

TAHMEED INSTITUTE
SEERAH PART 1
LINEAGE OF THE PROPHET MUHAMMAD PEACE BE UPON HIM

بسم الله الرحمن الرحيم

Lineage and Family of Prophet Muhammad (PBUH).

. This chapter details the Prophet's peace be upon him ancestry, his immediate family, and the socio-cultural context of his upbringing, emphasizing how divine providence shaped his path as the final messenger of Allah. Below is an extended summary, exploring the historical, cultural, and spiritual significance of his lineage and family, as presented in the text.

The Significance of Lineage in Arabian Society

In pre-Islamic Arabia, genealogy was a cornerstone of identity, status, and honor. Tribes meticulously preserved their lineages, and a noble ancestry commanded respect, influence, and trust. The Prophet Muhammad's (PBUH) lineage was not merely a matter of pride but a divinely orchestrated foundation for his prophetic mission. His ancestry, free from the taint of immorality and deeply rooted in virtue, aligned with the Quranic principle that Allah chooses the best for His message. This chapter sets the stage by illustrating how the Prophet's noble descent from the Quraysh tribe and his connection to Prophet Ibrahim (PBUH) reinforced his credibility among Arabs.

The Lineage of Prophet Muhammad (PBUH)

Connection to Prophet Ibrahim and Ismail (PBUT)

The Prophet Muhammad (PBUH) belonged to the tribe of Quraysh, a lineage tracing back to Prophet Ibrahim (Abraham, peace be upon him) through his son Prophet Ismail (Ishmael, peace be upon him). This connection begins with Adnan, a widely acknowledged ancestor of many Arabian tribes. The genealogical chain is carefully recorded and authentically agreed upon by biographers and genealogists:

Muhammad ibn Abdullah ibn Abdul-Muttalib ibn Hashim ibn Abd Manaf ibn Qusayy ibn Kilab ibn Murrah ibn Ka'b ibn Lu'ayy ibn Ghalib ibn Fihr (who was also called Quraysh and on whose

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name the tribe is named) ibn Malik ibn An-Nadr ibn Kinanah, bin khuzaimah bin Mudrikah bin Elias Bin mudar bin Nizar bin Maad bin Adnan¹, a descendant of Ismail (PBUH).

This link to Ibrahim (PBUH), the father of monotheism, was significant, as Arabs revered him for building the Kaaba, the sacred house of worship in Mecca. This noble descent was preserved with precision, a testament to the Arabs' pride in genealogy and a sign of divine favor for the Prophet's mission.

The Tribe of Quraysh

The Quraysh tribe held a preeminent position in Arabia, particularly in Mecca, a bustling center of trade and religion. This highlights their role as custodians of the Kaaba, a duty that granted them spiritual and political authority. The tribe's name derives from Fihr, known as Quraysh, a unifying figure who consolidated the clan's influence. The Quraysh managed pilgrimage affairs, provided water and food to pilgrims (the roles of Siqayah and Rifadah), and mediated tribal disputes, earning them respect across the Arabian Peninsula. Allah chose this honorable tribe for the Prophet (PBUH), ensuring his message would emerge from a position of social prominence, facilitating its spread despite initial resistance.

Key Ancestors

- **Qusayy ibn Kilab:** A pivotal figure, Qusayy unified the Quraysh, bringing scattered clans together in Mecca. He established their leadership, securing control of the Kaaba and introducing organized governance.
- A significant development credited to Qusai was the establishment of An Nadwa House, Dar Al Nadwa, on the Northern side of kaaba to serve as a meeting place for Quraish. This was very beneficial for the quraish because it secured unity of opinions among them and cordial solutions to their problems.
- **Abd Manaf:** Qusayy's son, Abd Manaf, continued this legacy, maintaining the Quraysh's prestige. He was known for wisdom and generosity, further solidifying the family's reputation.
- **Hashim ibn Abd Manaf:** The Prophet's great-grandfather, Hashim, was a visionary leader. He established trade caravans to Syria in summer and Yemen in winter, boosting Mecca's economy and earning the Quraysh wealth and alliances. As he was in charge of food and water to the pilgrims, He also initiated the practice of providing sopped bread in broth to pilgrims, enhancing the tribe's honor. Hashim's name, meaning "one who crushes" (referring to breaking bread for the needy), reflected his benevolence.

¹ Ibn Hisham 1/1-2

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- **Abdul-Muttalib ibn Hashim:** The Prophet's grandfather, Abdul-Muttalib, was a noble and respected leader. He inherited the roles of caring for the Kaaba and providing for pilgrims. He also rediscovered the Well of Zamzam, a blessed water source dug by Ibrahim and Ismail (PBUH), cementing his legacy. Abdul-Muttalib had ten sons, including Abdullah, the Prophet's father, and Abu Talib, his uncle.
- A defining moment in his life was the Year of the Elephant (circa 570 CE), when Abraha, the Abyssinian ruler, marched to destroy the Kaaba with an army and elephants. Quraish fled for their lives to the hills. Meanwhile Allah sent birds in flight upon the elephant army, pelting stones of baked clay. The stones hit the army and cut their limbs and killed them. Quraish returned when birds (Ababil) sent by Allah repelled the invaders, a miraculous event recorded in Surah Al-Fil (Quran 105).

Cultural and Historical Context

The chapter paints a vivid picture of pre-Islamic Mecca, a hub of trade, pilgrimage, and tribal power. The Quraysh's control of the Kaaba made them central to Arabian life, but the era, known as Jahiliyyah (Age of Ignorance), was marked by idolatry, tribal feuds, and social injustices. Against this backdrop, the Prophet's family stood out for their leadership and virtue. Hashim's trade pacts and Abdul-Muttalib's defense of the Kaaba elevated their status, while the miraculous events of the Prophet's birth year—the failure of Abraha's attack—signaled divine protection. Mubarakpuri connects these elements to show how Allah prepared the stage for the Prophet's (PBUH) message of tawhid (monotheism) and reform.

End of chapter