray in that masjed, and thirty years ago I myself prayed in it.

Then, a righteous man persuaded the authority of the "Awqaaf\الأوقاف" that this masjed should be demolishe and a new and modern one should be built on its place.

Then, the scholars stopped the building of this new and modern masjed, for fear that people would travel from near and far to pray in it, like they travel to pray in the Haram\الحرم, and that would lead to "Sherk\شرك/Unbelieve". End quote.

I got my note book and my pen from our car, handed it to this sheikh and asked him to write for me what had said, and his name as well.

While he was writing on my notebook, using the hood of his car as a table, and me standing beside him, another car came from the village and stopped behind our car. An old man stepped out of that car , that had not one single black hair on his head and beard, and a twenty years old young man. They greeted the sheikh who was writing on my note book for me, and the old man said to me:

"You are very fortunate man because you met with the sheikh of the village who has a large body of knowledge on this issue."

These two newcomers kept talking and kept me busy from two additional questions I had for the sheikh, namely to show me the exact spot where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam tended to the sheep of Al Sayyedah Haleemah\السيدة حليمة and the spot where his noble chest was split open by the two angels.

To let the new comer's car pass, Sa'd\سعد moved our car forward, and the second car passed.

### The notes of Al Sheikh Safar Sa'd Al Thuwaybee\الشيخ سفر سعد الذويبي

This sheikh said to me:

"My name is Safar Sa'd Al Thuwaybee\سفر سعد الذويبي". He also gave me his telephones.

Here is what he said verbally to me and also what he wrote down in my note book for me. Both these two version concerning the story of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and Al Sayyedah Haleemah Al Sa'deyah\السيدة حليمة السعدية, may Allaah\الله be pleased with her, are identical to what is reported in the Seerah of Ebnu Hesham\سيرة ابن هشام.

He said:

"Thirty years ago I saw with my own eyes a small village and a masjed in it - seven to five meters - called "Masjedu Haleemah Al Sa'deyah\حليمة السعدية".

People used to pray in that masjed, and prayed facing the Qebelah\القبلة. I myself prayed inside this masjed.

In the year fourteen hundred and one Hejree\هجري (That is thirty seven years ago: 1980) a righteous man convinced the Authority of the Awqaaf\الأوقاف that this masjed should be demolished, and a new and modern one be built on its stead. The masjed was demolished.

But scholars objected to its rebuilding after it was demolished for fear that those who are ignorant of the religion would travel to this masjed to pray in it and that may lead in the future to "Sherk\شرك/Desbelieve".

The masjed was totally demolished, but its heritage remained in the hearts of the people for the love they have for Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe wa Sallam, and the way they honor the people of this village who raised the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

The spot where this masjed that was demolished was standing is clear and evident.

I have also learned from the scholars that Haleemah Al Sa'deyah\حليمة السعدية accepted Islaam, and it was reported to me that there is a book in a manuscript form and not yet published titled "Al Durratu Al Jaseematu Fee Es-laame Al Sayyedah Haleemah\حليمة السعدية في إسلام الدرّة الجسيمة", meaning "The big pearl on Haleemah\حليمة becoming a Muslemah." End of quote of what the sheikh had written down for me.

Sheikh Safar\سفر الشيخ invited me and my companion Sa'd\سعد for dinner the night in Al Taa-ef\الطائف, but I apologized, because I had the intention to return to Makkah Al Mukarramah\مكة المكرمة after the Jumu'ah prayer."

The sheikh said:

"Follow me and I will show you the beginning of the road that will take you to the masjed. I can't come with you because I am in a hurry for I have to prepare the sermon of the Jumu'ah."

The road was so narrow that it took some time for Sa'd\سعد to make a u-turn, and by time he did so, the sheikh and his car had disappeared.

**The Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aaleeh Wa Sallam tended in this valley the sheep of Haleemah\حليمة**

When the car of the sheikh disappeared, I got the impression that my travel companion wanted to call it quit and go back to Al Taa-ef\الطائف. I gave him fifty additional Saude Reyaal\ريال سعودي and said to him:

"I will walk to the masjed through this valley. Please wait for me."

He accepted it.

In this valley Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam sheparded the flock of Haleemah\حليمة, and I was walking in the same valley!!!

### My blood spilled in this valley

Sa'd\سعد said:

"Make it fast!"

I stepped out of the car, went down in the valley and started walking briskly, avoiding at the same time to setp in the holes that were littering the valley. I had to take care that I would not stumble and fall to my face, since I was descending into the valley.

When I came to the barbered wires of the first lot, I looked for an open place and found one.

I lowered the wire and hold unto it with my left hand, then I sit on it andheld the barbered part with my right hand.

While sitting on the net, I tried to cross it by sliding my butt on it. The barbered wire I was holding in my right hand sprung and pierced me on the right upper leg and cut deep into my flesh. I could see the white colour of the deep section of my flesh. Blood gushed out of the wound.

I said seven times "Besme Allaah\بسم الله", spat on my hand and wiped it on the wound. The bleeding stopped. The pain too. When I came back home that day, I put honey on the wound and it healed without any compliaction.

This bleeding of my leg recalled my memory to the famous saying of Aboo Bakr Al Sseddeeq\أبو بكر الصديق may Allaah\الله be pleased with him, when he cut his finger after he went into the cave of Thawr\غار ثور before the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Ibnu Murdawayh\ابن مردويه reported that when Aboo Bakr\الله swiped his hand in the cave it was injured and started bleeding, and while cleaning his fingers from the blood he said to his own finger:

"هل أنت إلا أصبع دميت/وفي سبيل الله ما لقيت."

The verse means:

"You are not but a bleeding finger/And this happened to you for the sake of Allaah\الله"

Many other Muslems used the same verse on different occasions, including the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, as reported by Al Bukhaaree\البخاري and Muslem\مسلم.

I said:

"هل أنت إلا ساق دميت/وفي سبيل الله ما لقيت."

"You are not but a bleeding leg/And this happend to you for the sake of Allaaah الله .

### Crossing the valley

While walking in the first lot of the valley, or in one of the successive ones, I saw a small termite mound covered by the droppings of sheep.

That recalled into my mind that the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in his Hadeeth reported by Shaddaad ben Aws\شداد بن أوس about the first time his noble chest was splitt open by the two angels said:

فبينما أنا ذات يوم منتبذ من أهلي في بطن واد مع أتراب لي من الصبيان نتقاذف بيننا بالجلة،

The Hadeeth means:

"One day, while in the middle of the valley and I was far removed from my family together with boys of my same age, throwing droppings of sheep to each other..."

The spot I was injured and saw the droppings of the sheep, is the same area the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam tended to the sheep of Haleemah\حليمة as we will see confirmed by Sheikh Safar Sa'd Al Thuwaybee\السفر سعد الذويبي inshaa'a Allaahu إن شاء الله.

Allaahu Akbaru\الله أكبر! Allaahu Akbaru\الله أكبر! Allaahu Akbaru\الله أكبر wa le Allaahi Al Hamdu\والله الحمد! It might be that I stepped on the footprints of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam!

Then I crossed into the second farm and found a place where I could cross the barbered wire without injuring myself again. Then crossed into the third lot, until I crossed the whole valley.

I praised Allaah The Most High\الحمد لله تعالى that I was walking on the land the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam walked on in the first five years of his life on this Planet Earth, sheparded, his noble chest was split open by the two angels, and saw with my own eye the mountains and the environment his noble eyes have seen.

While crossing the valley, I saw a car going to the masjed, and parking next to it. It is the car in the picture below. The men were from Pakistan.

If Sa'd\سعد and I had found the road leading to the masjed in the first place, I would not be walking in this valley and stepping on the footprints of the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.



The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

إذا أراد الله أمراً هياً له الأسباب."

أخرجه ابن الأثير في الكامل.

The Hadeeth means:

"When Allaah ﷻ wants to make something happen, prepares for it the necessary condition."

### **The House of Al Sayyedah Haleemah السيدة حليلة**

After crossing the valley I climbed the mountain and went to the masjid. The space was as I had seen it on the website of Al Thuwaybee الذويبي.

I was very happy to standing on the real spot the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was breastfed and lived for five years of his life. This was a priceless gift from Allaah ﷻ that I could not buy with any money.

The landmarks on this piece of land are:

One. The House of Al Sayyedah Haleemah السيدة حليلة where she breastfed the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. During my visit there it was an empty piece of land surrounded by big stone on the location of its walls, showing that the House was made of one room only. This House was the biggest of the houses of the village, that were also demolished and are in ruins, as you can see from the pictures below.

Two. Other houses with their walls still standing with the roofs made of wood, that I was told are the original wood.

Three. Other rooms without standing walls and surrounded by stones. You can see how big, or small, each house was.

Four. On some of the stones are written: "Allaahu ﷻ, Muḥammad محمد, Baytu Haleemah Sa'deyah بيت حليلة سعدية".

Five. On the stones of some rooms is written "GhurfaH غرفة" which means "Room."

Six. The houses of the village are not on the same level, but some are built higher on the mountain than others.

From the House of Haleemah حليلة you can see the whole valley where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam tended to the sheep of Haleemah حليلة, below you.

If you are standing at the door of the House of Al Sayyedah Haleemah السيدة حليلة and facing the valley, looking at where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam tended to the sheep, the section of this valley or the other valley where the noble chest of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was split open by the two angels is not far away and it is on your left, and the new village of "Qaryatu Al Ddahaaseen\قرية الدهاسين" is on your right. All of them are close to each other and are about one kilometer distant from each other.

### **The men from Pakistan**

I handed one of these men from Pakistan my camera and asked him to take my picture while standing inside the House of Al Sayyedah Haleemah السيدة حليلة. This man also took my hand and guided me to the ruins of the other houses of the village of Al Sayyedah Haleemah السيدة حليلة high on the mountain. We climbed the mountain together to see these houses.

After I completed my visit to the site, I asked these men from Pakistan to give me a ride to the car I had hired about a kilometer away, and they did so. They were four men, and once in the car, they asked me if I was from the Sudan, and when I said from Somalia they told me that they never heard of a country called Somalia. This way I saw the start of the road leading to the House that my travel companion and I could not find. It was small dirt and covered by the crop of the farms.

### **My good fortune**

There is no coincidence in this world, and nothing happens in a vacuum. Every thing happens according to a Divine plan. Everything that happens it does so for a reason. Fortune and luck are in the Quraan. Aayah seventy nine of Sooratu Al Qasas\سورة القصص concerning Qaaroon\قارون, the enemy of Prophet Moosaa 'Alayhessalaamu, said:

{إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (79)}

The Aayah means:

"O mighty good fortune(79)."

Aayah thirty five of Sooratu Sussilat\سورة فصلت said:

{وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ (35)}

The Aayah means:

"And no one will be granted such goodness except those who exercise patience and self-restraint - None but persons of the greatest good fortune(35)."

I quote these Aayahs because if we did not get lost so many times traveling from Al Taa-ef\الطائف to the "Qaryatu Al Sayyedah Haleemah\قرية السيدة حليلة" we would not have met Sheikh Safar Sa'd Al Thuwaybee\سفر سعد الذويبي on that narrow road across from the House of Al Sayyedah Haleemah Al Sa'deyah\السيدة حليلة السعدية.

The old man in the second car that joined us and the sheikh in this narrow road had said to me: "You are very fortunate to have met with this sheikh, who knows what you are looking for." I had come from far away, from the United States of America and I do not know if ever I will visit this village again to see what I had missed this time! I was fortunate indeed, thanks to Allaah\الله.

The knowledge and the information sheikh Safar\الشيخ سفر shared with me are not written in any book that one can buy, and not anyone else knows it, except few locals of this village. As he shared with me, he learned this knowledge from his forefathers and said:

"I received this information from my grandfathers, who used to pass it to their children, specially the location of the House of Sayyedah Haleemah\السيدة حليلة, and where Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to shepard the flock of Haleemah\السيدة حليلة, and where his noble chest was split open." End quote.

He received this knowledge because he is a member of the tribe of Banee Sa'd\بنو سعد, and all his forefathers lived in this village, because this is a tribal village. No members of other tribes reside in another tribal village.

Every grandfather was proud and boasted of being the foster grandfather of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, and shared with their children the story of his five years in their village.

The tribe of Banee Sa'd\بنو سعد are the uncles of the wet nurse side, because if a woman gives suck to a child less than two years old and he suck her breast up to five different times she becomes his mother and he cannot marry her daughters who have become his sisters, and her husband becomes his foster father.

The tribe of Banee Sa'd\بنو سعد are the descendants of the father of Al Sayyedah Haleemah\بنو سعد, and they became the uncles of the Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

I had a great fortune to meet Sheekh Safar\الشيخ سفر and I praise Allaah\الله for that fortune and I pass these information on to those who happen to read these lines. That is "Transfer of information."

**The village of Al Ddahaseen\قرية الدهاسين and the "House of Sayyedah Haleemah\بيت السيدة حليلة"**

The distance between the village of Al Ddahaseen\قرية الدهاسين, located on top of the mountain, and the "House of Al Sayyedah Haleemah\بيت السيدة حليلة" located on the lower side of the same mountain, is about one kilometer.

### My return to Al Taa-ef\الطائف

My travel companion chose a different road back to Al Taa-ef\الطائف, the one he had said that was shorter, and it was shorter. Only one section of this road was on the mountains and most of it was on the flat land.

While still on the section of the road over the mountains, we saw a man coming out of a farm and going to a big mansion. Sa'd\سعد said:

"This is a Somali."

But he was a Pakistane or a Bengaale. He gave us directions and soon we came to a road prepared to be asphalted. I recognized this roadway, because I saw it in the internet while researching on the village of Al Sayyedah Haleemah\السيدة حليلة.

Then the roadway turned to an asphalted one. All the cars going to the direction we were coming from stopped us, asking for directions to the masjid\المسجد of the village of Al Sayyedah Haleemah Al Sa'deyah\السيدة حليلة السعدية.

I thought the merit of all these people, from different countries of the world, going to that masjid was due to the poet of Banee Sa'd\سعد بني شاعر 'Abdu Allahe Muḥammad Sa'eed Al Thuwaybee\عبد الله محمد سعيد الذويبي, who, by virtue of his website, brought the story and the pictures of the village and masjid of Al Sayyedah Haleemah Al Sa'deyah\السيدة حليلة السعدية in the living rooms and the offices of the world.

The work to put asphat on this roadway was still going on some of its sections. Then we came to the highway to the city of Al Taa-ef\الطائف.

### Friday Prayer without Aameen\أمين

As soon as we came on the highway, we saw a big masjid and we stopped to offer the Jumu'ah prayer\صلاة الجمعة.

The khateeb\الخطيب gave a good khutbah\الخطبة on the unity of the Islamic nation. It seemed to me that the majority of the congregation were foreigners, specially from Asia.

At the end of the khutbah\الخطبة, the imaam\الإمام made the required invocations for all the Muslims. I raised my hands and said "Aameen\أمين" as all Muslims do, and I saw that I was the only one in the whole masjid doing so.

I looked carefully to all rows and all the way to the first row, and saw no one raising his hands or saying "Aameen\أمين" except me, and there were several hundred people in the masjid! I was shocked. Back in Makkah Al Mukarramah\مكة المكرمة I enquired in several masjeds including the Haram\الحرم, and was told that is the Wahaabe way.

### The return to Al Taa-ef\الطائف and Makkah Al Mukarramah\مكة المكرمة

After the Jumu'ah prayer\صلاة الجمعة Sa'd\سعد bought for us cold bottle water, for we were thirsty, and then transferred to Al Taa-ef\الطائف, forty five kilometers away, as Sa'd\سعد put it.

From Al Taa-ef\سعد I returned to Makkah Al Mukarramah\مكة المكرمة. When I was about two hundred meters to the place of my residence, the 'Asr salaah\صلاة العصر was called to.

### **The distance travelled, the duration and the cost**

The whole journey took about ten hours, and all the money I spent on it was two hundred forty five Saude Reyals\ريال سعودي, equivalent to sixty five US dollars, for one dollar is 3.75 SR. The distance covered from Makkah\مكة and back to Makkah\مكة was about four hundred kilometers, two hundred each way.

### **My coversion with Al Sheikh Safar Sa'd Al Thuwaybee\الشيخ سفر سعد الذويبي**

Between the two salaats of maghreb\صلاة المغرب/sunset and 'eshaa\العشاء I called Al Sheikh Safar Sa'd Al Thuwaybee\الشيخ سفر سعد الذويبي, because I had some questions on my mind that I needed him to clarify them for me. Here are my questions and his answers.

Q. Where did the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam shepard the flock of Haleemah?

A. حول القرية

Which means: "Around the village".

Q. Where in its surrounding?

A. الوادي الذي كان تحتنا وكنا على شفره.

Which means: "In the valley that was below us and we were on its edge.

Q. Where was the spot his noble chest Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was split open?

A. التقاء الشعبتين، لا يعرف محدودا، ولكن بالرواية

Which means: where the two small valleys come together. The exact spot is not known, but the area was transmitted from generation to generation.

