

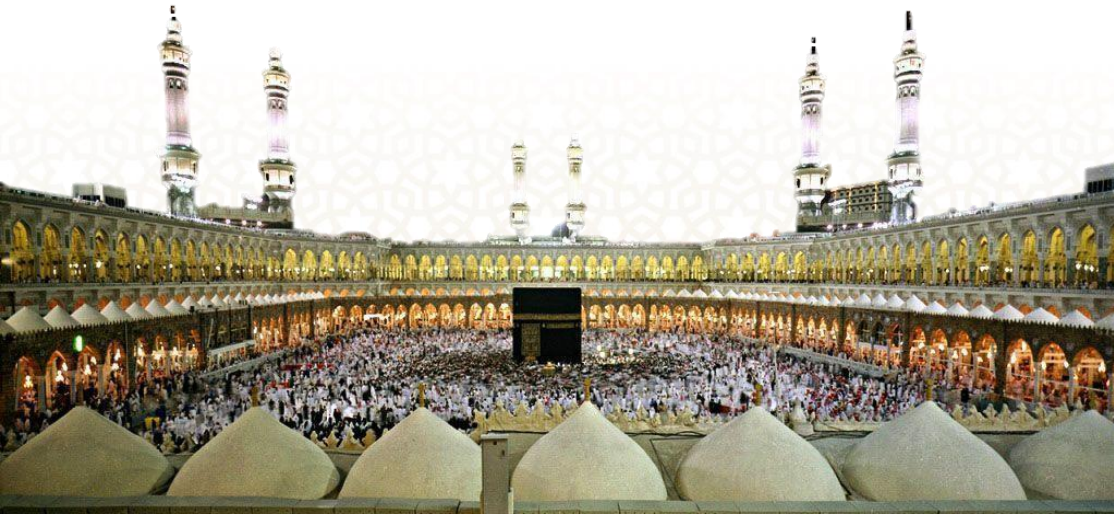
Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 2 - The Lineage of the Rasūlullāh

ﷺ (II)

Maulānā Ebrahim Noor



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Sīrah of Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
Part 2 - The Lineage of the Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (II)
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَى, Lord of the Worlds and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ goes all the way back to Ibrāhīm عَلَيْهِ السَّلَام. Allāh سُبْحَانَهُ وَتَعَالَى had commanded Ibrāhīm عَلَيْهِ السَّلَام to bring his wife Hājar رَضِيَ اللهُ عَنْهَا and son Ismā‘īl عَلَيْهِ السَّلَام to the land of Arabia. The family of Ismā‘īl عَلَيْهِ السَّلَام then settled in and around the valley of Makkah.

The tribe of Jurhūm came into power in Makkah, but due to the injustices they caused, were driven out by the other tribes. The tribe of Khuzā‘ah then took control of Makkah after the tribe of Jurhūm left.

The daughter of Ḥulayl, the chief of the Khuzā‘ah, married Quṣayy, who from the tribe of the Quraysh. After the death of Ḥulayl, a power struggle took place which resulted in Quṣayy taking control of Makkah.

Quṣayy settled members of his family and tribe in Makkah. This is how the Quraysh, the direct ancestors of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came to live in Makkah.

After Quṣayy passed away, his responsibilities were passed onto his son ‘Abd ad-Dār, however another one of his sons’ ‘Abd Manāf was more suited for the role. Eventually the tribal responsibilities were divided between the families of the two brothers.

‘Abd Manāf had a son called Hāshim who married a woman from Yathrib called Salmā. Together they had a son who they named Shaybah.

On one of Hāshim’s trade journeys, he passed away in Gaza, leaving behind his wife and son in Yathrib. Hāshim’s brother Al-Muṭṭalib, was now looking to see who would lead the Quraysh in the future and he had heard good reports of his nephew Shaybah in Yathrib. Al-Muṭṭalib now went to Yathrib to see for himself.

Al-Muṭṭalib arrived in Yathrib and was impressed by what he saw. He tried to convince Salmā to send Shaybah with him to Makkah, however she wanted her son to stay with her. Eventually, Al-Muṭṭalib managed to convince her and brought Shaybah to Makkah. Al-Muṭṭalib and Shaybah now rode into the city, with the nephew sitting behind his uncle. Upon seeing this dishevelled child, people called him ‘Abd al-Muṭṭalib, the slave of Al-Muṭṭalib, when in fact he was actually his nephew. This name ‘Abd al-Muṭṭalib now stayed with Shaybah, and it was with this name he was known from that day forth.

The Ancestry of ‘Abd al-Muṭṭalib

Shaybah was the paternal grandfather of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was known as ‘Abd al-Muṭṭalib. There is a total of 9 generations between ‘Abd al-Muṭṭalib and Fihri, who was also known as Quraysh.

Fihri (Quraysh)	فِهْرِي
Ghālib	غَالِب
Lu’ayy	لُؤَيِّي
Ka‘ab	كَعْب
Murrah	مُرَّة
Kilāb	كِلَاب
Quṣayy	قُصَيِّ
‘Abd Manāf	عَبْدِ مَنَافٍ
Hāshim	هَاشِم
‘Abd al-Muṭṭalib	عَبْدِ الْمُطَّلِبِ

The Tribe of Jurhūm

Ibrāhīm عَلَيْهِ السَّلَامُ had brought his wife Hājar رَحْمَةُ اللهِ عَلَيْهَا and son Ismā'īl عَلَيْهِ السَّلَامُ to Makkah, where they settled. Ibrāhīm عَلَيْهِ السَّلَامُ had gone back to Can'ān but would come and visit his family from time to time.

