

# Family Of The Prophet

## [The Ancestors Of The Prophet](#)

The Prophet Muhammad (S) was a direct descendant of the Prophet Abraham through his eldest son Ishmael.

Mecca continued to be a thriving city thereafter, and the House of Allah – the *Ka'bah* – continued to be the center of worship in Arabia. It also attracted traders from all over the region. The descendants of Ishmael – the Arabs – thus settled in Mecca, and then spread out all over Arabia. With the passage of time, the worship of the one Allah was contaminated and the *Ka'bah* was filled with other idols who were considered to be the daughters of Allah. Even the well of *Zamzam* was forgotten.

Eventually, an Arab tribe, which was called the *Khuza'ah*, took over the control of Mecca. They had migrated north from the Yemen. One of the noblest tribes of that time was the *Quraish* who occupied a prominent place among the tribes of Arabia. Around four hundred years after Prophet Jesus, a man of *Quraish*, known as Qusayy was married to the daughter of Hulayl, the chief of the *Khuza'ah* tribe. Hulayl preferred Qusayy over his two sons to succeed him as chief of Mecca, for Qusayy was an outstanding personality among the Arabs of his time. Thus, on the death of Hulayl, there was a fierce battle, which ended in arbitration. It was agreed that Qusayy should rule over Mecca and be the guardian of the Holy *Ka'bah*.

Upon his death, Qusayy's mantle was transferred to his eldest son Abd al-Dar, although his younger son Abdu Manaf was considered a more honored person even during the lifetime of Qusayy. The younger brother Abdu Manaf continued to honor his elder brother. However, the next generation of the *Quraish* transferred the leadership of the tribe from Abd al-Dar to Hashim, the son of Abdu Manaf. The *Quraish* were divided, and this almost led to a battle to the death between the two sides. Eventually, a compromise was worked out, allowing the children of Abdu Manaf to the rights over levying taxes and providing food and drink to the pilgrims, whereas the sons of Abd al-Dar would retain the keys of the *Ka'bah* and their house would continue to be the House of Assembly. Thus, peace was restored.

Hashim was the son of Abdu Manaf. Thus, he gained power and great respect. It was he who

established the two great caravan journeys from Mecca – the Caravan of Winter to the Yemen and the Caravan of Summer to north-west Arabia and beyond to Palestine and Syria (see Qur'an, Chapter 106). He was married to a woman from *Yathrib* name Salma. His clan was known as the *Banu-Hashim*. The *Banu-Hashim* were, in particular, held in high esteem. They were respected greatly by all.

However, Hashim did not live long. He had two full brothers, Abdu Shams and Muttalib, and one half-brother, Nawfal. Abdu Shams and Nawfal were extremely busied with trade, so the rights of watering and feeding the pilgrims and levying taxes fell in Muttalib's hands. However, more than anything else, the question of his own successor worried him most. Hashim had three sons from wives other than Salma, and Muttalib himself had sons himself, but from what he had heard, none could be compared with Shaybah, Hashim's son from Salma. Muttalib had received impressive reports about Shaybah, who lived in *Yathrib* (now Medina) with his mother. Therefore, he went to see for himself and was thoroughly convinced that Shaybah had great qualities of leadership and wisdom. He convinced Salma to allow Shaybah to go back to Mecca with him so that he would have a chance to succeed him.

Shaybah came to be known as Abdul-Muttalib, meaning "Slave of Muttalib". Abdul-Muttalib impressed the people of Mecca greatly, and when Muttalib died, there was no dispute over the fact that Abdul-Muttalib was the best candidate for the job. Thus, he became the leader of the Banu Hashim and was now responsible for feeding and watering the pilgrims.

Abdul-Muttalib had ten sons. The youngest, Abdullah, was his favorite son. He was married to Aminah, the daughter of Wahab ibn Abd Manaf ibn Zuhrah. A few days after his marriage, Abdullah had to proceed on business to Syria with a caravan. While returning he fell seriously ill and breathed his last at Medina. Thus, Aminah became a widow. Unfortunately, Abdullah did not live long enough to enjoy the happiness of seeing his expected offspring, Muhammad.

