

**Lessons From The Biography Of The Prophet (صلى الله عليه وسلم)**  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 04

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**Class 04: The Lineage Of The Prophet (صلى الله عليه وسلم)**

The prophet Muḥammad's (صلى الله عليه وسلم) full name is Muḥammad the son of ‘Abdullāh, the son of ‘Abdul Muṭṭalib, the son of Hāshim, the son of ‘Abd Manāf, the son of Quṣay, the son of Kilāb, the son of Mirrah, the son of Ka‘b, the son of Lu‘ay, the son of Ghālib, the son of Fihir, the son of Mālik, the son of Al-Nuḍar, the son of Kinānah, the son of Khuzaymah, the son of Mudrikah, the son of Ilyās, the son of Muḍar, the son of Nizār, the son of Ma‘d, the son of ‘Adnān.

**The Prophet's (صلى الله عليه وسلم) Lineage Is Only Agreed Upon Until ‘Adnān.**

The lineage of the prophet (صلى الله عليه وسلم) is authentically agreed upon up until ‘Adnān by the scholars of history and ḥadīth. There is a disagreement amongst the scholars concerning anything beyond ‘Adnān when it comes to the lineage of the prophet (صلى الله عليه وسلم). This is because the lineage of the prophet (صلى الله عليه وسلم) beyond ‘Adnān has not been proven to be authentic. A scholar named Ibn Ḥazm (رحمه الله) pointed this out in his book ‘Jawāmi‘ Al-Sīrah, as well as Ibn Al-Qayyim (رحمه الله) and Ibn Kathīr (رحمه الله) in their books. There is no authentic proof for his (صلى الله عليه وسلم) lineage from ‘Adnān up to the prophet Ismā‘īl (عليه السلام).

Ibn Al-Qayyim (رحمه الله) said in Zād Al-Ma'ād, 'up until 'Adnān, we know that it is authentic (agreed upon), as for anything beyond 'Adnān, then it is disagreed upon. There is no disagreement that 'Adnān is from the lineage of Ismā'īl the son of Ibrāhīm (عَلَيْهِمَا السَّلَام).'

### **The Son Of Two Men Who Were Supposed To Be Slaughtered.**

There is a weak ḥadīth where the prophet (صلى الله عليه وسلم) said, 'I am the son of the two that were supposed to be slaughtered.' The meaning of this ḥadīth is that he comes from the lineage of two men that were about to be slaughtered:

- 1) **Ismā'īl the son of Ibrāhīm (عَلَيْهِمَا السَّلَام) is the first one who was supposed to be slaughtered.** Allāh (سبحانه و تعالى) gave Ibrāhīm a big lamb to slaughter instead of Ismā'īl (عليه السلام) after he saw in a dream that he was slaughtering his son, and he wanted to fulfil the dream in obedience to the command of Allāh (سبحانه و تعالى).

**The Jews disputed over who was supposed to be slaughtered, Ismā'īl or Ishāq (عَلَيْهِمَا السَّلَام) and said that Ishāq was the one that was supposed to be slaughtered.** Ibn Al-Qayyim and Ibn Taymiyyah authenticated this in a long discussion in Majmū' Al-Fatāwá. Ibn Al-Qayyim said, 'the matter seems to have 2 different approaches. Each one of them is mentioned by a group of the pious predecessors. The disagreement is well known amongst the pious predecessors. However the correct opinion is that Ismā'īl (عليه السلام) was the one who was supposed to be slaughtered by his father Ibrāhīm (عليه السلام).'

Shaykh 'Alī Ḥudhayfī (حفظه الله) said this is indicated in the Qur' ān and the Sunnah of the prophet (صلى الله عليه وسلم) and the proofs are well known. What is in the Book of Allāh and the Sunnah of Muḥammad (صلى الله عليه وسلم) is a refutation of what the Jews claim. This disagreement amongst Muslims is weak in reality. The real disagreement is between the Muslims and the Jews.

Ibn Al-Qayyim (رحمه الله) said Ismā'īl (عليه السلام) was really the one who was supposed to be slaughtered and this is the most authentic statement.' What the

Jews say, that Ishāq was supposed to be slaughtered is false and was proven to be false by Ibn Al-Qayyim in more than twenty different proofs and evidences.

Ibn Taymiyyah (رحمه الله) said, ‘based on the narrations from the people of the Book themselves, it is false to say that Ishāq was supposed to have been slaughtered by his father Ibrāhīm (عليه السلام).