The tribe of Jurhūm originated from Yemen. Due to a famine at the time, they had left Yemen and travelled north looking for a place to settle. It so happened that they met Hājar رَحْمَةُ اللهِ عَلَيْهَا and her son Ismā'īl عَلَيْهِ السَّلَامُ near the well of Zamzam. The tribe of Jurhūm decided to also settle there and after some time Ismā'īl عَلَيْهِ السَّلَامُ also married a girl from their tribe.



Figure 7 - The Land of Yemen

The Ḥaṭīm

The Ḥaṭīm is the crescent shaped walled area on the northern side of the Ka‘bah. It is also known as Ḥijr Ismā‘īl. According to some sources, Ismā‘īl عَلَيْهِ السَّلَامُ passed away at the age of 130 and was buried near his mother Hājar رَضِيَ اللهُ عَنْهَا in the Ḥaṭīm.



Figure 8 - The Ḥaṭīm

When the Ka‘bah was rebuilt in the time of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ just before Prophethood, due to a lack of funds, the Quraysh were unable to build it upon the original foundations which were laid by Ibrāhīm عَلَيْهِ السَّلَامُ. The area which is within the walls of the Ḥaṭīm

was actually part of the original Ka‘bah. Therefore, if one prays within the Ḥaṭīm, it is like one who has prayed within the Ka‘bah.

عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ فَأَخَذَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ فَقَالَ
" صَلَّى فِي الْحِجْرِ إِنْ أَرَدْتِ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنْ
الْبَيْتِ وَلَكِنَّ قَوْمَكَ اسْتَفْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ
فَأَخْرَجُوهُ مِنَ الْبَيْتِ " ¹

“Ā’ishah رَضِيَ اللهُ عَنْهَا narrated, I desired to enter the House (The Ka‘bah) to perform Ṣalāh in it, so Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ took me by the hand and entered me in the Ḥijr, and he said: “Perform Ṣalāh in the Ḥijr if you want to enter the House. For indeed it is part of the House, but your people considered the funds to be less when they built the Ka‘bah, so they put it (the Ḥaṭīm) outside the House.””

¹ Jāmi‘ al-Tirmidhī - 876

The Jurhūm take control of Makkah

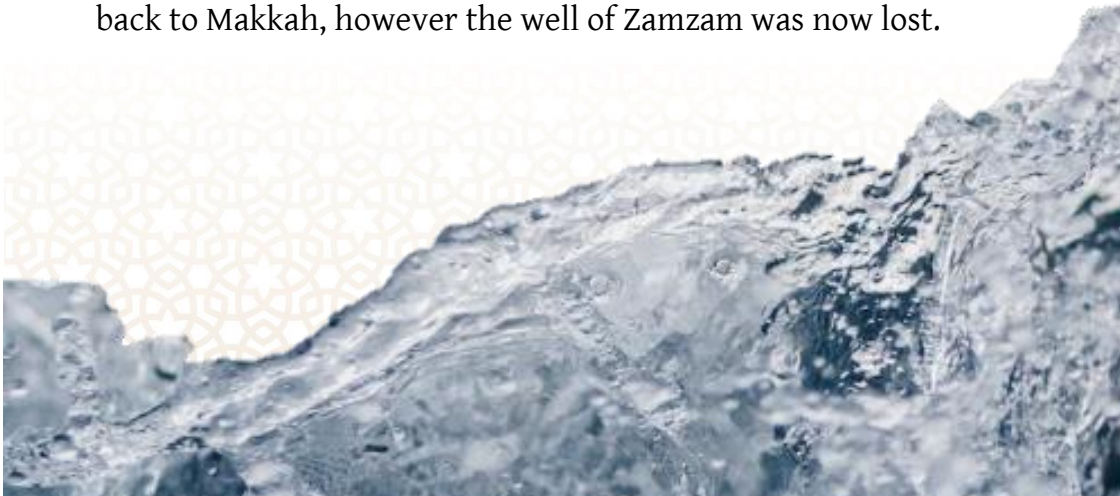
Sometime after Ismā'īl عَلَيْهِ السَّلَامُ passed away, there was a disagreement between his descendants, the Banū Ismā'īl and the Jurhūm. The Jurhūm assumed power in Makkah, and started to oppress people, to the extent that the Banu Ismā'īl moved to the outskirts of the city.

The Hiding of the Well

The Jurhūm continued in their oppression and desecration of the House of Allāh سُبْحَانَهُ وَتَعَالَى until all the Arabian tribes stood up to challenge them.

The Jurhūm left Makkah in a hurry, but before they went, they took all the precious items which were inside the Ka'bah and buried them inside the well of Zamzam. They then buried the well of Zamzam and completely levelled the ground so no one could tell where the well had been.

After the Jurhūm left, the descendants of Ismā'īl عَلَيْهِ السَّلَامُ moved back to Makkah, however the well of Zamzam was now lost.



The Well of Zamzam

In the book Manifestations of the Prophets Muḥammad's (ﷺ) Beauty by our dear teacher, Shaykh al-Ḥadīth Maulānā Yusuf Motala Ṣāḥib رَحْمَةُ اللَّهِ، an incident is mentioned in great detail which is narrated by 'Alī رَضِيَ اللَّهُ عَنْهُ. He mentions that one day 'Abd al-Muṭṭalib was resting (meaning sleeping) in the Ḥaṭīm, when someone arrived (in his dream) and said to him:

احفر طيبة

“Dig up Ṭibah”

'Abd ad-Muṭṭalib asked him, “What is Ṭibah?”, but the man went away without answering.

The following day 'Abd al-Muṭṭalib was again resting in the same place when the same person came and now said:

احفر برة

“Dig up Barraḥ”

‘Abd al-Muṭṭalib asked the person, “What is Barraḥ?”. Again, he went away without answering.