Q. Will another masjed be built in the future on the House of Haleemah\بيت حليلة?

A. The scholars have prohibited that, for fear people will travel to pray in it, and from "Sherk\شرك/Unbelief".

Q. The books on the biographies of the companions did not report much about Bejaad\بجاد, do you have any additional information on him for me?

A. If I find it I will let you know.

Q. Do you allow me to write the information you gave me and your name in my upcoming book?

A. Yes.

Q. Is there any additional knowlwdge about this issue you would like to share with me?

S. He kep silent and did not answer my question.

Then he said:

"The reason I had invited you today for dinner in Al Taa-ef\الطائف was that I wanted to wellcome and honor you, because you are "A Daa'eyah\داعية" in a land of Unbelievers, and you are doing our work. I love you for the sake of Allaah\الله أحبك في الله."

### **The same night: my conversation with the poet**

In the same night, after I had my coversation with sheikh Safar Sa'd Al Thuwaybee الشيخ سفر سعد, I received a telephone call from 'Abdu Allaah Muhammad Sa'eed Al Thwaybee عبد الله, the owner of the website and the chief of that tribe and informed me that on that day he had added to his website and article titled "Haleemah the wet nurse of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam\حليمة مرضعة رسول الله صلى الله عليه وسلم". He read a portion of the article for me.

He also told me tha he had telephoned the elderly in his village, and told them that a Somali-American was coming to the village interested in the "Masjedu Haleemah Al Sa'deyah مسجد حليمة" and gave them informations about me.

I said to him that I had visited the masjed and the village that morning, and shared with him about my journey and he was happy about my report. I also told him that I had met with a sheikh by the name of sheikh Safar Sa'd Al Thuwaybee الشيخ سفر سعد, who gave me valubale informations.

He said that this sheikh is the khateeb\الخطيب of the masjed of the village and the husband of his sister, and gave me informations about him.

Our conversation lasted for about one hour, and I used this time to ask him some additional questions that I had on my mind:

Q. If you are facing the door of the House of Al Sayyedah Haleemah\السيدة حليمة and the valley is on your back, the village Al Ddahaaseen\قرية الدهاسين on your left, where would be the valley "Waadee Al Malakayne\وادي الملكين" where the noble chest of the Prophet Sallaa Allaahu 'Alahe Wa 'Alaa Aaleh Wa Sallam was split open by the two angels?

A. "On your right, and they are two small valleys".

This is consistent with what Haleemah herself said:

"By Allaah\والله, two or three months after we returned together with him, he and his brother were with our lambs **behind our house** (that means not far away from the house) when his brother came running and said to us:

"Two men clothed in white have sized that Qurayshe\قريش brother of mine and thrown him down and opened up his belly, and are stirring it up."

He further said in connection with the issue at hand:

One. Haleemah Al Sa'deyah\حليمة السعدية went to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and became Muslem.



Two. The name of her daughter Al Shaymaa-a\الشيماء is Huthaafah\حذافة and she became Muslem. The name of her husband is Bejaad ben Abee Sa'd\بجاد بن أبي سعد, and he became a Muslem too and said:

"I am not becoming Muslem for the sake of Muḥammad." Then he went on his horse went to the desert and said:

"Ash-hadu an laa elaaha ellaa Allaahu wa ash-hadu anna Muhammadun Rasoolu Allaah **أشهد أن لا إله إلا الله وأشهد أن محمد رسول الله**"

Three. Her second daughter Unays bentu Al Haareth\أنيس بنت الحارث and her son 'Abdu Allaah ben A Haareth\عبد الله بن الحارث and her husband Al Haareth\الحارث all became Muslem.

Four. We are descendants of the father of Haleemah Al Sa'deyah\حليمة السعدية Aboo Thu-ayb\أبو ذؤيب.

Five. The House of Haleemah Al Sa'deyah\حليمة السعدية was converted to a masjed in the fifth year of the Hejrah\هجري, and it was masjed until recently when it was demolished.

Six. He informed me that there is a book available at the library of the University of Ummu Al Quraa\أم القرى in Makkah\مكة titled "Moosa'atu Doctor Naaser Al Haarethee\موسعة الدكتور ناصر الحارثي", by the history professor at the university, that can be loaded on a CD for two Saude Reyaals\ريال سعودي. I went to the library of that University and found the book to be excellent, but they did not have it in a CD format. I found the book in a bookstore, but could not afford the price. The author, may Allaah\الله have mercy on him committed suicide because of the high debts .on him

I asked him how old he was and he said "close to fifty". I asked him to convey to his brother in-Law my salaams and that I love him for the sake of Allaah\الله as well. He liked that.

**'Abdu Allaah Muḥammad S'eed Al Thuwaybee\عبد الله محمد سعيد الذويبي and his father the poet of the tribe of 'Utaybah\عتيبة in the Arabian Peninsula Muḥammad Sa'eed Al Thuwaybee\محمد سعيد الذويبي**

Both these two men, father and son, are poets and they are the offspring of Thuayb\ذؤيب, the father of Haleema Al Ssa'deyah\حليمة السعدية, the wet nurse of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

Muḥammad Sa'eed Al Thuwaybee\محمد سعيد الذويبي is also today's Chief of the tribe of Haleemah Al Ssa'deyah\حليمة السعدية the Banoo Sa'ad ben Bakr\بنو سعد بن بكر.

I had the good luck of meeting with both of them in their building, where the ground floor is their real estate office, and the upper floors are their living quarters.

The building is of many floors and a stone's throw from the Ka'bah\الكعبة, and it is situated in the same street and next to Masjed 'Umar ben Al Khattaab\مسجد عمر بن الخطاب, where we prayed together. Their office is located behind the Toonsee hospital\المستشفى التونسي.

The father, as he told me, was for fifteen years and until he resigned, the administrator of the Mashaa'er\المشاعر (The Holy sites of the Hajj): Mena\منى, Muzadalefah\المزدلفة, 'Arafaat\عرفة, Al Sharaae\الشرايع etc.

They were both likeable, forthcoming and nice men.

I met with them in the evening of Tuesday 28 Jamaadu Al Aakher\جماد الآخر 1432 A.H., corresponding to June 31, 2011CE.

I went to their office after talking to the son over the telephone for several times and after visiting their village of Al Ddahaaseen\الدهاسين, about two hundred (200) kilometers south of Makkah Al Mukkarramah\مكة المكرمة, and to the South/East of the city of Al Ttaa-ef\الطائف.

### **The meeting after the visit to the village**

After my visit to the village, I went to see Muḥammad Sa'eed Al Thu-aybee\محمد سعيد الذويبي in his office that is not far away from the Ka'bah\الكعبة. I visited him on the evening from Tuesday to Wednesday, twenty eight of Jamaadu Al Aakhar\جماد الآخر fourteen hundred thirty two Hejree\هجري, corresponding to thirty of January two thousand eleven Gregorian.

He said:

One. In the village of Haleemah Al Sa'deyah\حليمة السعدية, located on the lower side of the mountain, every family had a house made of one room, which acted as a bed room for all family members, living room, dining room, kitchen. Then, slowly people started building another room on the upper side of the mountain and where the village of Al Ddahaaseen\الدهاسين in built on today. This way the two parts of the village co-existed at that time.

Two. The masjed built on the site of the house of Haleemah\حليمة was renewed in the course of the past centuries. On the stones of the walls of the masjed were written Aayahs from the Quraan and Hadeeth. When the masjed was renewed, the same stones were used, and in the new form the stones with the Ayahs and the Hadeeths went to different spots of the walls.

Three. On the stone over the door of the masjed was written a human palm with its fingers, and I saw it with my own eyes. (When I asked him the interpretation of this palm with its fingers he said:) "I do not know"!

Four. The last time, and it was only recently, the masjed was demolished, its stones were not thrown away, but were buried in its ground. If the ground is escavated the stones can be retrieved.

Five. When I was a toddler (At this time he was 60-70 years old), and did not know how to perform salaats, and I was sitting next to my father who was praying, I saw a light coming out from the area of the house of Haleemah Al Sa'deyah\حليمة السعدية that illuminated the mountain facing it on the other side of the valley. When my father completed his prayer I told him about this light and he said: ""Laa taqul be sha-en\لا تقل بشيء", which means: "Say nothing about it."

Six. The measurements of the masjid were about eighteen meters long and fourteen meters wide.

Seven. The area in the valley surrounded by four wall is the village cementary from that time until today.

Eight. In that area is also located "Waadee Al Malakayne\الملكين" "The Valley of the Two Angels" (Where the chest of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was split open by the angels Jibreel\جبريل and Meekaa-eel\ميكايل 'Alayhemassalaamu).

The poet Muḥammad Sa'eed Al Thuwaybee\محمد سعيد الذويبي gave me as a gift and signed a book of his poems titled "Laṭaa-efu Al Taa-ef\الطائف" and another book of a collection popular poems titled: "Raḥeequ Al Thamaraate men Jebaale Al Sarwaate\السرقات من جبال السروات", compiled by "Al Shaa'er Muḥammad Sa'eed Al Thuwaybee\الشاعر محمد سعيد الذويبي" which is him.

### Excerpts from the article "Haleemah Murde'atu Al Nabeyye"

I read this paper and here are some excerpts:

One. The bloodline of Haleemah Al Sa'deyah\حليمة السعدية is: Haleemah bentu Abee Thu-ayb (And the name of Aboo Thu-ayb is 'Abdu Allaah) ben Haareth ben Shajnah ben Jaaber ben Rezaam ben Naaserah ben Sa'd ben Bakr ben Hawaazen ben Mansoor - عبد الله - حليمة بنت أبي أيوب - بن حارث بن شجنة بن جابر بن رزام بن ناصرة بن سعد بن بكر بن هوازن بن منصور\

The bloodline of her husband is: Al Haareth ben 'Abdu Al 'Uzzaa ben Refaa'ah ben Mallaan ben Naaserah ben Sa'd ben Bakr ben Hawaazen ben Mansoor بن الحارث بن عبد العزى بن رفاعة بن ملان بن ناصرة بن سعد بن بكر بن هوازن بن منصور.

Two. The descendants of those who built the masjid in the fifth year of Hejra\الهجرة and only recently demolished are still living in the same village.

Three. Ebnu Katheer\إبن كثير reported from ebnu Eshaaq\إسحاق the Battle of Hawaazen\غزوة هوازن and reported it from 'Amr ben Shu'ayb\عمر بن شعيب who reported it from his father, from his grandfather, who said:

"We were together with the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in the Battle of Hunayn\حنين\غزوة حنين, and when he took as "ghaneemah\غنمة/Spoil" their prisoners of war and their livestock, a delegation of Hawaazen\هوازن who had become Muslims earlier came to him...."

End quote of this paper.

This article was written by Dayfu Allaah ben Ghaazee Naaser ebnu Tha'lee بن غازي ناصر ضيف الله بن غازي ناصر Dayfu Allaah ben Ghaazee Naaser ebnu Tha'lee بن غازي ناصر ابن ذعلي

This is the end of the report of my visit to the village of Al Ddahaaseen\الدهاسين, the village of the wet nurse of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and where he lived the first five years of his life on this planet earth. I am grateful to the chief of the tribe of Bane Sa'd and its poet, to his son who owns the website, to shaykh Safar\سفر\الشيخ and to Sa'd\سعد my travel companion without which this journey would not be possible. May Allaah\الله reward them all for the assistance they have extended to me. And to the Qurayshe\قريش owner of the "Dabbaabah\الدبابة" in Al Taa-ef\الطائف.

### غنيمة Haleemah\حليمة and Al Shaymaa'u\الشيماء at the division of the spoils of Hawaazen\هوازن

After the victory over Makkah\مكة in the years eight (8) of Hejrah\هجري and after the military campaigns of Hawaazen\هوازن and on Al Taa-ef\الطائف, the Messenger of Allaah, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, stopped at the village of Je'raanah\الجعرانة which is located twenty two kiloometers South/West of the Ka'bah\الكعبة on the motorway to Al Taa-ef\الطائف, to divide the spoils of Hawaazen\هوازن among the Mujaahdeen\المجاهدين.

Ibnu Ishaq\إسحاق says:

"When he left Al Taa-ef\الطائف, the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam went by way of Dahnaa\الدحنا until he stopped at Al Je'raanah\الجعرانة with his men, having a large number of Hawaazen\هوازن captives.

One of his companions Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam on the day he left Thaqeef\ثقيف, the tribe that inhabits Al Taa-if\الطائف, asked him to curse them but he said: "

"اللهم أهد ثقيفا وأت بهم."

The Hadeeth means:

"O Allaah\الله guide Thaqeef\ثقيف and bring them to Islam."

Then a deputation from Hawaazen\هوازن (The tribe of Haleemah\حليمة and her husband) came to him Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in Al je'raanah\الجعرانة where he held six thousand women and children, and sheep and camels innumerable which had been captured from them.

'Amr ben Shu'ayb\عمرو بن شعيب from his father from his grandfather 'Abdu Allaah ben 'Amr\عبد الله بن عمرو said that the deputation from Hawaazen\هوازن came to the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam after they had accepted Islam, saying that the disaster which had befallen them was well known and asked him to have pity on them for Allaah's\الله sake.

One of the Hawaazen\هوازن of the clan of Banoo Sa'ad ben Bakr\بنو سعد بن بكر (the clan of Haleemah Al Ssa'deyah\حليمة السعدية) called Zuhayr Aboo Surad\زهير أبو صرد said:

"O Messenger of Allaah, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, in the enclosures are your paternal and maternal aunts and the women who suckled you who used to look after you. Had we acted as fosterparents for Al Haareth ben Aboo Shemr\الحارث بن أبو شمر (The Arab king of Al Shaam\الشام at that time) and Al Nu'maanu ben Al Munther\النعمان بن المنذر (The Arab king of Al Heerah\الحيرة in 'Iraq\العراق at that time) and then got into the position in which you hold us we could hope for his kindness and favour, and you are the best of trustworthy men."

Then he said:

فإنك المرء نرجوه وننتظر  
ممزق شملها في دهرها غير

أمنن علينا رسول الله في كرم  
أمنن على بيضة قد عاقها قدر

These are two verses of a long poem and they mean:  
Have pity on us, Messenger of Allaah ﷺ, generously,  
For you are the man from whom we hope and expect pity.  
Have pity on a people whom fate has frustrated,  
Their well being shattered by time's misfortunes.

'The Messenger Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"أبنائكم و نساؤكم أحب إليكم أم أموالكم؟"

The Hadeeth means:

"Which are dearest to you? Your sons and your wives or your cattle?"

They replied:

"Do you give us the choice between our cattle and our honor? No, give us back our wives and our sons, for that is what we most desire."

The Messenger of Allaah Sallaa Allaahu 'Alayhe a 'Alaa Aalehe Wa Sallam said:

"أما ما كان لي ولبني عبد المطلب فهو لكم، وإذا ما أنا صليت الظهر بالناس، فقوموا فقولوا: "إنا نستشفع برسول الله إلى المسلمين، وبالمسلمين إلى رسول الله صلى الله عليه وسلم في أبنائنا ونسائنا، فسأعطيكم عند ذلك، وأسأل لكم."

The Hadeeth means:

"So far as concerns what I and the Banoo 'Abdu Al Muttaleb\عبد المطلب have they are yours. When I have prayed the noon prayer with the men then get up and say:

"We ask the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam's intercession with the Muslims, and the Muslim's intercession with the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam for our sons and our wives."

I will then give them to you and make application on your behalf."

When the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam had ended the noon prayers they did as he had ordered them, and he said:

"أما ما كان لي ولبنّي عبد المطلب فهو لكم."

The Hadeeth means:

"So far as concerns what I and the Banoo 'Abdu Al Muttaleb\بنو عبد المطلب have they are yours."

Then the Muhaajereen\المهاجرين said that what was theirs was the Messenger's, and the Ansaar\الأنصار said the same."

Haleemah\حليمة and her daughter Al Shaymaa'u\الشيماء came to the Messenger of Allaah in Al Je'raanah\الجعرانة and Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam honored them and gave to them generously.

Haleemah\حليمة later migrated to the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam in Al Madeenah Al Munawwarah\المدينة المنورة and died there. She is buried in the Al Baqee'\البقيع graveyard, may Allaah\الله be pleased with her.





The village of Al Ddahaaseen\الدھاسين. Hasanwali 1433AH/2011CE.



This picture was taken from the top of the village of Al Ddahaaseen الدهاسين. The building you see is the masjid of the village. You can see on the left, the lower side of the mountain over the shining house at the end of this picture signed with a red (1): there is the House of Al Sayyedah Haleemah and her village. On your right is the road we came by to the village and also met Al Shaykh Safar. You can also see the valley where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam tended to the sheep of Haleemah حليمة and at the end of the valley where his holy chest was split open. Hasanwali 1432AH/2011CE.





In this picture you can see: (3) the valley, (2) the graveyard surrounded by the walls and (1) the lower side of the mountain where the village of Haleemah حليمة and her house were located, and (4) the direction where the nobles chest was split open. Hasanwali 1432AH/2011CE.



This empty lot was the House of Haleemah \حليمة and from here you have the view of the whole valley. Hasanwali 1432AH/2011CE.





