

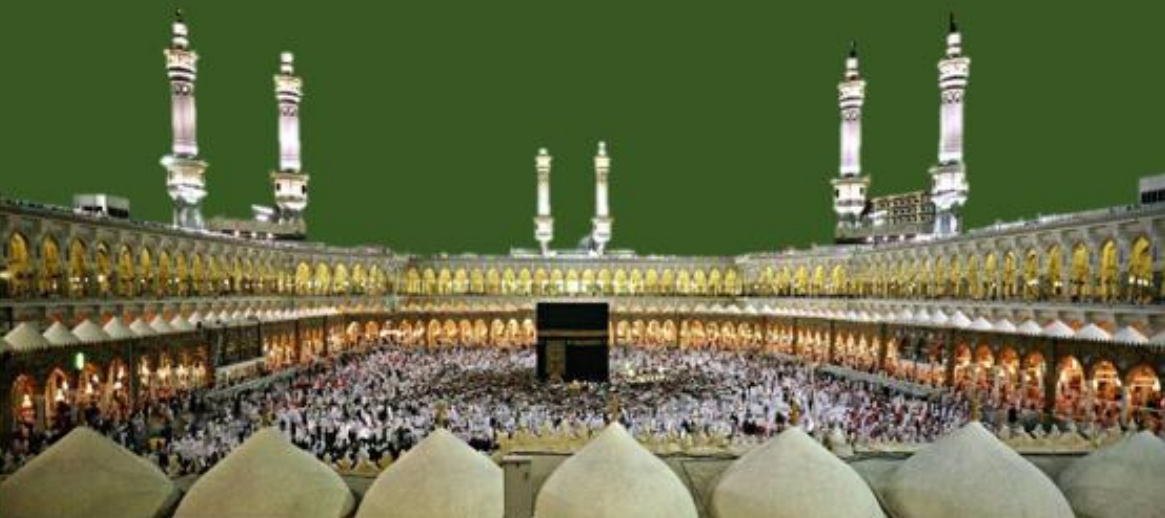
Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Volume 1

The Noble Lineage

Ebrahim Noor



Sīrah of Muḥammad

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Ebrahim Noor

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مُجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ
كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

إِنَّكَ حَمِيدٌ مُجِيدٌ



For my mother & father



Contents

Foreword.....	12
Introduction	14
Why Learn about Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?	18
Durūd – Conveying Blessings & Peace.....	19
Reward for Durūd.....	20
The Lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	21
Ibrāhīm عَلَيْهِ السَّلَامُ - The Friend of Allāh سُبْحَانَهُ وَتَعَالَى	22
Can'an	23
Sārah رَضِيَ اللهُ عَنْهَا	24
The Children of Ibrāhīm عَلَيْهِ السَّلَامُ	28
Ismā'īl عَلَيْهِ السَّلَامُ	28
Ishāq عَلَيْهِ السَّلَامُ	30
Ya'qūb عَلَيْهِ السَّلَامُ	30
The Prophets of the Banū Isrā'īl	31
The Land of Arabia	32
What the Bible says about Hājar رَضِيَ اللهُ عَنْهَا & Ismā'īl عَلَيْهِ السَّلَامُ	33
Summary of the Biblical Version of Events.....	36
What does Islām says about Hājar رَضِيَ اللهُ عَنْهَا & Ismā'īl عَلَيْهِ السَّلَامُ	38
Ibrāhīm عَلَيْهِ السَّلَامُ & Ismā'īl عَلَيْهِ السَّلَامُ	42
The Sacrifice	42

The Building of the Ka'bah	43
The Ḥajj.....	44
After Ismā'īl عَلَيْهِ السَّلَامُ	45
The Tribe of Jurhūm	46
The Ancestors of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	47
The Quraysh.....	49
Quṣayy.....	50
Responsibilities of the Quraysh.....	52
The Sons of Quṣayy	55
Hāshim	56
Yathrib.....	58
Shaybah	59
The Brothers of Hāshim	59
Al-Muṭṭalib goes to Yathrib.....	60
The Boy on the Camel.....	61
The Ancestry of 'Abd al-Muṭṭalib.....	62
The Tribe of Jurhūm.....	63
The Ḥaṭīm	64
The Jurhūm take control of Makkah	66
The Hiding of the Well	66
The Well of Zamzam	67

The Well is Found.....	69
The Journey to Shām	70
The Parents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	76
The Ancestry of the Parents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	78
The Grandparents of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	79
The Demise of ‘Abdullāh	80
The People of the Elephant.....	82
Abrahah	83
The Cathedral	83
The March to Makkah	84
‘Abd al-Muṭṭalib’s advice	85
The Attack	86
The Retreat.....	87
The Family of ‘Abd al-Muṭṭalib	88
The Paternal Uncles & Aunts of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ	88
Summary.....	94

Foreword

In the Name of Allāh, the Merciful, the Beneficent. All praise belongs to Allāh, Lord of the universe and Master of our fortunes, and may peace and blessings descend upon His beloved Prophet Muḥammad ﷺ, his Companions رَضِيَ اللَّهُ عَنْهُمْ and all those who follow in their footsteps. To proceed:

My dear respected friend from Coventry, Mawlānā Ebrahim Noor Ṣāḥib has been working tirelessly over the past few years to develop simple user-friendly resources, booklets, and presentations on a range of subjects which have proved to be beneficial particularly for the youth. One area which he has focused on is the Sīrah of our beloved Prophet ﷺ and in this regard, he has prepared 37 presentations covering the life of our beloved Prophet ﷺ. He has also recently prepared booklets to accompany these presentations.

I had a cursory glance at these booklets and felt that this bitesize mode of presenting the Sīrah is beneficial for young people. Masjids and schools can use these resources to teach the Sīrah. One of the unique aspects of these booklets is that they feature diagrams, maps, photos, charts, and tables, which makes it easier for readers and learners to digest the information.

We live in challenging times, and it is very important to instil the love of our beloved Prophet ﷺ within the hearts and

minds of people. It has become all the more important in this digital and fast-moving age to develop educational initiatives that are underpinned with making our beloved Prophet ﷺ the role model. An important step to achieving this is to learn about the life of the Prophet ﷺ.

May Allāh Almighty grant us the love of our beloved Prophet ﷺ, reward Mawlānā for his efforts and make this series beneficial. Āmīn.

Dr Mufti Yusuf Shabbir

24 Jumādā al-Ūlā 1444 / 19 December 2022

www.islamicportal.co.uk

Introduction

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

The life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has been recorded in great detail. There are many books of Sīrah available for us to read and thousands of Aḥādīth for us to ponder over. Amongst the great books of Sīrah are As-Sīratun Nabawiyyah by Ibn Hishām رَحِمَهُ اللَّهُ and Sīrat-e-Muṣṭafā by Maulānā Muḥammad Idrīs Kāndhlavī رَحِمَهُ اللَّهُ.

Each year, many events take place in our Masājid and Madāris which discuss the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, especially during the month of Rabīʿ al-Awwal. I felt that the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should not be a subject whose discussion is limited to a single day in the year, or even over the course of a month. It is something, which we should be constantly reading, studying, and learning. We should take heed of the life lessons and implement them in our own lives.

No matter how much we talk about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, how much we discuss all the various events in his life, we cannot effectively portray or even do justice to the tests, trials, tribulations, and sacrifices of our beloved Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, his family, and Companions رَضِيَ اللَّهُ عَنْهُمْ.

With this in mind, in the beginning of 2016, I started developing a series of presentations based upon the Sīrah of Rasūlullāh ﷺ, which I delivered monthly at Masjid Zakariya in Coventry.

My primary resource was the Urdu version of Sīrat-e-Muṣṭafā, with As-Sīratun Nabawiyyah providing additional information. Atlas Tārīkhī by Shaikh Sāmī ibn ‘Abdullāh ibn Aḥmad al-Maglūthī helped with the maps I used and Al-Khulāṣatul Baḥiyyah by Shaykh Wahīd ibn ‘Abdus-Salām Bālī for the yearly summaries. The English translation of the Holy Qur’ān was taken from Muftī Taqī Usmani Dāmat Barakātuhu.

There was no initial plan as to how many presentations there would be in total, but each one would concentrate on a particular event or time frame in the lifetime of Rasūlullāh ﷺ.

These presentations would be delivered in a simple medium, which would appeal to the young as well as the old. The eventual aim would be to create a series of presentations covering the whole life of Rasūlullāh ﷺ, from his lineage all the way to his demise. The presentations could then be delivered at other Madāris and Masājid as part of their Maktab Syllabus or regular programmes.

By the end in 2019, a total of 37 presentations had been prepared and delivered. Alḥamdulillāh, by the time this introduction was composed, the presentations were being delivered in many places all over the world.

As there was a lot of information in each session, I thought it would be beneficial to have a booklet to accompany each presentation. This information could then be easily referenced, and the visual aids assist with the explanation. Rather than having a single book explaining the life of Rasūlullāh ﷺ, there would Inshā'Allāh be several smaller booklets. Any reader would then be able to read the particular booklet regarding an event of their choice, thus making it simpler to access the required information. During the writing of the booklets, two of the presentations were merged, so a total of 36 booklets were produced.

We also received many requests for physical copies, so we will Inshā Allāh soon start to print them in a number of volumes, with each one comprising of either 2 or 3 booklets. This will be done in a staged manner, so over the course of the next few years we plan to print the entire series.

I pray that Allāh ﷻ accepts this work and makes it a means for all of us to learn more about the life of Rasūlullāh ﷺ,

increase our love, respect, and admiration for him as well as his Companions رَضِيَ اللَّهُ عَنْهُمْ.

These booklets/presentations would not be possible without the continuous help of my classmates, colleagues, and teachers from the Islamic Academy of Coventry and Darul Uloom Bury, who are always there to assist, encourage and advise me. There are too many people to mention, as so many have helped over the years, but I would like to mention a few in particular. I would like to thank Dr Mufti Yusuf Shabbir who kindly agreed to host the booklets on islamicportal.co.uk, giving them exposure to a larger audience. Sister Fouzia Asghar, Maulānā Zakariya Naushad and brother Yusuf Patel who diligently proof read the booklets. I would finally like to thank my family for always allowing me the time to pursue my goals without any complaints and unconditionally supporting me in all of my endeavours.