## [The Parents Of The Prophet](#)

The name of Muhammad's father was Abdullah bin Abdul-Muttalib. He died in *Yathrib* (Now known as Medina) before Muhammad (S) was born. The name of his mother was Aminah Bint Wahab Bin Abd Manaf Bin Zuhrah. He was six years old when his mother died. She died on her journey back from *Yathrib* to Mecca at *Abwa* and was buried there.

Abdullah bin Abdul-Muttalib was one of the most sought after men in all of Mecca. News that a descendent of Ishmael would be the next prophet was spreading all over the Arabian Peninsula, as it was narrated in the Torah. Abdullah was a man of high moral conduct, excellent upbringing, youth, beauty, and chastity. He did not follow the ignorant ways of the people of *Quraish* but was very religious and noble. Abdullah disregarded all the women throwing themselves at him and chose Aminah bint Wahb, who was the best in lineage and status of all the women in *Quraish*.

Shortly after they were married, Aminah became pregnant with a noble womb. While Aminah was

pregnant, Abdullah went on a trip to Syria to trade and on his way back, he fell ill and stayed with his maternal uncles in *Yathrib*. Abdullah did not make it through the illness and his young wife was left a widow and the kicking baby in her womb, an orphan.

Then Aminah's father in law, Abdul-Muttalib, took care of her as if she was his own daughter.

## The Grandfather Of The Prophet

The Prophet's grandfather was Abdul-Muttalib. He was the chief of his clan *Banu-Hashim*. He took care of Muhammad after his mother's death for two years.

Abdul-Muttalib, as it was known of him that he extremely loved Muhammad was very keen in his care for him, especially since he had heard many sayings, news, and signs from here and there about the importance and greatness of the future of Muhammad's life. He believed that his grandson would hold a prestigious position.

Muhammad was in a preadolescent age. He would come to his grandfather, Abdul-Muttalib in his court at the *Ka'bah* under whose shade they used to lay a carpet for Abdul-Muttalib. His sons would sit around the carpet until he came out to them. None of them would sit on this carpet as a sign of respect for him. However, Muhammad would come and sit on the carpet and his uncles would prevent him from doing so. Abdul-Muttalib would then tell them, "Leave my son alone. By Allah, he is going to be a greatly important person." He would then make him sit down beside him on the carpet, and he would pat him on the back and would be pleased with whatever he did.

Never did Abdul-Muttalib eat any food without saying, "Bring my son to me", and he would be brought to him. He loved him too much and preferred him to his own sons.

During the years in which Abdul-Muttalib took care of this great orphan, he did not leave his domestic affairs or matters of his childhood unattended. He would command his nurse, Barakah to be cautious with and treat Muhammad with utmost kindness and gentleness. Once, He told her, "Barakah, Be mindful of my son, for I had seen him with children near the lotus tree. The people of the Scripture are saying that my son is the Prophet of this generation."

After the death of Abdul-Muttalib, Muhammad's uncle, Abu-Talib took care of him.

## Khadijah, The Wife Of The Prophet

Khadijah<sup>1</sup> (peace be upon her) was born in Mecca in the year 556 CE. Her mother's name was Fatimah bint Zaid, and her father's name was Khuwaylid bin Asad. He was a very popular leader among the leaders of the *Quraish* and a very prosperous businessperson who died while fighting in the famous battle of *Fujjar*. Khadijah thus grew up in the lap of luxury.

Her astuteness and business ability made her business one of the most widespread businesses among the *Quraish*. Her policy was to employ hardworking, honest and distinguished managers to deal on her behalf as a lot depended on the integrity of the employees who traveled everywhere on her behalf. She exported her goods to far away markets like Syria, and her managers bought goods from those markets to be sold at home.

About her great characteristics, it should be mentioned that there have been many women in the history of the world who have become great and famous because of their great deeds. Mankind can justly be proud of them. In the entire history of the world, there are only four women who could measure up to the high standards of true greatness and perfection. They measured up to these standards by dint of their great services to Allah. They are, Asiyah, the wife of Pharaoh; Mary, the mother of Jesus; Khadijah, the wife of Prophet Muhammad; and Fatimah, the daughter of the Prophet.

Khadijah combined in her person all those attributes, which add up to perfection. If she had lacked any of those attributes, her husband would not have classified her as perfect.