This is the House of Haleemah حليمه where Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam lived the first five years of his life in this world. Hasanwali 1432AH/2011CE.



The empty space behind me is the House of Al Sayyedah Haleemah Al Sa'deyah السيدة حليلة السعدية, may Allaah ﷻ be pleased with her. In the picture is also the car of the men from Pakistan. Xasanwali five May two thousand eleven.





Written on the stone: "Allaah\الله, Muhammad\محمد, the house of Haleemah Al Ssa'deyah حلیمة السعدية." Hasanwali 1432AH/2022CE.



The ruins of the houses of the village of Haleemah حليمة. Hasanwali 1432AH/2011CE.





The ruins of a house next to that of Haleemah حليمه. On your right you see the road we came by going through the valley. Hasanwali 1432AH/2011CE.



Sheep droppings on termite houses in the valley. Hasanwali 1432AH/2011CE.





I am standing in the house of Haleemah السعيدة : here you see on your left “Waadee Al Malakayne" "وادي الملكين" where the the angels split his noble chest Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam open. Xasanwali 1432H/2011M.

### الجعرانة\Al Je'raanah

Al Je'raanah الجعرانة is a village twenty two kilometers to the north of Makkah\مكة , and it is the location where the Messenger of Allaah Sallaa Allaahu 'Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam divided the spoils of the Hawaazen\هوازن - غنائم هوازن - The Battle of Hunayn\حنين of the eighth year of Al Hejrah\الهجرة - to his Mujaahedeen\المجاهدين. The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam made 'Umrah\عمرة from Al Je'raanah الجعرانة, and it is also a favourite meeqaat\الميقات for those making 'Umrah\عمرة, and myself made 'Umrah\عمرة from it more than once. Al Je'raanah الجعرانة was the name of a woman of the Quraysh\قريش tribe of Banee Taym\بنو تيم who resided in that location, and her story is mentioned in the Aayah ninety two of Sooratu Al Nahle\سورة النحل addressing the Unbelievers of Quraysh\قريش :

{وَلَا تَكُونُوا كَالَّذِينَ نَفَضَتْ غَرْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ  
إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ وَلَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (92)}

The Aayah means:

"And be not like the woman who breaks into untwisted strands the yarn she has spun after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another. For Allaah ﷻ will test you by this; and on the Day of Judgement He will certainly make clear to you (the truth of) that wherein you disagree(92)." (Quraan 16:92).

This woman was wealthy and not very intelligent. She used to hire a number of women to weave clothes for her, from the morning to the evening, then at the end of the day she would order them to undo what they had woven during the whole day. Every day.

Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam made 'Umarah\عمرة from Al Je'raanah\الجعرانة on Wednesday evening, twelve days left of the month of Thoo Al Qa'dah\ذو القعدة of the year eight of the Hejrah\الهجرة. He came to Makkah\مكة, made Tawaaf around the Ka'bah\الكعبة, then Al Sa'ye\السعي between Al Saffaa\الصفاء and Al Marwah\المروة, shaved his head and went the same night back to Al Je'raanah\الجعرانة, and on Thursday morning went back to Al Madeenah Al Munawwarah\المدينة المنورة.







This the water well of Al Je'raanah\بنر الجرانة with the best drinking water in the region. The Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam drank from its water. Xasanwali 1432H/2011M.



Masjidu Al Je'raanah\مسجد الجعرانة in Al Je'raanah\الجعرانة. On the spot of this masjed was a tree, under which the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam divided the spoils of Hunayn/Hawaazen\هوازن\حنين. On that spot, this masjed was built. Xasanwali 1432H/2011M.



The interior of the masjid. Xasanwali 1432H/2011M.

### **The Death of Al Sayyed ‘Abdu Allahe ben ‘Abdu Al Muttaleb** السيد عبد الله بن عبد المطلب

Shortly after his marriage Al Sayyed ‘Abdu Allahe السيد عبد الله بن عبد المطلب his father sent him to Ghazzah\غزة in Palestine\فلسطين as a member of the summer trade caravan of Quraysh\قريش.

In addition to these duties, his father ‘Abdu Al Muttaleb عبد المطلب entrusted him with the task of buying dates for him in Al Madeenah Al Munawwarah\المدينة المنورة on his way back to Makkah\مكة.

After finishing their business in Ghazzah\غزة, the caravan moved southward toward Al Madeenah Al Munawwarah\المدينة المنورة. On the way ‘Abdu Allahe عبد الله became sick.

The men of the caravan built a “hawdaj\هودج”, a small room, on the back of a camel for him and they all came to Al Madinah Al Munawwarah\المدينة المنورة.

The Seerah book of “Al Halabeyyah\الحلبية” (1/63) reports that ‘Abdu Allaahﷺ said to his travel companion:

”أنا أتخلف عند أخوالي بني عدي بن النجار“.

The Hadeeth means:

“I will stay at my uncles (the uncles of his father ‘Abdu Al Muttaleb\عبد المطلب on his mother's side) of Banee ‘Adeyye ben Al Najjaar\بنو عدي بن النجار (and you continue your journey to Makkah Al Mukarramah\مكة المكرمة).” End quotation from Al Halabeyyah\الحلبية .

Al Sayyed ‘Abdu Allaahi\السيد عبد الله stayed in the house Haareth ben Ibraaheem ben Suraaqata al ‘Uthreyye بن حارث بن إبراهيم بن سراقاة العذري من بني عدي بن النجار, of the tribe of Bane ‘Adeyye ben Al Najjaar\بنو عدي بن النجار nicknamed Al Naabeghah\النابغة uncle of his father ‘Abdu Al Muttalib\عبد المطلب on his mother side.

Al Naabeghah\النابغة was the head and Chief of this tribe.

The rest of the Caravan went back to Makkah Al Mukarramah\مكة المكرمة, leaving Al Sayyed ‘Abdu Allaahﷺ in Al Madeenah Al Munawwarah\المدينة المنورة in the house of Al Naabeghah\النابغة.

When the Caravan arrived in Makkah Al Mukarramah\مكة المكرمة without his son ‘Abdu Allaahi\عبد الله and after he received the news that he was ill and in Al Madeenah Al Munawwarah\المدينة المنورة, remembered that his father Haashim\هاشم had died in a foreign land in Ghazzah\غزة, that his uncle Al Muttaleb\عبد المطلب had died also in foreign lands, namely in the town of Radman\ردمان: حمى الداخلية في حصن بني نمرا\نمر in Yaman\اليمن, about four to five hours by car south of Sanaa\صنعاء, and that his uncle Nawfal\نوفل had died also in a foreign land, namely in the town of Salmaan\سلمان (Which is s district of Al Madaa-en\المدائن, capital of the Persian Empire) in Iraaq\العراق and all three of them were with the Trade Caravan of Quraysh\قريش.

‘Abdu Al Muttalib\عبد المطلب said to himself:

"Will my son ‘Abdu Allaahﷺ also die in a foreign land, namely in Yathrib\يثرب?"

His other son Al Zubayru\الزبير came to ‘Abdu Al Muttaleb\عبد المطلب and said:

"Where is ‘Abdu Allaahﷺ?"

‘Abdu Al Muttaleb\عبد المطلب replied:

"He stayed back at his uncles in Yathrib\يثرب".

Al Zubayru\الزبير said:

"Why didn't he come back with the rest of the Caravan?"

‘Abdu Al Muttaleb\عبد المطلب replied:

"Because he is ill, and I will send Al Haareth\الحارث (his first born son) to bring him back home."



Al Zubayru **الزبير** said:  
 “I will go there and bring him back home in his stead.”

Al Zubayru الزبير travelled to Al Madeenah Al Munawwarah المدينة المنورة to bring back home his brother ‘Abdu Allaah عبد الله.

Upon arrival in Al Madiinah المدينة Al Zubayr الزبير, or Al Haarith الحارث realized that ‘Abdu Allaah عبد الله had died after he had spent one month ill there and was buried in the compound of Al Naabeghah النابغة.

‘Abdu Allaah **عبد الله** was eighteen at the moment of his death.

Al Zubayr **الزبير** returned to Makkah **مكة**.

When the news of the death of Al Sayyed ‘Abdu Allaah **السيد عبد الله** reached Makkah\مكة its people became upset and they asked themselves: “What was the wisdom of this man being ransomed with one hundred camels if he was to die shortly afterwards?”

Ruqayyah bentu Nawfal رقية بنت نوفل understood and grasped that wisdom: “Abdu Allaah عبد الله was ransomed with one hundred camels for him to live, marry Aamenah bentu Wahab أمينة بنت وهب, consummate the marriage and transfer and entrust to her, and leave with her the light that was shining on his face.”

**The wealth left behind by Al Sayyed 'Abdu Allaah** السيد عبد الله

Al Sayyed ‘Abdu Allaah **السيد عبد الله** left behind five camels, some sheep and a habashe حبشية slave woman by the name of Barakah bentu Tha’labah ben Husayn بن Husayn ben Maalek بركة بنت ثعلبة بن مالك (Al Imaam Al Shaykh Al Husayn ben Muḥammad ben Al Hasan Al Deyaarbakree الإمام الشيخ الحسين بن محمد بن الحسن الدياربركري) who passed away in the nine hundred sixty-six Hejrah هجرية said that such was her name, in his book “Taareekh Al Khameese تاريخ الخميس”).

This Barakah\بركة was part of the spoils of the people of Makkah\مكة from the People of the Elephant that were destroyed by Allaah ‘Azza wa Jalla\الله عز وجل.

Barakah\بركة is the mother of Usaamah ben Zayd ben Haarethah\أسامة بن زيد بن حارثة may Allaah\الله be pleased with them all. She survived the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam for about six months only.

The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam inherited these properties from his father, and freed Barakah **بركة**.



**Al Sayyedah Aamenah bentu Wahb\السيدة آمنة بنت وهب\ eulogizes her husband when she was two months pregnant**

When Al Sayyedah Aamenah\السيدة آمنة\ was exactly two months pregnant, her husband 'Abdu Allaah\عبد الله\ died, and she eulogizes him with the following poem:

عنا جانب البطحاء من آل هاشم/وجاور لحد خارجا في الطماغم  
دعته المنايا دعوت فأجابها/وما تركت في الناس مثل ابن هاشم  
عشيت راحوا يحملون سريره/تعاوره أصحابه في التحاحم  
فإن تك غالته المنون وريبها/فقد كان معطاء كثير التراحم

The meaning of the poem is:

1. The son of Haashem\هاشم\ traveled far away from Makkah\مكة\and he is shrouded in kafn\الكفن\ in a country far away from his folk.
2. Death called him and he accept it and he died/Death did not leave in the people a man like him in beauty and light and how much women loved him (like Yoosuf\يوسف\).
3. And those who buried him took his coffin in late afternoon/His friend carried his coffin in turn and they were so many that they crowded themselves.
4. If death came to him suddenly and he died, people were very saddened/For he was a generous man that used to give much, and he used to ask Allaah\الله\ plentiful to have mercy of the people, and was asking for mercy.

**Allaah\الله\ is the protector of the Orphan Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam**

It is reported from ibnu 'Abbaas\إبن عباس\ that he said:

“When ‘Abdu Allaah\عبد الله\ died the angels said:

“O Allaah\الله\ and our King, your Prophet has become an orphan for he has no father.” – The book Taareekh Al Khameese\تاريخ الخميس\ reports that the highest degree of being an orphan is when the child’s father dies while he is still in the womb of his mother -.

Allaah Most High\الله تعالى\ replying to them said:

**“انا له حفيظ وناصر، ومن كنت له كذلك لا يضيع”**

This means:

“I will protect him and support him, and whoever I am that for him will never get lost.”

Another narration reports that the angels said:

“your Prophet has become without father and has no protector or someone to raise him.”

### السيد عبد الله بن عبد المطلب\Burial site of Al Sayyed Abdu Allaahi

The tribe of Banu 'Adee bin Al Najjaar\بنو عدي بن النجار resided in their well known quarters on the West side of the Masjed of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. Their houses were lined up on the West side of Masjed starting from its northern tip to its southern one and all the way to the Masjed Al Ejaabah\مسجد الإجابة that is five hundred and eighty meters distant from the courtyard\الساحة of the Masjid of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, as calculated by Dr. Muhammad Ilyas 'Abdu Al Ghanee الدكتور محمد إلیاس عبد الغني.

**خير دور الانتصار بنوا النجار\The best houses of the Ansaar\الأَنْصَار are those of Banuu Al Najjaar"**

These houses were demolished during the expansion of the Masjed and the land were added to the Masjed. Every compound were made of many houses surrounded by a common wall.

Inside the compound of Banee 'Adeyye ben Al Najjaar\بنو عدي بن النجار was a big square house to the Qebelah\القبلة (South) of their Masjed inside their compound. This house was known as Atamu Al Zaahereyyata\أطم الزاهرية, named after a woman who lived therein.

The house of Al Naabighah\النابيعة was located near the masjed in this compound.

It is reported that the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

**"خير دور الانتصار بنوا النجار، ثم بنوا عبد الأشهل."**

The Hadeeth means:

"The best of the Compounds of the Ansaar\الأَنْصَار are the compounds of Banoo Al Najjaar\بنو النجار, then those of Banoo 'Abdu Al Sh-hal\بنو عبد الأشهل."

In the Hadeeth the word compound means "The people who live in these houses".

The tribe of Banee Al Najjaar\بنو النجار are a branch of the tribe of Al Khazraj\الخيرج, while Banee 'Abdu Al Ash-halna\بنو عبد الأشهل is a branch of the tribe of Al Aws\الأوس.

Shariif Al Samhoodee\الشريف السموودي, who passed away on nine hundred eleven Hijre and was the Historian of Al Madeenah Al Munawwarah\المدينة المنورة, said that the superiority of a tribe over another one was based on the fact that they had embraced Islam earlier than the other and also on their competition to make the Word of Allaah\الله Higher than all other words.

Shariif Al Samhoodee\الشريف السموودي related this on page two hundred fourteen of the first volume of his book on the history of Al Madeenah Al Munawwarah\المدينة المنورة Wafaa'u Al Wafaa'\وفاء الوفاء"

The name of the ancestral father of the tribe of Banee Al Najjaar\بنو النجار is Taymu Allaah ben Thaclabah ben 'Amr ben Al Khazraj\الخزرج عمرو بن ثعلبة بن أمّار, and he was called Al Najjaar\النجار because he punched with his fist or with an iron rod another man on the face and caused an open injury to his face: najara\نجر means to cut, that is why the carpenter is called in Arabic Al Najjaar\النجار because he cuts the wood.

### Daaru (the compound of ) Al Naabighah\دار النابغة

Within this compound ‘Abdu Allaahi **عبد الله** is buried in the second house under the threshold. This house is to the left of who enters from the door of the big yard. In this compound was, as stated earlier, also a masjid.

Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam performed Salaat in this masjid, and prayed also in the Compound of Al Naabeghah\النابعة.

The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam took a bath in the masjid of Banii Cadiyyi **عدي بني**.

It is clear from these statements that there were two masjeds within this compound, one being the masjid of the compound of Al Naabeghah\النابعة the other masjid of Banii Cadiyyi **عدي بني** and the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam performed Salaats in both of them.

The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam performed Salaats inside a house within this compound belonging to the man named Sermata\صرمة as reported by Al Samhoodii/**السمهودي** in his book Wafaa'ul Wafaa'\وفاء الوفاء third volume page eight hundred sixty seven

### Masjiedu Al Ghamaamah/Masjedu Al Musallaa\مسجد الغمامة/مسجد المصلى

The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam did not perform the ‘Eed Salaat\عيد صلاة together with his companions in his Masjid, but instead performed it in open spaces close to his masjid. On these sites masjeds have been built later on.

That space was called “Al Musallaa\المصلى” meaning “Prayer Area” and the masjid built on that space is called Masjedu Al Ghamaamah\مسجد الغمامة or Masjedu Al Musallaa\المصلى.

This masjid is about five hundred meters from the Gate of “Baabu Al Ssalaam\باب السلام” of the Masjid of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, as reported by Dr. Muḥammad Ilyas **عبد الغني** in page two hundred thirty two of his book Al Masaajidu Al Athareyyatu Fee Al Madeenah Al Munawwarate\المساجد الأثرية في المدينة المنورة.

Ghamaamah\غمامة in Arabic means “cloud” and this masjid is called masjedu Al Ghamaamah because a cloud was protecting the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam from the heat of the sun while he was making the khutbah/Sermon\خطبة from the pulpit.

Dr Khaalid Muḥammad Haamed/**محمد حامد** reported on page one hundred thirty six of his book “Thekraa mena Al Madeenah Al Munawwarah\المدينة المنورة” that Prophet Muḥammad, Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, said:

**"ما بين مسجدي إلى المصلى روضة من رياض الجنة ومنبري على حوضي."**

The Hadeeth means:

“The area between my Masjed and Al Musallaa\المصلى is a garden of the gardens of Paradise, and my Pulpit is on my Hawd\حوضي.”

Many other books have reported the same Hadeeth.

Al Hawd\الحوض is a river given to Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam by Allaah Most Gracious and Most High, and is located on the gathering area on the Day of Judgement, where he gives drink to the t hirsty Muslim on that very hot day.