On the third day, again ‘Abd al-Muṭṭalib was resting in the same place and the person appeared once more. This time the person said:

احفر المذنونة

“Dig up al-Maḍnūnah”

‘Abd al-Muṭṭalib asked him, “What is al-Maḍnūnah”. For the third time, the person went away without answering.

On the fourth day, the same incident re-occurred. The person came and this time he said:

احفر زمزم

“Dig up Zamzam”

‘Abd al-Muṭṭalib asked him, “What is Zamzam?”



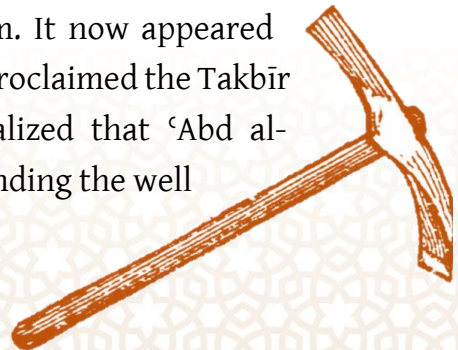
The man said, “That which never dries up. That whose water will never decrease, and it will quench the thirst of the largest of throngs of pilgrims.” The man

also said it is located where you will see a crow pecking at a place of blood and droppings, and where there is an ant burrow.

The Well is Found

The person in ‘Abd al-Muṭṭalib’s dream had given a clear indication of the location of the well of Zamzam, which had been lost many years before. ‘Abd al-Muṭṭalib was now convinced that the dream was true. At the time, ‘Abd al-Muṭṭalib only had one son by the name of Ḥārith. He took his son, picked up a mattock, and went to the place which was described in the dream. He now started to dig.

They kept on digging and digging until they saw the round border of the wall, of the well of Zamzam. It now appeared before them and ‘Abd al-Muṭṭalib proclaimed the Takbīr – Allāhu Akbar. The Quraysh realized that ‘Abd al-Muṭṭalib had achieved his aim of finding the well which had been lost for so long.



The Quraysh came to ‘Abd al-Muṭṭalib and said that the well belonged to their father Ismā‘il عَلَيْهِ السَّلَامُ. They also had a due right in it, so ‘Abd al-Muṭṭalib must give them their share. ‘Abd al-Muṭṭalib refused and said he would not do that.

The Journey to Shām

The row between ‘Abd al-Muṭṭalib and the Quraysh over the well of Zamzam became more serious. It was decided that they would appoint a soothsayer from the Banu Sa‘ad who would judge between them. She lived in Shām, which is modern day Syria, so they all started to make their way through the desert on this long journey.



Figure 9 - The Land of Shām

Half way through the journey, ‘Abd al-Muṭṭalib and his companions ran out of water. They came to a point where they thought they would die of thirst. The other tribes from the Quraysh who had been travelling with them, refused to give them water because they feared they would also run out.



‘Abd al-Muṭṭalib saw what was happening and realised that they could all die very soon. He spoke to his companions, and they agreed to do whatever he instructed. ‘Abd al-Muṭṭalib told each of them to dig their own graves, while they still had the strength to do so. If any one of them would die, the others would bury them in the grave they had dug for themselves. This would continue until there would only be one person left.

The companions of ‘Abd al-Muṭṭalib carried out his orders and dug their own graves. They then waited for the inevitable, which was to die of thirst.

‘Abd al-Muṭṭalib then spoke to his tribe and said that just waiting for death without even searching for water was against logic. They should keep trying to search for water until the end. It could be that Allāh سُبْحَانَهُ وَتَعَالَىٰ arranges water for them. ‘Abd al-Muṭṭalib then ordered his companions to leave.

The other tribes had been observing what had been happening to ‘Abd al-Muṭṭalib and his companions. ‘Abd al-Muṭṭalib now went to his camel and mounted it. As soon as his she-camel got up on her feet, water started to gush forth from the place her hooves had rubbed the ground. He cried the Takbīr and so did his companions.

‘Abd al-Muṭṭalib dismounted his camel and tasted the water that had just come out of the ground. It was sweet, so he drank, and his companions drank. They

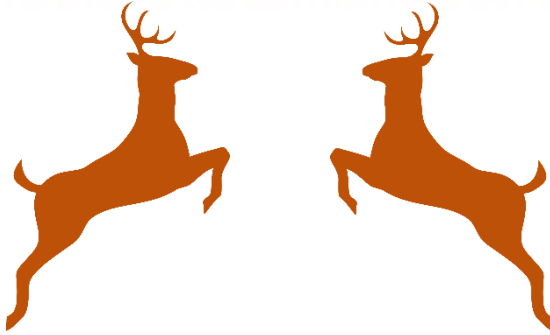
Arabic calligraphy of the Basmala: بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

then gave the water to their animals and filled their water skins. ‘Abd al-Muṭṭalib then called the other tribes and invited them to drink the water which Allāh سُبْحَانَهُ وَتَعَالَىٰ had blessed them with.

The tribes had seen how Allāh سُبْحَانَهُ وَتَعَالَىٰ had blessed ‘Abd al-Muṭṭalib so they asked him for forgiveness. They all said, “Judgment has been delivered in your favour O ‘Abd al-Muṭṭalib. We will never argue with you when it comes to the well of Zamzam! Because the Lord that provided water for you through a gushing stream has also granted you the well of Zamzam. Return

to your good service of providing drink.” After this incident, all the tribes returned to Makkah.

Upon their return, they started to clean out the well of Zamzam and found two deer shaped golden idols. All the treasures which the tribe of Jurhūm had hidden inside the well were now found, including some plated swords and armour.



‘Abd al-Muṭṭalib placed the deer shaped idols in the doorway of the Ka‘bah and hung the plated swords on the doors. The Ka‘bah was also decorated with the gold which had been taken out of the well.