Khadijah was untouched by jealousy of any kind. She was a woman who found fulfillment, pleasure and satisfaction in giving. She was a munificent patron of the poor. She was at her very best when she was feeding the hungry and comforting the cheerless. The acts of feeding and comforting the hungry and the cheerless did not call for a conscious effort on her part; for her, they had become a reflex.

Just as Khadijah was free from jealousy, she was also free from cynicism. She never hurt anyone; she never made fun of any woman; she never tried to belittle anyone; she never despised anyone; she was never angry and never spiteful, and she was strictly non-judgmental. She never uttered an ugly or a pejorative word against anyone. So true to the dimensions of the understanding heart, she was solicitous of the feelings of even the humblest and the poorest of women, and she was distressed by the distress of other people.

There was a time when Khadijah was called the Princess of the Merchants and the Princess of Mecca. Then a time came when her great fortune changed hands. From her hands, it passed into the hands of Islam. She was rich and she became poor in the material sense. She exchanged a lifestyle of luxury for a lifestyle of austerity, but nothing changed in her temperament. She remained cheerful, magnanimous, and idealistic as before. She spent more time than ever in devotions to Allah, and in service to His messenger, and of course, she was never forgetful of the well-being and welfare of the Community of the Faithful.

Khadijah, the idealist, was foremost in doing "good deeds". She had an air of compelling sanctity about her. Through her "good deeds", she became the recipient of the "highest graces" from Heaven.

Khadijah was the ideal woman, the ideal wife for Muhammad, the ideal mother for her children, and the ideal Mother of the Believers.

## The Daughter Of The Prophet And Her Characteristics

Lady Fatimah<sup>2</sup> (615 – 632 A.D.), is the daughter of the Messenger of Allah (S) by his wife, Khadijah. She was born in Mecca on a Friday, the 20th of Jumada II in the fifth year after the declaration of the Prophetic message.

After the death of her mother Khadijah, she looked after her father the Prophet of Islam so devoutly that Muhammad used to call her “*Umme Abiha*” (i.e. the mother of her father).

Fatimah was about 9 years old that proposals for marriage began to be received by the Prophet who politely refused to accept by simply saying that it is in the hands of Allah, and he was awaiting Allah’s decree in this matter.

Fatimah was the model of Prophet’s teaching among women just as Ali was the best embodiment of his instructions and manly qualities among men. They were the most suitable couple to be married, but Ali was too modest to speak about it.

After some persuasion from friends, he finally went to see the Prophet in the mosque and proposed for marriage. Prophet told Fatimah about it and asked her whether she would approve. After receiving her consent, the marriage of Fatimah and Ali took place in Medina in the simplest possible manner.

Fatimah was only 18 years old when she died in Medina few days only (some say 75) after the death of her revered father.

One of the greatest tragedies to beset the nascent Islamic society was the manner in which the so-called Muslims betrayed the Prophet and upset his daughter. Therefore, she refused that the establishment attend her funeral. Accordingly, her burial took place at night and the precise location of her grave was withheld from the populace. It believed by some scholars that it is beside the Prophet’s own grave. However, the general view is that she is buried in the graveyard of *Janat ul Baqee*.

Fatimah was a perfect example of how a daughter, wife, and mother should act while keeping their decency and pure character; she also showed us the women’s role in the social field within the limits of religion and virtue.

Her life conforms to Islam and proves that Islam does not deprive women of acquiring scientific, cultural, and literary knowledge; granting that they safeguard themselves modestly from recklessness, indulgence, and such actions, which would bring sorrow upon them and destroy their identities.

Aishah said, “I have not seen a person more similar to the Prophet’s appearance, conduct, guidance and speech whether sitting or standing than Fatimah. When she enters, the Messenger of Allah stands up, kisses and welcomes her, then takes her hand and asks her to sit in his place.”

The Prophet loved her and said, “Fatimah is part of me, he who angers her, angers me.” “Whoever injures (bodily or otherwise) Fatimah, he injures me; and whoever injures me injures Allah; and whoever injures Allah practices unbelief. O Fatimah! If your wrath is incurred, it incurs the wrath of Allah; and if you are pleased, it makes Allah pleased, too.”

