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SHAIMA SADIAH'S LULLABIES FOR THE HOLY PROPHET (PBUH)

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ABSTRACT:

Since ancient times, every nation has been providing peace and happiness to their children with melodious lullabies and the lullabies have been a part of the culture of that nation. In the same way, the Arab civilization has also been very familiar with the lullabies from the Jahili period to the modern era. The descriptive research design of this article describes the Holy Prophet (PBUH)'s childhood spent with Halima Sadiah. Especially those sweet moments spent with Halima's elder daughter Shaima Sadiah, who sang sweetly to sleep and comfort the Holy Prophet (PBUH). According to the main findings the themes of Shaima Sadiah's lullabies are gorgeous and encourage the researchers to explore.

INTRODUCTION:

This short article mentions Shaima's lullabies that she sang for the Holy Prophet Muhammad (PBUH) and etymological and literal study has provided for these lullabies. This article also describes the birth of the Holy Prophet (PBUH) and his childhood spent in Halimah Saadia's house. The place of Milk kinship in Islam is discussed in this research.

Objectives:

The objectives of this research are as follows:

- To explain the importance of the Arabic poetry.
- To note that Shaima Sadih performed the beautiful Lullabies for the Holy Prophet (PBUH).
- To inform that many men and women in ancient epoch sang lullabies for their children
- To introduce some events about the childhood of the Holy Prophet (PBUH).

Method for Data Collection:

This article sprays within a descriptive method and the reference is made to the Arabic text. This study trusts expressive methodology in deducing how the poet Shaima Sadih speaks about the lullabies or how she states her devotion for the Holy Prophet (PBUH).

The Holy Prophet (PBUH)'s Birth:

Muhammad was born in the early dawn of the 12th of Rabi ul-Awwal. ⁽¹⁾ around the year 570 CE to the Banu Hashim clan of the Quraysh tribe, one of Mecca's prominent families.⁽²⁾ His father, Abdullah, died almost six months before Muhammad was born.⁽³⁾ Abdullah died at the age of 25 in a house "Darul Nabgha" at Yathrib, in the family of his maternal grandfather, Banu Najjar, and was buried in the same house.⁽⁴⁾

The Holy Prophet (PBUH) as a Milk Sibling:

According to Islamic tradition, Muhammad was sent to live with a Bedouin family in the desert, as desert life was considered healthier for infants. Muhammad stayed with his foster mother, Halimah bint Abi Dhuayb.⁽⁵⁾ At the age of six, Muhammad lost his biological mother, Amina took her son (peace and blessings of Allah be upon him) to Madinah to visit his father's grave and to meet the relatives of Abdullah bin Abdul Muttalib of Bani Najjar. According to a popular saying, she departed from this world at Abuwa's place while returning from Madinah,⁽⁶⁾ and was buried there.⁽⁷⁾ He (PBUH) was raised by his paternal grandfather, Abd al-Muttalib, until he died when Muhammad (PBUH) was eight years. Then He (PBUH) came under the care of his uncle Abu Talib, the new leader of Banu Hashim.⁽⁸⁾

¹ Baqer Majlesi: "Bihar ul-Anwar", Mohammad-Baqer Majlesi Al-Wafa Foundation - Beirut – Lebanon, Vol.

15, p. 250.

² Qutub Din: "Kitabul Alaam", Maktaba Ilmia Makka Mukarramah Saudi Arabia, P: 355.

³ Glubb Sir, 1897: "The life and times of Muhammad", Stein and Day, New York, P, 13.

⁴ Ibn Athir, "Al-Kamal fi al-Tarikh", Dar Sadr, Beirut, 1385 AH / 1965 AD, Vol: 2, P: 10.

⁵ Burhan Ud Din Halbi: "Seerat e Halbiya", Darul Kutub Ilmiyah Beirut Lebanon 2006, Vol: 1, P: 130.

⁶ Ibn Athir: "Al-Kamal fi al-Tarikh", Beirut, Vol: 1, P: 30.

⁷ Al-Maqrizi (845 AH): "Imta'a al-Isma", Dar al-Kutub al-Elamiya - Beirut 1420 AH, Vol: 1, P: 13.

⁸ Al-Zurqani al-Maliki (1122 AH): "Sharh al-Zarqani on al-Mawahib al-Diniyah", Dar al-Kutub al-Alamiya,

Beirut, Lebanon 1417 AH-1996 AD, Vol: 1, P: 309.

