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Introduction

I begin in the name of Allāh ﷻ Lord of the Worlds, and sending Peace & Salutations on our beloved Rasūlullāh ﷺ.

In the last booklet I talked about the ancestry of Rasūlullāh ﷺ and how his lineage goes all the way back to Ibrāhīm ﷺ. Allāh ﷻ had commanded Ibrāhīm ﷺ to bring his wife Hājar ﷺ and son Ismā’īl ﷺ to the land of Arabia. The family of Ismā’īl ﷺ then settled in and around the Valley of Makkah.

I then went into further detail about the progeny of Ismā’īl ﷺ and talked specifically about how the tribe of Quraysh came into power in Makkah.

The tribe of Khuzā‘ah had taken control of Makkah after the tribe of Jurhūm had left. Hulayl who was the chief of the Khuzā‘ah, had married his daughter to Qusayy who was from the tribe of the Quraysh. After the death of Hulayl, a power struggle took place which resulted in Qusayy taking control of Makkah.

Qusayy brought in more members of his family & tribe to come and live in Makkah. So this is how the Quraysh, the direct ancestors of Rasūlullāh ﷺ settled in Makkah.
After Qusayy passed away, his son ‘Abd al-Dār came into power but another one of his sons’ ‘Abd Manāf was more suited for the role. Eventually the tribal responsibilities were divided between the families of the 2 brothers.

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

On one of Hāshim’s trade journeys, he passed away in Gaza leaving behind his son in Yathrib. Hāshim’s brother Muṭṭalib, then went to Yathrib to bring his nephew Shaybah back to Makkah as he had heard good things about him.

Salma wanted her son to stay with her but Muṭṭalib managed to convince her and brought Shaybah to Makkah. Muṭṭalib & Shaybah rode into the city, with the nephew sitting behind his uncle. Upon seeing this child in a dishevelled state, people called him ‘Abdul Muṭṭalib, the slave of Muṭṭalib when in fact he was his nephew. This name stuck with him and from that day forth, Shaybah was known as ‘Abdul Muṭṭalib.

In this booklet, I will complete the discussion on the lineage of Rasūlullāh ﷺ.
The Family Tree of ʿAbdul Muṭṭalib

Let’s have a quick recap of the lineage of ʿAbdul Muṭṭalib.

ʿAbdul Muṭṭalibs’, real name was Shaybah, he was the son of Hāshim who was the son of ʿAbd Manāf. He was the son of Qusayy, son of Kilāb, son of Murrah, son of Luʿay, son of Ghālib, son of Fiḥr who was also known as Quraysh.

These are the direct forefathers of Rasūlullāh ﷺ.
The Tribe of Jurhūm

Let’s go back to the time when Ibrāhīm  عليه السلام had brought his wife Hājar ﷺ & son Ismā‘īl  عليه السلام to Makkah.

The Tribe of Jurhūm originated from Yemen. Due to a famine at the time, they had left Yemen looking for a place to settle. It so happened that they met Ismā‘īl  عليه السلام and his mother near the well of Zamzam. The tribe of Jurhūm decided to settle there and after some time Ismā‘īl  عليه السلام also married a girl from their tribe.
The Ḥatīm

According to some sources, Ismā‘īl ʿa.s. passed away at the age of 130 and was buried near his mother in the Ḥatīm. The Ḥatīm is the crescent shaped walled area on the side of the Ka‘bah, as you can see in this old photograph. The area is counted as being inside the Ka‘bah.

The Jurhūm take control of Makkah

Sometime after Ismā‘īl ʿa.s. passed away, there was disagreement between his descendants, the Banū Ismā‘īl and the Jurhūm. The Jurhūm now came into power in Makkah. They started to oppress the people, to the extent that the Banu Ismā‘īl moved to the outskirts of Makkah.
The hiding of the Well

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

The Jurhūm had to leave Makkah in a hurry but before they went, they took all of 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 ʿIsmā’īl ﷺ moved back to Makkah but the well of Zamzam was now lost. It stayed this way until ʿAbdul Muṭṭalib became the chief of the Quraysh.
The Well of Zamzam

In the book Manifestations of the Prophets Muhammad’s Beauty by our dear teacher, Shaykh Al-Hadith Maulānā Yusuf Motala Saheb, an incident is mentioned in great detail which is narrated by ‘Alī. He mentions that one day ‘Abdul Muṭṭalib was resting (meaning sleeping) in the Ḥatīm and someone arrived (in his dream) and said to him “Iḥfir Ṭibah”, dig up Ṭibah,

احفر طيبة

‘Abdul Muṭṭalib asked him “What is Ṭibah?” but the man went away without answering.