This Hadeeth is narrated by Al Sayuutee/السيوطي in his book Tanweeru Al Hawaaleke تنوير الحوالك volume two, page one hundred fifty six.

This Hadeeth is reported also by Wafaa'u Al Wafaa\وفاء الوفاء and other books as well.

### Daaru Al Naabeghah\الجنة النابغة is in the Jannah\الجنة

The house "Daaru Al Naabeghah\الجنة النابغة , where Al Sayyed 'Abdu Allaah ben 'Abdu Al Muttaleb\السيد عبد الله بن عبد المطلب is buried is located inside this area between Al Musallaa\المصلى and the Masjed\المسجد: he is in the Jannah\الجنة!

### Al Jazaa'eree/الجزائري: the grave of ‘Abdu Allaah\عبد الله and his words are worthless

Abee Bakar Jaabir Al Jazaa'eree/أبي بكر جابر الجزائري, was the Waa'eth\الواعظ of the Masjed Al Nabawee\المسجد النبوي Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam in AMadeenah Al Munawwarah\المدينة المنورة, and writes on page forty six of his seerah book Haathaa Al Habiibu Muḥammadun Rasuulu Allaahi, Sallaa Allaahu Calayhi Wasallam Yaa Muxibbu هذا الحبيب محمد رسول الله صلى الله عليه وسلم يا محب/ published on nineteen hundred ninty five:

“ولد بعد وفاة والده عبد الله بكذا شهرا، إذ تركه حملا في بطن أمه وسافر للتجارة في أرض غزة من فلسطين حيث توفي جده هاشم إلا أن عبد الله عاد منها فمرض في طريق عودته فنزل عند أخواله من بني عدي بن النجار فمات عندهم بالمدينة النبوية، وقبره معروف المكان إلى عهد قريب حيث أخفي لزيارة الجهال له والاستشفاع به، وحتى دعائه والعياذ بـ الله وهذا لغلبة الجهل على المسلمين لقلّة العلماء وقلة الرغبة في طلب العلم.” انتهى.

These words mean:

“He was born after some months of the death of his father ‘Abda Allaah\عبد الله, who left while he was in the belly of his mother, and travelled for business to Ghazzah\غزة in the land of Palestine\فلسطين. His grandfather Haashem\هاشم had died there in Ghazzah\غزة, but ‘Abdu Allaah\عبد الله returned from it and became ill on the road on his return journey (to Makkah\مكة), and he stayed with his maternal uncles of Banee ‘Adeyye ben Al Najjaar\بنو عدي بن النجار where he died in the City of Prophet. The site of his grave was known until recently. Then the grave was hidden because the ignorant people used to visit him, asking him for intercession and his prayers, and we ask Allaah\الله to protect us from such a thing. This is happening because ignorance has prevailed the Muslims, because of the small number of ‘Uluma\علماء, and because they do not want to acquire knowledge.” End quote.

I consider this to be an offense to the Muslims, for there were no time where they have been so numerous, and there has been no time where there were such a large body of Muslim 'Ulama علماء, and there were no such time where there were so many Islamic schools, and there were no such a time in the past where there were so many students of Islam in human history as the present time. He do consider scholars only the Wahaabees, may Allaah ﷻ protect Muslims and Islam from them.

The man who leads the prayer in the Masjed of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam is not called Imaam as in other masjeds, because the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam is alive in his masjed and no other man can be called imam therein. This man is called either Waa'eth/واعظ, which means "The adviser/Councilor", or is called Khateeb/خطيب, for he makes the Jumu'ah khutbah\خطبة on Fridays.

At the end of the Islamic International Conference in Grozny, Russia, from 25 to 27 August 2016, with the participation of the 200 most prominent Islamic scholars of the world, including the Muftees of the Arab world, the The Grand Mufte and Shaykh Al Azhar Al Shareef Ahmad Tayyeb Al Hasanee الإمام الأكبر شيخ الأزهر الشريف أحمد طيب الحسني president of the University of Al Azhar جامعة الأزهر in Cairo القاهرة, Egypt excluded the Wahaabees الوهابية, Salafees السلفية, the Muslem Brotherhood الإخوان المسلمين from "Ahlu Al Sunnah wa Al Jamaa'ah أهل السنة والجماعة". That means they are a "Ferqah\فرقة", a sect and not part of the Muslem majority.

Al Haafeth ebnu Hajar Al 'Asqalaanee/الحافظ ابن حجر العسقلاني said:

"All the members of his family Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam who died in the six hundred years of the "Al Fatrah\الفترة" - which is the time between himself and Prophet 'Eesaa the son of Maryama 'Alayhemussalaamu as reported in the Hadeeth of Salmaan Al Faaresee/سلمان الفارسي, may Allaah ﷻ be pleased with him - will be saved (From punishment and will be admitted to the Jannah/Paradise الجنة)."

He further reported from some scholars and said:

"They are on the same assumption of ourselves that his parents Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam are in the Jannah\الجنة/Paradise. We think that his family members Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam who died in the period of the "Fatrah\الفترة" will pass the test on the Day of Judgement, to give joy to the Messenger of Allaah."

The Grand Mufte of the Arab Republic of Egypt, Daaru Al Eftaa Al Mesreyah\المصرية دار الإفتاء ruled on the fate of the father and of the mother of the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and said:

"Both of them are safe and are not in the Fire of Hell."

A number of earlier and reliable Muslem scholars made the same ruling.



### The Hadeeth of Muslem\مسلم

The Hadeeth of Muslem\مسلم about the fate of Al Sayyed 'Abdu Allaah Al Haashemee السيد عبد الله الهاشمي is a fabricated one, as reported by Al Qastalaanee\القسطلاني and Al Zarqaanee\الزرقاني, who reported it from the earlier scholars of the Hadeeth. It is a long comment on many pages, the result of which is the following.

\*The man who came to the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and asked him about his own father was Aboo Razeen Al 'Uqaylee\أبو رازن العقيلي\Aamer ben Sabarah\عامر بن صبرة, who was a Muslem. His father was also a Muslem, and Muslims do not go to the Hell Fire to stay there forever.

\*Muslem reported this Hadeeth from Hammaad ben Salamah\حماد بن سلمة.

\*The narration of the Hadeeth reported by Ma'mar ben Raashed\معمر بن راشد from Thaabet\ثابت from Anas\أنس is different from that of Hammaad\حماد, and does not say:

"إن أبي وأباك في النار."

Meaning:

"My father and your father are in the Hell Fire."

Instead the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"إذا مررت بقبر كافر فبشره بالنار."

The Hadeeth means:

"If you pass by the grave of an Unbeliever give him the glad tiding of the Hell Fire."

\*Al Bukhaaree\البخاري did not report any Hadeeth from Hammaad\حماد, and Muslem\مسلم reported only this one.

\*Al Zarqaanee\الزرقاني said that Al Thahabee\الذهبي said that Hammaad\حماد used to be a reliable scholar of the Hadeeth, but when he reached old age he made some unintentional mistakes.

This particular Hadeeth was written in his books and without his knowledge by a boy his wife had from a previous husband that he had raised, and his name was ebnu Abee Al 'Awjaa\ابن أبي العوجاء.

\*The correct version of this Hadeeth is narrated by Al Bayhaquee\البيهقي, Al Bazaar\البزاري and Al Tabraanee\الطبراني who reported it from Sa'd ben Abee Waqqaas\سعد بن أبي وقاص; ebnu Maajah\ابن ماجه who reported it from ebnu 'Umar\ابن عمر.

**Daaru Al Naabeghah\دار النابغة was destroyed by king Faysal\فيصل in 1393 Hejree\هجري/1973**

This house was demolished in 1393 Hejree\هجرية // 1973 CE to make room for the Second Saudi Expansion of the Noble Masjid of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam by King Faysal\فيصل.

### The grave of ‘Abdu Allaahi\عبد الله today

On Friday ninth day Safar\صفر fourteen hundred and five Hijrah\هجرية, corresponding to the second day of November nineteen hundred eighty four the ground stone for the expansion of the Masjed Al Nabawee\المسجد النبوي Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam in Al Madeenah Al Munawwarah\المدينة المنورة was laid down. This project is known as “The Second Saudi Expansion” as reported by Dr. Muḥammad Ilyaaas ‘Abdu Al Ghanee\عبد الغني in his book “Taareekh Al Masjede Al Nabawee Al Shareefi\التاريخ المسجد النبوي الشريف.

For the realization of this project the Saudi government bought the Compunds around the Masjed to demolish them and use their land for the expansion of the Masjed.

The government bought three hundred and ninety houses as reported by the Company contracted for this project “Saudi Bin Ladin Group”, in its book "Story of the Great Expansion page three hundred seventy two.

On page three hundred seventy one we read in this book that these houses were bought by the Saudi government and then demolished by the company were located on the North, East and West sides of the Masjed.” End quote.

Among these houses were the house where the grave of Al Sayyed ‘Abdu Allaah ben ‘Abdu Al Muttalib\السيد عبد الله بن عبد المطلب, the father of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is located, on the West side of the Masjed.

**Al Sayyed ‘Abdu Allaah ben ‘Abdu Al Muttaleb Al Haashemeyye\السيد عبد الله بن عبد المطلب الهاشمي is a prominent member of Ahlu Al Bayte\أهل البيت**

Al Sayyed ‘Abdu Allaah ben ‘Abdu Al Muttaleb Al Haashemeyye\السيد عبد الله بن عبد المطلب الهاشمي is a prominent member of Ahlu Al Bayt\أهل البيت.

Al Imaamu Al Shaafe’ee\الأمام الشافعي and others as well reported that Ahlu Al Bayte\أهل البيت is made of Banuu Haashem\بنو هاشم and Banoo Al Muttaleb\بنو المطلب and their offspring – the Ashraafs - and the wives of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and other members of his household such as Zayd ben Haarethah\زيد بن حارثة, Ummu Ayman Barakah\أم أيمن بركة, among many others.

Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam asked Allaah Most Gracious and Most High\الله سبحانه وتعالى to admit all his Family Members “Ahlu Al Bayte\أهل البيت” in paradise and none of them in Hellfire, as reported by ibnu Abee Shaybah\ابن أبي شيبه from Ummu Salamah\أم سلمة.

Similarly the Hadeeth reported by ibnu ‘Abbaas\ابن عباس in the tafseer of this Aayah:

{وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى (5)}

It is Aayah five of Sooratu Al Dduhaa \سورة الضحى and it means:

"And soon will your **Guardian-Lord** give you (That wherewith) you shall be well-pleased(5)." (Quraan 93:5).

Ebnu 'Abbaas **ابن عباس** said:

"من رضا محمد صلى الله عليه وسلم أن لا يدخل أحد من أهل بيته النار"

The Hadeeth means:

"Of the pleasure of Muḥammad **محمد** Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam is that no one of the members of his Household **أهل بيته** is admitted into the Hell Fire."

**Ummu Ayman** **أم أيمن** is a member of Ahlu Al Bayti \أهل البيت

Dr. Muxammad Cabdu Al Ghaffaar Khan **د. محمد عبد الغفار خان** in his explanation and commentary of the book of Al Muḥebbu Al Tabarii \المحب الطبري on page fourteen and on page two hundred and fourteen says:

"Ebnu Sa'd **ابن سعد** reported that whenever the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam looked at Ummu Ayman **أم أيمن بركة** used to say:

"أم أيمن أُمِّي بعد أُمِّي."

The Hadeeth means:

"Ummu Ayman **أم أيمن** is my mother after my mother (she raised him Sallaa Allaahu 'Alayhe Wa Sallam after his mother passed away Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam)",

And:

"هذه بقية أهل بيتي."

The Hadeeth means:

"This woman is the remaining member of my Family\Houshold/Ahlu Bayt/Houshold **أهل بيتي**." He Sallaa Allaahu 'Alayhe Wa 'Aalehe Wa Sallam used to call her:

"يا أُمَامَ."

meaning:

“O mother.”

If Ummu Ayman Barakah **أم أيمن بركة** is a remaining member of his Ahly Al Bayt **أهل بيتي** means that his father, mother and others who had passed away are also members of his Ahlu Al Bayte **أهل البيت**.

Wa Allaahu Aclamu **والله أعلم**.

### **The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam intercedes for his father and mother on the Day of Judgement**

Al Sayoottee\السيوطي reports from Al Tabraanee\الطبراني that ibnu ‘Umar\عمر may Allaah **الله** be pleased with all of them said that the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

**“أول من أشفع له من أمتي، أهل بيتي.”**

The Hadeeth means:

“The first ones of my Ummah\الأمة/Nation that I will make intercession/shafaa’ah\شفاعة for are the members of my Houshold **أهل بيتي**.”

Al Sayoottee\السيوطي reports from Al Daylamee\الدلمي that ‘Alee\علي may Allaah **الله** be pleased with him said:

**“سمعت رسول الله صلى الله عليه وسلم يقول:  
“أول من يرد علي الحوض، أهل بيتي.”**

The Hadeeth means:

“I heard the Messenger of Allaah Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam saying:

“The first ones to come to my Hawd\الحوض are the members of my Family\Houshold **أهل بيتي**”

Al Zarqaanee\الزرقاني reported that Tammaam\تمام in his book “Al Fawaa-edu\الفوائد” by a weak chain of transmission reported from ibnu ‘Umar\عمر that the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

**“إذا كان يوم القيامة شفعت لأبي وأمي.”**

The Hadeeth means:

“On the Day of Judgement I will make” intercession/Shafaa’ah\شفاعة for my father and mother.”

Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam does not make intercession for the Unbeleievers\Kaafer\كفار that are of the people of Hellfire.

Aboo Turaab reported from 'Emraan ebnu Husayn عمران بن حسين that the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

"سألت ربي تعالى أن لا يدخل أحدا من أهل بيتي النار، فأعطانيها."

The Hadeeth means:

"I asked my Most High Lord ربي تعالى that no one of my Household should enter Hell Fire and He granted it to me."

### درة بنت أبي لهب\Durratu bentu Abee Lahb

Narrated Al Daylamee\الدلمي that 'Ammar عمار and Aboo Hurayrah\أبو هريرة reported that:

"Durratu bentu Abee Lahb\درة بنت أبي لهب - cousin of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and daughter of his uncle Aboo Lahb\أبو لهب - came to Al Madeenah\المدينة as a Muhaajerah\مهاجرة and she stayed in the house of Raafe' ben Al Mu'allaa\رافع بن الملاء. Women from the tribe of Banee Zurayq\بنو زريق visited her and sat down together with her and said:

"You are the daughter of Aboo Lahb\أبو لهب, about whom Allaah\الله revealed Tabbat Yadaa Abee Lahb\تبت يدا أبي لهب."

It is the first Aayah of Sooratu Al Masad\المسد and means:

"Perish the Hands of Aboo Lahb\أبو لهب! Perish he!(1)" (Quraan 111:1)

Durrah\أبو لهب came to the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam and wept and told him what the women had said to her.

The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said to her:

"إجلسي."

The Hadeeth means:

"Sit down."

The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam lead the Noon Prayer, then sat on the pulpit and said:

يا أيها الناس، ما لي أؤدي في أهلي؟ والله إن شفاعتي تنال قرابتي حتى إن صدأ وحكم وحاء وسلوه لا تنالها يوم القيامة



The Hadeeth means:

"O people! Why people annoy me about my family? By Allaah **الله** my intercession will encompass and include my relatives and they will get it, even if his heart had become covered by sins - in a manner similar that oxidation covers the iron or the mirror - ! Even if they have as many sins as **Haa** \حَا and **Hakam** \حَكَم ( Who are two Arab tribes that used to live behind Ramle Yabreena \رَمْل يَبْرِين and who never become Muslem because Islaam never reached them)( As explained by Ebnu Al Atheer \إِبْن الْاَثِير in his Al Nehaayah \النّهاية ; Al Raazee \الرازي in his Mukhtaaru Al Sehaah \مختار الصحاح ; ebnu Manthoor \إِبْن مَنْظُور in his Lesaanu Al 'Arabe \لسان العرب).

### **Allaah **الله** to You we come and not to the Hell Fire**

Ebnu Abee Shaybah \إِبْن أَبِي شَيْبَةَ reported from Ummu Salamah \أُمّ سلمة that the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam

**"اللهم إليك لا إلى النار وأهل بيتي."**

The Hadeeth means:

O Allaah \**اللهم**! To **You** we come I and the members of my family **أهل بيتي** and not to the Hell Fire."

Narrated Al Haakem \الحاكم the Hadeeth he stated to be authentic /صحيح of Ebnu Mas'ood \إِبْن مَسْعُود, may Allaah **الله** be pleased with him that the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was asked about the fate of his father and mother and he said:

**"ما سألتهم ربي فيعطيني فيهما، وإنني ل قائم يومئذ المقام المحمود."**

The Hadeeth means:

"Allaah **الله** will give me whatever I ask **Him** concerning both of them, and on that Day I am standing in "Al Maqaamu Al Mahmoodu \المقام المحمود", which is "A Station of Praise and Glory" in the Day of Judgement as in Aayah senty nine of Sooratu Al Esraa \سورة الإسراء."

