

Chapter Twenty-Four

Chapter in relation to Shaq al Sadr (Opening of the Blessed Chest) of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. Whilst he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was behind our houses (of Sayyidah Halimah رَضِيَ اللهُ عَنْهَا) with one of his foster brothers, amongst our animals, his brother came to us shocked. He said, "That brother from Quraysh, two men with white clothes came and made him lay down and they opened his chest." So his father¹ and myself went out in a state shock towards him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). We found him standing. His complexion had changed. His father hugged him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and said, "O my son, what is the matter?"

He (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Two men came to me wearing white clothes. They made me lie down and opened up my chest and then they took something out and placed it aside. Then they returned it as it was." So we returned with him. His father said, "O Halimah رَضِيَ اللهُ عَنْهَا, I fear that my son may have been distressed². So let us go to return him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to his family before that becomes apparent from him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) which we fear." Sayyidah Halimah رَضِيَ اللهُ عَنْهَا said, "We carried him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and we came to his mother رَضِيَ اللهُ عَنْهَا." She رَضِيَ اللهُ عَنْهَا said, "What caused you to return him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)? You both were very eager (in relation to keeping him)." We said, "We fear loss and occurrences." She رَضِيَ اللهُ عَنْهَا said, "What is the matter? Tell me the truth in all that you say." So she رَضِيَ اللهُ عَنْهَا did not leave us until we informed her of his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) news. She رَضِيَ اللهُ عَنْهَا said, "You fear upon him shaytan? Nay by Allah (عَزَّوَجَلَّ), shaytan does not have any way to reach him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Indeed there is a great state for this son of mine. I will inform you of this great news." We said, "That is fine." She رَضِيَ اللهُ عَنْهَا said, "I carried him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in such a way that I have not carried anything lighter than that. I was shown in a dream that when I carried him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), a light came from me through which the palaces of Shaam (Syria, Jordon, Lebanon and Palestine) became enlightened. Then he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) went down when I gave birth to him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in a way that a new born child does not go down, resting against his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) hands and raising his (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) head towards the heavens. So you may leave him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)."

2. Imam Baihaqi (d. 458 AH) and Imam Ibn Asakir (d. 571 AH) الرَّضَوَانُ extracted a narration from the chain of Muhammad ibn Zakariyya Ghulabi from Ya'qub ibn Ja'far ibn Sulaiman, from 'Ali Ibn 'Abdullah Ibn 'Abbas, from his father, from his grandfather رَضِيَ اللهُ عَنْهُمَا, who stated that Sayyidah Halimah رَضِيَ اللهُ عَنْهَا used to say that when she suckled the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ he spoke and said;

الله أكبر كبيرا والحمد لله كثيرا وسبحان الله بكرة وأصيلا

Allah (عَزَّوَجَلَّ) is Most Great and all praise be to Allah (عَزَّوَجَلَّ) and glorified be Allah (عَزَّوَجَلَّ) at the morning and the evening.

When he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) grew up a little, he used to go out and see the children playing. However he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) would stay away from them. One day, he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to me, "O Mother, what is the reason I do not see my brothers during the day?" I said, "My soul be sacrificed for you (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). They graze the sheep for us and they travel from night to night." He (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Send me with them." So he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was leaving happily and

¹ Foster father.

² The literal translation states "afflicted."

returning happily. One of those days, they all went out and it was midday. My son Damrah came running in shock and his forehead was dripping with perspiration, tears and crying. He was shouting out, “O my father, O my mother, go to my brother, Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) you will find him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to be dying.” We said, “What is the situation?” He said, “Whilst we were standing, a man came to us, he took him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from the midst of us to the mountain. We were looking towards him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), to the extent that he opened his chest to the navel. I do not know what he did with him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). I came to you.” Sayyidah Halimah رَضِيَ اللّٰهُ عَنْهَا said, “Myself and his father rushed and we found him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) sitting on the tip of the mountain. His (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) sight was towards the heavens smiling and laughing. I leaped towards him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I kissed him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) between his two eyes. I said, “May my life be sacrificed for you, what is that which occurred with you?” He (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “O mother, whilst I was standing, a group of three people came to me. In the hand of one of them was a golden jug and in the hand of the other was a tray of green emerald filled with ice.