This was the story of the well of Zamzam. Thousands of years ago, Allāh سُبْحَانَهُ وَتَعَالَى had answered the supplication of Hājar رَضِيَ اللهُ عَنْهَا and quenched her thirst and that of her child in the barren desert. To this day, thousands of years later, it continues to quench the thirst of millions of pilgrims, never decreasing, never drying up, and the dream of ‘Abd al-Muṭṭalib was indeed a sign from Allāh سُبْحَانَهُ وَتَعَالَى.

The Oath of ‘Abd al-Muṭṭalib

At the time when the well of Zamzam was found, ‘Abd al-Muṭṭalib only had one son, Ḥārith. ‘Abd al-Muṭṭalib made an oath saying if Allāh *سُبْحَانَهُ وَتَعَالَى* blessed him with 10 sons who all grow to adulthood, then he would sacrifice one of them in the name of Allāh *سُبْحَانَهُ وَتَعَالَى*. Allāh *سُبْحَانَهُ وَتَعَالَى* answered his prayers and blessed him with 10 sons.

One-night ‘Abd al-Muṭṭalib was sleeping in front of the Ka‘bah when he had another dream. In this dream he saw a man saying “O ‘Abd al-Muṭṭalib, fulfil the oath which you had made to the Lord of this house”.



‘Abd al-Muṭṭalib woke up and gathered his sons. He told them of the oath he had made and the dream he had seen. All his sons agreed that he should fulfil the oath he had made to Allāh *سُبْحَانَهُ وَتَعَالَى* and do what he wishes.

‘Abd al-Muṭṭalib decided to cast lots in order to determine which son should be sacrificed. It so happened that the name of his most beloved son was drawn, ‘Abdullāh. ‘Abd al-Muṭṭalib took ‘Abdullāh by the hand and led him to the sacrificial place with a knife in hand.

Upon seeing this, ‘Abdullāhs sisters started to cry and one of them suggested that ‘Abd al-Muṭṭalib draw lots between ‘Abdullāh and 10 camels. If the camels are chosen, then sacrifice them and leave their brother ‘Abdullāh. At that time, the blood writ for a person was 10 camels.

‘Abd al-Muṭṭalib now started to draw lots between his son ‘Abdullāh and the camels. Each time ‘Abdullāhs name was drawn, he would sacrifice 10 camels. The first time ‘Abd al-Muṭṭalib drew the lot, it fell upon ‘Abdullāh, so this meant 10 camels had to be sacrificed.

The lots were cast a second time. Again, it fell upon ‘Abdullāh, so now it was 20. ‘Abd al-Muṭṭalib drew lots again and again, each time they fell upon ‘Abdullāh. Eventually the number of camels which had to be sacrificed had now reached 100.



‘Abd al-Muṭṭalib drew lots once more and finally it fell upon the camels. ‘Abd al-Muṭṭalib and all those present proclaimed the Takbīr and said Allāhu Akbar. ‘Abdullāhs sisters took him away and ‘Abd al-Muṭṭalib sacrificed the 100 camels between the hills of Aṣ-Ṣafā and Al-Marwah. After this incident, ‘Abdullāh was known as ‘Abdullāh Dhabīḥ! Therefore Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also known as Ibn adh-Dhabīḥayn, the son of the two sacrificed ones, meaning his father ‘Abdullāh and forefather Ismā‘īl عَلَيْهِ السَّلَامُ.

The Parents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was the son of ‘Abdullāh, the son of ‘Abd al-Muṭṭalib. Ḥāfiẓ Asqalāni رَحِمَهُ اللهُ mentions that there is complete agreement on the fact that this was his father’s name.

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

قَالَ " أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ " ²

It is narrated by Ibn ‘Umar رَضِيَ اللهُ عَنْهُ that Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,
 “The most beloved names to Allāh are
 ‘Abdullāh and ‘Abd ar-Raḥmān”

After the incident with the camels, ‘Abd al-Muṭṭalib started looking for a wife for his son ‘Abdullāh. In the well-respected tribe of Banū Zuhrah, the daughter of Wahb ibn ‘Abd-Manāf was chosen, and her name was Āminah.

Āminahs father, Wahb was the chief of the tribe but had passed away, so she was now under the guardianship of her uncle Wuhayb ibn ‘Abd-Manāf. Wuhayb also had a daughter who was of marriageable age called Hālah. When ‘Abd al-Muṭṭalib was arranging his son’s marriage, he asked that Hālah should be given