**Are you hoping for mey intercession and Banoo 'Abdu Al Muttaleb **عبد المطلب** should not?**

Narrated Al Sayoottee that Al Tabraanee \الطبراني reported in his "Al Awsa \الأوسط from 'Abdu Allaah ben Ja'far \عبد الله بن جعفر may Allaah **الله** be pleased with him that the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam said:

**"يا بني هاشم إنني قد سألت الله أن يجعلكم نجداً، رحماً. وسألته أن يهدي ضالكم، ويؤمن خائفكم، ويشبع جائعكم. والذي نفسي بيده لا يؤمن أحد حتى يحبكم بحبي أترجون أن تدخلوا الجنة بشفاعتي ولا يرجوها بنو عبد المطلب؟"**

The Hadeeth means:

“O children of Haashim\هاشم! I have asked Allaah\الله for Him to make you braves and gracious. I have also asked Him to guide rightly those of you who are lost, and to give security to those of you who are afraid, and to fill the bellies of those of you who are hungry. By the One in Whose Hand my soul is, no one will be really a believer unless he loves you for the sake of my love. Are you hopeful (He Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is asking now the other members of the congregation) to be admitted unto Paradise by my intercession, and the children of 'Abdu Al Muttaleb\عبد المطلب do not have the same hope?” (The children of Haashem were all extinct at this time except for the children of his son 'Abdu Al Muttaleb\عبد المطلب, grand father of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, who are the Ashraafs\الأشراف).

**The grave of Al Sayyed 'Abdu Allaah\السيد عبد الله is inside the Masjed\المسجد**

The book “تاريخ معالم المدينة المنورة قديما وحديثا”, published on 1414 Hejree / 1993 CE by مطابع (دار العلم) مؤسسة المدينة للصحافة in Jeddah\جدة was written by Al Sayyed Ahmad Yaaseen Ahmad Al Khayyaaree Al Madanee Al Azharee Al Husaynee السيد أحمد ياسين أحمد الخياري المدني, who passed away on the 17th of Rajab\رجب 1380 Hejree\هجري in Al Madeenah Al Munawwarah\المدينة المنورة. This book was edited by Professor ‘Ubaydu Allaah Muhammad Ameen Kurdee\محمد امين كردي, professor at the Teacher Training College of Al Madeenah Al Munawwarah\المدينة المنورة. The author said, while reporting about the neighborhood and the houses of Banoo Maalek ben Al Najjaar\بنو مالك بن النجار, on page thirty six

”سكنوا في الموضع الذي دفن فيه عبد الله\والد النبي صلى الله عليه وسلم في زقاق الطوال داخل المدينة المنورة.“

These words mean:

“(Banoo Maalek ben Al Najjaar\بنو مالك بن النجار) They lived in the location where ‘Abdu Allaah\عبد الله, the father of the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam was buried, on the Alley of “زقاق الطوال” inside Al Madeenah Al Munawwarah\المدينة المنورة.”

There are two graves inside this Masjed\المسجد, namely that of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam on its east side and that of his father Al Sayyed 'Abdu Allaah\السيد عبد الله on its west side.

There is no Jahannama\جهنم or any other Fire inside this Masjed\المسجد, but Jannah\الجنة, and the best of the Jenaan\جنان.

Professor ‘Ubaydu Allaah Muhammad Ameen Kurdee\محمد امين كردي who edited the book long after the death of its author reported on the footnote # (2) on the same page:

”دخلت هذه المنطقة ضمن التوسعة الغربية للمسجد النبوي الشريف.“

These words mean:

“This area was incorporated in the Masjed and became part of the “Western” Expansion of the Noble Masjed.”

Al Shareef Al Khayyaaree\الشريف الخياري, may Allaah ﷻ have mercy upon him, reported in his book on the History of Al Madeenah Al Munawwarah\المدينة المنورة:

يروى ابن شبة عن يحيى بن النضر أن النبي صلى الله عليه وسلم صلى في مسجد دار النابغة، وفي رواية اغتسل في مسجد بني عدي. ودار النابغة هي التي روى ابن شبة أن قبر عبد الله والد النبي صلى الله عليه وسلم بها.”

These words mean:

“Ebnu Shubbah\ابن شبة reported from Yahyaa ben Al Nadr\يحيى بن النضر that the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam had performed salaah in the masjid located inside “Daaru Al Naabighah\دار النابغة”; another narration reported that: “He took a bath in the Masjid of Banee ‘Adeyy/مسجد بني عدي”. The “Daaru Al Naabeghah\دار النابغة” is the one reported by Ibnu Shubbah\ابن شبة that the grave of ‘Abda Allaah\عبد الله the father of the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam is located inside it.”

Professor ‘Ubaydu Allaah Muhammad Ameen Kurdee\محمد أمين كردي added the following comment:

”وهو في منتصف الزقاق الذي كان يسمى زقاق الطوال وموقعه الآن في التوسعة الغربية للمسجد النبوي الشريف.”

These words mean:

“It is located in the middle of the alley that was called “Zuqaaqu Al Tuwaale\زقاق الطوال”, and its present location is inside the “Western” Expansion of the Holy Masjed.”

Al Khayyaari\الخياري reported on page thirty seven:

33. بنوعدي بن النجار

”سكنوا غربي المسجد النبوي ومنهم أنس بن مالك خادم رسول الله صلى الله عليه وسلم الذي كانت داره شرقي المسجد النبوي الشريف وهذه الدار الآن مملوكة لفضيلة السيد محمود أحمد والتي كانت مقر مصنع السجادات المصري حين تأسيسه.”

These words mean:

“Banoo ‘Adeyy ben Al Najjaar\بنوعدي بن النجار used to live on the West side of the Masjed of the Prophet – Sallaa Allaahu ‘Alayhe Wa Sallam -. Anas ben Malek\أنس بن مالك, the servant of the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam is of this tribe, and his own compound was located on the eastern side of the Masjed of the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam. This compound is owned now (period of Al Khayyaaree\الخياري) by Al Sayyed Mahmood Ahmad\السيد محمود أحمد, and it used to be the HQ of the factory that used to produce Egyptian rugs at the time of its establishment.”

Professor ‘Ubaydu Allaah Muhammad Ameen Kurdee\محمد أمين كردي\ added the following comment:

"هي الآن ضمن التوسعة الشرقية للمسجد النبوي الشريف."

These words mean:

"The compound of Anas ben Malek\أنس بن مالك\ is now incorporated in the Eastern Expansion of the Noble Masjid."

### **The purity of his forefathers Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam**

Al Bayhaquee\البيهقي\ reported from ibnu ‘Abbaas\إبن عباس\ that the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

"ما ولدني من سفاح الجاهلية شيء. ما ولدني إلا نكاح الإسلام."

The Hadeeth means:

"No one of my forefathers was born from the fornication of the time of ignorance. All of them including me were born out of Islamic wedlock."

This Hadeeth was also reported by ibnu ‘Asaaker\إبن عساكر\, ibnu ‘Adeyy\إبن عدي\ and Aboo Nu‘aym\إبو نعيم\.

Aboo Nu‘aym\إبو نعيم\ reported from ibnu ‘Abbaas\إبن عباس\ that the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam said:

"لم يلتق أبواي قط على سفاح. لم يزل الله ينقلني من الاصلاب الطيبات الى الارحام الطاهرات مصفى مهذباً لا تتشعب شبعتان إلا كنت في خيرهما."

The Hadeeth means:

"Not a single couple of my forefathers came together upon fornication. Allaah\الله\ kept transferring me from the good loins to the pure wombs, purified, refined. Every time there was a bifurcation I was in the best one of the two."

It is reported that Ibnu ‘Abbaas\إبن عباس\ said that the Aayah number 219 of Sooratu Al Sho‘araa\سورة الشعراء\:

{ "وتقلبك في الساجدين(219)" }

"And thy movements among those who prostrate themselves(219)."

"means: "Sallaa Allaahu was transferred from the loins of a Prophet to the loins of another Prophet until I made you born as a Prophet" regardless that between them were others who were not Prophets."

In Aayah twenty eight of Sooratu Al Tawbah\سورة التوبة\ Allaah Subhaanahu wa Ta'aaalaa **الله** سبحانه وتعالى said:

{ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (28) }

The Aayah means:

“O ye who believe! Truly the pagans are unclean(28).”

The book “Al Sseerah Al Nabaweyah wa Al Aathaaru Al Muḥamadeyyah والاثار السيرة النبوية والأثار الشريفة أحمد دحلان\الشريف أحمد دحلان is written by the late Al Shareef Ahmad Dahlan Al Ḥasanee الحسنيا of Makkah Al Mukarramah\مكة المكرمة and reported that Aboo Hurayrah\أبو هريرة may Allaah **الله** be pleased with him said:

“The Messenger of Allaah Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam said:

“ما ولدني بغي قط منذ خرجت من صلب آدم ولم تزل تتنازعني الأمم كائرا عن كابر حتى خرجت من أفضل حينين من العرب هاشم وزهرة.”

The Ḥadeeth means:

“I was never born out of wedlock since I came out of the spinal cord of Aadam\آدم. All nations yearned for me to be of them and they litigated about me, from generation to generation, until I was born of the best two tribes of the Arabs: Haashem\هاشم (on father’s side) and Zuhrah\زهرة (on mother’s side).”

**‘Abdu Allaah\عبد الله is buried inside the Masjed of his son Prophet Muḥammad Sallaa Allaahu ‘Alayhe wa ‘Alaa Aalehe Wa Sallam, on its West side**

‘Abdu Allaah ben ‘Abdu Al Muttalib\عبد الله بن عبد المطلب, the biological father of Prophet Muḥammad Sallaa Allaahu ‘Alayhe wa ‘Alaa Aalehe Wa Sallam is buried inside the Masjed of his son Prophet Muḥammad Sallaa Allaahu ‘Alayhe wa ‘Alaa Aalehe Wa Sallam and shares and lives under one roof with him the father on the West side of the Masjed and the son on the East side of it.

Therefore ‘Abdu Allaah ben ‘Abdu Al Muttalib\عبد الله بن عبد المطلب is in the highest and best spot of the paradise, which is called Al Waseelatu\الوسيلة the highest spot of Al Ferdawsa\الفردوس together with his son Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam inshaa’a Allaahu\إن شاء الله تعالى. The roof of Al Waseelah\الوسيلة is the Throne of Allaah Most Gracious and Most High\عرش الله سبحانه وتعالى and who resides there can hear the sound of the PEN writing.



The project of the expansion of the Masjed of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was concluded on Friday the fourth day of the month of Thoo Al Qa’dah ذوالقعدة of the year fourteen fourteene Hijrah corresponding to the fifteenth of April nineteen ninety four.

### **The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam learned swimming in Al Madeenah Al Munawwarah المدينة المنورة**

Aaminah bentu Wahb آمنة بنت وهب used to take her son Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam once every year to Al Madeenah Al Munawwarah المدينة المنورة to visit the grave of his father. She used to stay there with the uncles of his grandfather ‘Abdu Al Muttaleb عبد المطلب for a month, and the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam used to tell to his companions events of the visits.

The following story took place during the last visit of Aamenah آمنة to Al Madeenah Al Munawwarah المدينة المنورة when he Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was six years old, and she died on her journey back to Makkah Al Mukarramah مكة المكرمة and was buried in the village of Al Abwaa’ الأبواء exactly half way between Makkah مكة and Al Madeenah المدينة where her grave is located on top of a mountain and is known.

### **"In this house I resided with my mother"**

The late Egyptian scholar and historian 'Abdu Al Hameed Joodah Al Ssaḥhaar عبد الحميد جودة reported in his Seerah book “Muḥammadun Rasoolu محمد رسول الله صلى الله عليه وآله” that the Prophet Sallaa Allaahu ‘Alayhe Wa Sallam said:

After the Hejrah الهجرة to Al Madeenah Al Munawwarah المدينة المنورة when the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam settled down therein he said:

**"ههنا نزلت بي أُمي."**

The Hadeeth means:

“My mother and I resided here.”

In another narration is reported that he Sallaa Allaahu ‘Alayhe Wa Sallam said:

**"وفي هذه الدار قبر أبي عبد الله وأحسنتم العوم في بئر بني عدي بن النجار، وكان قوم من اليهود يختلفون، ينظرون إلي. قالت أم أيمن فسمعت أحدهم يقول "هو نبي هذه الأمة، وهذا دار هجرته." فوعيت كله من كلامهم."**

The Hadeeth means means:

“Inside this compound is located the grave of my father ‘Abdu Allaahu **عبد الله**, and I learned well swimming in the waterwell of Banee ‘Adeyye ben Al Najjaar **بنى عدي بن النجار**. Jewish men used to come to look at me over and over and stare at me.

Ummu Ayman **أم أيمن** said:

“I heard one of them saying:

“He is the Prophet of this Ummah **الأمة**/Nation and this will be the city of his migration.”

I memorized all of their words unto my heart.”

That is how Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam learned swimming without ever going to the sea. Some of the waterwell of Al Madeenah **المدينة** had a large opening, and were shallow.

Al Sayoottee/السيوطي said:

“Aboo Al Qasem Al Baghawee/أبو قاسم البغوي and Ebnu ‘Asaaker/إبن عساكر and Ebnu Shaaheen/إبن شاهين reported from Ebnu ‘Abbaas/إبن عباس that he said:

“Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and his companions were swimming in a Creek and he said:

**" ليسبح كل رجل إلى صاحبه."**

The Hadeeth means:

“Every man should swim towards his friend.”

Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam swam towards Aboo Bakr **أبو بكر** and embraced him and said:

**"أنا وصاحبي، أنا وصاحبي."**

The Hadeeth means:

“I and my friend, I and my friend.”

Then, his mother took him with her to the journey back to Makkata Al Mukarramate **مكة المكرمة** very quickly afraid of the Jews.

Al Zarqanee/الزرقاني reported the narration of Aboo Nu'aym/أبو نعيم who said:  
 "Sallaa Allaahu 'Alayhe Wa Sallam said:

"فنظرإلي رجل من اليهود يختلف ينظر إلي فقال يا غلام ما إسمك؟ قلت أحمد، فنظرإلي ظهري فأسمعه يقول "هذا نبي هذه الأمة"، ثم راح إلى إخوانه فأخبرهم. فأخبروا أمي فخافت علي، فخرجنا من المدينة."

The Hadeeth means:

"Then a man from the Jews looked at me repeatedly and said:

"What is your name?"

I said:

"أحمدAhmad."

Then he looked at my back and I heard him saying:

"This is the Prophet of this Nation."

Then he went to his brothers and told them so.

They also informed my mother about this event and she was afraid for me and we left Al Madeenahالمدينة."

End of quotation of Aboo Nu'aym/أبو نعيم .



The arrow on your right points to the "Daaru Al Naabeghah"دار النابتة in the Alley of "Zuqaaqu Al Tuwaale\زقاق الطوال" where the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam stayed together with his mother and where he learned to swim in its water well. In

this house was also grave of ‘Abdu Allaah **عبد الله** located. This picture is from this Website: (<http://atharislam.wordpress.com/page/55/>).

### **The aknowlegment of the Jews that he is the Prophet of this Nation Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam**

The Jews whom this man shared this information with acknowledged that he, Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, was the Prophet of this Nation, and they did deny or reject his statement.

At this, his mother Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam left Al Madeenah **المدينة** to return to Makkah Al Mukarramah **مكة المكرمة**, and when they were close to the village of Al Abwaa’ **الأبواء** she died and was buried there.

### **‘Abdu Allaah **عبد الله** lives under the same roof together with his son Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam**

That is how ‘Abdu Allaah ben ‘Abdu Al Muttaleb **السيد عبد الله بن عبد المطلب**, the father of prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is buried in the masjid of his son and both live under the same roof: the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam on the eastern side of the masjid and his father in the western side.

The Second Saudi Expansion project was concluded on Friday the fourth of Thoo Al Qa’dah **ذو القعدة** fourteen hundred fourteen Hejrah **هجريّة**, corresponding to the fifteenth of April nineteen hundred ninety four.

### **The Birth House of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam**

#### **Ebnu Jubayr **ابن جبير****

Ebnu Jubayr **ابن جبير** was a world traveler and an explorer. His name is Aboo Al Ḥasan Muḥammad ben Aḥmad ben Jubayr Al Kenaanee Al Andalusee **أبو الحسن محمد بن أحمد بن جبير الكناني الأندلسي**. He was born in Valencia, today a city in Spain, and lived between the years five hundred and forty to six hundred and four Anno Hejrah **هجريّة**, corresponding to 1145 to 1217 CE. He wrote a book about his travels titled “Rehlatu ebnu Jubayr **رحلة ابن جبير**”, meaning “The travel of ebnu Jubayr **ابن جبير**.”

Ebnu Jubayr **ابن جبير** on page 163 of the edition published in Leiden The Netherlands in 1852 CE writes:

“On Monday 12 Thoo Al Qa’dah **ذو القعدة** of the year five hundred seventy-nine Anno Hejree **هجري** corresponding to February 25, we entered the house where the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was born.

The house was a solid masjid and it used to be the house of 'Abdu Allaah ben 'Abdu Al Muttaleb\عبد الله بن عبد المطلب, the father of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam.