They took me to the mountain and made me lie down upon the mountain softly, one of them opened up my chest to my navel and I was looking towards him and I did not feel anything nor any pain. He put his hand in my inner body and he took out the intestines of my stomach and washed them with ice and repeated this. The second person stood and said to the first, “Move aside, you have fulfilled the Command of Allah (عَزَّوَجَلَّ).” So he came close to me and placed his hand in my body and took out my heart and fragmented it, opened it and took out a black dot, and placed it. He said, “This was the portion of the shaytan (which is in normal people’s hearts) O beloved of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” Then he covered it with something and returned it to its place. He stamped it with a stamp of light. At this moment I found the coolness of the Khaatam (stamp) in my veins and in my joints. The third one stood and said, “Move aside, you both have fulfilled what Allah (عَزَّوَجَلَّ) had commanded you.” When he came close to me and passed his hand from the top of my chest to the bottom of my navel, he said, “Weigh him against ten people from his Ummah”. So they weighed me and I was prevalent over them.” Then he said, “Leave him, indeed if you weighted him against all of his ummah he would be dominant over them.” He took me by my hand and made me get up softly. They embraced me and they kissed my head between my two eyes, and said, “O beloved of Allah (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) do not fear, if you know what is willed for you from goodness, your eyes will be filled with coolness.” They left me sitting in this place of mine, then they began to fly until they entered the midst of the skies. She said, “The people said take him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to the sooth sayers until they look at him and cure him (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).” He (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “There is no such matter from what you are mentioning affecting me. I find myself to be sound and my heart to be healthy.” People said to me (Sayyidah Halimah رَضِيَ اللّٰهُ عَنْهَا), “Harm has reached him or a group from the Jinns.” So they overcame whelmed me with their opinion so I took him to the soothsayer and I mentioned the incident to him, he said, “Indeed the boy knows his matter more than you. Speak, O boy.” The Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) mentioned his events from the beginning to the end. The soothsayer jumped standing on his feet and started to shout at the highest of his voice, “How bad would it be for the Arab people! O Arabs, harm is close. Kill³ this boy and kill me with him. Indeed, if you leave him and he reaches the age of men, he will destroy your dreams and reject your religion and he will call you to the Lord Whom we do not know and the religion that you reject.”

Sayyidah Halimah رَضِيَ اللّٰهُ عَنْهَا stated that when she heard his words, she took him from his hands and said, “You are lost and crazy. If I knew you were going to say this, I would not bring him to you. You find someone else to kill yourself. We will not kill⁴ Muhammad (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). So I took the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and came to my home. We found a beautiful fragrance of musk emanating from

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him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in whichever house from Banu Sa'd that I took him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to. Everyday two white men would descend to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and disappear in his clothes⁵ and would not be apparent. The people said, "O Halimah (رَضِيَ اللَّهُ عَنْهَا) return him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to his grandfather and bring yourself out from this trust." She (رَضِيَ اللَّهُ عَنْهَا) said, "I made firm intention to do that." Then I heard somebody calling out, "Glad tidings to you O Bat-ha (Makkah), today the Noor (light) returns to you and the religion, the beauty and perfection. You are now safe from being displaced or disgraced for ever and ever." Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) said, "I mentioned the whole situation of his to (Sayyiduna) 'Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ)." He said, "O Halimah (رَضِيَ اللَّهُ عَنْهَا) there is a great matter for this son of mine. And I would love to reach that era."