Allāh (سبحانه و تعالی) said that Ibrāhīm said to Ismā‘īl

﴿قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ﴾

**"O my son! I have seen in a dream that I am slaughtering you, so look what you think!"** [Sūrah Aṣ-Ṣāffāt 37:102]

Allāh follows this statement by saying,

﴿وَبَشِّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ﴾

**“And We gave him the glad tidings of Ishāq, a Prophet from the righteous.”**  
[Sūrah Aṣ-Ṣāffāt 37: 112]

This means that Ishāq (عليه السلام) was born after that.

Ibn Al-Qayyim (رحمه الله) has a book titled ‘The writings of Ibn Taymiyyah,’ in which he mentioned that Ibn Taymiyyah had written a small treaties regarding Ismā‘īl (عليه السلام) being the real dhabīh - the one who was supposed to be slaughtered.

- 2) **‘Abdullāh ibn ‘Abdul Muṭṭalib was the second man who was supposed to be slaughtered.** The grandfather of the prophet (صلى الله عليه وسلم) ‘Abdul Muṭṭalib had ten boys. ‘Abdul Muṭṭalib previously made a covenant, that once he reaches ten boys, he will slaughter one of them to Allāh (سبحانه و تعالی) by the ka‘bah.

**The ten sons of ‘Abdul Muttalib** were Al-Ḥārith, Al-Zubayr. Abū Ṭālib, ‘Abdullāh, Ḥamza, Abū Lahab, Al-Ghaydaq, Al-Muqawwim, Satār and Al-‘Abbās.

**The six daughters of ‘Abdul Muṭṭalib were,** Umm Ḥakīm (Al-Bayḍā’) Barrah, ‘Ātikah, Ṣafiyah, ‘Arwah, Umaymah. These were the paternal aunts and uncles of the prophet (صلى الله عليه وسلم).

The prophet (صلى الله عليه وسلم) only met 4 of his uncles while they were still alive; Hamzah and Al-‘Abbās accepted Islām (رضى الله عنهما), and Abū Ṭālib, and Abū Lahab did not become Muslim.

### **‘Abdul Muṭṭalib Intended To Fulfil His Covenant To Slaughter His Son.**

When ‘Abdul Muṭṭalib’s sons reached ten in number, he drew lots to decide which son to sacrifice to the gods (idols). The lots fell on ‘Abdullāh who was the youngest and most beloved of the sons to ‘Abdul Muṭṭalib. When ‘Abdul Muṭṭalib got the knife ready to slaughter ‘Abdullāh the people of Quraysh intervened and told ‘Abdul Muṭṭalib to draw lots again so he can slaughter camels instead of ‘Abdullāh. The lots were 3 choices, 1- slaughter ‘Abdullāh, 2 - slaughter the camels, 3 - draw lots again. If the lot fell on ‘Abdullāh, he should add ten more camels and draw lots again. ‘Abdul Muṭṭalib drew lots until he slaughtered 100 camels.

‘Abdul Muṭṭalib’s compensation of camels became a tradition among the Arabs. The compensation for killing a person became 100 camels and this tradition was carried on into Islām. If someone kills someone, the family of the deceased can choose to take 100 camels as compensation instead of putting the murderer to death. This is known as diyah – compensation or blood money.

The ḥadīth concerning the prophet (صلى الله عليه وسلم) being the son of the two slaughtered ones is a weak ḥadīth according to Al-Dhahabī and Shaykh Al-Albānī (رحمهما الله), this is documented in a book called, ‘The Weak Narrations,’ and it is ḥadīth number 33.

### **The Prophet (صلى الله عليه وسلم) Parents: ‘Abdullāh Ibn ‘Abdul Muṭṭalib And Āminah**

‘Abdullāh ibn ‘Abdul Muṭṭalib later married Āminah the daughter of Wahb, ibn ‘Abd Manāf, ibn Zuhra ibn Kilāb. ‘Abd Manāf in Āminah’s lineage is different from the ‘Abd

Manāf in the prophet's (صلى الله عليه وسلم) lineage. The prophet's relation to his mother Āminah does go back to Zuhra since they both have Zuhra in their lineage. All the children of Zuhra are from the tribe of Quraysh. Āminah was considered to be the best of women at that time in lineage and honor.

### **The Prophet's (صلى الله عليه وسلم) Father 'Abdullāh Died In Madīnah.**

After 'Abdullāh married her and consummated the marriage in Makkah, it was said that his father 'Abdul Muṭṭalib sent him on a trip to Madīnah. There are two different narrations regarding this trip. The first one mentions that 'Abdullāh was sent directly to Madīnah or that he went first on a trip for trade to the area of Shām and on his way he stopped in Madīnah and that is where he died at the age of 25 years old.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم