

Chapter Fifteen

Chapter relating to the signs that occurred when Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا carried the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Imam Al-Hakim (d. 405 AH), Imam Baihaqi (d. 458 AH), Imam Tabarani (d. 360 AH) and Imam Abu Nu'aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُمْ extracted a narration from the chain of Abu 'Awn the freed slave of Miswar bin Makhramah who narrated from Miswar Ibn Makhramah from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا from his father (Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُ) who stated that Sayyiduna 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ said, "We went to Yemen in the journey of the winter and I visited a scholar from the Jews. A man from the people of Zaboor (meaning the people of The Book) said, "Who is this man from (which nation)?" I said, "From Quraysh." He said, "From which of the Quraysh?" I said, "From Banu Hashim." He said, "Do you permit me to look at some part of you?" I said, "Yes, so long as it is not the Awrah (part of body that must be hidden)." (Sayyiduna) 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ said, "He opened one of my nostrils and looked into it. Then he looked in the other. He then said, "I testify that there is kingdom in one of your hands and there is Prophethood in the other and I see this." In one wording, it is stated, "We find that in Banu Zuhrah so how is that?" I said, "I do not know." He said, "Do you have any partner?" I said, "What partner?" He said, "Wife?" I said, "As for right now, no." The scholar said, "When you return, marry from them (from Banu Zuhrah)." (Sayyiduna) 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ returned to Makkah and he married Halah bint Wahab Ibn Abd Manaf رَضِيَ اللَّهُ عَنْهَا. She gave birth to Hamzah and Safiyyah and he married his son (Sayyiduna) 'Abdullah to (Sayyidah) Aaminah bint Wahab. Aaminah gave birth to the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Quraysh said, "Abdullah has succeeded against his father."

(After this when Sayyiduna 'Abdul Muttalib returned to Makkah then Hashim married him to a lady called Qeelah. Harith was born from this. He was the oldest child. After Qeelah he married Hind bint 'Amr and had a second son and daughters. Sayyiduna 'Abdul Muttalib's third marriage was with Sayyidah Fatima from whom Sayyiduna 'Abdullah was born the father of the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When he matured, Sayyiduna 'Abdullah married the daughter of Wahb bin Abd Manaf, Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا.)

2. Imam Abu Nu'aym رَضِيَ اللَّهُ عَنْهُ (d. 430 AH) extracted a narration from the chain of Hameed bin Abdur Rahman from his father who narrates that Sayyiduna Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ stated as above. Then he mentioned the entire narration.

3. Imam Ibn Sa'd (d. 230 AH) mentions a narration in his Tabqaat from the chain of Ja'far bin Abdur Rahman bin Miswar bin Makhramah and his from his father, from his grandfather who stated that Sayyiduna 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ and then he mentioned the same as above. It is also mentioned in this narration that it is mentioned that the Jewish scholar looked towards a stanza that was written in the blessed nostril of Sayyiduna 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ and he said, "I see Prophethood and I see kingdom and I see one of them is in Banu Zuhrah." At the end of this narration, it is stated that Allah (عَزَّوَجَلَّ) placed Prophethood and khilafah (Caliphate) amongst the progeny of (Sayyiduna) 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ.

4. Imam Abu Nu'aym (d. 430 AH) extracted a narration from Sayyiduna Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ that the father the Messenger of Allah ﷺ, Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ, set off to a construction of his and there was the effect of soil and dust upon him. He passed by Layla al Addawiyya. When she saw him and she saw what was between his eyes, she called him towards her and said, "If you have marital relation with me, I will give you 100 camels." Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ said, "Let me wash this soil off myself then I will return to you." Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ consummated the marriage with Sayyidah Aaminah Bint Wahab رَضِيَ اللَّهُ عَنْهَا. Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا was expecting the Messenger of Allah ﷺ. Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ returned to Layla and said to her, "What is your view in relation to what you said?" She said, "No." Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ asked, "Why?" She said, "When you passed by me there was noor (light) between your eyes. Then now you have returned to me when Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا has taken that noor from you."



5. In a narration it states, "You entered with noor (light) and did not exit with it. If you have had marital relations with (Sayyida) Aaminah (رَضِيَ اللَّهُ عَنْهَا) then she will give birth to a king."

6. Imam Abu Nu'aym (d. 430 AH), Imam Al-Kharaaiti (d. 327 AH) and Imam Ibn Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُمْ extracted a narration from the chain of Sayyiduna 'Ata from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that Sayyiduna 'Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ left with his son to get him married. He passed by a female soothsayer from the people of Tabaalah (an area of Yemen) who was a Jew. She had read the books. She was called Fatima bint Mur al Khath'amiyyah. She saw the Noor of the Prophet ﷺ on the face of Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ. She said, "O young man can you have intercourse with me now and I will give you one hundred camels?" Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ said;

"As for haraam (the forbidden) then death is better than it and as for the halal (permitted) there is no path to it;

So how can I fulfil the matter which you desire? A noble person protects his honour and religion."