3. Imam Baihaqi (d. 458 AH) relates from Imam Zuhri الرُّضْوَانُ عَلَيْهِ السَّلَامُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in the care of his grandfather, Sayyiduna 'Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ). A woman from Banu Sa'd sought to nurse him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She took him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to the marketplace, Ikaadh. A soothsayer saw the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and said, "O people of Ikaadh kill⁶ this boy. Indeed he has kingdom." Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) moved away from the soothsayer and Allah (عَزَّوَجَلَّ) saved the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Then he grew up with her until he was walking, and his foster sister would take care of him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His sister came and said, "O mother, I saw a group taking my Qurayshi brother just now. And they opened his chest." So his mother stood up in shock until she came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he was sat, with a pale complexion and nobody was with him. She set off with him until she came to the Prophet's mother (رَضِيَ اللَّهُ عَنْهَا). And she said to her, "Take your son from me. Indeed I fear for him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." His mother (رَضِيَ اللَّهُ عَنْهَا) said, "No. By Allah (عَزَّوَجَلَّ), there is nothing in my son what you fear. Indeed I saw when he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was in my stomach that he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) left with his hands resting (on the ground) with his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) head raised to the sky." His mother and grandfather, Sayyiduna 'Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ), took him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) away. Then, his mother passed away⁷. He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) continued to be in the care of his grandfather. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and another boy would come to the cushion of his grandfather, and sit upon it. His grandfather would come out. At this time the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was older in age (meaning was not a young child). The maid would say, "Descend from the cushion of your grandfather." Sayyiduna 'Abdul Muttalib (رَضِيَ اللَّهُ عَنْهُ) would say, "Leave my son. For indeed he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has awareness of goodness." His grandfather then passed away⁸, and his uncle Abu Talib, took care of him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was about to reach adulthood, he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) would travel on a business trip towards Ash Sham. When he descended at Timah, a scholar from the Jews saw him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and said to Abu Talib, "Who is this boy to you?" Abu Talib said, "He is my nephew." He said, "Are you kind to him?" Abu Talib said, "Yes". The Jew said, "By Allah (عَزَّوَجَلَّ), if you're taking him to Ash-Sham the Jews will martyr him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Indeed he is their enemy." So Abu Talib took him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) back to Makkah.

⁵ Shaykh 'Abd al-Haq Muhaddith Dehlawi wrote that a light that was like the sun would descend upon the Prophet everyday and encompass the Prophet to the extent the Prophet would shine. In many narrations it is established that two white chickens would enter the cloth of the Prophet from the side of the blessed chest and they would disappear. This would not affect the tranquillity of the Prophet. The Prophet would not become anxious. He would not cry nor would he make any noise.

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⁷ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