The Prophet of Allah has praised her as he said, “The best of your men is Ali son of Abu–Talib, and the best of your women is Fatimah daughter of Muhammad.” Moreover, Allah in the Qur’an in the following verse has praised her: **“Verily Allah intends to keep off from you every kind of uncleanness O’ People of the House (Ahlul–Bayt), and purify you with a perfect purification.”** (Qur’an; 33:33)

She was always satisfied with whatever Allah wished for her. Once she asked her father if he could give her a house cleaner to help her in her housework. The Prophet replied, “Fatimah, I will give you something that is better than a servant. After every prayer say, *Allahu Akbar* (Allah is the Greatest) 34 times, *Alhamdulillah* (All praise belongs to Allah) 33 times and *Subhan Allah* (Glory be to Allah) 33 time. Surely this is better for you than what you wanted.” She replied, “I am pleased with Allah and his Messenger.” She started reading what her father had taught her for as long as she lived and it came to be known (and is still known) as *Tasbih–E–Fatima*.

Once on a Friday night, her son Hasan saw her, pray all night. He heard her pray for believers by naming each of them but did not ask from Allah for anything for herself. When he inquired why this was so she said, “My son, give your neighbors preference over yourself.” She always put the wants and wishes of others before her own. Everybody else in her house followed this principle.

One day her sons Hasan and Hussain were sick. Ali, Lady Fatimah and their maid Fizza made a promise (*Nazr*) to Allah that they would fast for three days after the children had become well. When the children became well, the whole family and Fizza started three days fast. On the first day, just when the family was to break their fast each with a loaf of bread, a needy person came asking for food. Lady Fatimah, Ali, their two sons, and Fizza all gave away their bread and went to sleep hungry.

On the second day at the time of breaking the fast, an orphan came and he was given all the five loaves. On the third day, a prisoner came and he was given all the loaves. Such was the high character of Fatimah and her family.

Almighty Allah was so much pleased by the action that He revealed verses in honor of Fatimah and her family: **“Indeed the pious will drink from a cup seasoned with Kafour, a spring where the servants of Allah drink, which they make to gush forth as they please. They fulfill their vows and fear a day whose ill will be widespread. They give food, for the love of Him, to the needy, the orphan and the prisoner, [saying] “We feed you only for the sake of Allah. We do not want any reward from you nor any thanks. Indeed we fear from our Lord a day, frowning and fateful.” So Allah saved them from the ills of that day and granted them freshness and joy. And He rewarded them for their patience with a garden and [garments of] silk.”** (Qur’an; 76: 5–12)

Another example of her piety is about the night of her marriage. On that night, a beggar came to her house asking for help. She did not have anything to give, so she gave her best dress that her father had given her as her marriage gift. She, instead, wore an old dress.

After settling in Medina, gradually the economic position of Muslims became good. From the property and riches got from wars, many Muslims became rich; but not Lady Fatimah and her family. All that they got, they spent in the way of Islam. Several times when the needy came to the Prophet for help, he sent them to Fatimah's house and she would never send them empty-handed. On one occasion, she gave away her necklace to a beggar, as she did not have anything else to give.

In the last few years of her life, her father had given her the estate of *Fadak*. It is said that the annual income from this estate was not less than 20,000 dinars. In those days, this was a lot of money. This was hers to spend. However, she used only that amount of money from *Fadak* that was needed to feed her children. The remaining part was given away in charity to the needy.

Lady Fatimah was a very knowledgeable person though went to no school. She was the teacher for women who needed religious and other day-to-day guidance. In a tradition, we read that a woman came to Fatimah and asked questions that the woman's mother wanted to know. Fatimah gave the answers. The mother asked more questions and Fatimah replied them all. The mother asked still more questions. Her daughter apologized to Fatimah. Fatimah replied, "Ask any questions that come in your mind." She added, "If a person was hired to carry a load to the top of a mountain for a reward of one thousand dinars, would he mind doing so? The woman replied "No." Fatimah continued, "My reward for answering each question is more (in value) than what it takes pearls to fill in the space between the earth and the sky."

## The Bridegroom Of The Prophet

In the second year of *Hijrah* Ali (peace be upon him), got married to Fatimah, the only daughter of the Prophet. She because of her steady belief in Allah, her chastity, and her virtuousness was unique among all classes of people.