May Allāh سُبْحَانَكَ وَتَعَالَى صَلَّيْ اللَّهُ عَلَيْهِ وَسَلَّمَ reward them and make them a means of guidance for the Ummah of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Ebrahim Noor – 8th Rabīʿ al-Awwal 1444 AH (4th October 2022)

Why Learn about Rasūlullāh ﷺ?

There are many benefits to be gained by learning about Rasūlullāh ﷺ. We can understand how our religion of Islām began and what life was like for the early Muslims. We can learn how the Qur’ān was Revealed and which Verses or Sūrahs came down in relation to particular events. Learning about the sacrifices of Rasūlullāh ﷺ and the Companions رَضِيَ اللَّهُ عَنْهُمْ, will enable us to appreciate them and create more love and respect for them in our hearts. We will develop a love for Makkah and Madīnah and recognise the locations where significant events took place. Our visits there will become more meaningful, and the places will feel more familiar.

As Muslims, we must follow the Sunnah of Rasūlullāh ﷺ and when we learn about his life, we learn about his personality, qualities, mannerisms, how he interacted with others and so much more. We can then try and instil these positive traits into our lives and make it a reflection of our pious predecessors.

To summarise, it is essential to learn about the life of Rasūlullāh ﷺ as we are part of his Ummah. It will enable us to get to know him, develop a relationship with him and increase our love and reverence for him. This in turn will have a positive impact on our lives, and in the way we practise Islām.

Durūd – Conveying Blessings & Peace

Each time we hear or read the name of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we should send Durūd, convey blessings and peace, upon him. The commandment for Durūd came from Allāh himself in Sūrah al-Aḥzāb:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا¹

“Surely, Allāh and His Angels send Blessings to the Prophet. O you who believe, do pray Allāh to bless him, and send your Salām (Prayer for his being in peace) to him in abundance.”

The question now arises, how can we send Durūd to Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ?

We can simply say:

اللَّهُمَّ صَلِّ عَلَى رَسُولِكَ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

‘Ṣalallāhu ‘Alayhi Wasallam’

¹ Sūrah al-Aḥzāb Verse 56

There are many longer forms, such as Durūd Ibrāhīm, which we pray during Ṣalāh. As long as the Prayer satisfies the criteria of Durūd, which is Ṣalāt and Salām, (conveying blessings and peace upon Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), it can be recited.

Reward for Durūd

Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentions in a Ḥadīth from Sunan an-Nasa’ī:

مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا²

“Whoever sends one Durūd (blessings) upon me, Allāh (سُبْحَانَهُ وَتَعَالَى) sends 10 blessings to him.”

From this we can see that sending Durūd is a means of earning great reward for each and every one of us. Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ surely was, and is, a mercy for all of mankind.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ³

“And We have not sent you but as mercy for all the worlds.”

² Sunan an-Nasa’ī 1296

³ Sūrah al-Anbiyā Verse 107

The Lineage of Rasūlullāh ﷺ

We will start by discussing the lineage of Rasūlullāh ﷺ, meaning, who were his forefathers, his ancestors? Where did they come from? Which Prophets did Rasūlullāh ﷺ descend from? How did the ancestors of Rasūlullāh ﷺ come to be in Makkah?

Maulānā Idrīs Kāndhlavī رَحْمَةُ اللهِ مENTIONS that the lineage of Rasūlullāh ﷺ is the highest and most honoured lineage in the world.



Ibrāhīm عَلَيْهِ السَّلَامُ - The Friend of Allāh سُبْحَانَهُ وَتَعَالَى

We will start by tracing the family of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ all the way back to Ibrāhīm عَلَيْهِ السَّلَامُ. As we will be discussing the earlier Prophets, it is important to learn the differences in belief regarding them and certain related events, between Islām, Judaism and Christianity. This will help us to correctly educate ourselves and our children, who normally hear the Christian narrative at schools. As Muslims, it is imperative we know the differences between the Islamic belief and other religions.

We have all heard about Ibrāhīm عَلَيْهِ السَّلَامُ. He not only plays a major part in Islām but is also revered in Judaism and Christianity. In the Bible, he is initially referred to as Abram, and later on Abraham. In Hebrew, this can be translated to ‘Father of Many’. The Qur’ān calls him Ibrāhīm عَلَيْهِ السَّلَامُ.

إِبْرَاهِيمَ

In the Bible, the story of Ibrāhīm عَلَيْهِ السَّلَامُ is mentioned in the first book of the Old Testament called the ‘Book of Genesis’.

The name of Ibrāhīm عَلَيْهِ السَّلَامُ is mentioned 69 times in the Qur’ān.

Can'ān

Ibrāhīm عَلَيْهِ السَّلَامُ lived in Can'ān (Canaan), which was the name given to the land which covered parts of modern-day Palestine, Jordan, Lebanon, and western Syria.

The father of Ibrāhīm عَلَيْهِ السَّلَامُ was called Āzar and he was an idol maker. The people of his time were polytheists.

Ibrāhīm عَلَيْهِ السَّلَامُ did not conform to the beliefs of his people and searched for the truth. He tried to convince them that the idols which they worshipped could not benefit them, nor harm them in any way. They could not hear, talk, eat, or drink. Despite his efforts, the people did not listen to him.

Ibrāhīm عَلَيْهِ السَّلَامُ followed the path of monotheism, belief in one God, Allāh سُبْحَانَهُ وَتَعَالَى.



Figure 1 - The Land of Can'ān

Allāh **سُبْحَانَهُ وَتَعَالَى** tells us in the Qur’ān:

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ⁴

“Ibrāhīm (عَلَيْهِ السَّلَامُ) was neither a Jew nor a Christian. But he was upright, a Muslim (submitting to Allāh **سُبْحَانَهُ وَتَعَالَى**), and was not one of those who associate partners with Allāh.”

Sārah **رَضِيَ اللَّهُ عَنْهَا**

The first wife of Ibrāhīm **عَلَيْهِ السَّلَامُ** was called Sārah **رَضِيَ اللَّهُ عَنْهَا**. She is known as Sarai in the Bible. Both Ibrāhīm **عَلَيْهِ السَّلَامُ** and Sārah **رَضِيَ اللَّهُ عَنْهَا** had reached an old age without having any children.

سَبَأٌ

There is a lengthy Ḥadīth in Ṣaḥīḥ al-Bukhārī, in Kitāb al-Anbiyā⁵ (The Book of Prophets), which tells us about an incident when

⁴ Surah Āl-Imrān Verse 67

⁵ Ṣaḥīḥ al-Bukhārī 2217

Ibrāhīm عَلَيْهِ السَّلَامُ and his wife Sārah رَضِيَ اللَّهُ عَنْهَا went on a journey to the land of Egypt.



Figure 2 - The Land of Egypt

They were passing by an area, which was ruled by a tyrant. The tyrant was informed that Ibrāhīm عَلَيْهِ السَّلَامُ was with a very charming woman, so he sent for them.

Ibrāhīm عَلَيْهِ السَّلَامُ and Sārah رَضِيَ اللَّهُ عَنْهَا were brought in front of the tyrant and he asked Ibrāhīm عَلَيْهِ السَّلَامُ who this woman was, meaning Sārah رَضِيَ اللَّهُ عَنْهَا. Ibrāhīm عَلَيْهِ السَّلَامُ informed him that it was

his sister. Ibrāhīm عَلَيْهِ السَّلَامُ went to Sārah رَضِيَ اللَّهُ عَنْهَا and told her about the reasoning behind his answer. He said to her that there were no other believers on the surface of the earth apart from them. The tyrant had asked him about her, and he told him she was his sister, so she should not contradict his statement.

There is a Ḥadīth in Ṣaḥīḥ Muslim that tells us that Ibrāhīm عَلَيْهِ السَّلَامُ said to his wife:

إِنَّ هَذَا الْجَبَّارَ إِنْ يَعْلَمُ أَنَّكَ امْرَأَتِي يَغْلِبُنِي عَلَيْكَ
فَإِنْ سَأَلَكَ فَأَخْبِرِيهِ أَنَّكَ أُخْتِي فَإِنَّكَ أُخْتِي فِي الْإِسْلَامِ⁶

“If this tyrant were to know that you are my wife, they would snatch you away from me, so if they ask you, tell them you are my sister and in fact you are my sister in Islām.”

Sārah رَضِيَ اللَّهُ عَنْهَا was brought before the tyrant and he tried to extend his hand towards her. His hand then became stiff, and he was unable to move it. The tyrant asked Sārah رَضِيَ اللَّهُ عَنْهَا to pray to Allāh رَضِيَ اللَّهُ عَنْهَا for him and that he would not harm her. Sārah رَضِيَ اللَّهُ عَنْهَا prayed to Allāh رَضِيَ اللَّهُ عَنْهَا and his hand was released.

The tyrant then tried to move his hand towards Sārah رَضِيَ اللَّهُ عَنْهَا a second time. Again, his hand got stiff, and he asked Sārah رَضِيَ اللَّهُ عَنْهَا

⁶ Ṣaḥīḥ Muslim 2371

to pray for him. Again, she prayed and once again, his hand was released.

The tyrant now tried to move his hand towards Sārah رَضِيَ اللَّهُ عَنْهَا a third time. He was unable to move it once again and he said:

أُدْعِي اللَّهَ أَنْ يُطَلِّقَ يَدِي فَلِكِ اللَّهُ أَنْ لَا أَضْرَكَ

“Supplicate to Allāh that He frees my hand, by Allāh, I will not harm you.”

The tyrant then called one of his guards who had brought her and said:

إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ وَلَمْ تَأْتِنِي بِإِنْسَانٍ
فَأَخْرِجْهَا مِنْ أَرْضِي

“You have brought me a devil, not brought me a human being, so take her away from my land.”

The tyrant then gave Hājar رَضِيَ اللَّهُ عَنْهَا to Sārah رَضِيَ اللَّهُ عَنْهَا and she returned walking. When Ibrāhīm عَلَيْهِ السَّلَامُ saw her coming, he asked her what had happened. Sārah رَضِيَ اللَّهُ عَنْهَا told him that she was well and Allāh سُبْحَانَهُ وَتَعَالَى had stopped the hand of the tyrant and had given her a maid servant. Ibrāhīm عَلَيْهِ السَّلَامُ then returned with his wife Sārah رَضِيَ اللَّهُ عَنْهَا and her maid servant Hājar رَضِيَ اللَّهُ عَنْهَا.