⁸ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

4. Imam Abu Ya'la (d. 458 AH), Imam Abu Nu'aym (d. 430 AH) and Imam Ibn Asakir (d. 571 AH) رَضِيَ اللهُ عَنْهُمَا extracted a narration from Shaddad ibn Aws that a person from Banu Aamir asked the Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), "What is the reality of your matter?" The Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "The beginning of my matter is that I am the supplication (Dua) of (Sayyiduna) Ibrahim (عَلَيْهِ السَّلَام) and I am the glad tiding of my brother (Sayyiduna) 'Isa (عَلَيْهِ السَّلَام) and I was the first child (and only) of my mother and she carried me feeling the heaviness the women feel. My mother saw in a dream that her stomach was filled with light. Then she (رَضِيَ اللهُ عَنْهَا) said, "I began to follow the light with my sight proceeding further until the East to the West of the earth became enlightened for me. Then she gave birth to me and I grew up. As I was growing up the idols of Quraysh were hated to me and poetry was hated by me (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). I was nursed in Bani Layth Ibn Bakr. One day, whilst I was away from my family, in the middle of a valley with a group of children (of the same age), a group of three people came to me. The individuals had a golden tray filled with snow/ice. They took me (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from my companions and the children went running to the district and one of them turned towards me (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). They made me (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) lie down gently and then opened what was between the bone of my chest (collar born) to the end of my navel and I was looking towards him. I did not feel any difficulty. Then he took out the inner parts of my stomach and washed them with that ice and returned it to its place. Then the second individual stood and he said to his companion, "Turn back." Then he placed his hand in my stomach and took out my heart and I was looking towards it. So he opened and took out a piece of black flesh and placed it⁹. Then it was as if he was speaking with his hand (or signalling) to his right and left as if looking for something. Then I found myself with a ring Khaatam (seal) that was in his hand of light that was dazzling for the one who would look towards it. He stamped my heart with it and it became filled with light and that is the light of Prophethood and wisdom. Then he returned it to its place. I find the coolness of that stamp in my heart forever. Then the third said to his companion, "Move aside." Then he wiped his hand between the tip of my chest to the end of my navel and that opening became healed through the Command of Allah (عَزَّوَجَلَّ). Then he took me by my hand and he raised me from my place gently. Then he said to the first, "Weigh him threw it against ten from his Ummah." He weighed me and I was heavier than them. Then he said, "Weigh him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) against a hundred from his Ummah." They weighed me and I overcame them." Then he said, "Weigh him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) with against a thousand from his Ummah." They weighed me (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and I overcame them. Then he said, "Leave him. If you were to weigh him with his Ummah in its entirety, he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) would overcome them." Then they embraced me and took me close to their chest and kissed me between the eyes. Then they said, "O Beloved of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), if you know what is intended for you from goodness, your eyes would be filled with coolness." I then went back to the area and I informed everyone and some of the nation said, "Indeed this boy has been afflicted by harm or by a group of Jinn. So take him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to one of our soothsayers so they can look towards him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and give him a medicine to cure him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." I said, "There is nothing from what you are describing. I see myself to be safe and my heart to be sound." Hearing this, my foster father said, "Do you not see that his words are correct? I hope that there is no harm to this son of mine." So they took me (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to a soothsayer. They mentioned my situation. He said, "Remain silent whilst I listen from this boy. For indeed he is more aware of his matter than you." So I mentioned the situation to him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When he heard my words, he leaped towards me and came close to my chest (embraced me) and shouted at the highest of his voice, "O Arabs! Kill¹⁰ this boy and kill me with him. By laa and uzza (idols) if you leave him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he reaches adulthood, he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will change your religion and he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will snatch your intellects and the intellects of your forefathers and go against your command and he will bring to you a religion which you will not have not heard similar to it ever." I turned towards my foster mother and she took me away from the soothsayer's lap and said, "Indeed you are insane and you are afflicted. If I knew this is

⁹ The original text states, threw it.

¹⁰ Allah forgive us! As this is a quote from a third person we have left as it is. It must not be used for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Also an important point to mention here is that the scholars state that to quote Kufr does not entail kufr.

what you would say, I would have not brought him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to you. Find someone to kill you as I will not allow (anyone) to harm this boy.” Then she took me and passed me to my family. Then the effect of the opening from my chest to my navel became apparent as though it is a lace.

Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ stated in relation to this Hadith that it is stated in it that Sayyidah Aaminah (رَضِيَ اللَّهُ عَنْهَا) felt heaviness whilst carrying the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whilst in other Ahadith, it is stated that she did not find any heaviness. The conformity in this regard is that the heaviness she found was in the beginning of her expecting the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the lightness that she found was in the continuation of the pregnancy. So in both states, the way she carried the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was different to what is habitual and usual.

5. Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from Sayyiduna Buraydah رَضِيَ اللَّهُ عَنْهُ who stated that, “The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was being nursed in Banu Sa’d Ibn Bakr. His mother, Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا, said to Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا, “Keep a look out of this son of mine and take care of him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). For indeed I saw as though a ray of light was leaving me through which the entire earth was enlightened to the extent that I saw the palaces of Ash Shaam¹¹.” One day she passed by a soothsayer and the people were asking him questions. She came to him. So when the soothsayer saw the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ he took the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by his arm and said, “O nation ‘kill’¹² him.” Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا said, “I jumped forward towards him and took him by his arms. People who were with us came so they all tried until we took him away from the soothsayer and we left with him.”