The Prophet (S) had a great respect for her. She was requested to give her hand for marriage by some men of importance but Muhammad would not accede to their requests. In reply to the suitors, he used to say, "I am waiting for a call from the Heaven in regard to her marriage." Eventually, Ali won this glory.

Ali was the great companion of the Prophet. When the Prophet started to preach openly, he invited all of his family members to a feast and announced his mission before them. Nobody listened to him, but young Ali stood up and said, "Though my eyes are sore, my legs are thin and I am the youngest of all those present here yet I will stand by you, o Messenger of Allah."

Ali was very close to the Prophet. Ali was as his beloved son. He was brought up under the care of

Muhammad when he was at the age of six. The closeness of Ali and the Prophet was changed to a permanent relationship when he married his most beloved daughter, Fatimah to Ali.

Ali was a very brave man. He participated in almost all the battles against the non-believers during the time of the Prophet. The stories of his bravery are famous in history. Because of his bravery, he was popularly called "*Asadullah*" (The Lion of Allah).

Ali was not only a great warrior but a great scholar as well. The Prophet said about him, "I am the city of knowledge and Ali is its gate." He was one of the great jurists among the companions. The Prophet appointed him as the Judge of Yemen during his lifetime. He was a master of Arabic and his writings were as effective as his speech.

Ali also had the distinguished honor that the progeny of the Messenger of Allah continued through Ali's sons from Fatimah, namely Hasan and Hussain (peace be upon them). The two children were the most beloved of the Prophet. Abu Hurayra said, "These two ears of mine have heard and these two eyes of mine have seen the Messenger of Allah (S), take the palms of Hasan or Hussain in both his hands. His feet were on the feet of the Messenger of Allah. The Prophet said, "Climb up." The boy climbed until his feet reached the chest of the Prophet and then the Prophet kissed him and said, "O Allah, love him for I love him!"<sup>3</sup>

## **Abu-Talib And Invitation Of The Prophet**

Abu-Talib (c. 539 – c. 619) was the leader of the *Banu-Hashim*, a clan of the *Quraish* tribe of Mecca in Arabia. After the death of Abdul-Muttalib, he inherited this position. He was a brother of Muhammad's father, Abdullah ibn-Abdul-Muttalib, who had died before Muhammad's birth.

Abu-Talib said to the Prophet, "O son of my brother, what is this religion you are following?" "It is the religion of Allah of His Angels, of His Messengers and of our ancestor Abraham," answered the Prophet. "Allah has sent me to His servants, to direct them towards the truth, and you, O my uncle, are the most worthy of all. It is meet that I should thus call upon you and it is meet that you should accept the truth and help in spreading it."

Abu-Talib replied, "Son of my brother, by the Supreme Lord, while I am alive, none shall dare to injure you." Then turning towards his son, Ali, the venerable chief asked what religion was his. Ali answered, "O father, I believe in Allah and His Prophet and go with him." Abu-Talib replied, "Well my son, he will not call you to anything except what is good, therefore you are free to go with him."

The Messenger of Allah (S) loved his uncle very much and Abu-Talib loved Muhammad in return. Once, as Abu-Talib was about to leave for a trading expedition, Muhammad wept and could not bear to be separated from him. To this Abu-Talib responded, "By Allah, I will take him with me, and we shall never part from each other."

Abu-Talib died circa 619, at more than 80 years of age, ten years after Muhammad received revelation. This year is known as the Year of Sorrow because Khadijah, Muhammad's wife, died within a month of Abu-Talib.

## Muhammad's Uncle, Abu-Talib, Accepted Islam

There is a great debate among Muslim scholars on whether Abu-Talib, died as a Muslim or a non-Muslim. According to Shia Islam, he died as a Muslim. He was indeed Muslim, but he just kept his faith a secret so that he could better protect Muhammad.

Abu-Talib is remembered as a gifted poet, and many poetic verses in support of Muhammad are attributed to him. There is the poetry of Abu-Talib praising the Prophet describing the virtues and excellence of Islam and proclaiming it to be the best religion. The following are the excerpts of this poetry: "O Muhammad! You invited me towards Islam and I came to know that you are honest in your claim and whatever you said was the truth and I was the trust for that and I also came to know that the religion of Muhammad was better than all religions of the world."