Then Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ carried on with his father who married him to Sayyidah Aaminah bint Wahab رَضِيَ اللَّهُ عَنْهَا. He remained with Sayyida Aaminah رَضِيَ اللَّهُ عَنْهَا for three days then it occurred to him what Fatima al Khath'amiyyah had invited him towards. So he came to her. She said, "What did you do after me?" Sayyiduna 'Abdullah رَضِيَ اللَّهُ عَنْهُ said, "My father married me to (Sayyidah) Aaminah bint Wahab (رَضِيَ اللَّهُ عَنْهَا) and I stayed with her for three days." She said, "Indeed by Allah (عَزَّوَجَلَّ) I am not a mischievous woman. Rather, I saw a Noor on your face and I wanted that Noor to be in me." Allah (عَزَّوَجَلَّ) did not allow it to be anywhere but where He loves it to be." Then Fatima recited (the following):

*Indeed, I saw a light shining and it was shining through the stamp of drops,
(amidst the clouds)
There was such realms of darkness that the light made what was around it shine like the shining of
the full moon.*

I desired him (‘Abdullah رَضِيَ اللَّهُ عَنْهُ) to gain honour through him, however I did not succeed in this, not every digger with a fire steel manages to get a spark.

*By Allah (عَزَّوَجَلَّ)! How amazing is the Zuhri woman who has attained your two cloths (cloth of
Prophecy and cloth of kingdom); she is not aware of what she has attained.*

*Fatima went on to say;
O Banu Hashim! Aaminah (رَضِيَ اللَّهُ عَنْهَا) has departed from your brother when they were wrestling to
fulfil their desire*

Like the lamps departs after extinguishing wicks which have been sucked by the oil

*And whatever a person gathers from his inheritance is not from his own discretion and whatever he
loses is not through his weakness.*

So beautifully seek when you seek matter. For indeed will suffice for you two efforts that clash

*A hand that is tight or a hand which is spread out widely suffice for you and when Aaminah
(رَضِيَ اللَّهُ عَنْهَا) fulfilled from him what she fulfilled, my sight turned away from him and my tongue
became dull.*

7. Imam Ibn Sa’d (d. 230 AH) extracted a narration from Hisham Ibn Kalbi from Abul Fayyad al Kath’ami رَضِيَ اللَّهُ عَنْهُمْ in a narration that is Mu’dal¹, it is mentioned in this narration that when (‘Abdullah رَضِيَ اللَّهُ عَنْهُ) returned to her (Fatimah) he said, “What is your view in relation to what you said?” She said, “There was a time that was there but now, no.” That became a proverb and in the last part of that narration, it is mentioned that the news reached the youth of Quraysh in relation to what she offered to Sayyiduna ‘Abdullah رَضِيَ اللَّهُ عَنْهُ. They mentioned it to her and she responded with the stanzas (mentioned above). It is mentioned in the narration after his statement that “He (‘Abdullah رَضِيَ اللَّهُ عَنْهُ) stayed with her (Aaminah رَضِيَ اللَّهُ عَنْهَا) for three days” that this was the methodology according to them when a man would consummate marriage with his wife, at her residence.

8. Imam Ibn Sa’d (d. 230 AH) stated that Wahab Ibn Jareer bin Haazim narrated from his father who stated, “I heard Abu Yazeeed al Madani state, ‘I was informed that Sayyiduna ‘Abdullah رَضِيَ اللَّهُ عَنْهُ passed by a woman from Khath’am. She saw a noor (light) between his eyes that was shining towards the sky. So she said, ‘Will you come to me?’ He said, ‘Yes, but after I have thrown stones at the pillar.’ So he went to the pillar and threw the stones and went to his wife (Sayyidah) Aaminah (رَضِيَ اللَّهُ عَنْهَا). Then he remembered the woman from Khath’am. So he went to her. She said, ‘Did you go to a woman

¹ When two narrators are omitted together (i.e. one after the other) from the middle of al-Sanad then that narration is called al-Mu’dal. (The principles of Hadith by Allamah Nafees Ahmad Misbahi).

after me?’ He said, ‘Yes. I went to my wife Aaminah (رَضِيَ اللَّهُ عَنْهَا).’ She said, ‘I have no need for you now. Indeed, when you passed by there was a light between your eyes that was shining to the skies. When you had marital relations with her that light went. Inform her that she is carrying the best of those on the land.’” Imam Ibn Asaakir (رَحِمَهُ اللَّهُ عَلَيْهِ) (d. 571 AH) extracted this narration.

9. Imam Baihaqi (d. 458 AH), Imam Abu Nu’aym (d. 430 AH) and Imam Ibn Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from the chain of Sayyiduna Ikrimah رَضِيَ اللَّهُ عَنْهُ who narrated from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated, “A woman from Khath’am offered herself in a season from the seasons. She was beautiful and she would have goods (raw materials) with her. She would roam with it as if she was selling. So she came to (Sayyiduna) ‘Abdullah Ibn ‘Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُمَا) and when she saw him, she liked him and therefore offered herself to him. (Sayyiduna) ‘Abdullah رَضِيَ اللَّهُ عَنْهُ said, “Stay in your place until I return to you.” He went to his house and it occurred to him (the desire came), thus he had marital relations with his wife. His blessed wife thus carried the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When he returned to the woman of Khath’am she said, “Who are you?” He said, “I am the one who promised you.” She said, “No. You are not him. If you are then I saw a light between your two eyes which I do not see now.”