6. Imam Ibn Sa’d (d. 230 AH), Imam Abu Nu’aym (d. 430 AH) and Imam Ibn Asakir (d. 571 AH) رَضِيَ اللَّهُ عَنْهُمْ extracted a narration from Yayha Ibn Yazeed Sa’di who said, “Ten women from Sa’d Ibn Bakr arrived to Makkah seeking a child to nurse. All of them had a child to nurse except Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was brought in front of her. She began to say that his father has passed away and he did not have any wealth so what would his mother be able to do? Her husband said to her, “Take him. Perhaps Allah (عَزَّوَجَلَّ) will grant goodness through him.” She took him and placed him in her lap and she brought her chest close to him until milk began to drip. He drank and his brother drank. His brother did not used to sleep due to hunger. Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا said, “O nurse, take care of your son. For indeed he will have a great matter.” She informed her of what she saw and what was said to her in relation to him when he was born. Sayyidah Aaminah رَضِيَ اللَّهُ عَنْهَا said, “It was said to me for three nights, ‘Find a nurse for your son in Banu Sa’d Ibn Bakr. Then in the house of Abu Dhuayb.’” Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا said, “Indeed my husband is Abu Dhuayb”. Then she rode on a female four-legged animal¹³ and her husband rode on his camel so they rode upon the highland of the valley of Surar. Both the rides were rushing forward with their necks spread out. Other women were calmly travelling and these two were rushing forward with their rides spreading out their necks (sign of going fast). The women said, “O Halimah (رَضِيَ اللَّهُ عَنْهَا) what did you do?” She said, “I took the best child that I have ever seen and the greatest in blessing.” She said, “When I reached our house at that time, I saw jealousy in some of our women.”

7. Imam Abu Nu’aym (d. 430 AH) رَحْمَةُ اللَّهِ عَلَيْهِ extracted a narration from the chain of Al-Wahidi. He said that Abd As-Samad ibn Muhammad As-Sa’di mentioned to me from his father, from his grandfather who stated, “Some of the shepherds who graze the sheep of Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) mention to me that they saw that her sheep would not raise their heads. Greenness could be seen

¹¹ (Syria, Jordon, Lebanon and Palestine)

¹² Allah forgive us! As this is a quote from a third person we have left as it is. It must not be used for the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Also an important point to mention here is that the scholars state that to quote Kufr does not entail kufr.

¹³ In the original text it refers to a female donkey. We use four legged animal out of respect.

in their mouths and in their manure. Our sheep would continuously sit. They could not even find twigs to eat. So the sheep would roam hungry when they would wake up in the morning. Sayyidah Halimah's (رَضِيَ اللَّهُ عَنْهَا) sheep would roam around. It would be feared for them that they would be afflicted with indigestion. They said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stayed there for two years until he stopped breastfeeding. It was as if he was four years old. They took him to his mother to visit her and they were more eager than anything to return with him due to what they had seen from his great blessing. When they were in Wadi-e-Sidr, she met a group from Abyssinia and she accompanied them. They asked her and they looked at the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) severely. They looked at the Khatam un Nabuwwah between his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) shoulders and to the redness in the eyes and they said, "Does he have an illness in his eye?" She said, "No. However this redness does not separate from him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)." They said, "This, by Allah (عَزَّوَجَلَّ), is a Prophet." Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) took him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to his mother. Then she returned with him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) along with her. One day, she passed by Dhul-Majaz. There was a soothsayer there. Children would be taken to him. He looked towards the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and towards the redness of his eyes as well as the Khatam un Nabuwwah. He screamed, "Kill¹⁴ this boy. He will kill the people of your religion. He will break your idols and his matter will become apparent over you." Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) took him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) away and she did not let him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) go in front of anyone from the people. A soothsayer arrived nearby to them. Children from the area were brought out to him. Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) refused to take out the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Eventually her attention did not go towards the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came out of the shade and the soothsayer saw him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The soothsayer called the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and he refused and entered the tent. The soothsayer made great effort that they bring the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) out to him. Sayyidah Halimah (رَضِيَ اللَّهُ عَنْهَا) refused and the soothsayer said, "This is a Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) (I see the signs of Prophethood).