Efforts of Abu-Talib in the propagation of Islam and its establishment were not silent and discreet. Rather it was evident to all. He wished from the depth of his heart that everybody should follow Islam and accept it sincerely. Once he saw the Prophet and Ali praying in the confinement of the valley. At that time, Islam had not become so popular that the Prophet could openly announce the commencement of Daily Prayer. Abu-Talib was observing them. When they had finished he called his son, Ali, and told him, "Be even more active and vigorous in protecting your brother (Muhammad). He is your well-wisher and does not wish you harmed. Go, may Allah protect both of you."

Similarly once Abu-Talib went to meet the Prophet along with his son, Ja'far. They witnessed both the Prophet and Ali engaged in Daily Prayer. Abu-Talib turned towards Ja'far and said, "Why do not you join the Prophet and protect him from the other side?"<sup>4</sup>

In the life of Abu-Talib, we only witness the service of Islam and nothing else. Initially, he was involved in trading, but later with the oppression of the Quraish, he did not want to leave the Prophet at their mercy and he stopped visiting Syria for trading.

Abu-Talib was trying to fulfill his duties until his last breath. While on his deathbed, the first thing he did was that he collected all the people of his tribe and made a will to them: "O *Bani-Hashim*, if you all obey the Prophet and if you all believe in his truthfulness, you will be guided."

Despite all evidences enemies of *Ahlul-Bayt* who were the *Umayyad* and *Abbasid* governments and their people, fabricated stories and false traditions against Abu-Talib, claiming that he was a pagan and died as a non-believer.

## Ahlul-Bayt (Family) Of The Prophet

According to most authentic traditions, *Ahlul-Bayt* (People of the House) of the Prophet are one of the two most precious Symbols of Islam after the departure of the Prophet (S).

The Prophet said, “I leave among you two *weighty* things: the Book of Allah and my progeny (*Ahlul-Bayt*). If you keep yourselves attached to these two, never go astray. These two will never be separated from each other until they meet me at the Fountain of *Kauthar*.” Moreover, said, “The likeness of my *Ahlul-Bayt* is that of the Ark of Noah. He who gets into it is saved; he who turns away from it will be drowned and lost.”

The Messenger of Allah informed us that these two weights are non-separable and are with each other until the Day of Judgment. This requires us that for understanding the interpretation of Qur’an and the *Sunnah* of the Prophet we should refer to those who are attached to it, namely *Ahlul-Bayt*.

To some Islamic scholars, the *Ahlul-Bayt* of the Prophet consists of the following individuals only: Fatimah, Ali, Hasan, Hussain and Nine descendants of Hussain (peace be upon them). Of course, at the time of the Prophet, only five of them (including the Prophet) were living and the rest were not born yet.

These fourteen individuals are protected by Allah from any kind of flaws, and thus worthy of being obeyed beside Qur’an (the other Weighty Symbol), and they are the only people who have the full knowledge of the interpretation of the Qur’anic verses.

The Holy Book of Allah mentions *Ahlul-Bayt* and their exceptional virtue in the following verse which is known as “Purification Verse” (*Ayah al-Tat’hir*):

**“Verily Allah intends to keep off from you every kind of uncleanness O’ People of the House (*Ahlul-Bayt*), and purify you with a perfect purification.”** (Qur’an; 33:33)

According to the above verse, Allah expresses his intention to keep *Ahlul-Bayt* pure and flawless/sinless, and what Allah intends it will certainly take place.

About this verse, the wife of the Prophet said, “One day afternoon, the Prophet came out wearing a black cloak (upper garment or gown; long coat). Then Hasan came and the Prophet accommodated him under the cloak. Then Hussain came and entered the cloak. Then Fatimah came and the Prophet entered her under the cloak. Then Ali came and the Prophet entered him to the cloak as well. Then the Prophet recited the verse: “**Verily Allah intends ....**”

## Haleema As-Sa’diyah

Haleema was the foster-mother and wet-nurse of the Prophet (S). Breast-feeding of babies by women who are not their biological mothers and allowing such babies to grow up in the deserts are some of the

signs of nobility and high status among the Arabs of the pre-Islamic era.