Milk kinship in Islam:

Breastfeeding is highly regarded in Islam. Islam favors it as a sign of love between the mother and child. Breastfeeding creates ties of milk kinship (known as “riḍā‘a” (رضاعة) in Arabic language). Sonia Subudhi says: “Milk kinship is an Islamic belief that human milk creates a kinship between the breastfeeding woman and her nonbiological nursing infant (as well as the woman's biological nursing infants) prohibiting future marriages between "milk brothers and sisters.”⁽⁹⁾

If a child is reared and suckled by a woman other than the real mother, she is accorded the status of an additional mother called (أم الرضاعة) Umm Ridah (foster mother, or milk mother).

In the early modern period, milk kinship was widely practiced in many Arab countries for both religious and strategic purposes. Like the Christian practice of godparenting, milk kinship established a second family that could take responsibility for a child whose biological parents came to harm. "Milk kinship in Islam thus appears to be a culturally distinctive, but by no means unique, institutional form of adoptive kinship."⁽¹⁰⁾ The childhood of the Islamic prophet, Muhammad, illustrates the practice of traditional Arab milk kinship. In his early childhood, he was sent away to foster-parents amongst the Bedouin. By nursing him, Halimah bint Abdullah became his "milk-mother". The rest of her family was drawn into the relationship as well: her husband al-Harith became Muhammad's "milk-father", and Muhammad was raised alongside their biological children as a "milk-brother".⁽¹¹⁾ This milk kinship creates a familial relationship. Her husband is treated as the father of the child, and her children's real brothers and sisters prohibiting marriages with them. Thus, a woman who nurses a child (more than five times before the age of two years), becomes mother by milk-relation with special rights under Islamic law. The suckled child is considered as a full sibling to the foster-mother's other children, and mahram to the woman. The last religion Islam accords such a status to the suckling mothers.

أُمَّهَاتُكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّن الرِّضَاعَةِ.⁽¹²⁾

Your mothers (who) have suckled you, your foster sisters (are also forbidden to you in marrying). “Your foster mothers who suckled you, your foster milk suckling sisters, means, just as your mother who bore you is prohibited for you in marriage, so is your mother from suckling prohibited for you”.⁽¹³⁾

Al-Bukhari and Muslim recorded that Aishah, the mother of the Faithful, said that the Messenger of Allah said:

⁹ Sonia Subudhi: “Islamic Beliefs About Milk Kinship” (Abstract)

¹⁰ Parkes, Peter, "Milk Kinship in Islam: Substance, Structure, History", *Social Anthropology* 13(3), pp.307–329.

¹¹ Moore, H. and Galloway, J. 1992. *We Were Soldiers Once... And Young*. New York: Random House. P: 93

¹² The Holy Quran: Surah An-Nisā', 4 : 23

¹³ Ibn Katheer: “Tafsir Ibn Kathir – English”, Darussalam Publishers, Saudi Arabia (KSA), An-Nisā', 4 : 23.

قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ " (14)

The Messenger of Allah said: 'Breast-feeding makes unlawful (for marriages) the same things that blood tie make unlawful.'

In another narration reported by Muslim:

نَعَمْ، إِنَّ الرِّضَاعَةَ تُحَرِّمُ مَا تُحَرِّمُ الْوِلَادَةُ. (15)

The Prophet (ﷺ) said, "Yes, for foster suckling relations make all those things unlawful which are unlawful through corresponding birth (blood) relations."

The women whom a man is prohibited from marrying because of his blood relations with them, such as the mother and sister, are also prohibited to him through breastfeeding, such as the suckling mother (wet nurse) and suckling sister (who suckled from the same woman as him). Therefore, another Hadith reads: "Breastfeeding forbids (for marriage) what lineage (blood relations) forbids." This is the case whether it's on the wife's side or on the husband's side. All women whom a man is forbidden to marry because of kinship – like his sister, maternal aunt, and paternal aunt – are also forbidden for him to marry if he is related to them by breastfeeding. Likewise, is the wife; just as she is forbidden to marry her son, brother, paternal uncle, and maternal uncle, she is also forbidden to marry them if they are related to her only through breastfeeding. Breastfeeding forbids marriage and establishes a Mahram status between the suckled infant and the opposite-sex children of the suckling mother. They are considered as relatives with regard to the lawfulness of looking freely at them (without having to lower his gaze), accompanying them in travel, and being alone with them in a place. However, the breastfeeding relation has no effect on other rulings, such as inheritance, the obligation to provide for each other, and the like. Also, the mentioned prohibition applies to the suckling mother, as her relatives are relatives of the suckled child, but the relatives of the suckled child, apart from his offspring, are not related to the suckling mother. None of the rulings applies to them.