² Sunan Ibn Mājah - 3728

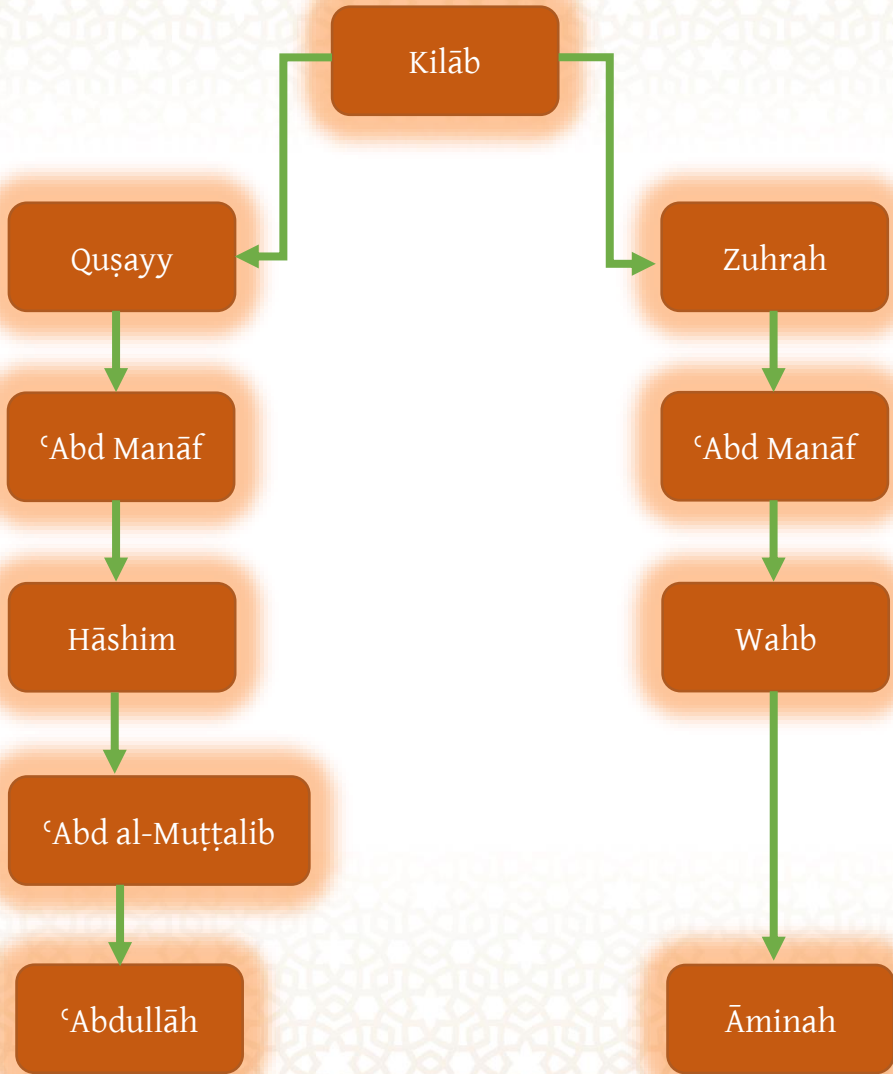
to him in marriage. Her father Wuhayb agreed. So now father and son were marrying two cousin sisters.

The marriage ceremonies of ‘Abd al-Muṭṭalib and his son ‘Abdullāh took place at the same time. Eventually, ‘Abd al-Muṭṭalib and Hālah would have a son, who was none other than Ḥamzah رَضِيَ اللهُ عَنْهُ. As well as being the paternal uncle of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ he was also his cousin from his mother’s side. It is also reported that they were also milk brothers as they shared the same wet nurse Thuwaybah.



The Ancestry of the Parents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

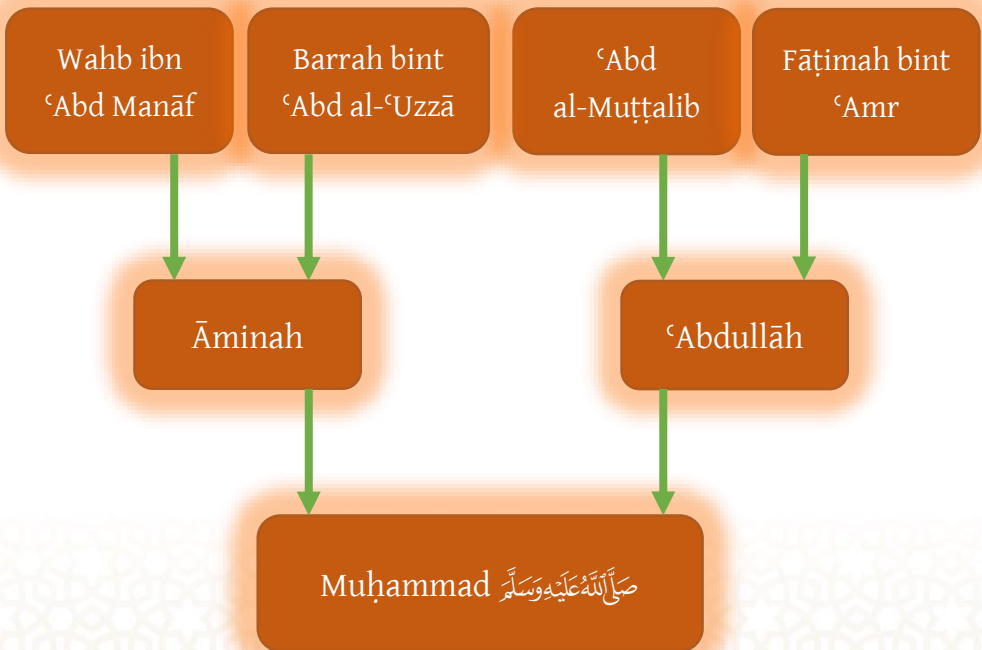
The common ancestor of the parents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is Kilāb.



The Grandparents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The paternal grandfather of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was ‘Abd al-Muṭṭalib and the paternal grandmother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was called Fāṭimah bint ‘Amr.

The maternal grandfather of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was Wahb ibn ‘Abd Manāf, and the maternal grandmother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was called Barrah bint ‘Abd al-‘Uzzā.



The Demise of ‘Abdullāh

Aminah and ‘Abdullāh got married and settled in Makkah. After some time, as was the normal practise of the merchants, ‘Abdullāh left for Shām with a trade caravan.

‘Abdullāh fell ill on the way and stopped in Yathrib. Yathrib was the birthplace of his father ‘Abd al-Muṭṭalib and sat on the trade route between Makkah and Shām. This blessed town would play a major part later in the life of Rasūlullāh ﷺ.