The following day ‘Abdul Muṭṭalib was resting in the same place again when the same person came and said “Iḥfir Barrah”.

احفربره

‘Abdul Muṭṭalib again asked the person, “What is Barrah?” but again he went away without answering.

On the third day, again ‘Abdul Muṭṭalib was resting and the same thing happened, the man came and said to him “Iḥfir Maḍnūnah”, dig up Maḍnūnah.
‘Abdul Muṭṭalib asked him, “What is Maḍnūnah”, the person again went away without answering.

On the fourth day, ‘Abdul Muṭṭalib was once again resting. The man came and this time he said “Iḥfir Zamzam”, dig up Zamzam!

‘Abdul Muṭṭalib asked him, “What is Zamzam?” The man said, that which never dries up! That whose water will never decrease! It will quench the thirst of the biggest of throngs of pilgrims.

The man also said, that it is located at a place 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

As soon as this person in ‘Abdul Muṭṭalibs’ dream had given clear instructions, he was convinced of the truth of his dream. ‘Abdul Muṭṭalib took his only son at the time Ḥārith and picked up a mattock. He went to the place which was described in the dream and started to dig.

They kept on digging and digging until they saw the round border of the wall of the Well of Zamzam and then it appeared before them. ‘Abdul Muṭṭalib proclaimed Allāhu-Akbar and the Quraysh realized that ‘Abdul Muṭṭalib had achieved his aim of finding the Well which had been lost for so long.

The Quraysh came to ‘Abdul Muṭṭalib and said “This Well surely belongs to our father Ismā‘īl عليه السلام. We have a due right in it, so realize it in our share”. ‘Abdul Muṭṭalib replied “I will not do that”.

The Journey to Shām

The row between ʿAbdul Muṭṭalib & the Quraysh over the Well of Zamzam became more serious. They decided that they would appoint a soothsayer from the Banu Saʿd 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.
Half way through the journey, ‘Abdul 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.

The Sign

‘Abdul Muṭṭalib saw what was happening and realised that they could all die very soon. He spoke to the people of his tribe and they agreed to do whatever he ordered. He told each of them to dig their own graves, as they still had the strength to do so. If any one of them dies, the others will bury him in the grave he has dug for himself. This would continue until there would only be one left.

‘Abdul Muṭṭalibs’ companions done as he had ordered and dug their graves. They then waited for the inevitable, which was to die of thirst.
‘Abdul Muṭṭalib then spoke to his tribe and said that just waiting for death without even looking for water was against logic. They should keep trying to look for water until the end, it could be that Allāh ﷻ安排水 for them. He then ordered them to leave from there.

The other tribes had been observing what had been happening to ‘Abdul Muṭṭalib and his companions. ‘Abdul Muṭṭalib went to his camel and mounted upon 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, Allāhu Akbar and so did his companions.

واَلَّهُ أَكْبَر

‘Abdul Muṭṭalib got off 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. ‘Abdul Muṭṭalib then called the other tribes and invited them to drink the water which Allāh ﷻ had blessed them with.
The tribes had seen how Allah had treated ‘Abdul Muṭṭalib so they asked him for forgiveness. They all said ‘Judgment has been delivered in your favour O ‘Abdul 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 of the tribes returned to Makkah.

Upon their return, they started to clean out the Well of Zamzam and found 2 golden idols in the shape of a deer. All of the treasures which the tribe of Jurhūm had hidden inside the Well were now found including some plated swords and armour.

‘Abdul 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 gold which had been taken out of the well.