Halima Saadia as a Milk Foster:

For many centuries it had been customary among the Arabs to give their newborn children to women from the tribes around the city to be wet-nursed. This was done so that their children would grow up in the fresh air and the natural environment of the desert and also learn the eloquent Arabic dialect whose purest form was to be found at that time in the desert. (16)

For this reason and since Amina had no milk to feed her child, Abdul Muttalib, his grandfather and guardian, felt it necessary to employ an honourable,

¹⁴ Al-Bukhari: "Al-Sahih", Kitab al-Shahadah, Chapter Al-Shahada on Ansab and Al-Raha' Al-Mustafiz and Old

Death, Dar Ibn Kathir Al-Imamah, Beirut: 2: 935, Hadith No: 2502.

¹⁵ Muslim: "Al-Sahih", Kitab al-Razaa', Chapter "Welaadah", Dar Ihyaa al-Turath al-Arabi Beirut: 2: 1068,

Hadith No: 1444.

¹⁶ Burhan Ud Din Halbi: "Sirihi Halabiyih", Vol. 1, p. 99.

trustworthy lady to look after the child of his dear son, Abdullah. After making appropriate inquiries, he selected Halima, who was from the Bani Sa'ad tribe (a tribe famous for bravery and eloquence) and who was rated among the most chaste, noble women.

Halima took the infant to her tribe and looked after him as though he were her own child. The Bani Sa`ad tribe had long been suffering from famine in the desert. The desert and lack of rain had added much to their poverty and misery. But from the very day he entered Halima's house, good fortune and blessings entered with him. Her life filled with poverty and destitution, suddenly changed into a happy and prosperous one. The pale faces of Halima and her children became rosy and full of life. Her dry breasts swelled with milk, and the pasture of the sheep and camels of that region turned fresh and green, whereas before he came to their tribe, people lived in poverty and faced many difficulties.

He grew up more rapidly than other children, ran more nimbly, and did not stammer like them. Good fortune and auspiciousness so accompanied him that all the people around him easily realized this fact and admitted it. Halima's husband, Harith, told her, `Do you know what a blessed baby we have been given?''⁽¹⁷⁾

Halima's Embracing of Islam:

Halima came to the Holy Prophet Muhammad (PBUH) after the advent of Islam and accepted Islam along with her husband and both pledged allegiance to the Prophet (PBUH).⁽¹⁸⁾

Halima's Death:

Hazrat Halima passed away in 8 Hijri, 629 AD at the age of 79 in Medina and was buried in Jannat al-Baqi.⁽¹⁹⁾

Shaima Saadiyah's Biography:

Name: Hudhafa bint Al-Harith bin Abd Al-Uzza bin Rifa'ah Al-Saadiyah.

Nickname: Al-Shaima

Tribe: Hawazen and Bani Saad.

Mother's Name: Halima bint Abi Dhuaib Al-Saadiyah.

Father's Name: Al-Harith bin Abd Al-Uzza bin Rifa'ah bin Malan bin Nasarah bin Saad bin Bakr bin Hawazen.

Brother: Abdullah bin Al-Harith.

Sister: Anisa bint Al-Harith.⁽²⁰⁾

¹⁷ Baqer Majlesi: "Bihar ul-Anwar", Vol. 15, pp.331-395.

¹⁸ Ibn Jawzi: "Al-Muntazim Fi Tareekhul Mulook wal Omam", Chapter of Muhammad Abdul Qadir Atta and

Mustafa Abdul Qadir Atta, Beirut, 1992/1412, Vol: 2, P: 270.

¹⁹ Azami: "Jannati Zewar", Maktabatul Madina, Babul Madina, Karachi, P: 512.

²⁰ Ibn Katheer (774 A.H.), "Al-Badaya Wan Nahaya", Dar Al-Fikr, Beirut, Lebanon, 1407 A.H. - 1986 A.D. Vol:

2, P: 34.