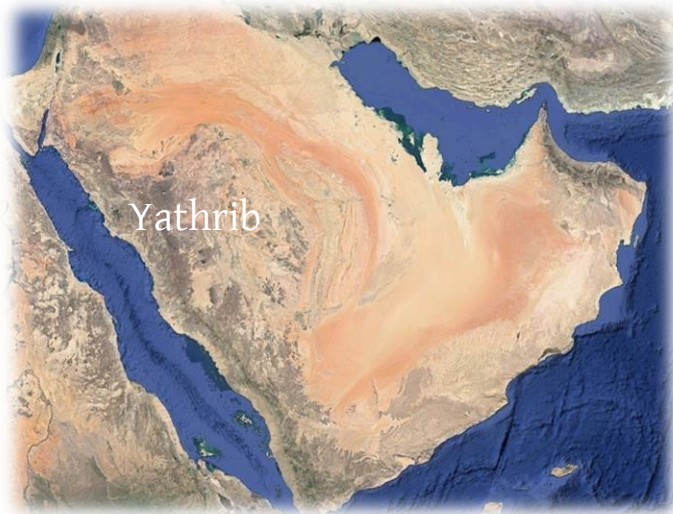


Figure 10 - The town of Yathrib

When the trade caravan returned to Makkah, ‘Abd al-Muṭṭalib enquired where his son ‘Abdullāh was, as he was not with the group. The people told him that ‘Abdullāh had become ill and stopped with the Banū an-Najjār. The paternal grandmother of ‘Abdullāh, Salmā, was from that tribe.

‘Abd al-Muṭṭalib immediately sent his eldest son Ḥārith to Yathrib to check on ‘Abdullāh. Upon arriving, Ḥārith found out that ‘Abdullāh had passed away. ‘Abdullāh had been ill for one month before his demise. Ḥārith returned to Makkah and informed ‘Abd al-Muṭṭalib and his family of this sad news. Everyone was grief stricken upon hearing it.

There is a difference of opinion as to the age of ‘Abdullāh when he passed away. According to Ḥāfiẓ ‘Alā’ī رَحِمَهُ اللهُ and Ḥāfiẓ Asqalāni رَحِمَهُ اللهُ, the correct opinion is that he was only 18 years old.

When ‘Abdullāh passed away, he left behind five camels, some goats and one slave woman whose name was Barakah bint Tha‘labah. She was also known as Umme Ayman.

بركة بنت ثعلبة

The People of the Elephant

Before the Islamic calendar had been established, the years in Arabia were known by certain events. The year in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born, was known as the ‘Year of the Elephant’.

Around 50 or 55 days before the birth of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the famous incident of the Aṣḥāb al-Fil, the people of the elephant, took place. This incident became well known in Arab history. Allāh سُبحَانَهُ وَتَعَالَى even mentioned it in the Qur’ān.

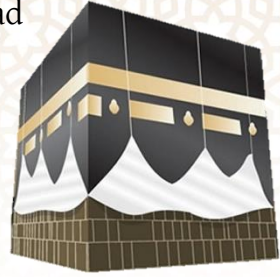
أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
 أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
 ﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾
 فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ³ ﴿٥﴾

“Have you not seen how your Lord dealt with the People of the Elephant? (1) Has He not turned their plan into nullity? (2) And He sent upon them flying birds in flocks, (3) Throwing upon them stones of baked clay, (4) And thus He turned them into an eaten-up chaff. (5)”

³ Sūrah al-Fil

Abrahah

The emperor of Abyssinia, Najjāshī, had appointed one of his general's Abrahah as vice-regent of Yemen. Abrahah had seen that the Arabs used to go for pilgrimage to Makkah, to visit the House of Allāh سُبْحَانَهُ وَتَعَالَى. The pilgrims would go to the Ka'bah and perform Ṭawāf, circumambulation around it.



Abrahah was a follower of the Christian faith and wished that he could make a grand Cathedral. People could then come and visit this place, instead of going to the simple Ka'bah.

The Cathedral

In the capital of Yemen, Ṣan'ā, Abrahah built a grand beautiful Cathedral. There is a difference of opinion as to what happened next. One opinion is that when the Arabs heard of this Cathedral, a person from the tribe of Kinānah defiled it and then ran away. Another opinion is that some Arab youths had lit a fire near the Cathedral. The wind carried the flames of the fire onto the Cathedral, which caused it to burn down.



The March to Makkah

Abrahah became very angry and made an oath that he would destroy the Ka'bah. He assembled an army and left for Makkah. His army had something which had never been seen before in the Arab lands, elephants!



Some Arab tribes tried to block his path but could not stop his advance. During one of these encounters, one of the leaders of the Khath'am tribe, Nufayl was captured. He agreed to be their guide in return for sparing his life.

The army of Abrahah now reached Ṭāif, which was the home of the Banū Thaqīf. They had a temple dedicated to their God Al-Lāt and were worried that Abrahah would destroy it thinking it was the Ka'bah. They told him he still had some way to go and sent another guide to direct the army to Makkah.

Abrahah's army now stopped at a place called Al-Mughammas, just south east of Makkah. The animals which belonged to the Makkans used to graze there on the outskirts of the city. Abrahah's army captured all the animals, which included 200 camels belonging to 'Abd al-Muṭṭalib.

‘Abd al-Muṭṭalib's advice

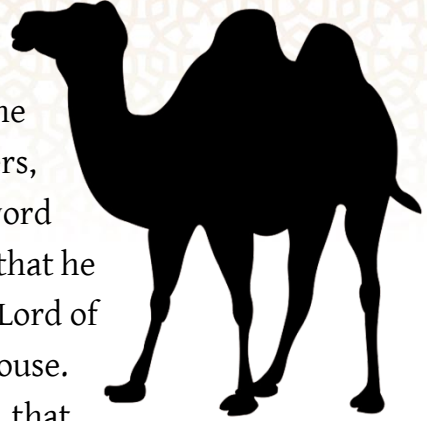
As the large army approached Makkah, ‘Abd al-Muṭṭalib gathered the Quraysh. He had the responsibility of looking after the Ka‘bah and advised them all to leave the city. He told them that no one would be able to destroy the Ka‘bah, as this was the House of Allāh **سُبْحَانَهُ وَتَعَالَى**, and He would protect His own house.

