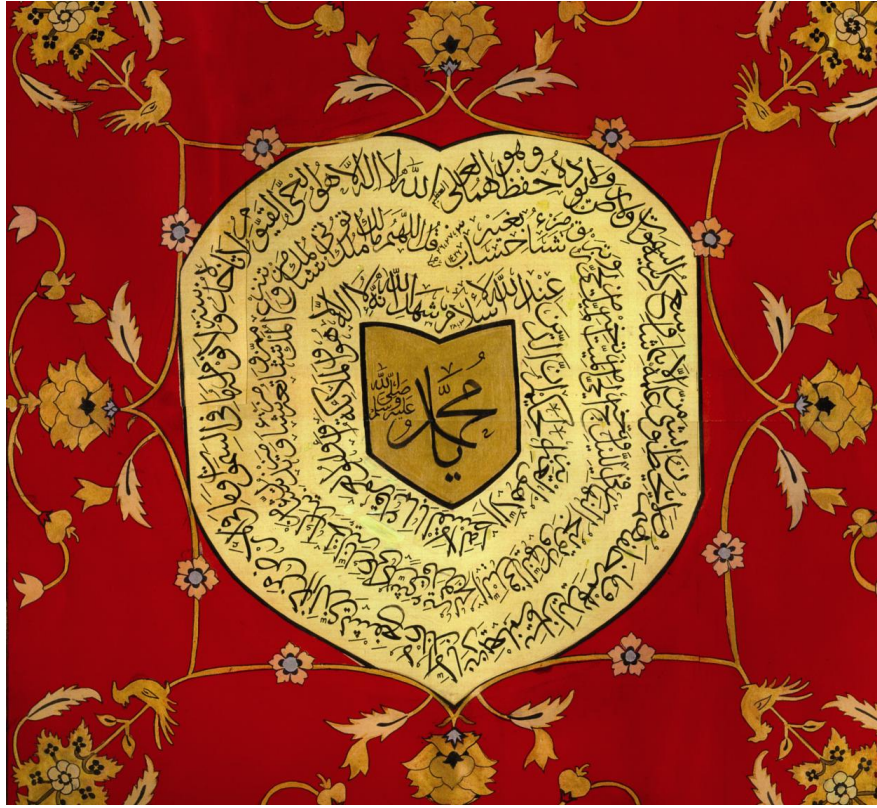


تَقَلُّبِكَ فِي السَّجِدِينَ

“And your descending among those who fall prostrate in worship” (26:219)

**From the Loins of Pure Men,  
And the Wombs of Pure Women**

The Family Tree And Lineage Of The World And The Lineage Of The Pride Of Creation;  
The Most Exalted Amongst The Sons Of Adam From Those Who Were Chosen And Sent;  
Hadrat Muhammad Mustafa’



By: Hadrat Muhaddith al-Deccan Abul Hasanat  
Sayyid Abd Allah Shah ibn Mawlana Sayyid Mudhaffar Husayn, al-Hyderabad  
Popularly Known As ‘Hadrat Abd Allah Shah Saheb’  
(d. 1964)

Translated By:

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‘And place thy trust on the Exalted in Might, the Merciful,  
Who sees thee when thou dost rise up,  
And thy descending amongst those who fall prostrate in worship’  
**(Holy Qur’an, 26:217-219)**

“When Allah made (His) covenant with the prophets,  
(He said): Behold that which I have given you of the Scripture and knowledge.  
And afterward there will come unto you a messenger,  
confirming that which ye possess. Ye shall believe in him and ye shall help him.  
He said: Do ye agree, and will ye take up My burden in this?  
They answered: We agree. He said: Then bear ye witness.  
I will be a witness with you.”

**Holy Qur'an, The Family of Imran, Verse 81**



**Hadrat Abul Hasanat Sayyid Abd Allah Shah Naqshbandi**



**1872 A.D. - 1964 A.D.**



## **Introduction to the English Translation and Text**

By Sayyid Ahmed Amiruddin  
Deputy of H.E. Mawlana Shaykh Muhammad Nazim Adil al-Haqqani

In the Name of Allah, Most Beneficent, Most Merciful

Abul Hasanat Sayyid Abd Allah Shah (*rahim Allah alaihi*) (1) was one of the most celebrated Sufi's produced by India of the twentieth century. His full name was Abul Hasanat Sayyid Abd Allah Shah ibn Mawlana Sayyid Mudhaffar Husayn ibn Sayyid Ya'qub. He was popularly known as '*Hadrat Abd Allah Shah Saheb*'. He lived for ninety-two years, and was born on the tenth of Dhul Hijjah 1292 A.H. (the sixth of February, 1872 A.D.) at Husayni Alam, in the former Nizam State of Hyderabad, and died on the 27<sup>th</sup> of August, 1964 A.D.

Hadrat Abd Allah Shah received his elementary education and lessons in Farsi (Persian) from his father Sayyid Mudhaffar Husayn. He studied Logic and Philosophy from Mawlana Mansur 'Ali Khan, and the Qur'anic sciences and other subjects from Mawlana Hafidh Anwar Allah Shah; the founder of Jami'ah Nidhamiyyah. He studied Fiqh from Mawlana Habib al-Rahman Saharanfuri, and studied the science of Hadith and Literature from Mawlana Hakim Abd al-Rahman Saharanfuri.