10. Imam Baihaqi (d. 458 AH) and Imam Abu Nu’aym (d. 430 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Ibn Shihab who said that Sayyiduna ‘Abdullah رَضِيَ اللَّهُ عَنْهُ was the most beautiful person ever seen. One day he passed by the women of Quraysh. One of them said, “Which one of you will marry this young man and obtain the light which is between his eyes? For indeed I see a light between his eyes.” Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا married him and she carried the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

11. Imam Ibn Sa’d (d. 230 AH) and Imam Ibn Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from Sayyiduna Urwah رَضِيَ اللَّهُ عَنْهُ etc. that indeed the sister of Waraqah bin Nawfal, Qatila bin Nawfal would look into the skies and mention predictions. Sayyiduna ‘Abdullah رَضِيَ اللَّهُ عَنْهُ passed by her and she invited him to have marital relations with her and she held onto a corner of his cloth, but he refused and said, “Until I arrive to you.” He quickly went until he had marital relations with Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا and he had intercourse with her and she carried the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then he returned to the woman and he found her waiting for him. He said to her “What is your view in relation to what you offered me?” She said, “No. When you passed by there was a shining light in your face then you returned without that light.” In one wording of the narration it states, “You passed whilst there was light between your eyes like the whiteness on the forehead of a horse and now it is not apparent in your face.”

12. Imam Ibn Sa’d (d. 230 AH) and Imam Ibn Asaakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُ extracted a narration from the chain of Al-Kalbi who narrated from Sayyiduna Abu Salih and he narrated from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated, “The woman who offered to (Sayyiduna) ‘Abdullah رَضِيَ اللَّهُ عَنْهُ what she offered was the sister of Waraqah Ibn Nawfal.”

13. Imam Ibn Sa’d (d. 230 AH) said that Al-Waqidi told me that ‘Ali Ibn Yazid related to him from ‘Abdullah Ibn Wahb Ibn Zam’a who narrated from his father who narrated from his paternal aunt who stated that we used to hear that when (Sayyidah) Aaminah رَضِيَ اللَّهُ عَنْهَا carried Allah’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), she used to say, “I did not realise that I was carrying him nor did I experience the

heaviness that women find except that I was amazed that my menstruation had stopped and sometimes it would stop and come back. A personality came to me whilst I was in between the state of sleeping and wakefulness and the personality said, 'Do you know that you are expecting?' I said, "I do not know." He said, "Indeed you are carrying the Master of this Ummah (nation) and its Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." That was Monday. Then he gave me a few moments until it was close to the time I would give birth then that personality came again and said to me, 'Say I seek refuge for him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) with the One (عَزَّوَجَلَّ) from the evil of every jealous one.' I used to recite that and I mentioned that to the women and they said to me that I should hang iron on my arms and my neck. I did that. There were only a few days when I found it to have cut then I did not hang it."

14. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Zuhri that Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهَا said, "I carried him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I did not find any difficulty to the extent that I delivered him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

15. Imam Ibn Sa'd (d. 230 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Abu Ja'far Muhammad Ibn 'Ali رَضِيَ اللّٰهُ عَنْهُ who stated, "(Sayyidah) Aaminah رَضِيَ اللّٰهُ عَنْهَا was carrying the Messenger of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when she was commanded to name him Ahmad."

16. Imam Abu Nu'aym (d. 430 AH) رَحْمَةُ اللّٰهِ عَلَيْهِ extracted a narration from Sayyiduna Buraydah and Sayyiduna Ibn 'Abbas رَضِيَ اللّٰهُ عَنْهُمَا who both stated that, Sayyidah Aaminah رَضِيَ اللّٰهُ عَنْهَا saw in her dream that it was said to her, "Indeed you are carrying the best of creation and the master of all worlds. So when you give birth to him name him Muhammad and Ahmad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and hang this upon him." So she woke up and near her head was a page of gold upon which was written, "I seek refuge for him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) with the One (عَزَّوَجَلَّ) from the evil of every jealous one and from every creation that roams whether standing or sitting that prevents from the path and which strives for corruption and from everyone who blows and ties knots (black magic) and from every transgressing creation that establishes nets in the path of those who arrive on that path. I prevent all of them through the Name of Allah (عَزَّوَجَلَّ), the Most High and I protect him from them with the highest power and with the benevolence that cannot be seen. Allah's (عَزَّوَجَلَّ) Hand (of Power) is above their hands and the Veil of Allah (عَزَّوَجَلَّ) is in front of their enemies. They will not push him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and they will not harm him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in the state of sitting, sleeping, travelling and nor in the state of residence during the beginning of the nights and the end of the days."