Abrahah now sent a messenger calling for ‘Abd al-Muṭṭalib to visit him in his camp. He sent a message saying that he did not want bloodshed as his only objective was to destroy the Ka‘bah. ‘Abd al-Muṭṭalib accepted his invitation and went to see Abrahah.

‘Abd al-Muṭṭalib possessed a quality that anyone who saw him, would be in awe of him. When Abrahah saw ‘Abd al-Muṭṭalib, he also became in awe of him and received him with great honour and respect, to the extent that Abrahah couldn't put him on his throne as his equal, but he got off his throne to sit together with him.



The two leaders discussed the situation and ‘Abd al-Muṭṭalib asked Abrahah about his camels, which were now in his possession. Abrahah was shocked. He said, “You are asking me about your camels, when the Ka‘bah is the religion of yourself and your forefathers, you have not even mentioned a word about this?” ‘Abd al-Muṭṭalib replied that he was the owner of the camels, and the Lord of the Ka‘bah would protect His own house. After some silence, Abrahah ordered that the camels be returned to ‘Abd al-Muṭṭalib. ‘Abd al-Muṭṭalib returned to Makkah with his camels and ordered the Quraysh to vacate the city due to the impending attack.



The Attack

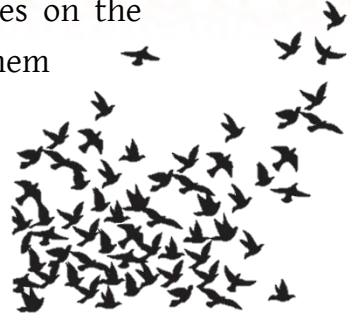
Before leaving the city, ‘Abd al-Muṭṭalib took some people with him and arrived at the doors of the Ka‘bah. They all prayed to Allāh *سُبْحَانَكَ وَتَعَالَى* and invoked Him to protect His house, the Holy Ka‘bah.



‘Abd al-Muṭṭalib finished supplicating and together with his companions, withdrew to the mountains. Abrahah now marched towards the Ka‘bah with his army. His elephant which was at the front of the

army refused to advance towards Makkah. They tried everything they could to make it move, but it refused to go towards the House of Allāh سُبْحَانَهُ وَتَعَالَى .

Suddenly, small birds began to appear from the western sky. Each of them had a small pebble in their beaks and in each of their talons. The birds dropped these pebbles on the army. The pebbles rained down on them and destroyed everything they touched. The pebbles went straight through their coats of mail, and this was how the army of Abrahah was defeated.



The Retreat

The defeated and dejected army of Abrahah now made its way back to Ṣan‘ā. Many of them died on the way. Nufayl who had been captured by them, managed to slip away to safety. Abrahah himself caught a disease which caused blood and puss to flow from his body. One by one his body parts fell off until finally he also perished.

This was how Allāh سُبْحَانَهُ وَتَعَالَى protected His house.

The Family of ‘Abd al-Muṭṭalib

The forefathers of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were amongst the most intelligent people of their time. They held positions of leadership, authority and were known to be generous hosts. They were people of understanding, good character, and noble actions. Hence the lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the highest and most noble of all.

‘Abd al-Muṭṭalib had many children. Some of them embraced Islām whilst others turned away from the religion of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and became staunch enemies of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

The Paternal Uncles & Aunts of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

There are a number of different opinions as to how many children ‘Abd al-Muṭṭalib had. ‘Abd al-Muṭṭalib had a number of wives so some of his children shared the same mother and father whilst the others only had their father in common. Ibn Hishām mentions that ‘Abd al-Muṭṭalib had 10 sons and 6 daughters as follows:⁴

⁴ Ibn Hishām page 81

Name	Mother
Al-‘Abbās رَضِيَ اللهُ عَنْهُ	Nukaylah bint Janāb
Ḥamzah رَضِيَ اللهُ عَنْهُ	Hālah bint Wuhayb
‘Abdullāh	Fāṭimah bint ‘Amr
Abū Ṭālib (His name was ‘Abd Manāf)	Fāṭimah bint ‘Amr
Al-Zubayr	Fāṭimah bint ‘Amr
Al-Ḥārith	Samrā bint Jundab
Ḥajl	Hālah bint Wuhayb
Al-Muqawwim	Hālah bint Wuhayb
Ḍirār	Nukaylah bint Janāb
Abū Lahab (His name was ‘Abd al-‘Uzzā)	Lubnā bint Hājar
Ṣafiyyah	Hālah bint Wuhayb
Umm Ḥakīm (Al-Bayḍā)	Fāṭimah bint ‘Amr
‘Ātikah	Fāṭimah bint ‘Amr
Umaymah	Fāṭimah bint ‘Amr
Arwā	Fāṭimah bint ‘Amr
Barrah	Fāṭimah bint ‘Amr

In the book ‘Manifestations of Prophet Muḥammad’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Beauty’ by Shaykh al-Ḥadīth Maulānā Yusuf Motala رَحِمَهُ اللهُ, the names of 11 uncles and 6 aunts are mentioned as below:⁵