The original name of Shaima Saadia was Huzafa Saadia. She was the real daughter of Halima Saadia, and the nursing sister of the Holy Prophet may God bless him and grant him peace. ⁽²¹⁾

Shaima is originally an Arabic word, which means honor and high rank. Shaima's original name was Huzafa, her father was Haris and her mother was Halima Saadia. And Shaima Saadia was the foster sister of the Messenger of Allah (may God bless him and grant him peace). ⁽²²⁾

Ghazwa Hunain and Shaima Saadiah:

It is stated about the Battle of Hunain that the Holy Prophet conquered Makkah on Friday, after 20 Ramadan, 8 AH; He stayed in Makkah for 15 days and on Saturday 6th Shawwal he left for the region of Hunain in the north-east of Makkah. ⁽²³⁾

The Holy Qur'an has given the title of this battle as Yum Hunain.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ
عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ⁽²⁴⁾

Assuredly, Allah has helped you on a great many occasions, and (in particular) on the day of Hunayn, when the superiority of your (numerical strength) exhilarated you. Then that (numerical superiority) could not prove to you of any avail, and the earth, despite its vast expanse, narrowed for you, and then you turned your backs in retreat.

Its other names are:

"Waqat Hunain", ⁽²⁵⁾

"Ghazwa Hunain", ⁽²⁶⁾

"Ghazwat Hawazin", ⁽²⁷⁾

"Waqat Hawazen". ⁽²⁸⁾

In this war the Muslims caught many enemies as prisoners, an old woman was also among the prisoners of war. This woman said to these Muslim soldiers, I am the sister of your Prophet, talk to me politely. They will all be surprised,

²¹ Ibne Hisham: "Seerah Ibne Hisham", Abd al-Malik ibn Hisham ibn Ayyub al-Humiri al-Maafari, Abu Muhammad, Jamal al-Din (d. 213 AH) Research: Mustafa al-Saqqah, Ibrahim al-Abiyari, and Abdul Hafeez al-Shalbi, Publisher: Mustafa Al-Babi Al-Halabi and Children of Egypt, Edition: Second, 1375 AH - 1955 AD

Vol: 1, P: 66.

²² Al-Zurqani al-Maliki (1122 AH): "Sharh al-Zarqani on al-Mawahib al-Diniyah", Vol: 3, P: 533.

²³ Al-Waqdi: "Al-Maghazi", Chap Marsden Jones, London, 1966, Vol: 3, P: 889. Ibn Sa'd: "Tabaqat al-Kubraa",

Dar Sadr, Beirut, Lebanon, 1968, Vol: 2, P: 137, 150.

²⁴ The Holy Quran: Surah Towbah, verse No. 25

²⁵ Al-Balazari: "Ansab al-Ashraf", Dar al-Fikr for publishing. Beirut. Lebanon, 1996, Vol: 1, P: 463.

²⁶ Ibn Sa'd: "Tabaqat al-Kubraa" Vol: 2, P: 149.

²⁷ Masoudi: "Al-Tanbiyyah Walashraf", Anarchy of Knowledge and Culture, Tehran, Iran, 1365, P: 269.

²⁸ Ibn Hazm (384): "Jawame al-Sirah", Dar al-Maarif - Egypt. 1950, P: 241

when they brought her to the Holy tent of the Prophet (peace be upon him), she said, O Messenger of Allah, I am your sister, I am Shaima Saadia daughter of al-Harith. ⁽²⁹⁾ He (PBUH) recognized her and said, I have left a sign on your body which has not yet ended. Shaima Saadia showed her arm and said: O Messenger of Allah, I raised you when you were a child and you cut me here in your childhood, this mark is still there. As soon as Shaima Saadia said these sentences, the Holy Prophet (PBUH) remembered all the events of his childhood were spent in the house of his mother Halimah Saadia. It was the same sister Shaima Saadia, who always carried the Holy Prophet (PBUH) in her arms and sang lullabies and those lullabies were preserved in the mind of the Holy Prophet (PBUH). A single sentence of Shaima Saadia brought back happy childhood memories. ⁽³⁰⁾ Since He (peace and blessings of Allah be upon him) saw her after fifty-seven years, He (PBUH) remembered his childhood and began to weep with love and his companions also began to weep. Then He (PBUH) laid his cloak on the ground and seated her with great respect and said: whatever you ask for will be given to you, and whatever you request will be accepted. If you want to stay with me, stay very calm, if you want to go back to your tribe, I will deliver you, whatever you choose. He happily accepted Islam and decided to go back to his tribe. The Prophet ﷺ gave Shaima Saadia three slaves male, one slave girl and many animals, camels, sheep and goats, and also freed all the prisoners of her tribe Hawazin. ⁽³¹⁾