8. Imam Ibn Sa'd (d. 230 AH) and Imam Al-Hasan Ibn Tarrah (d. 720 AH) عَلَيْهِمُ الرِّضْوَانُ in Kitab Ash-Shawa'ir narrated from Sayyiduna Zaid Ibn Aslam رَضِيَ اللَّهُ عَنْهُ that when Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا took the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), his mother said to her, "Know that you have taken a child who has a great status. By Allah when I carried him, I did not find anything that the women find when expecting a child. When I came close to giving birth, it was said to me, "You will give birth to a boy. Name him Ahmad and he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the master of the whole creation." He descended, resting his hands raising his head to the sky." Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا left to her husband, and informed him. He was pleased with this. They set off on the four-legged animal¹⁵ and a camel which became filled with milk. They would milk it in the morning and evening. Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا said, "I did not used to manage, to satiate my son and he would not let us sleep due to thirst or hunger. Both himself and his brother would now become fully satiated according to what they desired and then sleep. And if there was a third child with them, even he would also be satiated." She came to a soothsayer from Hudhayl. When the soothsayer saw the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), he screamed, "O groups of the Arabs, kill¹⁶ this boy. He will kill the people of your religion, and he will break your idols. His matter will become apparent over you." Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا slowly left with the Prophet.

9. Imam Ibn Sa'd (d. 230 AH) and Imam Al-Hasan Ibn Tarrah (d. 720 AH) عَلَيْهِمُ الرِّضْوَانُ narrated from Ishaq Ibn Abdullah that the mother رَضِيَ اللَّهُ عَنْهَا of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا when she passed the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا

¹⁴ Allah forgive us! As this is a quote from a third person we have left as it is. It must not be used for the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Also an important point to mention here is that the scholars state that to quote Kufr does not entail kufr.

¹⁵ Donkey.

¹⁶ Allah forgive us! As this is a quote from a third person we have left as it is. It must not be used for the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Also an important point to mention here is that the scholars state that to quote Kufr does not entail kufr.

to nurse him, “Protect my son.” She informed her about what she has seen. A Jew passed by her (Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا) and she said, “Will you not tell me about this son of mine? Indeed, I carried him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in such and such a way, and I gave birth to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in such and such a way and I saw such and such.” She mentioned the description of the events like the mother of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) like the mother of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) had mentioned. Then some of them said to the others, “Kill¹⁷ him.” They said, “Has his father passed away?” She said, “No. This is his father and I am his mother.” They said, “If his father had passed away, we would have killed him¹⁸.”

10. Imam Ibn Sa’d (d. 230 AH), Imam Abu Nu’aym (d. 430 AH), Imam Ibn Asakir (d. 571 AH) and Imam Al-Hasan Ibn Tarrah (d. 720 AH) رَضِيَ اللَّهُ عَنْهُمْ extracted a narration from the chain of Ata Ibn Abi Rabah from Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا who stated that Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا would not allow the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) to go to any place far away. One day, she became busy and her attention turned away. He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) left with his sister, Sheema, to a field towards the animals. Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا left to find him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) until she found him with his sister. Sayyidah Halimah رَضِيَ اللَّهُ عَنْهَا said, “In this heat? (you brought him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) out in this heat?)” His (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) sister said, “O mother, my brother does not find any heat. I saw a cloud providing shade to him (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stopped, it stopped and when he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) set off it set off, until he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) reached this place.” She رَضِيَ اللَّهُ عَنْهَا said, “Is this true O my daughter?” She said, “By Allah (عَزَّوَجَلَّ).”

11. Imam Ibn Sa’d (d. 230 AH) narrated from Imam Zuhri (d. 124 AH) رَضِيَ اللَّهُ عَنْهُ who said, “An envoy from Hawazin came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and amongst them was the paternal uncle of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) from foster relation, Abu Tharwan. He said, “O Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), I saw you when you were being nursed. I did not see any child nursed better than you. I saw you as a child (after the initial two years) and I did not see any child better than you. Then I saw you as a young man. And I did not see any young man better than you. The continuous goodness will be completed for you.

¹⁷ Allah forgive us! As this is a quote from a third person we have left as it is. It must not be used for the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Also an important point to mention here is that the scholars state that to quote Kufr does not entail kufr.

¹⁸ Allah forbid!