In the spot where he was born (inside the house) was a pool/crib that is three hand spans wide. In the crib there is a green marble two-thirds of a hand span wide, surrounded by a silver frame. Therefore, if that marble and the silver frame are added the whole will be one hand span wide.

We rubbed our cheeks on that pure spot, being the spot where came down the noblest child that is born in this world, and it is the spot touched by the body of the purest and most honorable child: Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. May Allaah ﷻ make us benefit from seeing the noble spot where Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam was born.

Opposite that spot (where the crib is) there is a Mehraab\محراب and in this Mehraab\محراب there is a gold plated saddle... This blessed spot is located to the east of the masjid and at the base of the mountain. The mountain of Jabalu Abee Qubays\جبل أبي قبيس is overlooking the house." End quotation.

### The house during the centuries

The house of 'Abdu Allaah ben 'Abdu Al Muttaleb\السيد عبد الله بن عبد المطلب went through many transformations during the centuries. Here are only few of them.

The Messenger of Allaah, Prophet Muhammad ben 'Abdu Allaah ben 'Abdu Al Muttaleb ben Haashem, ben 'Abdu Manaaf\محمد بن عبد الله بن عبد المطلب بن هاشم بن عبد مناف, Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam, was born on Monday morning, the 12th day of the Month of Rabee'u al Awwal\ربيع الأول of the Year of the Elephant, corresponding to August 20, 570 CE.

Emaam Al Nnawawee\الإمام النووي said:

"That house is today (time of Imaam Al Nawawee\الإمام النووي) a Masjid\مسجد. The house was made into a Masjid\مسجد by a slave woman belonging to Al Mahdee\المهدي (The 'Abbaasee Caleph\الخليفة العباسي); and actually she is a 'Abbaaseyah\عباسية as well, and his cousin and wife) (or Al Rasheed\الرشيدي and mother of Haaron al Rasheed\هارون الرشيد, according to Taareekh al Khamees\تاريخ الخميس vol. I, page 198), and her name was Al Khayzuraan\الخيزران (Al Suhaylee\السهيلى says in his book Al Rawd al Unuf\الروض الأنف vol.1, page 283 that her name was Zubaydah\زبيدة)(Her grave is in the "Masjed of the Messenger of Allaah\مسجد رسول الله Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam" known today as "Masjedu Ebnu 'Abbaas\مسجد ابن عباس" in the city of Al Taa-ef\الطائف, next to the graves of 'Abdu Allaah ben 'Abbaas\عبد الله بن عباس and Muhammad ben 'Alee ben Abee Taaaleb\أبي طالب\أبي طالب and I visited them on many occasions), when she performed Hajj\الحج (other scholars say that al Khayzuraanu\الخيزرانة is the mother of Ameerul Mu'meneen\أمير المؤمنين موسى Moosaa\موسى, and that she came to al Madeenah\المدينة in 170 Hijrah\هجرة).

The house was in the hands (owned by) of 'Aqeel bin Abee Taaleb\عقيل بن أبي طالب, then in the hands of his inheritors, until it was bought by a brother of Al Hajjaaj\الحجاج (And his brother's name was Muḥammad ben Yoosuf Al Thaqafee\محمد بن يوسف الثقفي) (Muhammad Ridāa\رضا, in his book Muḥammad Rasoolu Allaah\محمد رسول الله صلى الله عليه وسلم, page 19, says that this women, Al Khayzuraanu\الخيزران is the mother of Al Mahde\المهدي and Al Rasheed\الرشيدي, and Allaah\الله knows best).

Then Muḥammad ben Yoosuf\محمد بن يوسف, annexed the house to his daar\الدار (a walled compound).

This Masjed\المسجد is in an alley called Zuqaaqu Al Mawlede\زقاق المولد (The alley of the birth). (Today, in 1422/2001, the house is a public library in the She'b of Banee Haashem\شعب بني هاشم at the Mahallah of Sooqu Al Layl\محلة سوق الليل on the King Road. The original building was demolished by al Shaykh 'Abbaas Yoosuf Qattaan\الشيخ عباس يوسف قطان (who passed away on 16/7/1370 and was the trustee - Governor - of the City on behalf of King 'Abdul 'Azeez Aale Sa'ood\عبد العزيز آل سعود), and built on the spot a new building, where he founded a public library known as Maktabatu Makkah al Mukarramah\مكتبة مكة المكرمة - Library of Makkah Al Mukarramah\مكة المكرمة. The house is across from Baabu al Salaamu\باب السلام of the Harem\الحرم: see Daleelu al Haaje al Musawwar\دليل الحاج المصور - illustrated guide for the Haajee by Saaleh Muḥammad Jamaal\صالح محمد جمال published by Maktabau al Thaqafah\مكتبة الثقافة in Makkah al Mukarramah\مكة المكرمة, page 112, and Raawah\راواه page 404)

### The poem of Aamenah\السيدة آمنة for her son when at her death bed

Aboo Nu'aym\أبو نعيم reported from Al Zuhreyye ebnu Shehaab\الزهري ابن شهاب that Asmaa-u bentu Ruhm\أم سماء بنت أبي رهم (Ummu Samaa'ah Asmaa-u bentu Abee Ruhm\أم سماء بنت أبي رهم as reported by Al Ssayootee\السيوطي) reported from her mother that she said:

“When Aamenah\السيدة آمنة, the mother of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam had the sickness by which she would die, and the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam was a strong boy of five (most books have reported six: Hasanwali) at her head, she looked at his face and then said the following poem:

- بارك فيك الله من غلام يابن الذي من حمة الحمام (1)
- نجا بعون الملك العلام فودي غدات الضرب بالأسهام (2)
- بمأت من إبل سوام إن صح ما أبصرت في المنام (3)
- فأنت مبعوث إلى الأنام تبعث في الحل وفي الحرام (4)
- تبعث في التحقيق والأسلام دين أبيك إبراهيم (5)
- فأله أنهاك عن الأصنام أن لا توليها مع الأقوام (6)

The poem means:

- (1) May Allaah\الله bless you O boy!/The son of the one who died.
- (2) He was saved with the help of the All Knowing King/He was ransomed the morning they cast lots with the arrows.



(3) With one hundred camels that graze the pastures/If it is correct what I saw while sleeping (dream).

(4) You will be sent to mankind and Jenne\الجن/To make clear what is halaal\الحلال and what is haraam\الحرام (Lawful and Unlawful).

(5) You will be sent to make distinction between the lawful and the unlawful/The religion of your father Ibraaheema\إبراهيم.

(6) And Allaah\الله has removed you far away from worshipping the idols/And that you take them as your gods as your people is doing.

### The beautiful words of Aamenah\السيدة آمنة

Then Aamenah\السيدة آمنة said:

"كل حي ميت، وكل جديد بال، وكل كبير يفني، وأنا ميتت، وذكرى باق، وقد تركت خيرا، وولدت طهرا."

That means:

"Every one who is alive will die, and every new will wear off and become old; and every old will pass away; and I am dead; and my name and remembrance will remain; surely I left good (Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam) and I gave birth to a pure boy."

These words show clearly that Aamenah\السيدة آمنة was a monotheist worshipping Allaah\الله only. She indicates the religion of Ibraaheem\إبراهيم, the Sending of her son Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam as a Messenger with the religion of Islam, and that Allaah\الله protected him from worshipping idols.

The name "Aamenah\آمنة" means the trustworthy.

### The jeennes\الجن eulogizes Aamenah\السيدة آمنة

Asmaa-u bentu Ruhm\أسماء بنت رهم further said:

"After Aamenah\السيدة آمنة passed away we used to hear the wailing of the jeennes\الجن for her. We memorized their words and they were saying:

نبكي الفئات البرة\آمنة/ذات الجمال العفة الرزينة  
زوجة عبد الله\والقرينة/أم نبي الذي ذي السكينة  
و صاحب المنبر بالمدينة/صارى لدي حفرتها رهينة  
لو فوديت لفوديت ثمينة/وللمنايا شفرة سنية  
لا تبقى ظعان ولا طعينة/إلا أتت وقطعت وتينه  
أما حلت أيها الحزينة/عن الذي ذو العرش يعلى دينه  
فكلنا والهة حزينة/تبكيك للعطلة أو لزينة  
وللضعفات وللمسكينة

The meaning of the poem is:

- (1) We cry for the obedient and good girl Aamenah **آمنة**, the trustworthy one, that passed away at such young age (For she was about twenty years as reported by Al Suhaylee **السهيلى**)/The beautiful, the modest, the charismatic.
- (2) The wife of ‘Abdu Allaah **عبد الله** and his companion/The mother of the Prophet, Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam, the one who has stability and tranquillity.
- (3) The one who has a Menbar/Pulbit **المنبر** in Al Madeenah **المدينة** (and every pulpit of every masjid of the Muslims in the whole world)/She was put in her tomb and she is there now.
- (4) If she could have been ransomed, she would have been ransomed with a high price/Death has a very sharp knife that cuts quickly.
- (5) Death will come to men and women/ and will cut their jugular arteries.
- (6) Have you become a guest (O Aamenah **آمنة**), you sad girl/To **The One Who Owns The Throne** that His religion will prevail.
- (7) All of us lost our brains and senses because of your death and we are confused/And we are sad and we wail and cry because you left us: you are not with us anymore. And we cry because of your death.
- (8) And the weak women and the poor woman.

The above are only a couple of Hadeeths in relation to the pure birth in this house, the house of ‘Abdu Allaah ben ‘Abdu Al Muttaleb **عبد الله بن عبد المطلب**.



The birth house of Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam and the spot where he came down. The picture is from Al Haarethee\الحارثي. Hasanwali 1432Ah./2011CE.



The Birth house of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam during the eleventh century as was hand drawn. It was a masjed at that time. We copied this picture from the book of Al Haarethee\الحارثي, Hasanwali 1432A.H./2011CE.



The Birth house of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam today (1432H/2012CE) in "She'bu Bane Haashem" **شعب بني هاشم**. Hasanwali 1432A.H./2012CE.





The Birth house of the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam. Here my two brothers Al Haaje 'Abdu Al Qaader Noor 'Esmaan, on your left, and Al Haaje 'Abdu Al Razzaaq Sheikh 'Umar 'Esmaan. Hasanwali 1432A.H./2011CE.





Me and Mahad inside the Birth House. Approximately where the man behind us is sitting, is where the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam came down. The photo was shot by a great..son of 'Ameeru Al Mu-meneena Aboo Hafs 'Umar ben Al Khattaab أمير المؤمنين أبو حفص عمر بن الخطاب may Allaah ﷻ be pleased with him. This wall is on your right when you come in by the front door on your right. Xasanwali 22 May 2016.



The Birth House at the base of the mountain: it is part of the Masjedu Al Haraamu\المسجد الحرام .  
Hasanwali 1432A.H./2011CE.



The Birth house on your right opposite Baabu Al Ssalaamu\باب السلام: see how it is part of the Haram\الحرم. Hasanwali.



The village of Al Abwaa\الأبواء today. Xasanwali Ramadaan\رمضان 21, 1435 / July 19, 2014.





The tomb of Al Sayyedah Aamenah bentu Wahab\السيدة آمنة بنت وهب is on top of one of these mountains. Hasanwali 1432H./2011CE.



The grave of Al Sayyedah Aamenah **السيدة آمنة** and some houses of Al Abwaa\الأبواء and my cane at the Qebelah\القبلة of the grave. Xasanali 23 Sha'baan\شعبان 1437 // 30 May 2016.





The tomb of Al Sayyed ‘Abdu Allahe ben ‘Abdu Al Muttaleb **السيد عبد الله بن عبد المطلب** is in this masjed of his son Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam. The grave of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam is under the green dome. Hasanwali 1432A.H./2011CE.





This is the Gate number five: the Gate of Qubaa\باب قباء on the west side of Al Masjed Al Nabawee\المسجد النبوي الشريف at Al Madeenah Al Munawwarah\المدينة المنورة. Xasanwali 9 August 2016.



This is the Gate number five (5D): the Gate of Qubaa\باب قباء on the west side of Al Masjed Al Nabawee\المسجد النبوي الشريف at Al Madeenah Al Munawwarah\المدينة المنورة. Xasanwali 9 August 2016.





I, wearing the black 'Emaamah\عمامة/Turban, am sitting in the area where the grave of Al Sayyed 'Abdu Allaah ben 'Abdu Al Muttaleb\السيد عبد الله بن عبد المطلب, the father of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam is located, and I am facing Gate 5D: the Gate of Qubaa\باب قباء. Xasanwali 9 August 2016.



I am sitting - Red bearded and a black emamah\عمامة facing you - in the area where the grave of Al Sayyed 'Abdu Allaah ben 'Abdu Al Muttaleb\السيد عبد الله بن عبد المطلب, the father of Prophet Muhammad Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam is located, and I am facing Gate 5D: the Gate of Qubaa\باب قباء. Xasanwali 9 August 2016.

Picture from my own lens.





Picture # (24). The Noble Masjed of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam. Picture from my own lens.

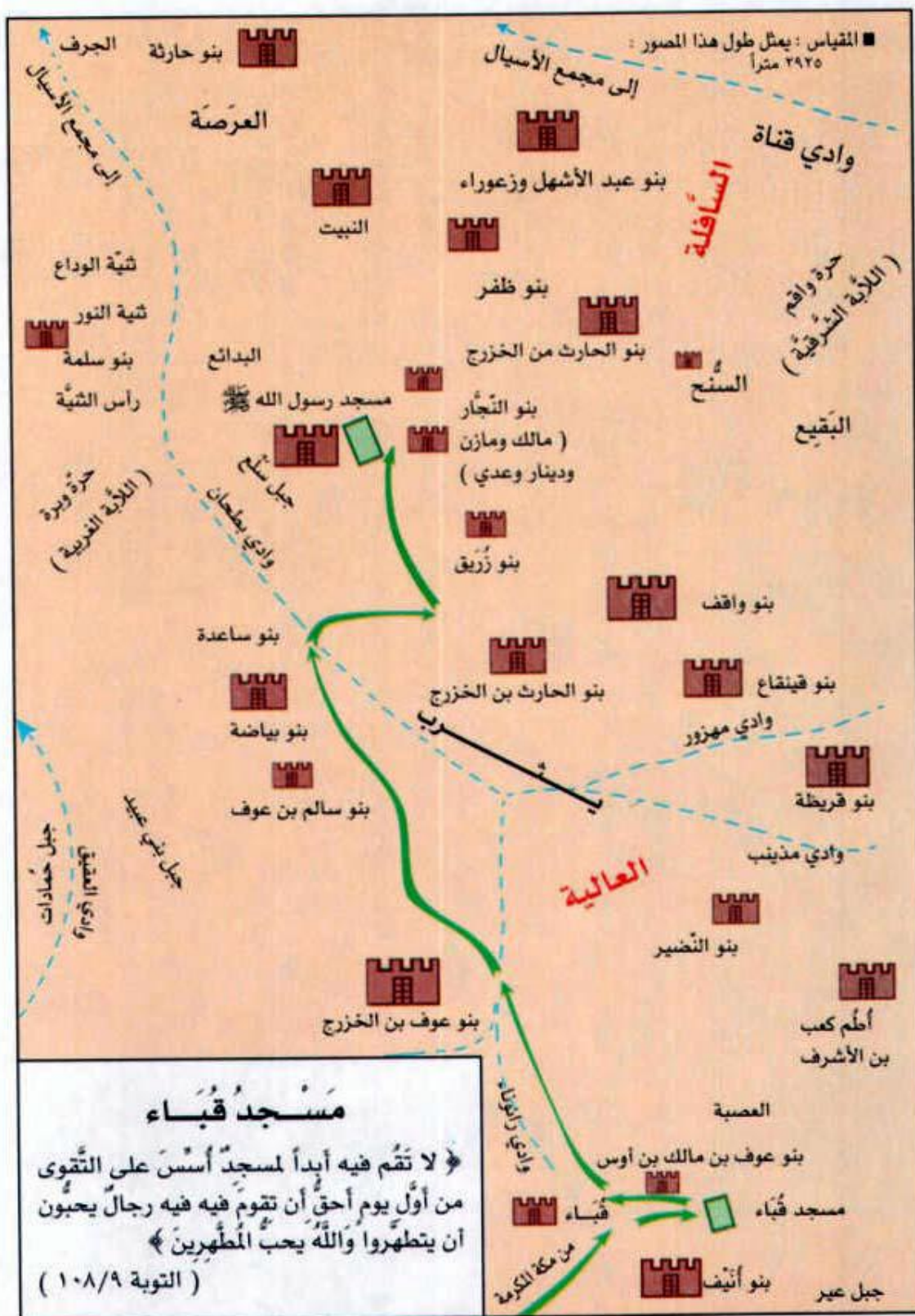




Picture # (25).

الأطلس التاريخي لسيرة الرسول صلى الله عليه وسلم لـ سامي بن عبد الله المغلوث – صفحة: 161

This book “Al Atlas Al Taareekhee Le Seerate Al Rasool Sallaa Allaahu ‘Alayhe Wa Sallam by Saamee ben ‘Abduu Allaah Al Maghlooth” on page 161 indicates where the houses of Banee Al Najjaar بني النجار were located on the West side of the Masjed.