Shaima's Place in Islam:

Shaima Saadia was very worshipful, pious and very devoted to Islam. When the Messenger of Allah the Holy Prophet died, the people of Shaima's tribe Bani Sa'ad abandoned Islam, and Shaima Saadia defended Islam with all his efforts. She took a brave position in that matter. Because of Shaima Saadia's sincerity and courage, Allah removed the temptation of this apostasy. ⁽³²⁾

Definition of lullaby:

A quiet song is sung to children to help them go to sleep.⁽³³⁾ lullaby in American English: (lʌləˈbaɪ), (noun plural -bies, verb -bied, -bying). Noun: A song used to lull a child to sleep; cradle song, any lulling song. Transitive verb: To lull with or as with a lullaby. ⁽³⁴⁾

Contemporary lullabies of Shaima:

Shaima Saadia lived in ancient and Jahili era. Many men and women in that era sang lullabies for their children. To avoid length, the lullabies are not being

²⁹ Hajjar Asqalani: "Al Asabah Fi Tamyeeze Al Sahaba", Al-Maktabah Al-Tawfiqiyyah, Cairo, Egypt, Vol: 8, P:

206.

³⁰ Al-Zurqani al-Maliki (1122 AH): "Sharh al-Zarqani on al-Mawahib al-Diniyah", Vol: 3, P: 533.

³¹ Ibn Abd al-Barr (463H): "Al-Isti'ab Fi Ma'rifah Al-Ashab, Da'irat al-Ma'arif al-Nizamiyah", Hyderabad al-

Deccan, Vol: 4, P: 425

³² Ibn Katheer (774 A.H.), "Al-Badaya Wan Nahaya", Vol: 2, P: 34.

³³ <https://dictionary.cambridge.org/dictionary/english/lullaby>

³⁴ <https://www.collinsdictionary.com/dictionary/english/lullaby>

described, but only the names of the men and women are being described here who sang the lullabies.

1. **Abd al-Muttalib:** Ibn Duraid mentions that Abd al-Muttalib sang lullabies for his son Harith or Zubair.⁽³⁵⁾ Ibn Saad has stated that after the birth of the Holy Prophet, Abd al-Muttalib lifted the Holy Prophet and circumambulated the Kaaba and sang some lullabies.³⁶
2. **Safiah:** Safiah binte Abd al-Muttalib sang a few lullabies for her son Abdullah bin Zubayr.³⁷
3. **Al-Zubayr:** Al-Zubayr bin Al-Awam Al-Asadi (23 AH / 644 AD - 94 AH / 713 AD) says some lullabies for his son "Urwa"³⁸
4. **Fatima Binte Asad:** Fatima Binte Asad has also sung some lullabies for her son Aqeel.³⁹
5. **Umm al-Khair:** Umm al-Khair Salma bint Sakhr bin Aamer al-Taymiyyah is the mother of Abu Bakr al-Siddiq and the daughter of his father's uncle. She was called Umm al-Khair. She says several lullabies for her children.⁴⁰
6. **Al-Zubayr:** Al-Zubayr ibn Abd al-Muttalib, he sings lullabies for his brother Abbas ibn Abd al-Muttalib.⁴¹
7. **Hind bint Utba:** Hind bint Utba, Abu Sufyan ibn Harb's wife offers some lullabies for her son Meawia ibn Abu Sufyan⁴²

³⁵ Ibn Duraid: "Al-Ishtiqaq" Abu Bakr Muhammad ibn al-Hasan ibn Duraid al-Azdi (d. 321 AH), investigation and explanation: Abd al-Salam Muhammad Harun, publisher: Dar al-Jil, Beirut - Lebanon, edition: first, 1411

AH -1991 AD, P: 75.

³⁶ Ibne Saad: "Al-Tabaqat Al-Kubra", Abu Abdullah Muhammad bin Saad, Al-Baghdadi known as Ibn Saad (d. 230 AH), investigation: Muhammad Abdul Qadir Atta, Publisher: Dar Al-Kutub Al-Alami – Beirut, Edition:

First, 1410 AH - 1990 AD, Number of Parts: 8, Vol: 1, P: 64.

³⁷ Al-Hashemi: "Al-Manqim fi Akhbare Quraysh", Muhammad bin Habib bin Umayyah bin Amr al-Hashemi, with allegiance, Abu Jaafar al-Baghdadi (d. 245 AH), investigator: Khurshid Ahmed Farouk, publisher: World of Books, Beirut, Edition: First, 1405 AH - 1985 AD, P: 432.