So this was the story of the Well of Zamzam. How thousands of years ago, Allah had answered the supplication of Hājar and quenched her thirst and that of her child in the barren desert. To this day, thousands of year later, it continues to quench the thirst of millions of pilgrims, never decreasing, never drying up, and the dream of ‘Abdul Muṭṭalib was indeed a sign from Allah.
The Oath of ʿAbdul Muṭṭalib

During the time when the Well of Zamzam was found, ʿAbdul Muṭṭalib had only one son, Ḥārith. He made an oath saying if Allāh ﷺ blessed him with 10 sons who all grow to adulthood, then he would sacrifice one of them in Allāh’s name.

Allāh ﷺ completed his wish and blessed him with 10 sons. One night ʿAbdul Muṭṭalib was sleeping in front of the Kaʿbah and he had another dream. In his dream he saw a man saying “Oh ʿAbdul Muṭṭalib, fulfil the oath which you had made to the Lord of this house”.

ʿAbdul Muṭṭalib woke up and gathered his sons. He told them of the oath he had made and the dream he had seen. All of his sons said in one voice that he should fulfil the oath he had made to Allāh ﷺ and he can do what he wishes.

ʿAbdul 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. And this son was ʿAbdullāh. ʿAbdul Muṭṭalib took ʿAbdullāh by the hand and led him to the sacrificial place with a knife in hand.
Upon seeing this, ‘Abdullah’s sisters started to cry and one of them suggested that he draw lots between ‘Abdullāh and 10 camels. If the camels are chosen then sacrifice them and leave our brother ‘Abdullāh. At that time, the blood writ for a person was 10 camels.

‘Abdul Muţţalib now started to draw lots between his son ‘Abdullāh and the camels. Each time ‘Abdullah’s name is drawn, he would sacrifice 10 camels. The first time ‘Abdul Muţţalib 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. ‘Abdul Muţţalib drew lots again and again, each time they fell upon ‘Abdullāh. Eventually the number of camels had now reached 100.

‘Abdul Muţţalib drew the lot once more and finally it fell upon the camels. ‘Abdul Muţţalib and all those present proclaimed the Takbīr and said Allāhu Akbar. ‘Abdullāh’s sisters took him away and ‘Abdul Muţţalib sacrificed the 100 camels between the hills of As-Ṣafā and Marwah. After this incident, ‘Abdullāh was known as ‘Abdullāh Dhabīḥ! Therefore Rasūlullāh ﷺ was also known as Ibnu Dhabiḥayn, the son of the two sacrificed ones, meaning his father ‘Abdullāh and forefather ʿĪsā عليه السلام.
The Parents of Rasūlullāh ﷺ

‘Abdullāh

Rasūlullāh ﷺ was the son of ‘Abdullāh, the son of ‘Abdul Muţţalib. Hāfiţ Asqalānī mentions that there is complete agreement on the fact that this was his name.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِ صلى الله عليه وسلم
"سْمَاءِ إِلََ اللهَِّ عَزَّ وَجَلَّ عَبْدُ اللهَِّ وَعَبْدُ الرَّحَْْنِ"
قالَ "أَحُبَّ الأَسْمَاءِ إِلَى اللهِ عَزَّ وَجَلَّ عَبْدُ اللهِ وَعَبْدُ الرَّحِمَٰنِ"

It is narrated by Ibn ‘Umar ﷺ that Rasūlullāh ﷺ said, “The most beloved names to Allāh are ‘Abdullāh and ‘Abdul Raḩmān”

Āminah

After the incident with the camels, ‘Abdul Muţţalib 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 had been the chief of the tribe but had passed away so she was now under the guardianship of her uncle Wahīb ibn ‘Abd-Manāf.

1 Sunan Ibn Mājah - 3728
Wahīb also had a daughter who was of marriageable age called Hāla and when ‘Abdul Muṭṭalib was arranging his son’s marriage, he asked that Hāla should be given to him in marriage. Her father Wahīb agreed. So now the father and son were marrying 2 cousin sisters.