Picture # (26).

أطلس السيرة النبوية للدكتور شوقي أبو خليل صفحة : 77

This book “Atlas Al Seerah Al Nabaweyah by Dr. Shawqee Aboo Khaleel” on page 77 indicates where the houses of Banee Al Najjaar\بنو النجار were located on the West side of the Noble Masjed.



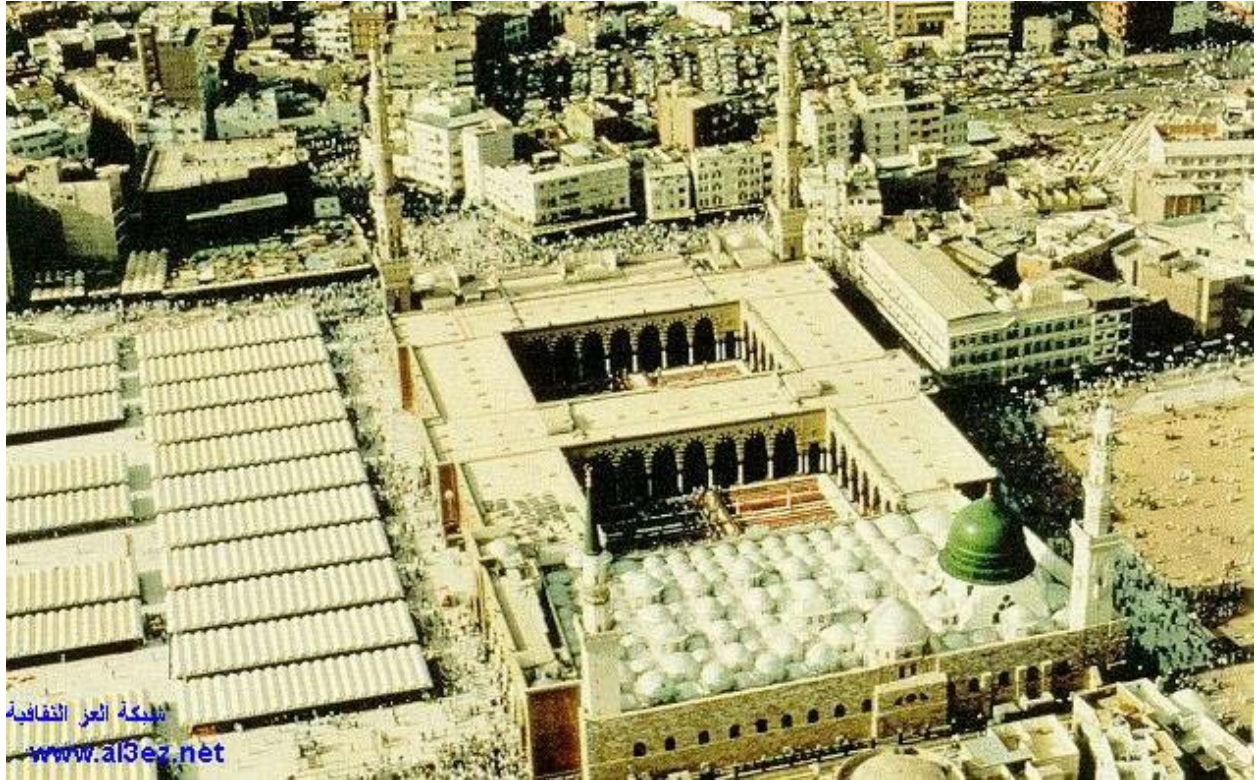






Pictures # (27) and (28).

Atlas Taareekhe Al Islaam\أطلس تاريخ الإسلام by Dr. Husayn Mu'nas\د\حسين مؤنس printed by Al – Zahraa for Arab Mass Media in Cairo Egypt\الزهراء للعالم العربي pages 42 and 43: see that the houses of Banee Al Najjaar\بنو النجار were located on the Western side of the Masjed.



Picture # (5). Western Expansion of King Faysal\فيصل. Under these umbrellas is the grave of Al Sayyed ‘Abdu Allaah ben ‘Abdu Al Muttalib\السيد عبد الله بن عبد المطلب. Picture from: (<http://www.alharamain.gov.sa/index.cfm?do=cms.conarticle&contentid=4045&categoryid=207>)

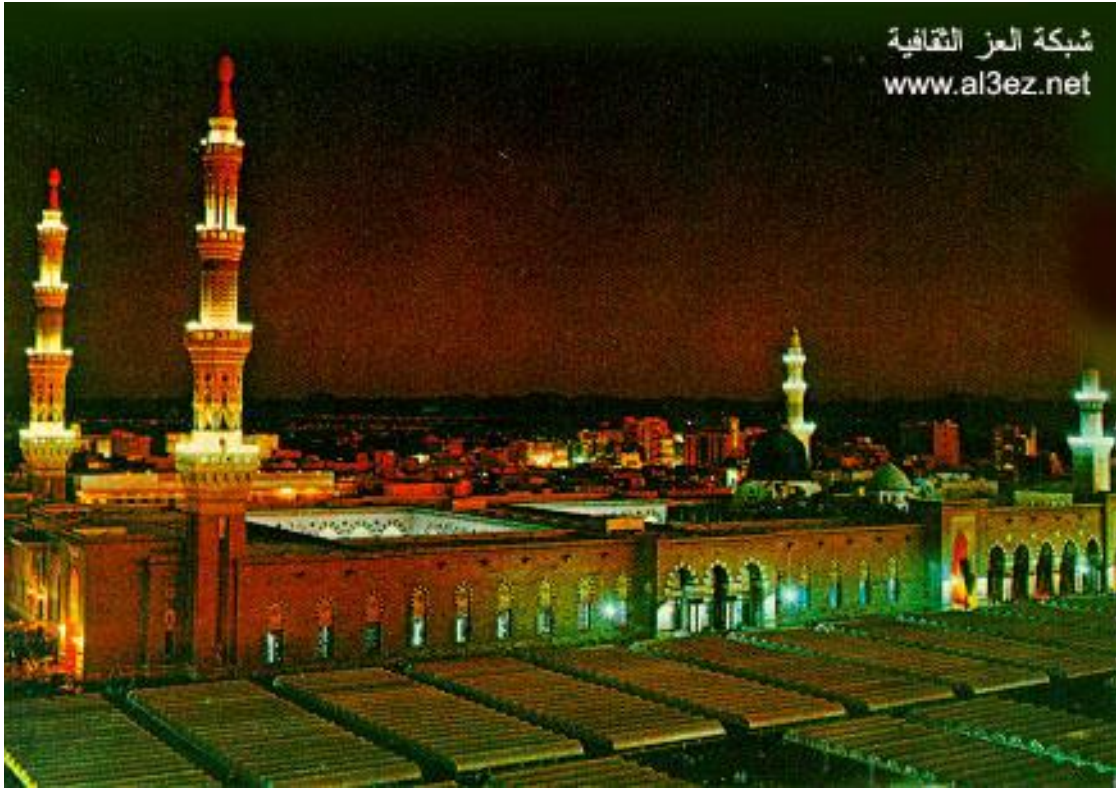


صورة من التوسعة في عهد الملك فيصل بن عبد العزيز

Picture # (6). The same as picture # 5.

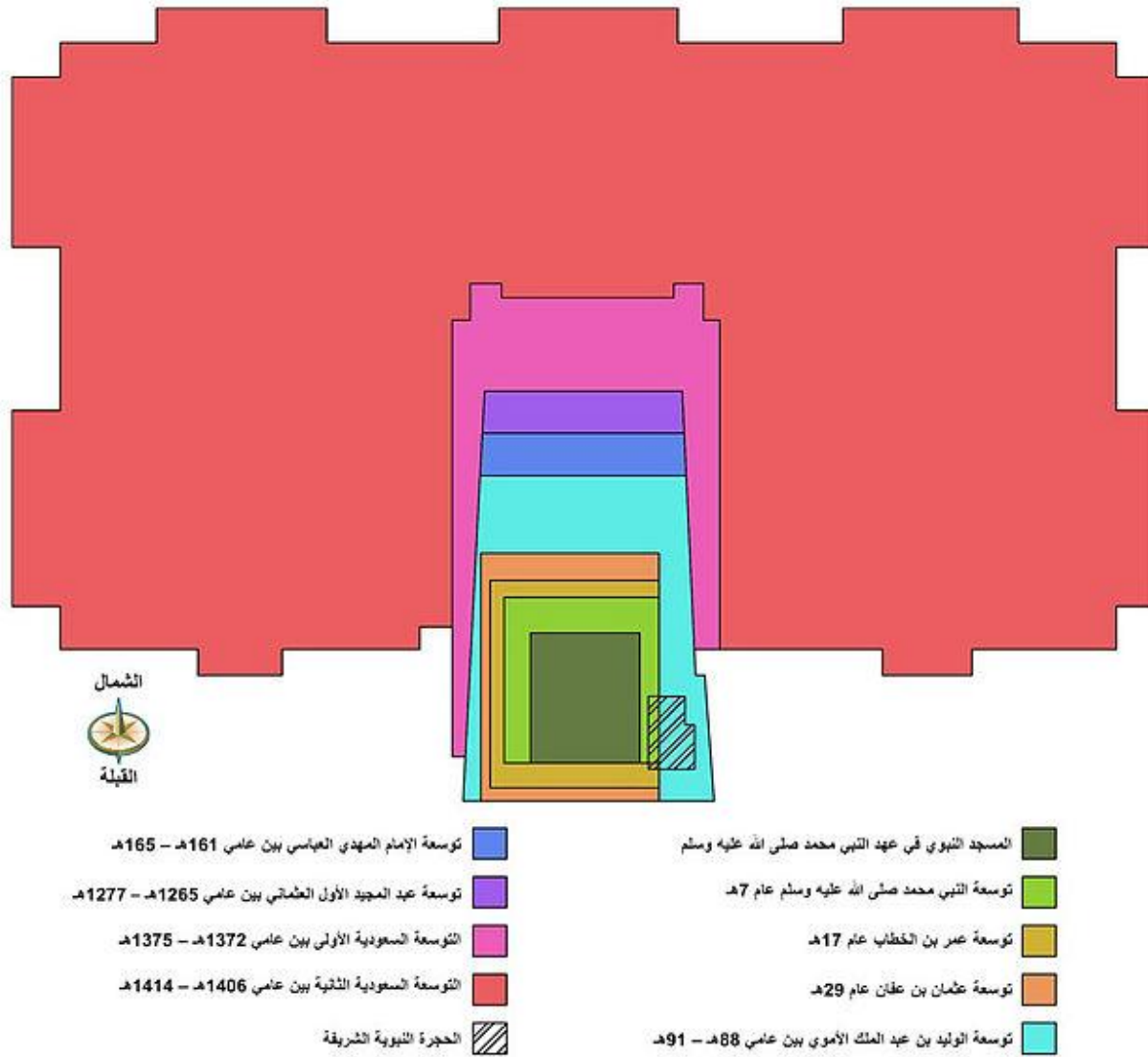
(<http://www.alharamain.gov.sa/index.cfm?do=cms.conarticle&contentid=4045&categoryid=207>)





Picture # (7).

(<http://www.alharamain.gov.sa/index.cfm?do=cms.conarticle&contentid=4045&categoryid=207>)



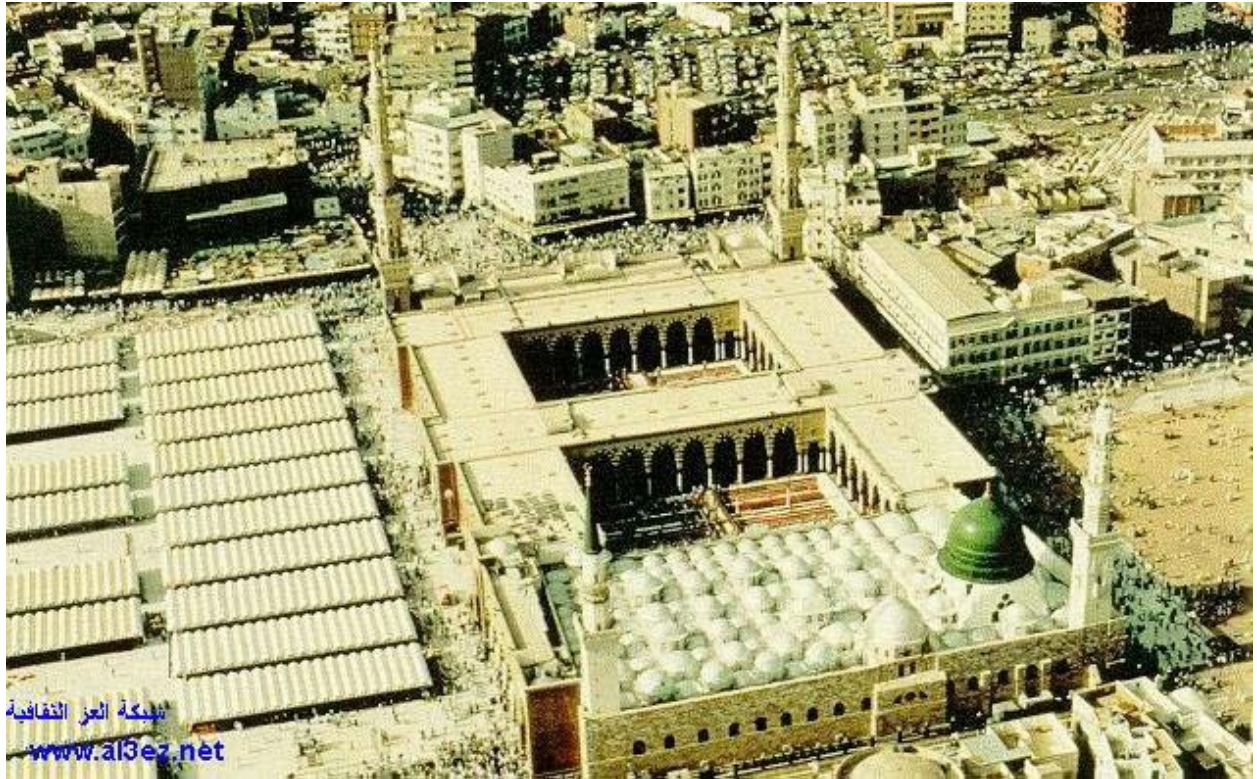
Picture # (8). The Saudi Expansions of the Noble Masjed.



الأعمال الإنسانية لتوسعة خادم الحرمين الشريفين

Picture # (9).  
([www.al3ez.net](http://www.al3ez.net))





Picture # (10).



Picture # (10) "A". The same as above. Picture from:

(<http://www.alharamain.gov.sa/index.cfm?do=cms.conarticle&contentid=4045&categoryid=207>)



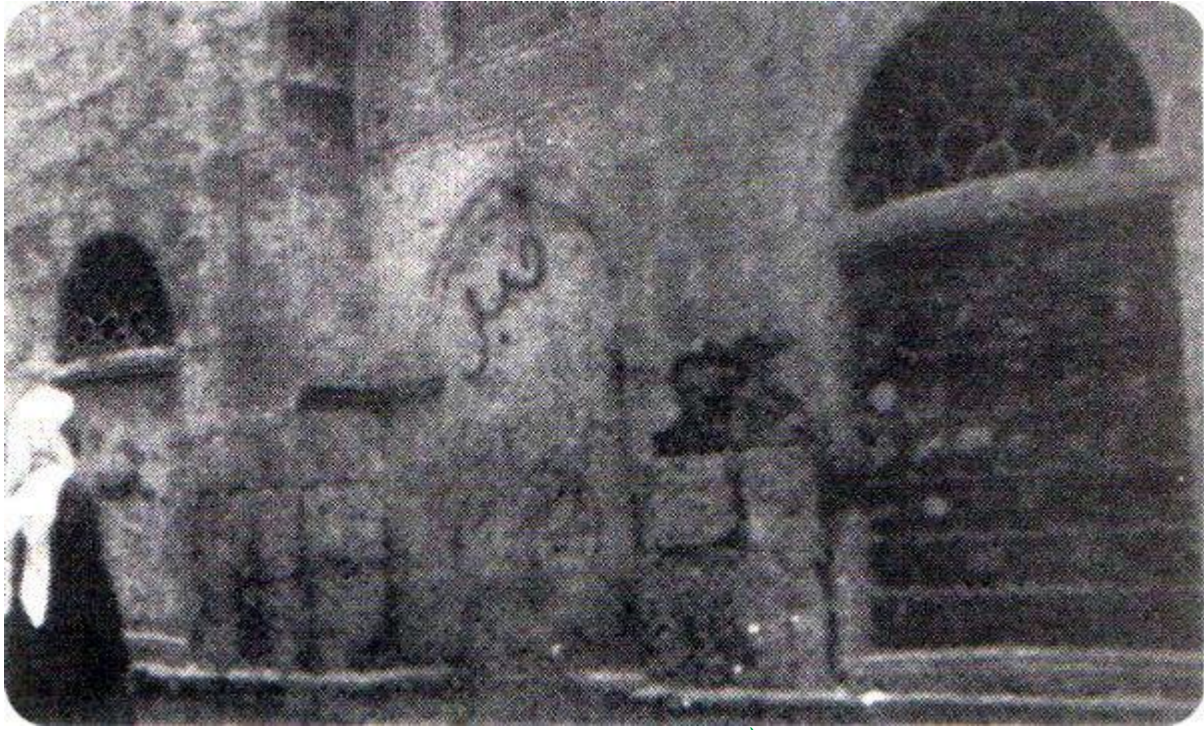


Picture # (29). The arrow on your right points to the “Daaru Al Naabeghah\دار النابغة” in the Alley of “Zuqaaqu Al Tuwaale\زقاق الطوال” where the grave of ‘Abdu Allaah\عبد الله was located. This picture is from this Website: (<http://atharislam.wordpress.com/page/55/>).