The Children of Ibrāhīm عَلَيْهِ السَّلَامُ

At this point in time, Sārah رَضِيَ اللَّهُ عَنْهَا and Ibrāhīm عَلَيْهِ السَّلَامُ had no children. Sārah رَضِيَ اللَّهُ عَنْهَا then gave Hājar رَضِيَ اللَّهُ عَنْهَا to Ibrāhīm عَلَيْهِ السَّلَامُ to take as his wife. Hājar رَضِيَ اللَّهُ عَنْهَا is known as Hagar in the bible.

هَاجِر

Hājar رَضِيَ اللَّهُ عَنْهَا and Ibrāhīm عَلَيْهِ السَّلَامُ had a son whom they named Ismā‘īl عَلَيْهِ السَّلَامُ.

Ismā‘īl عَلَيْهِ السَّلَامُ

Ismā‘īl عَلَيْهِ السَّلَامُ was the first born of Ibrāhīm عَلَيْهِ السَّلَامُ and is mentioned 12 times in the Qur’ān. The Bible refers to him as Ishmael and mentions that Ibrāhīm عَلَيْهِ السَّلَامُ was 86 years old when Ismā‘īl عَلَيْهِ السَّلَامُ was born. Genesis chapter 16 tells us how Hājar رَضِيَ اللَّهُ عَنْهَا came to become the wife of Ibrāhīm عَلَيْهِ السَّلَامُ.

The Qur’ān does not mention the age of Ibrāhīm عَلَيْهِ السَّلَامُ when Ismā‘īl عَلَيْهِ السَّلَامُ was born and it also remains silent on the age of Sārah رَضِيَ اللَّهُ عَنْهَا at that time.

Sūrah Ibrāhīm Verse 39 does say:

أَلْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي
لَسَمِيعُ الدُّعَاءِ⁷

“Praise be to Allāh who, despite my old age, blessed me with Ismā‘īl (Ishmael) and Ishāq (Isaac), surely, my Lord is the One who listens to the Prayer.”

From the above Verse, we can see that Ibrāhīm عَلَيْهِ السَّلَامُ had reached an old age when his sons were born.

إِسْمَاعِيلَ

⁷ Sūrah Ibrāhīm Verse 39

عَلَيْهِ السَّلَامُ إِشْحَاقُ

Later on, Allāh سُبْحَانَهُ وَتَعَالَى also granted Ibrāhīm عَلَيْهِ السَّلَامُ and Sārah رَضِيَ اللَّهُ عَنْهَا a son. He was named Ishāq عَلَيْهِ السَّلَامُ and is mentioned 17 times in the Qur’ān.

According to the Bible, Ibrāhīm عَلَيْهِ السَّلَامُ was 100 years when Ishāq عَلَيْهِ السَّلَامُ was born and Sārah رَضِيَ اللَّهُ عَنْهَا was 86 years old. Ishāq عَلَيْهِ السَّلَامُ is known as Isaac in the Bible.

إِسْحَاقُ

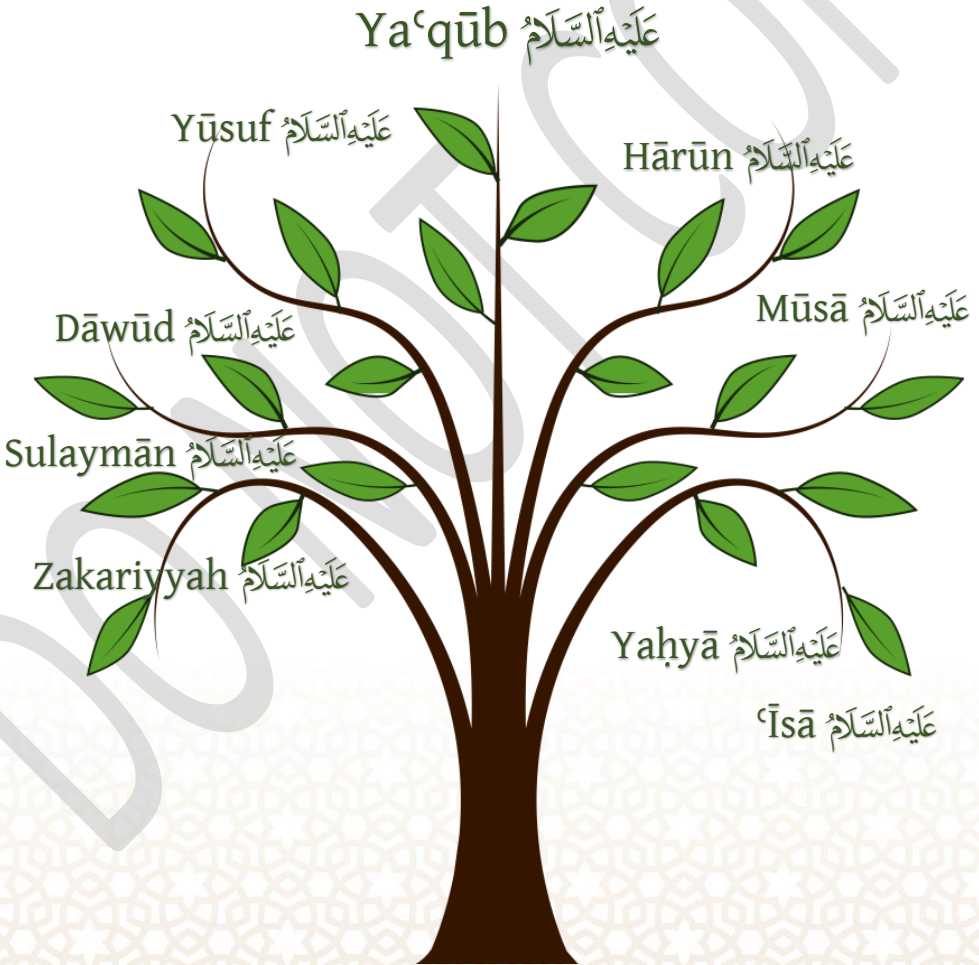
عَلَيْهِ السَّلَامُ يَا قُوبُ

Ishāq عَلَيْهِ السَّلَامُ had a son called Ya‘qūb عَلَيْهِ السَّلَامُ. Ya‘qūb عَلَيْهِ السَّلَامُ also had another name which was Isrā’īl. So, all of the descendants of Ya‘qūb عَلَيْهِ السَّلَامُ are known as the Banū Isrā’īl.

يَعْقُوبُ

The Prophets of the Banū Isrā'īl

There were many Prophets in the Banū Isrā'īl as you can see below. They all resided in and around modern-day Palestine for the most part, although some of them were born in Egypt after Yūsuf عَلَيْهِ السَّلَام had been taken there.



The Land of Arabia

The question can be asked, how and why did Ibrāhīm عَلَيْهِ السَّلَام go with Hājar رَضِيَ اللَّهُ عَنْهَا to Arabia, as they used to live in the land of Can'ān?

This incident is narrated in the Bible as well as the Aḥādīth. To understand the differences between the two, both will be discussed.



Figure 3 - The Land of Arabia

What the Bible says about Hājar رَضِيَ اللهُ عَنْهَا & Ismā‘īl عَلَيْهِ السَّلَامُ

Chapter 21⁸ in the Book of Genesis (below) discusses the birth of Iṣḥāq عَلَيْهِ السَّلَامُ and the events which followed after:

¹Now the Lord was gracious to Sarah as he had said, and the Lord did for Sarah what he had promised.

²Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him.

³Abraham gave the name Isaac to the son Sarah bore him.

⁴When his son Isaac was eight days old, Abraham circumcised him, as God commanded him.

⁵Abraham was a hundred years old when his son Isaac was born to him.

⁶Sarah said, “God has brought me laughter, and everyone who hears about this will laugh with me.”

⁷And she added, “Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.”

⁸ New International Version

⁸The child grew and was weaned, and on the day, Isaac was weaned Abraham held a great feast.

⁹But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking,

¹⁰And she said to Abraham, “Get rid of that slave woman and her son, for that woman’s son will never share in the inheritance with my son Isaac.”

¹¹The matter distressed Abraham greatly because it concerned his son.

¹²But God said to him, “Do not be so distressed about the boy and your slave woman. Listen to whatever Sarah tells you, because it is through Isaac that your offspring will be reckoned.

¹³I will make the son of the slave into a nation also, because he is your offspring.”

¹⁴Early the next morning Abraham took some food and a skin of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the Desert of Beersheba.

¹⁵ When the water in the skin was gone, she put the boy under one of the bushes.

¹⁶ Then she went off and sat down about a bowshot away, for she thought, “I cannot watch the boy die.” And as she sat there, she began to sob.

¹⁷ God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, “What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there.

¹⁸ Lift the boy up and take him by the hand, for I will make him into a great nation.”

¹⁹ Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.

²⁰ God was with the boy as he grew up. He lived in the desert and became an archer.

²¹ While he was living in the Desert of Paran, his mother got a wife for him from Egypt.



Summary of the Biblical Version of Events

The Bible mentions a number of points as follows:

- Ibrāhīm عَلَيْهِ السَّلَامُ was 86 years old when Ismā‘īl عَلَيْهِ السَّلَامُ was born.⁹
- Ibrāhīm عَلَيْهِ السَّلَامُ was 100 years old when Ishāq عَلَيْهِ السَّلَامُ was born.
- On the day Ishāq عَلَيْهِ السَّلَامُ was weaned Sārah رَضِيَ اللَّهُ عَنْهَا told Ibrāhīm عَلَيْهِ السَّلَامُ to send away Hājar رَضِيَ اللَّهُ عَنْهَا and her son Ismā‘īl عَلَيْهِ السَّلَامُ.
- Hājar رَضِيَ اللَّهُ عَنْهَا was given some food and drink and sent on her way. She then wandered in the desert of Beersheba.
- Hājar رَضِيَ اللَّهُ عَنْهَا ran out of water and left her son Ismā‘īl عَلَيْهِ السَّلَامُ under a bush, as she could not see him die. She then started to cry.
- Allāh سُبْحَانَهُ وَتَعَالَى sent an Angel to Hājar رَضِيَ اللَّهُ عَنْهَا and told her not to be afraid.
- Hājar رَضِيَ اللَّهُ عَنْهَا was told to lift up her son and he would be made into a great nation.
- Hājar رَضِيَ اللَّهُ عَنْهَا saw a well of water and filled her water skin. She then gave her son water to drink.
- Ismā‘īl عَلَيْهِ السَّلَامُ lived in the desert and became an archer

If we take the order of events chronologically as mentioned, Genesis chapter 16, Verse 16, states that Ibrāhīm عَلَيْهِ السَّلَامُ was 86

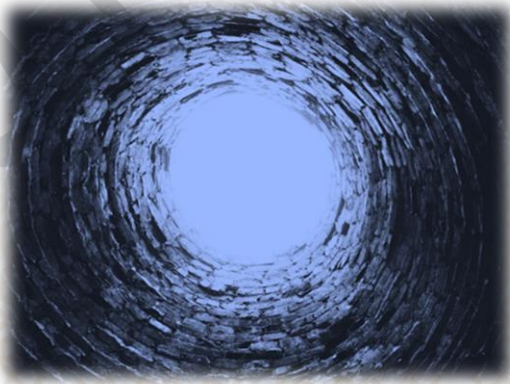
⁹ Genesis Chapter 16

years old when Ismā‘īl عَلَيْهِ السَّلَامُ was born. According to Genesis Chapter 21, Verse 5, Ibrāhīm عَلَيْهِ السَّلَامُ was 100 when Ishāq عَلَيْهِ السَّلَامُ was born. From this information, we can see according to the Bible, there was around 14 years difference in age between the brothers.