The marriage ceremonies of ‘Abdul Muṭṭalib & his son ‘Abdullāh took place at the same time. Eventually, ‘Abdul Muṭṭalib and Hāla would have a son, who was none other than Sayyidunā Ḥamzah. He was Rasūlullāh paternal uncle as well as his cousin from his mother’s side and they were also milk brothers because they had the same wet nurse.
Family tree of Rasūlullāh ﷺ parents

The lineage of Rasūlullāh ﷺ mother and father both lead to Kilāb.

Kilāb had 2 sons, Qusayy and Zuhrā.

Qusayy had a son called ʿAbd Manāf, who was the father of Hāshim who was the father of ʿAbdullāh.
Kilāb’s other son, Zuhrā, also had a son called ʿAbd Manāf who had a son called Wahb who was the father of Āminah.

ʿAbdullāh married Āminah & ʿAbdul Muṭṭalib married Hāla.
The death of ʿAbdullāh

ʿAbdullāh and Āminah got married and settled in Makkah. After some time, as was the normal practice of the merchants, ʿAbdullāh left for Shām with a trade caravan. He fell ill on the way and stopped in Yathrib. Yathrib was a city which was on the trade route between Makkah and Shām. It would play a major part later on in the life of Rasūllullāh ﷺ.

When the caravan returned to Makkah, ʿAbdul Muṭṭalib asked where his son ʿAbdullāh was. The people told him that due to becoming ill, he had stopped with the Banū Najjār. The Banū Najjār were related to him from his mother’s side.

Right away ʿAbdul Muṭṭalib sent his eldest son Ḥārith to Yathrib to see how ʿAbdullāh was. Upon reaching there, Ḥārith found out that ʿAbdullāh had already passed away. ʿAbdullāh had been ill for one month. Ḥārith returned to Makkah and informed ʿAbdul Muṭṭalib and the family of what had happened. Everyone was grief stricken upon hearing about ʿAbdullāh death.
There is a difference of opinion as to the age of ʿAbdullāh when he passed away. According to Ḥāfīẓ ʿAlāʾī, and Ḥāfīẓ Asqalānī the correct opinion is that he was 18 years old. When ʿAbdullāh passed away, he left behind 5 camels, some goats and one slave woman who was name was Baraka who was known as Umme Ayman.
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 ﷺ was born was known as the year of the Elephant.

About 50 or 55 days before Rasūlullāh ﷺ was born, the very famous incident of the Aṣḥābe Fīl occurred, the people of the elephant. This incident became well known in Arab History. Allāh ﷻ has even mentioned it in the Qurʼān in Sūrah Al-Fīl.

“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)”
Abraha

The emperor of Abyssinia, Najjāshi, had appointed one of his general’s Abraha as vice-regent of Yemen. Abraha had seen that all of the Arabs used to go to Makkah, to the Baitullāh for pilgrimage. The people would go to the Ka‘bah and perform Ṭawāf, circumambulation around it.

Abraha wished that he could make a grand Cathedral, as he was a Christian. People could then come and visit it, instead of going to the simple Ka‘bah.

The Cathedral

In the capital of Yemen Ṣan‘ā’, beautiful Cathedral. Now opinion as to what happened when the Arabs heard of this tribe of Kinānah defiled it Abraha built this grand there is a difference of next. One opinion is that Cathedral, a person from the and then ran away. some Arab youths had lit a the wind carried the the Cathedral which caused it to burn down.
The March to Makkah

Abraha got very angry and made an oath that he would destroy the Ka‘bah. He got his army together 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 way but could not stop them. One of the leaders Nufayl of the Khath‘am tribe agreed to be their guide in return for sparing his life.

The army now reached Ṭāif which was the home of the Banu Thaqīf. They had a temple dedicated to their God Al-Lāt and were worried that Abraha would destroy it thinking it was the Ka‘bah so they told him he still had some way to go and sent another guide to go with them.

Abraha’s army stopped at a place called Muhgammis, just outside of Makkah. The animals which belonged to the Makkans used to graze there on the outskirts of the city. Abraha’s army captured all of the animals which included 200 camels belonging to ʿAbdul Muṭṭalib, the Grandfather of Rasūlullāh ﷺ.
‘Abdul Muṭṭalibs advice

As the large army approached Makkah, ‘Abdul Muṭṭalib called the Quraysh together. 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, this is Allāh’s house, and he will protect his own house.

Abraha now sent a messenger calling for ‘Abdul Muṭṭalib to visit him in the camp. He sent a message saying that he did not want bloodshed, he just wanted to destroy the Ka‘bah.

‘Abdul Muṭṭalib accepted his invitation and went to see Abraha. ‘Abdul Muṭṭalib possessed this unique quality that anyone who saw him would be in awe of him.

When Abraha saw ‘Abdul Muṭṭalib, he also became in awe of him and received him with honour and respect to the extent that Abraha couldn’t put him on the throne as his equal, but he got off his throne to sit together with him.
The two leaders talked and ‘Abdul Muṭṭalib asked him about his camels which were in his possession. Abraha was shocked, he said that 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? ‘Abdul Muṭṭalibs reply was that he was the owner of the camels, and the Lord of the Ka‘bah will protect his own house. After some silence, Abraha ordered that the camels be returned to ‘Abdul Muṭṭalib. He came back to Makkah with his camels and ordered the Quraysh to vacate the city due to the impending attack.

The Attack

‘Abdul Muṭṭalib took some people with him and arrived at the doors of the Ka‘bah. They all prayed to Allāh ﷺ and invoked him to protect his house, the Holy Ka‘bah.

‘Abdul Muṭṭalib finished supplicating and together with his companions, they withdrew to the mountains. Abraha now marched towards the Ka‘bah with his army. His elephant which was at the front of the army refused to go towards Makkah. They
tried everything they could to make it move, but it refused to go towards the House of Allāh.

All of a sudden, 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 Abrahās 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 Abraha was defeated.

The Retreat

Abrahās army now made its way back to Ṣan‘ā’ defeated with many of them dying on the way. Nufayl who had been captured, managed to slip away to safety. Abraha 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.

And this was how Allāh protected his house.
‘Abdul Muṭṭalib’s Family

The forefathers of Rasūlullāh صلیل الله علیه و سلم 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, of good character and actions. Hence the lineage of the Rasūlullāh صلیل الله علیه و سلم was the highest of them all.

‘Abdul Muṭṭalib had many children. Some of them embraced Islām whilst others turned away from the religion of Allāh سبحانه وتعالā and became staunch enemies of Rasūlullāh صلیل الله علیه و سلم.

The paternal uncles of Rasūlullāh صلیل الله علیه و سلم

‘Abdul Muṭṭalib had 12 sons in total so Rasūlullāh صلیل الله علیه و سلم had 11 paternal uncles. ‘Abdul 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

1. Ḥārith – He was the eldest son of ‘Abdul Muṭṭalib and was with him when they discovered the Well of Zamzam. Ḥārith was also the uncle who had gone to Yathrib to enquire about ‘Abdullāh when he had fallen ill.
2. Quthum – He shared the same mother as Ḥārith and passed away in his childhood.

3. Zubayr – He was one of the chiefs of the Quraysh. His son was the famous companion ʿAbdullāh ibn Zubayr who was martyred in Ajnadayn. He also had 2 daughters, Ḍubā’a & Umm al-Ḥakam who were both companions of Rasūlullāh ﷺ.

4. Ḥamzah – He was the son of Rasūlullāh ﷺ’s mother’s cousin, Hāla. He was known as the lion of Allāh and the lion of the Prophet. He was also the milk brother of Rasūlullāh ﷺ as they shared the same wet nurse. Ḥamzah was one of the early reverts to Islām and was martyred in the battle of Uḥud. He had one daughter.

5. ʿAbbās – He was 3 years older than Rasūlullāh ﷺ 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 in 32 AH. He had 10 sons of which 3 were Ṣaḥābah, ʿAbdullāh, Faḍl and Quthum.

6. Ḍarār – He had the same mother as ʿAbbās.
7. Abū Ṭālib – He shared the same parents as Rasūlullāh ﷺ father ‘Abdollāh. Their mothers name was Fāṭimah bint ‘Amr ibn ‘Ā’idh. Abū Ṭālib looked after Rasūlullāh ﷺ after ‘Abdul Muṭṭalib passed away and he himself passed away in the year of sorrow in Makkah.