It is said that they took Muhammad away because he was in danger. Baraka said, “Two men from the Jews of Medina came to me one day and they told me, “Bring out for us Ahmad<sup>5</sup> so that we can see him.” They then looked at him and scrutinized him. One of them told his companion, “This is the Prophet of this *Ummah* and that is the place of his migration (referring to Medina). There will be a lot of killings and captive taking there’.” Barakah added, “When Aminah heard of that she was scared and took him away.”

Abdul-Mutallib, the grandfather of Muhammad, decided to give him for breast-feeding. Haleema from *Banu-Saad* tribe was that fortunate woman who took Muhammad to nurse and immediately after accepting him, a blessing came to her and her family. Her husband’s flock during a time of great famine was healthy and producing milk while the rest of the people’s flocks were dying.

It is said that after Muhammad’s prophet-hood, Haleema embraced Islam and came to the holy city of Medina in her last days. She died there and was buried in *Jannatul Baqi*.

## **Barakah (Umm Ayman)**

The Messenger of Allah said, “Umm Ayman is my second mother.”

Barakah was an Ethiopian slave owned by Muhammad’s father. She lived with his mother Aminah after his father past away and was like a second mother to him. So when Muhammad’s mother Aminah passed away in the desert between Mecca and Medina, it was Barakah who took care of him, consoled him, and brought him to his grandfather’s house in Mecca.

Barakah loved Muhammad very much and was kind and gentle to him. She continued with her role as a mother figure to Muhammad even into his adult years. When he married Khadeja, he set her free. That was when Barakah got married to Ubayd ibn Zaid, with whom she had a son, Ayman. She was among the first to embrace Islam and migrated to Medina.

In Medina, Barakah’s house was one that the Prophet visited often and she would dote on him and happily prepare him his favorite foods and drink. To Muhammad, she was a mother to him who deserves respect. When Barakah lost her husband Muhammad was there to console her and stood with her while she grieved.

Barakah also participated in the battles and was among the women who devoted themselves to caring for the wounded. Her son Ayman was martyred in the Battle of Hunayn and she embraced her grief with patience and the acceptance of the will of Almighty Allah.

Barakah (Umm Ayman) lived a long life where she endured the hardships and blessings of the new religion. She was strong willed and strong in her faith and stood by Muhammad, who was like her son.

## Fatimah Bint Asad

After the death of the Prophet's mother, Barakah took him to the house of his uncle, Abu-Talib who was entrusted with his care. It is here that a fourth mother entered the life of Muhammad (S). This mother was Fatimah bint Asad ibn Hashim ibn Abd-Manaf.

Muhammad was then an eight-year-old boy. He was still in need of a warm bosom in which he could seek shelter, an affectionate breast in which he could express his pains and hopes and a compassionate and a loving hand that could assist him in meeting his needs.

Fatimah bint Asad was a good mother to him. She never differentiated between Muhammad and her own children and she would shower on him of her good nature, pleasant motherhood and noble breed. She continuously played motherhood to him until he became a youth and he could stand on his own. He then married Khadijah.

Muhammad was however, the embodiment of gratefulness and dutifulness. He buried her in his own garment when she died, and he had this to say about her, "No one took care of me after Abu-Talib, better than her."

The most preponderant of the historical narrations is that Fatimah bint Asad embraced Islam and migrated to Medina with her son Ali. She died in Medina during the lifetime of the Messenger of Allah after a ripe old age.

## Hamza, The Uncle Of The Prophet

Hamza was the uncle of the Prophet and the youngest son of Abdul-Muttalib. He converted to Islam in the fourth year of invitation. Hamza was a man of distinguished bravery, an intrepid warrior, generous and true, whose heroism earned for him the title of the "Lion of Allah". He became a devoted adherent of Islam and ever lost his life in the cause.

Hamza was killed at the Battle of *Uhud* on 22 March 625 (3 *Shawwal* 3 *Hijri*) when he was 59 (lunar) years old. He was standing in front of Muhammad, fighting with two swords and shouting, "I am Allah's lion!"