The event mentioned in chapter 21 took place when Ishāq عَلَيْهِ السَّلَامُ was weaned, which would normally be around 2 years. If we take these two points into account, Ismā‘īl عَلَيْهِ السَّلَامُ would have been around 16 years old at the time.

Later in the chapter, Ismā‘īl عَلَيْهِ السَّلَامُ is referred to as a boy, who is crying of thirst. His mother Hājar رَضِيَ اللَّهُ عَنْهَا is then told to lift him up. There is clearly an issue with the above narrative around the age of Ismā‘īl عَلَيْهِ السَّلَامُ when the incident occurred.

The Bible does mention a well of water, which was given to Hājar رَضِيَ اللَّهُ عَنْهَا and this could be referring to the well of Zamzam.



What does Islām says about Hājar رَضِيَ اللهُ عَنْهَا & Ismā‘īl عَلَيْهِ السَّلَامُ

In Ṣaḥīḥ al-Bukhārī, the Book of Prophets, there are some detailed Aḥādīth, narrated by Ibn ‘Abbās رَضِيَ اللهُ عَنْهُ, which tell us about these series of events.¹⁰

After whatever issues occurred between Ibrāhīm عَلَيْهِ السَّلَامُ and his family, he took Ismā‘īl عَلَيْهِ السَّلَامُ and Hājar رَضِيَ اللهُ عَنْهَا away. They had a water skin with them containing some water and Hājar رَضِيَ اللهُ عَنْهَا used to drink from it so she could increase her milk for her child.

Ibrāhīm عَلَيْهِ السَّلَامُ and his family travelled all the way to Arabia and arrived in Makkah. Ibrāhīm عَلَيْهِ السَّلَامُ put Hājar رَضِيَ اللهُ عَنْهَا and Ismā‘īl عَلَيْهِ السَّلَامُ under a tree on the spot of Zamzam (at this point, there was no well). During those days, no-one lived there and there was no water available in the area. Ibrāhīm عَلَيْهِ السَّلَامُ left a water skin with them and a leather bag containing some dates. He then started to make his way back.



Hājar رَضِيَ اللهُ عَنْهَا started to follow Ibrāhīm عَلَيْهِ السَّلَامُ and kept on asking him where he was going and why was he leaving them there. She kept on repeating her words but Ibrāhīm عَلَيْهِ السَّلَامُ did not reply.

¹⁰ Ṣaḥīḥ al-Bukhārī 3364 and 3365

Hājar رَضِيَ اللهُ عَنْهَا then asked him if he was doing this because Allāh سُبْحَانَهُ وَتَعَالَى had ordered him to do so. He replied ‘Yes’, after which Hājar رَضِيَ اللهُ عَنْهَا said Allāh سُبْحَانَهُ وَتَعَالَى would not forsake them and she returned.

Ibrāhīm عَلَيْهِ السَّلَام continued to walk until he reached Thaniyyah, where they could not see him. He then turned towards the House of Allāh سُبْحَانَهُ وَتَعَالَى, raised his hands, and said:

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ
 رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ
 وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ¹¹

“Our Lord, I have settled some of my children in a valley of no vegetation, close to Your sanctified House, so that, Our Lord, they may establish Ṣalāh.

So, make hearts of people yearn towards them, and provide them with fruits, so that they may be grateful.”

Hājar رَضِيَ اللهُ عَنْهَا continued to drink from the water skin until it finished. She became thirsty and her child also became thirsty. Hājar رَضِيَ اللهُ عَنْهَا then decided to try and look for someone who may

¹¹ Sūrah Ibrāhīm Verse 37

help her. She climbed Aṣ-Ṣafā, as it was the closest mountain to her and she looked and she looked, to see if she could see anyone, but she could not see anyone. She then ran down the mountain into the valley and reached Al-Marwah. Again, she looked and looked but could not see anyone.

Hājar رَضِيَ اللهُ عَنْهَا then went to see how Ismā‘īl عَلَيْهِ السَّلَامُ was. She saw that he was at the point of dying. She could not endure watching him, so again she went to look to see if she could find someone. She went and climbed Aṣ-Ṣafā, and she looked, and she looked, and could not see anyone. She continued going between Aṣ-Ṣafā and Al-Marwah, until she had done this seven times.

Hājar رَضِيَ اللهُ عَنْهَا again thought she should go and see Ismā‘īl عَلَيْهِ السَّلَامُ when suddenly she heard a voice. Hājar رَضِيَ اللهُ عَنْهَا said:

أَعِثْ إِنْ كَانَ عِنْدَكَ خَيْرٌ

“Help us if there is good with you.”

The voice was that of Jibrīl عَلَيْهِ السَّلَامُ, who struck the earth with his heel and water gushed out. Hājar رَضِيَ اللهُ عَنْهَا was astonished and she started to dig. She drank from the water and her milk increased for her child.

Some people from the tribe of Jurhūm were passing by and were astonished to see birds, as birds would only be sighted near water.

They sent a messenger who having found the water, went back to the tribe, and informed them.

The Jurhūm then came to Hājar رَضِيَ اللهُ عَنْهَا and asked permission to also stay there. She granted them permission and later on, Ismā'īl عَلَيْهِ السَّلَامُ married a girl from their tribe.

We can see from the above, how Hājar رَضِيَ اللهُ عَنْهَا and Ismā'īl عَلَيْهِ السَّلَامُ came to Makkah. This would be the place where his progeny would settle and eventually Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be born in the same locality.



Ibrāhīm عَلَيْهِ السَّلَامُ & Ismā‘īl عَلَيْهِ السَّلَامُ

Ismā‘īl عَلَيْهِ السَّلَامُ was the eldest son of Ibrāhīm عَلَيْهِ السَّلَامُ and there were many events which are recorded about him and his father. We hear about many of these during the talks on ‘Eid al-Aḍḥā’. A short summary of these is as follows:

The Sacrifice

The Uḍḥiyah (Qurbāni) – animal sacrifice which takes place on the occasion of Eid al-Aḍḥā is to commemorate the occasion when Ibrāhīm عَلَيْهِ السَّلَامُ was ordered by Allāh سُبْحَانَهُ وَتَعَالَى to sacrifice his son Ismā‘īl عَلَيْهِ السَّلَامُ.

Ibrāhīm عَلَيْهِ السَّلَامُ took Ismā‘īl عَلَيْهِ السَّلَامُ to Minā, to carry out this command. On the way, Ibrāhīm عَلَيْهِ السَّلَامُ pelted Shayṭān who was trying to make him stop. Allāh سُبْحَانَهُ وَتَعَالَى then sent a ram in place of Ismā‘īl عَلَيْهِ السَّلَامُ which was sacrificed.

According to the Jewish and Christian narratives, it was Ishāq عَلَيْهِ السَّلَامُ and not Ismā‘īl عَلَيْهِ السَّلَامُ who was going to be sacrificed by Ibrāhīm عَلَيْهِ السَّلَامُ.



The Building of the Ka‘bah

Ibrāhīm عَلَيْهِ السَّلَامُ and Ismā‘īl عَلَيْهِ السَّلَامُ built the Ka‘bah and it is still standing in the very same place today. It has been rebuilt and repaired a number of times since. One such time was during the life of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, which will be discussed later.

Allāh سُبْحَانَهُ وَتَعَالَى tells us:

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى
وَعَهْدِنَا إِلَىٰ إِبْرَاهِيمَ وَاسْمِعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ¹²

“When We made the House (Ka‘bah) a frequented place for men, and a place of peace! Make from the Station of Ibrāhīm a place of Prayer. We gave the (following directive) to Ibrāhīm and Ismā‘īl:

“Purify My House for those who are to circumambulate (make Ṭawāf) and those who stay in I‘tikāf, and those who bow down or prostrate themselves (in Prayers).”

¹² Sūrah al-Baqarah Verse 125

The Ḥajj

Many actions of Ibrāhīm عَلَيْهِ السَّلَامُ, Hājar رَضِيَ اللَّهُ عَنْهَا and Ismā‘īl عَلَيْهِ السَّلَامُ are commemorated in Ḥajj every year. The Sa‘ī between Aṣ-Ṣafā & Al-Marwah, the pelting of the Jamarāt, the Uḍḥiyah, (animal sacrifice) the travelling to Minā, ‘Arafāt, etc. are all based on actions which were performed by them.