Abu Ṭālib’s most famous son was ‘Alī ﷺ, so he was Rasūlullāh ﷺ cousin as well as son in law. Other children were Ṭālib who died without embracing, ‘Aqīl, Ja‘far, and Umm Hānî whose real name was Fākhita or Hind.

8. Abū Lahab - His real name was ‘Abdul ‘Uzzā. As a child he was very handsome and had a ruddy complexion, so his father called him Abu Lahab, which means father of the flame. He had 4 children, ‘Utayba who died without embracing, ‘Utba, Mu‘attib and Durra who all embraced. Abū Lahab’s 2 son’s ‘Utba and ‘Utayba were also married to Rasūlullāh ﷺ daughters, Ruqayyah and Umm Kulthūm at one point. When Rasūlullāh ﷺ openly invited people towards Islām, Abu Lahab commanded his 2 sons to divorce the daughters of Rasūlullāh ﷺ and so they did.

9. ‘Abd al-Ka‘ba
10. Ḩajl (Mughīrah)

11. Ghīdāq - He was known as the most generous and hospitable of the Quraysh in terms of feeding people.
The paternal aunts of Rasūlullāh ﷺ also had 6 paternal aunts

1. Ṣafīyyah  - She was the sister of Ḥamzah and embraced Islām. She migrated to Madīnah and passed away during the Caliphate of ʿUmar .

2. ʿĀtika - She was the sister of Abū Ṭālib and ʿAbdullāh. Some people have stated that she embraced Islam.

3. Arwā - Her son Ṭulayb was from the early migrants and took part in the battle of Badr.

4. Umayma - She was married to Jahsh ibn Riʿab and their daughter Zaynab  married Rasūlullāh ﷺ.

5. Barra - Her son Abū Salama was married to Umm Salama  who later on married Rasūlullāh ﷺ.

6. Bayḍa - She was also known as Umm Al-Ḥakīm and was the maternal grandmother of ʿUthmān .
Summary

‘Abdul Muṭṭalib was the paternal grandfather of Rasūlullāh ﷺ. He had been brought to Makkah by his uncle Muṭṭalib and became the leader of the Quraysh.

The Well of Zamzam had been buried for years since the tribe of Jurhūm left Makkah and ‘Abdul Muṭṭalib rediscovered it.

‘Abdul Muṭṭalib had also made an oath to Allāh ﷻ that he would sacrifice one of his sons if he was blessed with 10 sons who reached maturity. The lots were drawn and Rasūlullāh ﷺ father ‘Abdullāh was chosen.

There was an outcry and after some deliberation, it was decided that his 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.

The parents of Rasūlullāh ﷺ were ‘Abdullāh and Āminah. On one of his trade journeys to Shām, ‘Abdullāh fell ill and stopped in Yathrib. He passed away at the tender age of 18 and hadn’t even seen his son. So Rasūlullāh ﷺ never saw his father.

The year in which Rasūlullāh ﷺ was born was known as the year of the elephant. Abraha who was the vice-regent of
Yemen at the time had come to destroy the Ka‘bah. Allāh protected his house and destroyed Abrahās army.

ʿAbdul 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 Rasūllullāh صلّی الله علیه و سلم and supported him on his journey. In the next booklet we shall Inshā’Allāh discuss the birth of the final Messenger, Muḥammad ﷺ.

Summary

- ʿAbdul Muṭṭalib found well of zamzam
- ʿAbdul Muṭṭalib made an oath to sacrifice a son if he gets 10 sons who attain maturity
- ʿAbdullāhs’ name is drawn but eventually 100 camels sacrificed in his place
- ʿAbdullāh married Āminah
- ʿAbdullāh passes away in Yathrib aged 18
- Abrahā marches to Makkah to destroy the Ka‘bah but Allāh destroys his army using birds
- ʿAbdul Muṭṭalibs children
Sīrah of Muḥammad ﷺ
Part 2 - The Lineage of the Rasūlullāh ﷺ (II)