Wahshi, an Ethiopian warrior had been appointed by Hinda (the wife of Abu-Sufyan) to help achieve her object by any means. She asked him to kill one of the three persons (viz. the Prophet, Ali or Hamza) so that she might avenge her father's death. She promised that if he was successful in performing the job she would set him free.

In the battle of *Uhud*, Wahshi, "who could throw a javelin as the Abyssinians do and seldom missed the mark," threw it into Hamza's abdomen and killed him. Wahshi then slit open his stomach and brought his liver to Hind bint Utbah. She chewed his liver then spat it out.

Hamza was buried in the same grave as his nephew Abdullah ibn Jahsh. Fatimah (daughter of the Prophet) used to go to Hamza's grave and tend it.

## Safiyyah

Safiyyah was the daughter of Abdul-Muttalib ibn Hashim and the full sister of Hamza and aunt of the Prophet and Ali.

She had a strong personality and was therefore, inclined towards sternness and harshness. She embraced Islam and joined the general emigration to Medina in 622.

When the Muslims fled from *Uhud* in 625, Safiyyah met them with a spear in her hand, accusing them of deserting their prophet. When she heard of the martyrdom of her brother Hamza, whom she dearly loved, she advanced to see him and see how he was mutilated with a pierced-open belly, a cut-off nose, and severed ears... Her son, Zubayr stood in her way out of concern for her and told her, "Go back!" It is here that Safiyyah is distinguished from other women and it is here that the personality of this strong, believing and persevering woman is vividly manifested. She told her son Zubayr, "Why should I go back since I have heard that my brother was mutilated in the cause of Allah? We are not pleased with what has happened but I will bear it with patience and I hope to get the reward from Allah, if He so Wills."

Zubayr came back to the Messenger of Allah (S) and informed him of what she had said. The Prophet said, "Let her go [to see her brother]." She then went to Hamza and stood beside his corpse. She shed tears, sought Allah's forgiveness and said, "Certainly we belong to Allah and to Him, we are to return."

During the Battle of the Trench in 627, Safiyyah was among the Muslim women who were placed for safety in the fortress of Hassan ibn Thabit. Safiyyah noticed a Jew in the grounds of the fortress and feared that he would inform the Jews who were in their rear, while the apostle and his companions were too occupied to help them. She told Hassan to go down and kill him. When Hassan hesitated, she went down stealthily until she could creep up behind the supposed spy, then hit him with a club and killed him.

Safiyyah died in about 640 and was buried in *Jannatul Baqi*.

## Zaid Ibn Haritha

During his life, Muhammad (S) set a good example of kindness, which created a salutary effect upon his people. His wife Khadijah had made him a present of a young slave named Zaid Ibn Haritha, who had been brought as a captive to Mecca and sold to Khadijah. When Haritha (father of Zaid) heard that Muhammad possessed Zaid, he came to Mecca and offered a large sum for his ransom. Whereupon Muhammad said, "Let Zaid come here, and if he chooses to go with you, takes him without ransom; but if it is his choice to stay with me, why should I not keep him?" Zaid, being brought into Muhammad's

presence, declared that he would stay with his master, who treated him as if he was his only son. The Prophet of Kindness no sooner heard this than he took Zaid by the hand and led him to the black stone of *Ka'ba*, where he publicly adopted him as his son, to which the father acquiesced and returned home well satisfied. Henceforward Zaid was called the son of Muhammad.

He was the third person who accepted the invitation of the Messenger of Allah and converted to Islam.

## The Prophet's Family Line

The Prophet (S) has four daughters from his first wife Khadijah. Three of them died in his life. Only the last one, Fatimah, died after him in about three months. He had also one son called Ibrahim from his wife Maria. He died about six months after his birth.

The Prophet's family line came from his daughter Fatimah. She married to Ali bin Abi-Talib (Prophet's cousin) and they had two sons, Hasan and Hussain. The descendants of Prophet are from these two grandsons.

Nowadays, there are many tribes that belong to the Prophet's family.

- [1.](#) Khadeejah; Khadija
- [2.](#) Fatima; Fātima; Fātimah
- [3.](#) Bukhari. Al-Adab al-Mufrad, P. 38
- [4.](#) Kamil Ibne Asir, P.43
- [5.](#) This is one of the names of the Prophet.

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