Name	Information
Al-Ḥārith	The eldest son of ‘Abd al-Muṭṭalib who was with his father when they discovered the Well of Zamzam. Al-Ḥārith was also the uncle who had gone to Yathrib to enquire about ‘Abdullāh when he had fallen ill.
Quthum	Shared the same mother as Ḥārith and passed away in his childhood.
Al-Zubayr	One of the chiefs of the Quraysh. His son was the famous Companion ‘Abdullāh ibn Zubayr رَضِيَ اللهُ عَنْهُ who was martyred in Ajnadayn. Al-Zubayr also had 2 daughters, Ḍubā’a & Umm al-Ḥakam رَضِيَ اللهُ عَنْهَا who embraced Islām.
Ḥamzah رَضِيَ اللهُ عَنْهُ	He was the son of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mother’s cousin, Hālah. He was known as the lion of Allāh and the lion of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. He was also the milk brother of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as they shared the same wet nurse. Ḥamzah رَضِيَ اللهُ عَنْهُ was one of

⁵ Manifestations of Prophet Muḥammad’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Beauty page 83

	<p>the early reverts to Islām and was martyred in the battle of Uḥud. He had one daughter.</p>
Al-‘Abbās رَضِيَ اللهُ عَنْهُ	<p>He was 3 years older than Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the only other uncle to have embraced Islām. He was a man of great qualities and migrated to Madīnah. He passed away during the Caliphate of Uthmān رَضِيَ اللهُ عَنْهُ in 32 AH. He had 10 sons of which 3 were Companions, ‘Abdullāh, Faḍl and Quthum رَضِيَ اللهُ عَنْهُمْ.</p>
Abū Ṭālib	<p>Shared the same parents as Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ father ‘Abdullāh. Their mother’s name was Fāṭimah bint ‘Amr ibn ‘Ā’idh. Abū Ṭālib looked after Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after ‘Abd al-Muṭṭalib passed away and he himself passed away in the year of sorrow in Makkah. Abū Ṭālib’s most famous son was ‘Alī رَضِيَ اللهُ عَنْهُ. Other children were Ṭālib who died without embracing, ‘Aqīl, Ja‘far, and Umm Hānī رَضِيَ اللهُ عَنْهُمْ whose real name was Fākhita or Hind.</p>
Abū Lahab	<p>His real name was ‘Abd al-‘Uzzā. As a child he was very handsome and had a ruddy complexion, so his father called him Abū Lahab, which means ‘father of the flame’. He had 4 children, ‘Utaybah who died without</p>

	embracing, ‘Utbah, Mu‘attib and Durra رَضِيَ اللهُ عَنْهُمْ who all embraced. Abū Lahabs 2 sons ‘Utbah and ‘Utaybah were also married to two daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Ruqayyah and Umm Kulthūm at one point. When Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ openly invited people towards Islām, Abū Lahab commanded his 2 sons to divorce the daughters of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and so they did.
‘Abd al-Ka‘bah	
Ḥajl (Mughīrah)	
Ḍirār	He had the same mother as ‘Abbās رَضِيَ اللهُ عَنْهُ.
Ghīdāq	He was known as the most generous and hospitable of the Quraysh in terms of feeding people.

Name	Information
Ṣafiyyah رَضِيَ اللهُ عَنْهَا	She was the sister of Ḥamzah رَضِيَ اللهُ عَنْهُ and embraced Islām. She migrated to Madīnah and passed away during the Caliphate of ‘Umar رَضِيَ اللهُ عَنْهُ.
‘Ātikah	She was the sister of Abū Ṭālib and ‘Abdullāh. Some people have stated that she embraced Islām.
Arwā	Her son Ṭulayb رَضِيَ اللهُ عَنْهُ was from the early migrants and took part in the battle of Badr.
Umaymah	She was married to Jahsh ibn Ri’āb and their daughter Zaynab رَضِيَ اللهُ عَنْهَا married Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
Barrah	Her son Abū Salama رَضِيَ اللهُ عَنْهُ was married to Umm Salama رَضِيَ اللهُ عَنْهَا who later on married Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.
Umm Ḥakīm	Her name was Bayḍā and was the maternal grandmother of ‘Uthmān رَضِيَ اللهُ عَنْهُ.

Summary

The paternal grandfather of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ‘Abd al-Muṭṭalib had been brought to Makkah by his uncle Al-Muṭṭalib and later became a leader of the Quraysh.

The Well of Zamzam had been buried for years since the tribe of Jurhūm left Makkah and ‘Abd al-Muṭṭalib rediscovered it after being informed of its location in a dream.

‘Abd al-Muṭṭalib had also made an oath to Allāh سُبْحَانَهُ وَتَعَالَى that he would sacrifice one of his sons if he was blessed with 10 sons who reached maturity. To fulfil his oath, lots were drawn and his son ‘Abdullāh was chosen.

There was an outcry and after some deliberation, it was decided that ‘Abdullāh's name would be drawn against 10 camels. Each time his name was drawn, 10 more camels were added until 100 camels were sacrificed in his place.

‘Abd al-Muṭṭalib then began the search to find a wife for his son ‘Abdullāh. A woman from the tribe of Banū Zuhrah was found by the name of Āminah bint Wahb. They got married and settled in Makkah.

During a trade journey north to Shām, ‘Abdullāh fell ill and stopped in Yathrib. This illness led to his demise. At the time his

wife Āminah was pregnant with child. ‘Abdullāh passed away at the tender age of 18 and never got to see his son.

The year in which Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was born was known as the year of the elephant. Abrahah who was the vice-regent of Yemen at the time had come to destroy the Ka‘bah. Allāh سُبْحَانَهُ وَتَعَالَى protected his house and destroyed Abrahahs army.

‘Abd al-Muṭṭalib was blessed with many children, some of whom embraced Islām, whilst others did not. Many of them played a very important part in the life of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and supported him on his journey. We will soon Inshā’Allāh discuss the birth of the final Messenger, Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Sīrah of Muḥammad ﷺ
Part 2 - The Lineage of the Rasūlullāh ﷺ (II)

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