³⁸ Al-Jahiz: "Al-Bayan Wal-Tabyeen", Amr bin Bahr bin Mahboub Al-Kinani, with loyalty, Al-Laithi, Abu

Othman, famous for Al-Jahiz (d. 255 AH), Dar and Al-Hilal Library, Beirut, 1423 AH, Vol: 1, P: 100.

³⁹ Ibn Abde Rabbehi: "Al-eqad alfirid", Abu Omar, Shihab al-Din known as Ibn Abde Rabbehi al-Andalusi (d. 328 AH), Publisher: Dar Al-Kutub Al-Ilmiya - Beirut, Edition: First, 1404 AH, Vol: 1, P: 278.

⁴⁰ Al-Saqili: "Anba' Najba' Al-Abna", Muhammad bin Abi Muhammad bin Zafar al-Makki al-Saqili, Dar al-

Afaq al-Jadidah, Beirut, Lebanon, Publication year: 1400-1980, P: 44,45.

⁴¹ Al-Qali: "Al-Amali" Abu Ali Al-Qali, Ismail bin Al-Qasim bin Aydhun bin Harun bin Isa bin Muhammad bin

Salman (d. 356 AH), Egyptian Book House, Edition: Second, 1344 AH - 1926 AD, Vol: 2, P: 116.

⁴² Al-Hashemi: "Al-Manqim fi Akhbare Quraysh", P: 433.

8. **Arab woman:** A Arab woman is known for giving birth to foolish children, while she plays with her son and sings lullabies.⁴³ And other Arab woman sings lullabies for her children.⁽⁴⁴⁾

Themes of Ancient Lullaby:

The ancient lullabies were very good and wonderful. These lullabies consisted of comfort, sleep and important lessons for the newborn. There were many messages and themes in these lullabies, a few themes are the following:

- 1) Love relationship with offspring
- 2) To create bravery in children
- 3) To see healthy and young
- 4) Prayers and good wishes for the newborn
- 5) To inform the newborn about the virtues of the tribe

Shaima Saadia's Lullabies for the Holy Prophet:

Shaima Saadia used to sing lullabies for the Holy Prophet (peace and blessings of Allah be upon him) while holding the hand of her mother Halima Saadia, she used to take an interest in the care of the beloved Prophet (peace and blessings of Allah be upon him). She sang this lullaby while cradling the Messenger of Allah (peace and blessings of Allah be upon him) in her lap:

حَتَّىٰ أَرَاهُ يَأْفِعًا وَ أَمْرَدًا
وَ أَكْبِتُ أَعَادِيهِ مَعًا وَ الْحُسَدَا
يَا رَبَّنَا أَبْقِ لَنَا مُحَمَّدًا
ثُمَّ أَرَاهُ سَيِّدًا مُّسَوِّدًا
وَ أَعْطِهِ عِزًّا يَدُومُ أَبَدًا⁽⁴⁵⁾

Etymological meaning:

يَأْفِعًا: Adolescent, Pubescent.⁽⁴⁶⁾ سَيِّدًا: Chief, Head, Master, Lord. ⁽⁴⁷⁾
 أَمْرَدًا: Beardless, Beautiful.⁽⁴⁸⁾ أَعَادِي: Enemies, Foes. ⁽⁴⁹⁾
 الْحُسَدَا: Envy, Invidiousness, Jealousy. ⁽⁵⁰⁾

literary meaning:

O our Lord! Save Muhammad (peace and blessings of Allah be upon him) for us, so that I may see him grow into a full youth, then I may see him as a leader, and (O Allah!) humiliate and disgrace his enemies and envious people, while giving him eternal honour. Shaima Saadia praises the beautiful and bright face

⁴³ Al-Jahiz: "Al-Bayan Wal-Tabyeen", Vol: 1, P: 104.

⁴⁴ Al-Abshihi: "Almustatarf fi kuli fani Mustatar", Shihab al-Din Muhammad bin Ahmad bin Mansour al-

Abshihi Abu al-Fath (d. 852 AH), World of Books - Beirut, Edition: First, 1419 AH, Vol: 2, P: 11-12.

⁴⁵ Hajjar Asqalani: "Al Asabah Fi Tamyeze Al Sahaba", Vol: 8, P: 206.