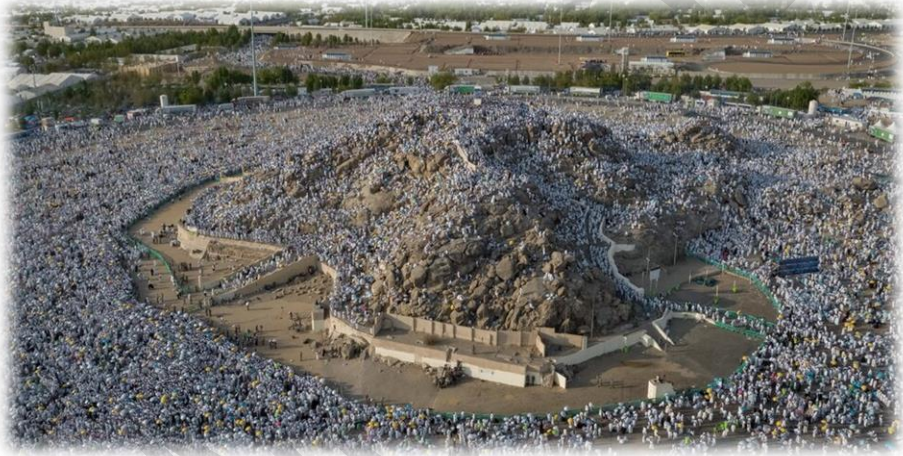
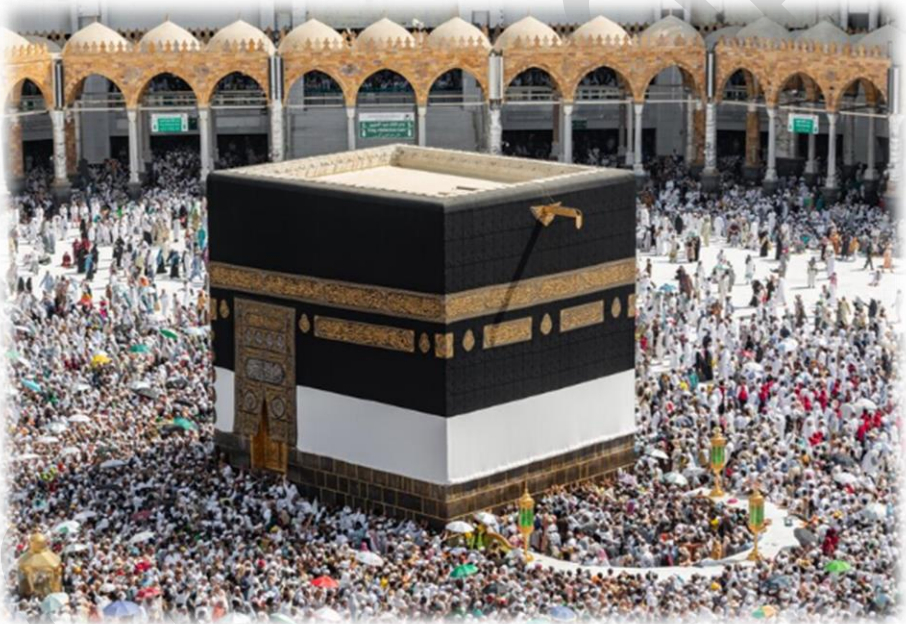


Figure 4 - Jabl Rahmah in ‘Arafāt

After Ismā‘īl عَلَيْهِ السَّلَامُ

Martin Lings, in his book ‘Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’, states that the descendants of Ishāq عَلَيْهِ السَّلَامُ also venerated the Ka‘bah, because it had been built by Ibrāhīm عَلَيْهِ السَّلَامُ. For them it was a tabernacle, which means a meeting place for worship.



The descendants of Ismā‘īl عَلَيْهِ السَّلَامُ grew in number and started to move away from the valley of Makkah. They would take stones from the Holy Precinct and perform rites in honour of them. There were also pagan tribes whose influence introduced idols to these stones and eventually, these idols were brought to Makkah.

They were set up inside and around the Ka‘bah and the descendants of Ishāq عَلَيْهِ السَّلَامُ who had previously visited the Ka‘bah, now stopped coming. We can now understand how the idols ended up inside and around the Ka‘bah.

The Tribe of Jurhūm

The tribe of Jurhūm had come from Yemen and settled in Makkah. Ismā‘īl عَلَيْهِ السَّلَامُ had married a woman from the tribe.

There was another tribe called the Khuzā‘ah who were descendants of Ismā‘īl عَلَيْهِ السَّلَامُ, who had migrated to Yemen. The tribe of Jurhūm started to commit all sorts of injustices until they were driven out of Makkah. Before they left, they buried the well of Zamzam. Their place as the lords of Makkah was then taken up by the Khuzā‘ah, but they did not search for the lost well.



Figure 5 - The Land of Yemen

The Ancestors of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Imām Bukhārī رَحِمَهُ اللهُ has mentioned the lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in his Ṣaḥīḥ, at the beginning of the chapter, ‘The Advent of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ’.

The lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ goes back to Ibrāhīm عَلَيْهِ السَّلَام through his son Ismā‘īl عَلَيْهِ السَّلَام. The lineage that is mentioned by Imām Bukhārī رَحِمَهُ اللهُ does not go all the way back to Ismā‘īl عَلَيْهِ السَّلَام but to ‘Adnān. The ancestry between ‘Adnān and Ismā‘īl عَلَيْهِ السَّلَام is not fully known.

Ibrāhīm عَلَيْهِ السَّلَام	إِبْرَاهِيمُ
Ismā‘īl عَلَيْهِ السَّلَام	إِسْمَاعِيلُ
‘Adnān	عَدْنَانُ
Ma‘ad	مَعَدِّ
Nizār	نِزَارٍ
Muḍar	مُضَرَ
Ilyās	إِلْيَاسَ
Mudrikah	مُدْرِكَةَ

Khuzaymah	حُزَيْمَةَ
Kinānah	كِنَانَةَ
Al-Naḍr	التَّضْر
Mālik	مَالِكِ
Fihir (Quraysh)	فِهْرٍ
Ghālib	غَالِبِ
Lu'ayy	لُؤَيِّ
Ka'ab	كَعْبِ
Murrah	مُرَّةَ
Kilāb	كِلَابِ
Quṣayy	قُصَيِّ
‘Abd Manāf	عَبْدِ مَنَافٍ
Hāshim	هَاشِمِ
‘Abd al-Muṭṭalib	عَبْدِ الْمُطَّلِبِ
‘Abdullāh	عَبْدِ اللَّهِ
Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ	مُحَمَّدٌ

The Quraysh

Another tribe which descended from the children of Ismā'īl عَلَيْهِ السَّلَامُ was the Quraysh. The accepted opinion is that the Quraysh descended from Al-Naḍr ibn Kinānah.

How did the Quraysh come to get their name? Quraysh was the name given to a sea creature which was more powerful than the other sea creatures. It would eat any creature it wished to, but no creature was able to eat it. In the same way the people of the Quraysh, due to their strength and bravery, were more powerful than the other tribes. Due to the similarity between them and the sea creature, they were named 'Quraysh'.

Around 400 years after 'Īsā عَلَيْهِ السَّلَامُ was raised up, so just over 1600 years ago, the tribe of Khuzā'ah was in control of Makkah.

قُرَيْشٍ

Quṣayy

The chief of the Khuzā‘ah was called Ḥulayl. He had a daughter who was married to a man from the Quraysh, by the name of Quṣayy. Quṣayy was preferred by his father-in-law, Ḥulayl, over his own sons. After Ḥulayl died, a fierce battle took place, which ended in arbitration. It was agreed that the new guardian of the Ka‘bah would be Quṣayy and he would rule over Makkah.



Quṣayy united the different clans of the Quraysh as they used to live in different places at the time. Some lived in the mountains and some in the desert. Close relatives of Quṣayy such as his brother Zuhrah, his uncle Taym, and his cousin Makhzūm, settled in the valley of Makkah.

Those who were distantly related to Quṣayy settled on the edge of the city and were known as the Quraysh of the outskirts. Quṣayy gave them all space to build their houses.

Quṣayy built for himself a large dwelling, which was known as the ‘House of Assembly’ or ‘Dār an-Nadwah’. It was like the Parliament for the Quraysh. All major decisions were made in this place. War

councils were held, as well as weddings. Even trade caravans used to depart from this building.

Quşayy was responsible for several important tasks. Among them were:

- Feeding and watering the pilgrims
- In charge of Dār an-Nadwah,
- Collecting taxes from people to pay for the upkeep of the pilgrims.

After he passed away, these responsibilities were distributed among the different clans of the Quraysh.



Responsibilities of the Quraysh

The Quraysh were in charge of other tasks as well to ensure all the requirements of the pilgrims and the local tribes were met.

‘Allāmah ‘Aynī رَحْمَةُ اللَّهِ عَلَيْهِ, has mentioned them in ‘Umdatul Qāri, which is a commentary on Ṣaḥīḥ al-Bukhārī. A brief explanation is as follows:

Ḥijābat	
Information	Responsibility of:
Janitorial duties of the Baytullāh and caretaking of Al-Masjid al-Ḥarām.	Banū ‘Abd ad-Dār ‘Uthmān ibn Ṭalḥah رَضِيَ اللَّهُ عَنْهُ

Siqāyat	
Information	Responsibility of:
To give Zamzam to the pilgrims.	Banu Hāshim ‘Abbās رَضِيَ اللَّهُ عَنْهُ

Rifādat	
Information	Responsibility of:
Looking after and helping the poor pilgrims and travellers. To fund this, money used to be collected.	Banū Naufal Wārith ibn ‘Āmir

‘Imārat

Information	Responsibility of:
Looking after, protecting the Baytullāh and making any repairs.	Banu Hāshim ‘Abbās رَضِيَ اللهُ عَنْهُ

Sifārat

Information	Responsibility of:
To arbitrate between two parties.	Banū ‘Adiy ‘Umar ibn al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ

Nadwah

Information	Responsibility of:
The Meeting house of the Quraysh.	Banū Asad Zayd ibn Zam‘ah ibn al-Aswad رَضِيَ اللهُ عَنْهُ would preside as Amīr

Qubba

Information	Responsibility of:
Arranging the tents in the times of war.	Banū Makhzūm Khālid ibn al-Walīd رَضِيَ اللهُ عَنْهُ

Liwā’

Information	Responsibility of:
Flags and Banners.	Banū Umayyah Abū Sufyān رَضِيَ اللهُ عَنْهُ

AʿAnna

Information	Responsibility of:
Arranging the horses and cavalry in times of war.	Banū Makhzūm Khālīd ibn al-Walīd رَضِيَ اللهُ عَنْهُ

Ishnāq

Information	Responsibility of:
Helping those who could not afford to pay a blood writ or ransom.	Banū Tamīm Abū Bakr aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ

Amwāl Muhājarah

Information	Responsibility of:
Looking after the wealth which was given to the idols as offerings or for oaths.	Banū Sahn Hārith ibn Qays

Aysār wa Azlām

Information	Responsibility of:
Using divining arrows to determine if it was a good time to travel or not	Banū Khazraj Ṣafwān ibn Umayyah رَضِيَ اللهُ عَنْهُ

There were at least 12 different responsibilities given to various families and people from the Quraysh.