Picture # (30). Picture of the real grave of **عبد الله بن عبد المطلب** .  
[www.ahlanpk.org/madina.html](http://www.ahlanpk.org/madina.html) or [www.ahlanpk.orgm26.html](http://www.ahlanpk.orgm26.html)).



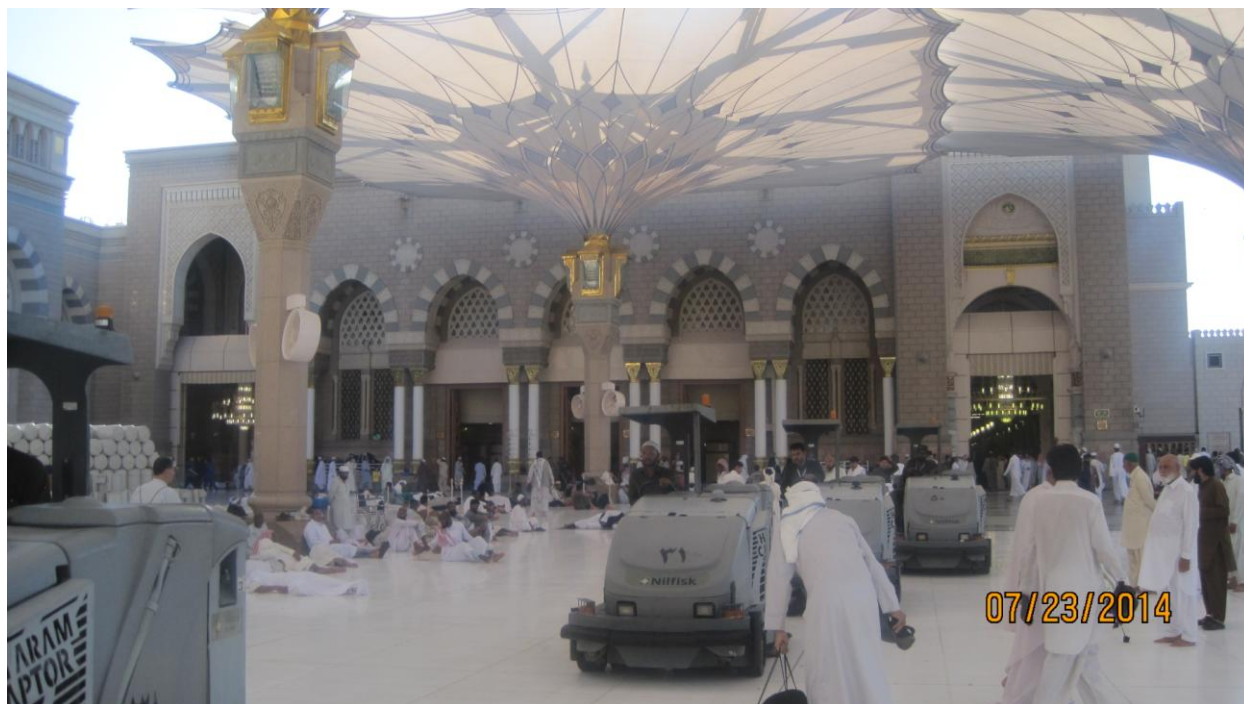


Picture # (31). Picture of the real grave of **عبد الله بن عبد المطلب** from the websites below:  
[www.ahlanpk.org/madina.html](http://www.ahlanpk.org/madina.html) or [www.ahlanpk.orgm26.html](http://www.ahlanpk.orgm26.html).



Picture # (32). Baabu Al Ssalaam\باب السلام and Baabu Al Sseddeeq\باب الصديق and Baabu Al Rrahmah\باب الرحمة on the West side of the Masjed. You can see on your left Baabu Al Hejrah\باب الهجرة. The space you see used to be a public square and intersection as reported by the company that implemented the Expansion: The Bin Laadin\شركة بن لادن السعودية.  
 Hasanwali Ramadaan 23, 1435 H / 23 July 2014 M. Picture from my own lens.





Picture # (33). Baabu Al Ssalaam\باب السلام and Baabu Al Sseddeeq\باب الصديق and Baabu Al Rrahmah\باب الرحمة On the West side of the Masjed.

Hasanwali Ramadaan 23, 1435 H / 23 July 2014 M. Picture from my own lens.

Picture # (34):

The location of the grave of ‘Abdu Allaah **عبد الله**, marked in milk/white color. It is a square of about one hundred meters each side. From an enjener of the Ashraaf.

The grave of ‘Abdu Allaah **عبد الله** is only few meters away from the grave of his son Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam.





### Picture legenda:

Picture # (1):

Westernmost limit of the First Extension of King Saud\سعود (1373 Hijri).

Picture # (2):

Part of the Extension of King Saud\سعود : it has no roof and it is protected by six huge umbrellas operated electrically.

Picture # (4):

The extension of King Saud\سعود is marked in violet/pink color.

Pictures # (5, 6, 7, 9, 10, 11):

The “Western Extension” by King Faysal\فيصل: a square of about 100 meters each side. It is a “Musalla Prayer hall\مصلّى” protected by umbrellas : in this square is the grave of Al Sayyed ‘Abdu Allaah\السيد عبد الله ‘Alayhessalaam located.

Pictures # (12):

This is the Southern side of the Square where the grave is located. On this side there are “Baabu Al Hejrah\باب الهجرة/The Gate of Hejrah” which is Gate # 4, and “Babu Quba\باب قباء/The Gate of Quba” which is Gate # 5, after the extension of King Fahd\فهد, for the extension of King Faysal\فيصل was only a temporary one.

Pictures # (13, 14):

This is the Western wall of the extension of Faysal\Fahd\فيصل\فهد, and there are four Gates: Gate # 6 is a small gate housing an electrical escalator leading to the roof of the Masjid and it is called “Banu Al Sulam Al Kahraba-ee ilaa Al Sath\باب السلم الكهربائي إلى السطح/The Gate of the electrical Escalator leading to the roof. After this is “Baabu Al Malik Saud\سعود\باب الملك/The Gate of King Saud”: it is made of three Gates: Gate ( # 7), Gate # (8) and Gate # (9). Then there is “Baabu Al Bukhaaree\باب البخاري/The Gate of Al Bukhaaree” which is Gate # (10). Then the Gate “Baabu Al ‘Aqeeq\باب العقيق/The Gate of Al ‘Aqeeq” which is Gate # (11).

These are the four Gates on the Western side of the Extension of King Faysal/Fahd\فيصل\فهد, and it is also the Western side of the grave.

On the Northern side, the grave is delimited from the meeting point of a straight line from Babu Al ‘Aqeeq\باب العقيق/The Gate of Al ‘Aqeeq” which is Gate # 11 to a straight line from “Babu Al Hijrah\باب الهجرة/The Gate of Hijrah” which is Gate # (4): these two straight lines meet at the board on picture # (1).

Pictures # (15, 16):

This is the inside of the square where the grave is located. It is a day of Ramadaan\رمضان and you see some men taking rest in the area.

Picture # (17):

Gate # (9): “Babu Al Malik Saud\سعود\باب الملك/The Gate of King Saud”.

Picture # (19): The Masjid of The Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam: The Sacred Chamber under the green dom on the Eastern side, and the location of the grave of ‘Abdu Allaah\عبد الله inside the Masjid on the Western side. Is Jahannama inside this Masjid!!!!???

Pictures # (20, 21, 22, 23):

The House of ‘Abdu Allaahi\عبد الله and birth house of the Prophet Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam in Makkah Al Mukarramah\مكة المكرمة.

Pictures # (25, 26, 27, 28):

Pictures from three different books show that “The Houses of Banoo Al Najjaar\دور بني النجار” were located on the West of the Masjid. One these houses was “Daru Al Nabeghah\دار النابغة” where the grave was located.

Pictures # (29, 30, 31):

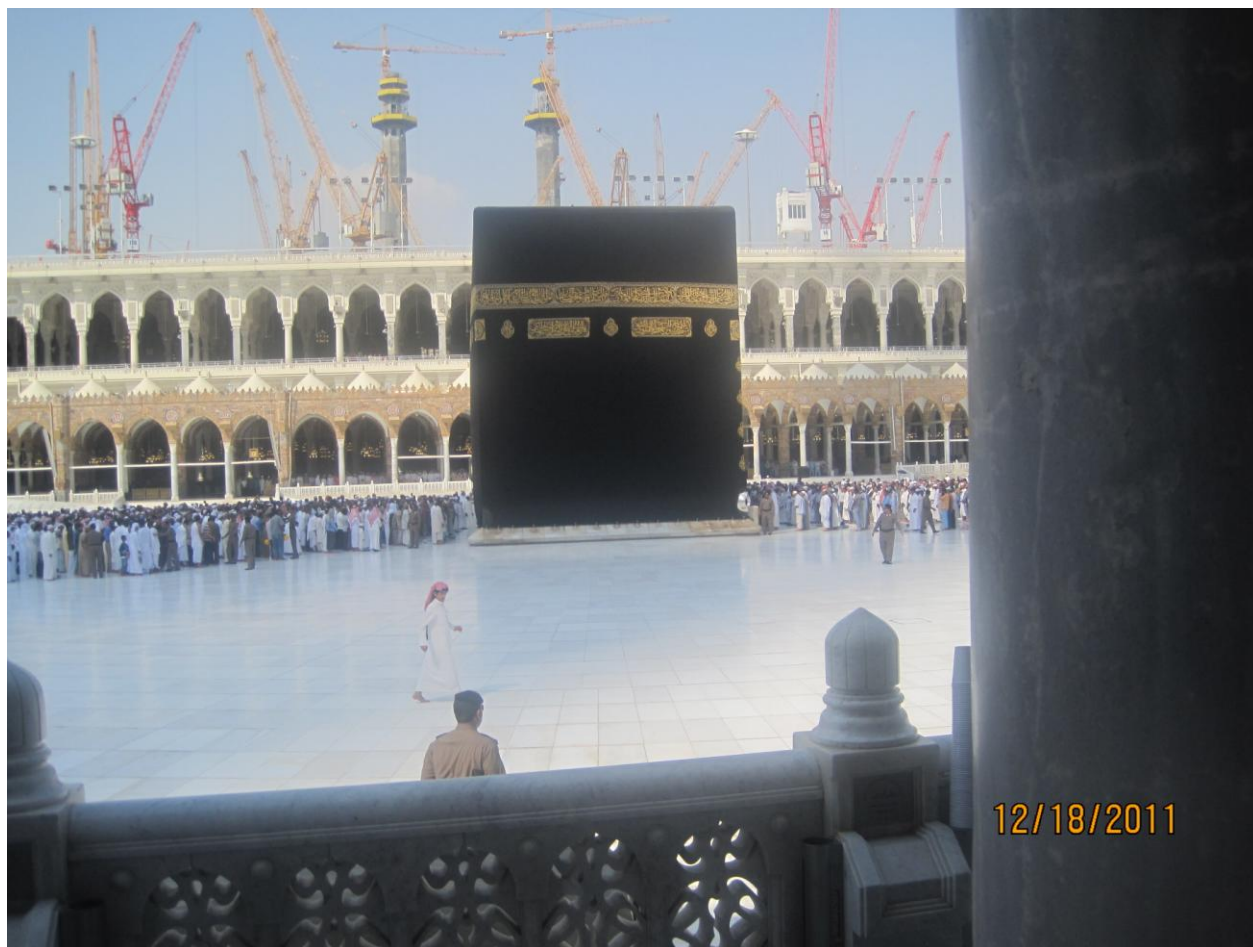
“Daru Al Nabeghah\دار النابغة and the grave”.

Pictures # (32, 33):

Babu Al Salaam\باب السلام” which is Gate # (1); “Babu Al Sseddeeq\باب الصديق”, which is Gate # (2); “Baabu Al Rahmah\باب الرحمة” which is Gate # (3): these three Gates are on West of the original Masjid and they remained so until today.

Picture # 34:

The map of the masjid and its successive extensions are marked with different colors. The area marked with milk/white color with some Somali words on it is of the grave of Al Sayyed ‘Abdu Allaahi\عبد الله, father of Prophet Muḥammad, Sallaa Allaahu ‘Alayhe wa ‘Alaa Aalehe Wa Sallam, distant few meters only from the grave of his father Prophet Muḥammad Sallaa Allaahu ‘Alayhe Wa ‘Alaa Aalehe Wa Sallam.



The House of Allaah **بيت الله**, between the Black Stone, in the pillar on your right, and the Yamane pillar **الركن اليماني**, on the pillar on your left : between these two pillars the Prophet Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam used to perform his galaats. Hasanwali 1433A.H./2011CE.





This is the "Masjedu Rasool Allaah Sallaa Allaah 'Alayhe Wa 'Alaa Aalehe Wa Sallam مسجد رسول الله صلى الله عليه وعلى آله وسلم" built on the location where the Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam made his camp during the Battle of Al Taa-ef غزوة الطائف in the year eight of Hejrah\الهجرة. The name of the masjed was changed to "Masjedu 'Abdu Allaah ben 'Abbaas\مسجد عبد الله بن عباس". The masjed of Abdu Allaah ebnu 'Abbaas\مسجد عبد الله ابن عباس in Al Taa-ef\الطائف. Xasanwali 1432/2011M



Masjedu ebnu 'Abbaas\مسجد ابن عباس in Al Taa-ef\الطائف. The graves of Al Ssaadah\السادة 'Abdu Allaah ben 'Abbaas\عبد الله ابن عباس عليه السلام, Muḥammad ben 'Alee ben Abee Taaleb ebnu Al Hanafeyyah\محمد بن علي بن أبي طالب عليه السلام and Zubaydah\زبيدة عليها السلام "Al Khayzuraanu\الخيزران" the mother of the 'Abbaasee Caleeph Haaroon Al Rasheed\الخليفة العباسي هارون الرشيد. The graves are behind these two barriers made of shingles. On your left you see the back entrance of the masjed. On your right is the section of the masjed for women only.





I am standing inside the masjid, on the corridor that takes you to the women's section. The graves are behind me and behind this barrier.



The neglected graves of these three member of Ahlu Al Bayte **أهل البيت** 'Alayhemussalaamu, and all other Muslims in this graveyard.



The farm of 'Utbah\عتبة and his brother Shaybah ben Rabee'ah\شعبة بن ربيعة in Al Taa-ef\الطائف is still a farm today, belonging to the Ashraaf\الأشراف of Banee Ghaaleb\بني غالب. I took this picture from the top of "Masjedu Al Kuu'e\مسجد الكوع" across the street. You see the farm and in its top-middle "Masjedu'Addaas\مسجد عداس. Xasanwali 1432H/2011M.





Masjedu 'Addaas\مسجد عداس in Al Taa-ef\الطائف built by the late Shah of Persia, as told to me by a supervisor of the ongoing works in the farm, on the spot where Prophet Muḥammad Sallaa Allaahu 'Alayhe Wa 'Alaa Alehe Wa Sallam sat down inside the farm of 'Utbaḥ ben Rabee'ah\عتبة بن ربيعة and his brother Shaybaḥ ben Rabee'ah\شيبه بن ربيعة and 'Addaas\عداس their Christian slave from the city of Neenawaa\نينوى in Al 'Eraaq\العراق served him grapes on a plate and he pronounced his famous invocation. 'Addaas\عداس became Muslem on that spot. Xasanwali 1432H/2011.



Masjedu Muhammad **محمد** at Al Muthannat\المثناة in Al Taa-ef\الطائف. The Messenger of Allaah Sallaa Allaahu 'Alayhe Wa 'Alaa Aalehe Wa Sallam after leaving the farm of 'Utbah\عتبة and Shaybah\شيبة, performed the obligatory prayers in a cave in this mountain. Later a masjed was built there, partly inside the mountain. That masjed is now in decay. Xasanwali 1432/2011.

الحمد لله رب العالمين، والثناء لله، وصلى الله على سيدنا ومولانا محمد النبي الأمي و على آله الطيبين الطاهرين وسلم تسليما كثيرا كلما ذكر الذاكرون وغفل عن ذكره الغافلون.

Dr. Hassan Sheikh Hussein Osman, DVM

Columbus, Ohio

Thursday seven Safar\صفر fourteen hundred thirty eight Hejree\هجري, seventeen November two thousand sixteen Gregorian.