⁴⁶ Balbakki: "Almawrid" Darul Ilam, Lilmlayin, Beirut, Lebanon, 1995, P: 1250

⁴⁷ Eias: "Modern Dictionary Arabic English", Darul Jeel, Beirut, Lebanon, P: 323

⁴⁸ Eias: "Modern Dictionary Arabic English", P: 650

⁴⁹ Eias: "Modern Dictionary Arabic English", P: 429.

⁵⁰ Balbakki: "Almawrid" P: 469.

of Rasulullah, and mentions that the beauty of my Prophet is more than the moon.

Themes of Lullaby:

The main theme of these verses is prayer for the Holy Prophet (PBUH). The prayer carries different desires:

- O our Lord! Save Muhammad (PBUH) for us.
- Allah! grow my younger brother into a complete youth.
- O my Lord! Make my brother a successful leader.
- Allah! humiliate and disgrace his enemies and envious people.
- my Lord! Give my brother everlasting honour.

Shaima Saadia expresses her love while lullabying the Prophet in the following verses:

مِمَّنْ مَّضَىٰ وَمَنْ عَبَّرَ أَحْسَنُ مِنْ وَجْهِ الْقَمَرِ مِنْ كُلِّ مَثْبُوبٍ أَعْرَ فِيهِ وَأَوْضِحَ لِي الْأَثَرَ ⁽⁵¹⁾	مُحَمَّدٌ خَيْرُ الْبَشَرِ مَنْ حَجَّ مِنْهُمْ أَوْ اعْتَمَرَ مِنْ كُلِّ أَنْثَىٰ وَذَكَرَ جَنَّبَنِي اللَّهُ الْغَيْرَ
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Etymological meaning:

خَيْرٌ: The Best of Men and Women.⁽⁵²⁾ مَّضَىٰ: Passing, Lapse.⁽⁵³⁾
 حَجٌّ: Pilgrim.⁽⁵⁴⁾ أَحْسَنُ: The Most Beautiful, Handsome.⁽⁵⁵⁾
 وَجْهٍ: Face, Side.⁽⁵⁶⁾
 ذَكَرَ: Male⁽⁵⁷⁾ أَنْثَىٰ: Female⁽⁵⁸⁾ مَثْبُوبٍ: Flaming, Blazing, Glowing, fiery, Ardent, Fervent, Impassioned, Passionate, Zealous, Enthusiastic, Fervid, Ebullient.⁽⁵⁹⁾
 أَوْضِحَ: To Make Clear.⁽⁶⁰⁾ الْأَثَرَ: Mark, Sign.⁽⁶¹⁾ أَعْرَ: Beautiful, Handsome.⁽⁶²⁾ اعْتَمَرَ: To visit Al-Masjidul Haram, Perform Umrah.⁽⁶³⁾

⁵¹ Al-Shami: "Subul alHudaa Walrashad", Muhammad bin Yusuf Al-Salhi Al-Shami (d. 942 AH), Investigation and commentary: Sheikh Adel Ahmed Abdel-Mawgoud, Sheikh Ali Muhammad Moawad, Publisher:Scientific

Books House, Beirut – Lebanon, Edition: First, 1414 AH - 1993 AD, Vol: 1, P: 381.

⁵² Hava: "Arabic English Dictionary", Catholic Press, Beirut, Lebanon, 1899, P: 183.

⁵³ Eias: "Modern Dictionary Arabic English", P: 661.

⁵⁴ Balbakki: "Almawrid" P: 442

⁵⁵ Balbakki: "Almawrid" P: 470

⁵⁶ Balbakki: "Almawrid" P: 781

⁵⁷ Balbakki: "Almawrid" P: 563

⁵⁸ Balbakki: "Almawrid" P: 182

⁵⁹ Balbakki: "Almawrid" P: 1045

⁶⁰ William: "Arabic English Dictionary", Maktaba Lebanon, Beirut, Lebanon, P: 765.

⁶¹ Balbakki: "Almawrid" P: 34.

⁶² Balbakki: "Almawrid" P: 135.

⁶³ Deeb: "Dictionary of Islamic Terms", Al-Yamamah, for printing and publishing, Damascus, Beirut, P: 346.

literary meaning:

Shaima Saadia praises and says that the Holy Prophet is the best of men and women who are presented and passed. She mentions the beautiful and bright face of Rasulallah, and says that the beauty of my Prophet is more than the moon. Among those who have done Hajj and Umrah, and those who are still present, Hazrat Muhammad (peace and blessings of Allah be upon him) is the best among them. He is more beautiful than all the men and women with a beautiful and radiant face, but his beauty is more than the moon. O my Lord! Protect me to His youth stage so that I may see the greatness and signs of my brother Muhammad (PBUH).