The Sons of Quṣayy

Quṣayy had 4 sons. The eldest was ‘Abd ad-Dār and he had another son whose name was ‘Abd Manāf. Imām Shāf‘ī رَحْمَةُ اللَّهِ عَلَيْهِ has mentioned that his real name was Mughayrah. ‘Abd Manāf was well respected and honoured.

When Quṣayy was about to die, he preferred ‘Abd ad-Dār, even though he was less capable than ‘Abd Manāf. Quṣayy granted ‘Abd ad-Dār all his rights and powers. Some of these were as follows:

- Only those people can enter the Ka‘bah who he allows.
- Only his hand can tie the knot for the Qurayshī ensign of war, meaning a flag or standard.
- Only those who he has given permission to, can draw water for the pilgrims.
- He will be the only one to provide food for the pilgrims.
- All Qurayshi matters must be settled in his house.



Hāshim

Q uṣayys eldest son, Abd ad-Dār accepted his father’s wishes, but many of the Quraysh supported Hāshim, who was the son of ‘Abd Manāf. They demanded that the rights, which were with the clan of ‘Abd ad-Dār, be transferred to Hāshim.

Imam Mālik رَحِمَهُ اللهُ and Imam Shāf‘ī رَحِمَهُ اللهُ say that Hāshim’s name was ‘Amr. On one occasion, there was a famine in Makkah and Hāshim took some bread, broke it up into some broth and fed the people of Makkah. The word ‘Hashm’ means to crush or break and Hāshim is the one who crushes or breaks, and that is how he got his name.

Hāshim not only did this once, but many times and he was known to be very generous. He was very hospitable, and his table was always waiting for people. He would assist the poor travellers and give them camels.

Many people in the Quraysh had demanded that the rights given to the clan of ‘Abd ad-Dār should be given to Hāshim. It got to a point where both groups were about to fight each other. Even in those days, fighting was not allowed in the Ḥaram, so the two groups left the sacred area to fight.

At that time a compromise was suggested. The sons of ‘Abd Manāf would be transferred the rights to take tax off the people and

provide the pilgrims with food and water. All the other rights would remain with the sons of ‘Abd ad-Dār, like having the keys to the Ka‘bah and their house, Dār an-Nadwah would continue to be the house of assembly for the Quraysh

The brothers of Hāshim decided that he should take the responsibility of looking after the pilgrims. Hāshim was very much honoured and respected. He was the one who established the two great trade journeys from Makkah, in the winter to Yemen and in the summer to Shām, which are mentioned by Allāh *سُبْحَانَهُ وَتَعَالَى* in Sūrah Quraysh:

لِإِيلَافِ قُرَيْشٍ ﴿١﴾

إِلَيْهِمْ رِحْلَةَ الْشِّتَاءِ وَالصَّيْفِ ﴿٢﴾

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾¹³

“Because of the familiarity of the Quraysh, (1)
That is, their familiarity
with the trips of winter and summer, (2)
They must worship the Lord of this House, (3)
Who gave them food against hunger,
and gave them security against fear.” (4)

¹³ Sūrah Quraysh

Yathrib

On the summer trade route to Shām, 11 days' camel ride north, was the oasis town of Yathrib. At one time Yathrib was inhabited by mainly Jews, but now Arabs from the south were in control.



Figure 6 - The Town of Yathrib

The Arabs of Yathrib were known as the sons of Qaylah, who was one of their ancestors. She had two sons by the names of Aws and Khazraj. Now there were two Arab tribes in Yathrib, named after each son.

Shaybah

Hāshim married a woman from the Khazraj by the name of Salmā. She agreed to marry him on the condition that she kept control of her own affairs and if she gave birth to a boy, he would stay with her in Yathrib until he was 14 years old. Hāshim agreed to this.

Salmā gave birth to a baby boy and due to it having a single white hair, he was named Shaybah. Hāshim would visit his wife and child on his journeys to Shām. During one of the journeys, Hāshim fell ill and passed away in Gaza, Palestine.

The Brothers of Hāshim

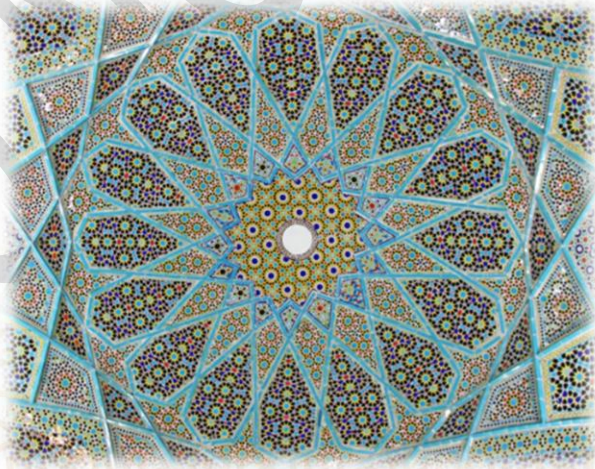
Hāshim had 2 full brothers, meaning they shared the same mother and father. Their names were ‘Abd ash-Shams and Al-Muṭṭalib. He also had a half-brother called Nawfal. ‘Abd ash-Shams and Nawfal were busy with their trade, so Al-Muṭṭalib took over the responsibility of feeding and giving water to the pilgrims.

Al-Muṭṭalib now starting to think about who his successor would be. Hāshim had four sons, Shaybah who lived in Yathrib with his mother Salmā, and three sons by other wives. Excellent reports were coming in of Shaybah, and he had also begun to show signs of having the gift of leadership. When Shaybah was compared to his brothers and even Al-Muṭṭalib's own sons, he was showing more promise.

Al-Muṭṭalib goes to Yathrib

Al-Muṭṭalib had received many positive reports of his nephew Shaybah, so he decided to go to Yathrib and see the boy for himself. When Al-Muṭṭalib saw Shaybah, he was impressed and asked his mother Salmā' to put him under his care. She refused and the boy would not leave without the permission of his mother.

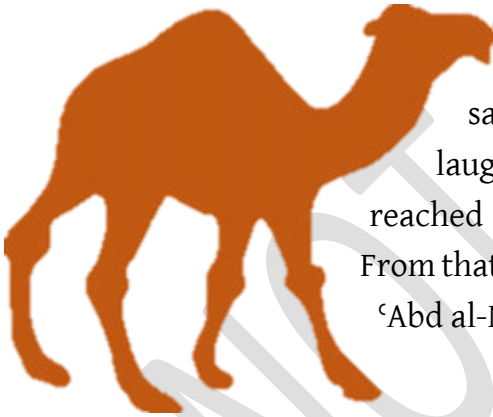
Al-Muṭṭalib explained to both of them that Makkah had a lot more possibilities to offer Shaybah than Yathrib. There was a strong likelihood that one day Shaybah would hold a position of office like his father and become a chief of the Quraysh. Before this could be possible, he would have to integrate with the rest of the tribe. The arguments of Al-Muṭṭalib managed to convince them both that it would be best for Shaybah to go with him to Makkah.



The Boy on the Camel

Al-Muṭṭalib took his nephew Shaybah to Makkah. He put him on the back of his camel and rode into Makkah. As he was arriving, some people were looking at the strange dusty and dishevelled boy sat on the back of the camel. They said that is ‘Abd al-Muṭṭalib, Al-Muṭṭalib’s slave.

When Al-Muṭṭalib heard this, he told them that the boy was not his slave but the son of his brother Hāshim! When he said these words, the people laughed, and news of this blunder reached everyone throughout the city. From that day on, Shaybah was known as ‘Abd al-Muṭṭalib!



As time went on, ‘Abd al-Muṭṭalib fulfilled the potential he had shown as a boy and when Al-Muṭṭalib died, he succeeded him in being the person responsible for the feeding and watering of the pilgrims. No one disputed this. It is said that he surpassed the fulfilment of this task, even more so than his uncle and father!

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 Fihir, who was also known as Quraysh.

Fihir (Quraysh)	فِهْرٍ
Ghālib	غَالِبٍ
Lu’ayy	لُؤَيٍّ
Ka‘ab	كَعْبٍ
Murrah	مُرَّةٍ
Kilāb	كِلَابٍ
Quṣayy	قُصَيٍّ
‘Abd Manāf	عَبْدِ مَنَاةٍ
Hāshim	هَاشِمٍ
‘Abd al-Muṭṭalib	عَبْدِ الْمُطَّلِبِ

The Tribe of Jurhūm

Ibrāhīm عَلَيْهِ السَّلَامُ had brought his wife Hājar رَضِيَ اللَّهُ عَنْهَا 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 رَضِيَ اللَّهُ عَنْهَا 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 اللَّهُ عَنْهَا in the Ḥaṭīm.



Figure 8 - The Ḥaṭīm

When the Ka‘bah was rebuilt in the time of Rasūlullāh صَلَّى اللَّهُ 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 أَرَدْتَ دُخُولَ الْبَيْتِ فَإِنَّمَا هُوَ قِطْعَةٌ مِنْ
الْبَيْتِ وَلَكِنَّ قَوْمَكَ اسْتَقْصَرُوهُ حِينَ بَنَوْا الْكَعْبَةَ
فَأَخْرَجُوهُ مِنَ الْبَيْتِ " ¹⁴

“Ā’ishah رَضِيَ اللَّهُ عَنْهَا narrated, I desired to enter the House (The Ka‘bah) to perform Ṣalāh in it, so Rasūlullāh صَلَّى اللَّهُ 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.’”

¹⁴ Jāmi‘ al-Tirmidhī 876

The Jurhūm take control of Makkah

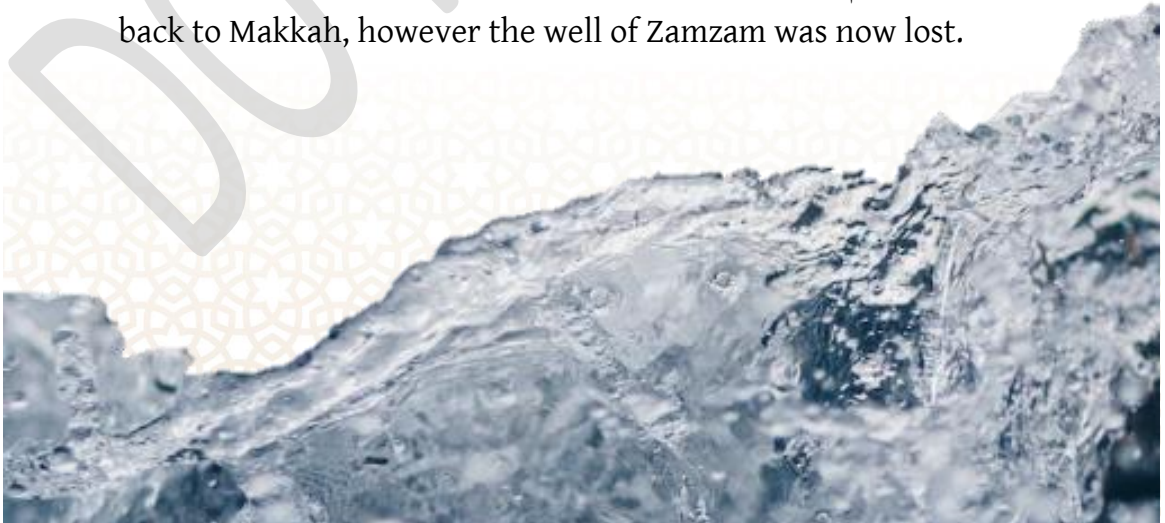
Sometime after Ismā‘īl عَلَيْهِ السَّلَامُ passed away, there was a disagreement between his descendants, the Banū Ismā‘īl and the Jurhūm. The Jurhūm assumed power in Makkah. and started to oppress people, to the extent that the Banu Ismā‘īl moved to the outskirts of the city.

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 Prophet Muḥammad’s (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) Beauty by our dear teacher, Shaykh al-Ḥadīth Maulānā Yusuf Motala Ṣāhib رَحِمَهُ اللهُ, an incident is mentioned in great detail which is narrated by ‘Alī رَضِيَ اللهُ 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 Ṭībah”

‘Abd ad-Muṭṭalib asked him, “What is Ṭībah?”, 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 المضنونة

“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?”

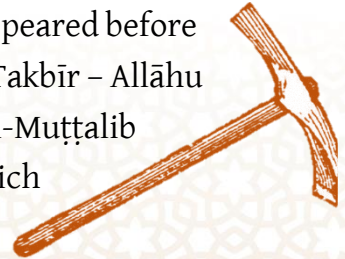


The man said, “That which never dries up. That whose water will never decrease, and it will quench the thirst of the largest of throngs of pilgrims.” The man also said it is located where you will see a crow pecking at a place of blood and droppings, and where there is an ant burrow.

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‘īl 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.

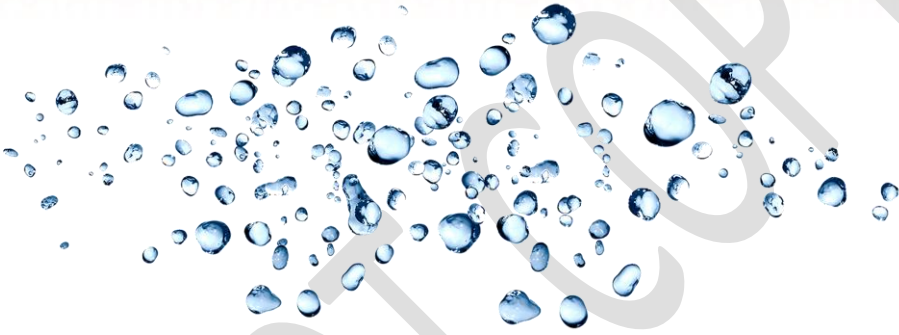
The Journey to Shām

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 وَتَعَالَى** 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.

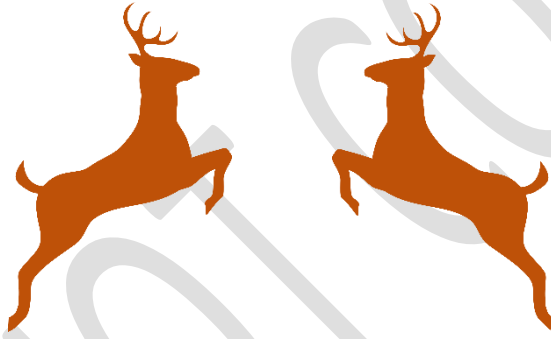
‘Abd al-Muṭṭalib dismounted his camel and tasted the water that had just come out of the ground. It was sweet, so he drank, and his companions drank. They then gave the water to their animals and filled their water skins. ‘Abd al-Muṭṭalib then called the other tribes and invited them to drink the water which Allāh **سُبْحَانَهُ وَتَعَالَى** had blessed them with.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ

The tribes had seen how Allāh **سُبْحَانَهُ وَتَعَالَى** 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 ﷻ 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 ﷻ.

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, ‘Abdullāh’s 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 ‘Abdullāh’s 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. ‘Abdullāh’s 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 ﷺ 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 ﷺ

Rasūlullāh ﷺ was the son of ‘Abdullāh, the son of ‘Abd al-Muṭṭalib. Ḥāfiẓ Asqalāni رَحْمَةُ اللَّهِ mentions that there is complete agreement on the fact that this was his father’s name.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

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

It is narrated by Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ that Rasūlullāh ﷺ 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.

Āminah’s 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

¹⁵ Sunan Ibn Mājah 3728

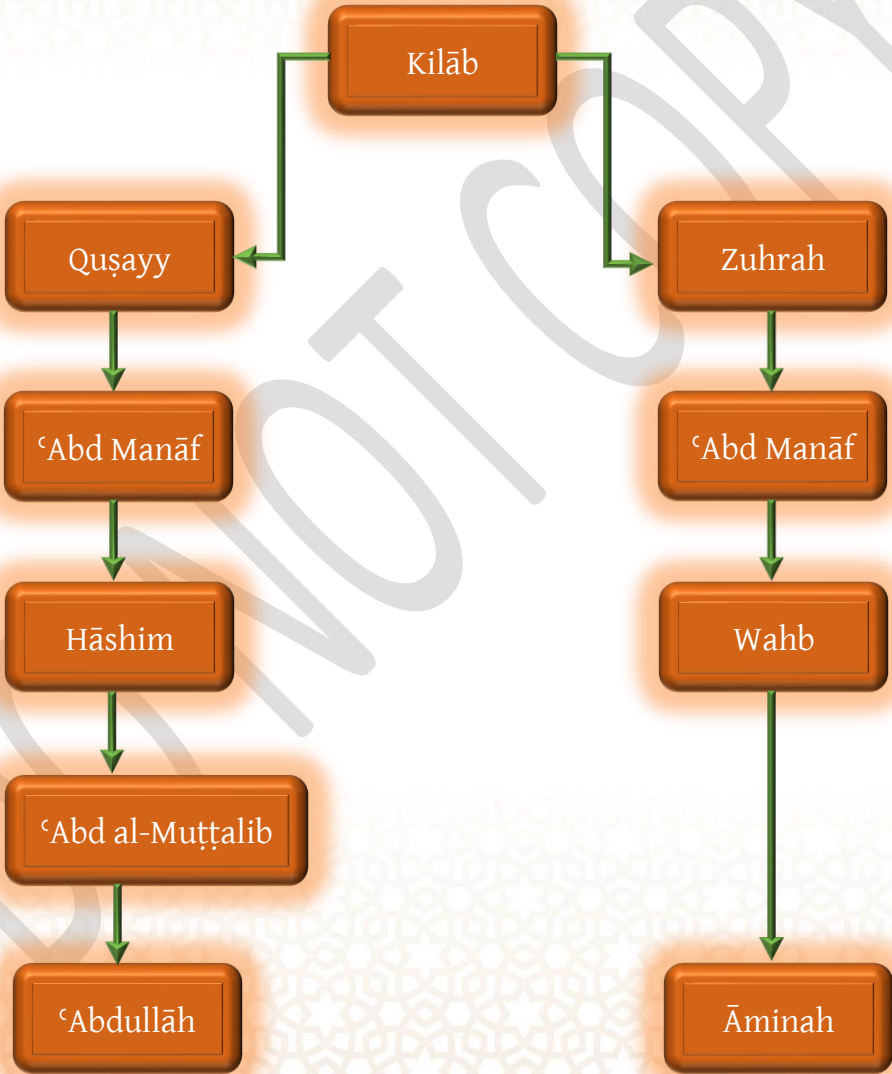
to him in marriage. Her father Wuḥayb agreed. So now father and son were marrying two cousin sisters.

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 اللَّهُ عَنْهُ. As well as being the paternal uncle of Rasūlullāh صَلَّى اللَّهُ 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 ﷺ

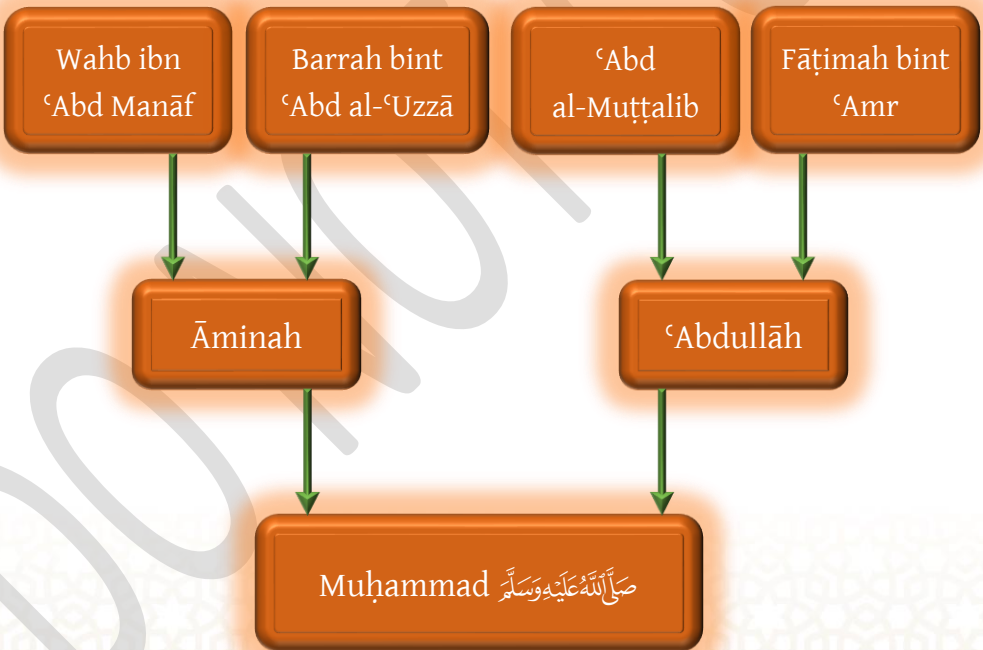
The common ancestor of the parents of Rasūlullāh ﷺ is Kilāb.