Themes of Lullaby:

These verses of lullabies contain the following themes:

- **Admiration:** Shaima Saadia says that the Holy Prophet is the best of whole mankind.
- **Loveliness:** Shaima Saadia utters about the beauty of the Holy Prophet and says that the beautiful face of my Prophet is more beautiful than the moon.
- **Prayer:** O my Lord! Protect me to His youth stage so that I may see the greatness and signs of my brother Muhammad (PBUH).

One day in his childhood Muhammad (peace and blessings of Allah be upon him) went out of the house with Hazrat Shaima Saadia in the afternoon, it was very hot. Halima Saadia started looking for Muhammad (PBUH) and she went out in search of Muhammad (PBUH). Halima Saadia suddenly saw Shaima holding Muhammad (PBUH) in her lap and reading these verses aloud:

هَذَا أَخٌ لِي لَمْ تَلِدْهُ أُمِّي وَلاَئِسَ مِنْ نَسْلِ أَبِي وَعَمِّي
فَدَيْتُهُ مِنْ مَحُولٍ مَعَمَّ فَأَنْمِهِ اللَّهُمَّ فِيمَا تُنْمِي⁽⁶⁴⁾

Etymological meaning:

أَخٌ: Brother⁽⁶⁵⁾ تَلِدُهُ: To give birth, to bear.⁽⁶⁶⁾ نَسْلٍ: Progeny, Offspring, Issue, Descendants, Posterity, Children.⁽⁶⁷⁾ فَأَنْمِهِ: Growth, Progress.⁽⁶⁸⁾ فَدَيْتُهُ: Redemption, Ransoming, ransom, sacrifice.⁽⁶⁹⁾

literary meaning:

This Muhammad is my brother who was not born from my mother and he is not from the generation of my father and uncle, but I sacrifice my honourable parents and uncle for him, O Allah, give him the best upbringing.

⁶⁴ Al-Shami: "Subul al-Hudaa Walrashad", Vol: 1, P: 150.

⁶⁵ Deeb: "Dictionary of Islamic Terms", P: 19.

⁶⁶ Balbakki: "Almawrid" P: 1247.

⁶⁷ Balbakki: "Almawrid" P: 1170.

⁶⁸ Hans Wehr: "A Dictionary of Modern Written Arabic", Edited by J. Milton, New York, 1976, P: 1001.

⁶⁹ Hans Wehr: "A Dictionary of Modern Written Arabic", P: 701.

Themes of Lullaby:

These verses of lullabies contain the following themes:

- **My Brother:** Shaima Saadia says that Muhammad is my real brother.
- **Devotion:** I sacrifice my honorable parents and uncle for my real brother.
- **Prayer:** Shaima Saadia prays O my Lord! give my brother the best upbringing.

Hazrat Halima Saadia said in anger: O Shaima! Where did you bring Muhammad in such heat? He said: O my mother! My brother can't get the heat! Because the cloud always overshadows my brother so that the sun cannot harm my brother. I see that when my brother moves, the cloud also moves. When it stops, the cloud also stops.⁽⁷⁰⁾

THE CONCLUSION:

This study dealt with short hair pictures of children of ancient Arab heritage, in the form of a variety of poetic evidence indicate about the roots of the morals of the children felt in different purposes short systems where poets keen on harmony and rhythm to their seriousness in the happiness of the child. Holy Prophet Muhammad spent his childhood with Halimah Sadiyah, when Halimah Saadia was occupied with her household work, Halimah's elder daughter Shaima Saadia played with Muhammad (PBUH) and she picked him up and swung him and sang beautiful lullabies for the Holy Prophet (PBUH).

RESULTS:

- Lullabies are of ancient Arab heritage.
- Lullabies are sung to bring joy and comfort to the baby
- Through lullabies, moral and bravery lessons are taught to the child

SUGGESTIONS:

Ancient Arabic poetry is full of different types of lullabies.

- Therefore, a single poet like Shema can be worked on.
- Lullabies can also be explored in terms of themes.
- Lullabies were sung from the Jahili period of Arabia to modern times, so, the research can also be done on the basis of time period.