The Grandparents of Rasūlullāh ﷺ

The paternal grandfather of Rasūlullāh ﷺ was ‘Abd al-Muṭṭalib and the paternal grandmother of Rasūlullāh ﷺ was called Fāṭimah bint ‘Amr.

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



The Demise of ‘Abdullāh

Āminah and ‘Abdullāh got married and settled in Makkah. After some time, as was the normal practice 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 رَحْمَةُ اللَّهِ عَلَيْهِ and Ḥāfiẓ Asqalāni رَحْمَةُ اللَّهِ عَلَيْهِ, 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-Fīl, the people of the elephant, took place. This incident became well known in Arab history. Allāh سُبْحَانَهُ 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﴾

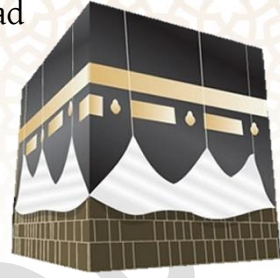
فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾¹⁶

“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)”

¹⁶ Sūrah al-Fīl

Abrahah

The emperor of Abyssinia, Najjāshī, had appointed one of his generals 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 ﷻ. The pilgrims would go to the Kaʿbah 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 Kaʿbah.

The Cathedral

In the capital of Yemen, Ṣanʿā, 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 Thaḳīf. 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

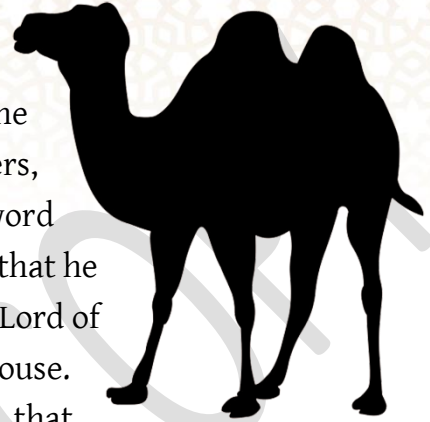
As the large army approached Makkah, ‘Abd al-Muṭṭalib gathered the Quraysh. He had the responsibility of looking after the Ka‘bah and advised them all to leave the city. He told them that no one would be able to destroy the Ka‘bah, as this was the House of Allāh *سُبْحَانَهُ وَتَعَالَى*, and He would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

Abraham 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 Abraham.

‘Abd al-Muṭṭalib possessed a quality that anyone who saw him, would be in awe of him. When Abraham saw ‘Abd al-Muṭṭalib, he also became in awe of him and received him with great honour and respect, to the extent that Abraham 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 *سُبْحَانَهُ 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:¹⁷

¹⁷ 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
Ṣafīyyah	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 (ﷺ) Beauty’ by Shaykh al-Ḥadīth Maulānā Yusuf Motala رَحْمَةُ اللهِ، the names of 11 uncles and 6 aunts are mentioned as below:¹⁸

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 Hālah, who was the cousin of Āminah, the mother of Rasūlullāh ﷺ. He was known as the lion of Allāh ﷻ and the lion of the Prophet ﷺ. He was also the milk brother of Rasūlullāh ﷻ as they shared the same wet nurse. Ḥamzah رَضِيَ اللهُ عَنْهُ was one of the early reverts

¹⁸ Manifestations of Prophet Muḥammad’s (ﷺ) Beauty page 83

	to Islām and was martyred in the battle of Uḥud. He had one daughter.
Al-‘Abbās رَضِيَ اللَّهُ عَنْهُ	He was 3 years older than Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ in 32 AH. He had 10 sons of which 3 were Companions, ‘Abdullāh, Faḍl and Quthum رَضِيَ اللَّهُ عَنْهُمْ.
Abū Ṭālib	Shared the same parents as the father of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, ‘Abdullāh. Their mother’s name was Fāṭimah bint ‘Amr ibn ‘Ā’idh. Abū Ṭālib looked after Rasūlullāh صَلَّى اللَّهُ 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 اللَّهُ عَنْهُ. Other children were Ṭālib who died without embracing, ‘Aqīl, Ja‘far, and Umm Hānī رَضِيَ اللَّهُ عَنْهُمْ whose real name was Fākhita or Hind.
Abū Lahab	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

	<p>had 4 children, ‘Utaybah who died without embracing, ‘Utbah, Mu‘attib and Durra رَضِيَ اللَّهُ عَنْهُمْ who all embraced. Abū Lahab’s 2 sons ‘Utbah and ‘Utaybah were also married to two daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Ruqayyah and Umm Kulthūm at one point. When Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ openly invited people towards Islām, Abū Lahab commanded his 2 sons to divorce the daughters of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and so they did.</p>
‘Abd al-Ka‘bah	
Ḥajl (Mughīrah)	
Ḍirār	He had the same mother as ‘Abbās رَضِيَ اللَّهُ عَنْهُ.
Ghīdāq	He was known as the most generous and hospitable of the Quraysh in terms of feeding people.

Name	Information
Şafiyyah رَضِيَ اللَّهُ عَنْهَا	She was the sister of Ḥamzah رَضِيَ اللَّهُ عَنْهُ and embraced Islām. She migrated to Madīnah and passed away during the Caliphate of ‘Umar رَضِيَ اللَّهُ عَنْهُ.
‘Ātikah	She was the sister of Abū Ṭālib and ‘Abdullāh. Some people have stated that she embraced Islām.
Arwā	Her son Ṭulayb رَضِيَ اللَّهُ 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 اللَّهُ عَنْهَا married Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
Barrah	Her son Abū Salama رَضِيَ اللَّهُ عَنْهُ was married to Umm Salama رَضِيَ اللَّهُ عَنْهَا who later on married Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
Umm Ḥakīm	Her name was Bayḍā and she was the maternal grandmother of ‘Uthmān رَضِيَ اللَّهُ عَنْهُ.

Summary

The lineage of Rasūlullāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ goes all the way back to Ibrāhīm عَلَيْهِ السَّلَامُ. Allāh سُبحَانَهُ وَتَعَالَى commanded Ibrāhīm عَلَيْهِ السَّلَامُ to take his wife Hājar رَضِيَ اللهُ عَنْهَا and young son Ismā‘īl عَلَيْهِ السَّلَامُ to Makkah. When they arrived, he left them there and started to make his way back. Hājar رَضِيَ اللهُ عَنْهَا asked him whether he had done this because he had been commanded by Allāh سُبحَانَهُ وَتَعَالَى. Ibrāhīm عَلَيْهِ السَّلَامُ replied in the affirmative and she was happy with this decision.

Very soon, the little provisions she had ran out. Due to not having any water, she was unable to produce milk for her child. She climbed upon Aṣ-Ṣafā to see if she could see anyone who could help but was unable to do so. She then ran down the valley and up onto Al-Marwah. Again, she could not find anyone. She ran between the mountains seven times.

Allāh سُبحَانَهُ وَتَعَالَى then sent Jibrīl عَلَيْهِ السَّلَامُ who struck the ground. The water started to gush out and this became the well of Zamzam. Hājar رَضِيَ اللهُ عَنْهَا was then able to drink from the water.

Many of the actions we carry out and the places we visit in Ḥajj all commemorate Ibrāhīm عَلَيْهِ السَّلَامُ and his family. The Ka‘bah was built by him and his son Ismā‘īl عَلَيْهِ السَّلَامُ. The Sa‘ī between Aṣ-Ṣafā and Al-Marwah was done by Hājar رَضِيَ اللهُ عَنْهَا. Visiting Minā, pelting the Jamarāt and performing the animal sacrifice all refer to the

time when Ibrāhīm عَلَيْهِ السَّلَامُ was commanded by Allāh سُبْحَانَهُ وَتَعَالَى to sacrifice his son Ismā‘īl عَلَيْهِ السَّلَامُ.

The descendants of Ismā‘īl عَلَيْهِ السَّلَامُ also settled around the valley of Makkah. The tribe of Jurhūm had also settled there and ruled the city. Due to the injustices, they carried out against others, they were forced away from Makkah. Before leaving, they buried the well of Zamzam, so it was now concealed.

Later on, the tribe of Khuzā‘ah gained control of Makkah. Their leader, Ḥulayl got his daughter married to Quṣayy, who was from the tribe of Quraysh. The tribe of Quraysh were direct descendants of Ismā‘īl عَلَيْهِ السَّلَامُ.

After the demise of Ḥulayl, Quṣayy became the ruler of Makkah and moved his tribe to Makkah. The Quraysh had many responsibilities including looking after the Ka‘bah and the pilgrims who used to come to visit the blessed House of Allāh سُبْحَانَهُ وَتَعَالَى.

After Quṣayy’s demise, the responsibilities were transferred to his son ‘Abd ad-Dār, although his other son ‘Abd Manāf was more suitable for assuming them. Many of the Quraysh were unhappy with the decision and later on the responsibilities were shared between the two families.

Hāshim, the son of ‘Abd Manāf, got married to a woman called Salmā who was from the city of Yathrib. Together they had a son named Shaybah.

After Hāshim passed away, his brother Al-Muṭṭalib assumed his responsibilities. He was now concerned with his succession and had heard good reports about his nephew Shaybah.

Al-Muṭṭalib went to Yathrib and convinced Salmā to let her son come to Makkah, as he would have a lot more opportunity there and maybe become the leader of the Quraysh someday.

As the uncle and nephew rode into Makkah, some people thought that the boy on the back of the camel was the slave of Al-Muṭṭalib, so they called him ‘‘Abd al-Muṭṭalib’. The people were informed that he was in fact the son of Hāshim, however this name stayed with him for the rest of his life.

‘Abd al-Muṭṭalib later became the leader of the Quraysh and successfully fulfilled his responsibilities.

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 اللَّهُ 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

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Dr Mufti Yusuf Shabbir

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