Sayyid Abd Allah Shah was arguably the greatest Muhaddith of south India of the twentieth century, and as such, he was known as 'Muhaddith al-Deccan'.

The well known Syrian Hanafi scholar, Shaykh Abd al-Fattah Abu Ghuddah, an-Naqshbandi (*rahim Allah alaihi*), took ijazah (license) and asaneed (chains of authority of hadith) from him (Hadrat Abd Allah Shah) when he visited Hyderabad, Deccan.

Sayyid Abd Allah Shah was also a prolific writer of Islamic subjects, and an expert exegete (Mufassir) of the Holy Qur'an and Fiqh (jurisprudence). His masterpiece on Hanafi Fiqh, '*Zujajat al-Masabih*', which is in five volumes, is considered a magnum opus in Hadith literature and was by far his greatest academic contribution to the world.

Hadrat Abd Allah Shah was an initiate and Shaykh of the Naqshbandi Sufi Order. He received ijazah in the Naqshbandi Sufi Order from his Shaykh, Hadrat Sayyid Muhammad Badshah Bukhari (*rahim Allah alaihi*), who received ijazah in the Naqshbandi Order from his Shaykh, Hadrat Shah Sa'ad Allah (*rahim Allah alaihi*), who traced his spiritual lineage back to the great Naqshbandi Master; Shaykh Abd Allah al-Dahlawi (Ghulam 'Ali Shah) (*rahim Allah alaihi*).

'The Family Tree And Lineage Of The World And The Lineage Of The Pride Of Creation; The Most Exalted Amongst The Sons Of Adam From Those Who Were Chosen And Sent; Hadrat Muhammad Mustafa', is the title of a *single page detailed document*, with brief notes and commentary, which was prepared by Hadrat Abd Allah Shah Naqshbandi.

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1. *May Allah have mercy on him.*

The original Urdu document measures approximately three feet in length by one foot in width. It was written in the form of a family tree and it includes the documented names and details of the ancestors and relatives of Allah's Apostle ﷺ from his noble father, Hadrat Abd Allah ﷺ tracing back to the first man Adam ﷺ. My translation of the document was done in a narrative style, as oppose a family tree format, in order to make the document and its details easier to understand and more interesting for readers.

The document was preserved in my family library in Hyderabad, India, and upon discovering it, I had decided to simply mount it to my bedroom wall, for the sake of obtaining blessings through the illustrious names of the ancestors of Allah's Apostle. However, it later occurred to me that this auspicious document should also be translated into English, for the benefit and knowledge of English speaking persons. As such, I thereby undertook the task of translating the document to the best of my meek ability.

My translation of the auspicious document is *abridged*, as I decided to leave out some minor details and names mentioned in it, which I felt were not directly relevant.

Additionally, I added some of my own commentary to the document, which I placed in brackets and in the footnotes for the benefit of readers.

It is my prayer that this endeavor finds acceptance in the Divine Presence and becomes a means for people to understand 'this business' (the religion of Islam) more clearly.

And all victory comes from Allah Alone, the Mighty and the Wise.

سید احمد امیر الدین

Sayyid Ahmed Amiruddin

Deputy of H.E. Shaykh Muhammad Nazim Adil, al-Haqqani, al-Hanafi

12<sup>th</sup> of Rabi al-Awwal, 1428 A.H.

April 1<sup>st</sup>, 2007



In the Name of Allah, Most Beneficent, Most Merciful

## Adam عليه السلام and His Descendents

Adam عليه السلام was the first man. He was a Prophet (1). Habil, Qabil, and Sheeth were his sons. The earliest settlements in Hind (India) came from the descendents of Qabil, the son of Adam عليه السلام.

Sheeth عليه السلام was the son of Adam عليه السلام, and a Prophet. Anush was the son of Sheeth عليه السلام. Anush's son was Qinaan. Qinaan's son was Mahlaeel. Mahlaeel's son was Yaaru. Akhtush was the son of Yaaru.

Akhtukh was also known as Idris عليه السلام. Idris عليه السلام was a Prophet, and his son was Matu Shaleh.

Lamak was the son of Matu Shaleh. The tomb of Lamak is in Ghazna. Mahmud al-Ghaznawi dreamt of its location and built it there.

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(1) In his masterpiece 'Anwaar Muhammadiyya' (The Blazing Muhammadan Lights), Imam Allamah Yusuf ibn Isma'il Nabhabani (*may Allah have mercy on him*) included the following tradition narrated by 'Ali ibn Abi Talib عليه السلام and composed the following commentary on it: (1)

"Allah the August took the following oath about Muhammad the Messenger of Allah ﷺ from Adam and all Prophets who were sent after him, "If Muhammad ﷺ is commissioned during your life, you shall believe in him, and you shall assist him, and you shall also take this oath from your nation". Ibn Abbas رضي الله عنه also narrated this tradition. When the Lord Most High created the Light of our Prophet ﷺ, He asked it to gaze at the lights of the rest of the Prophets. When the Light of Muhammad ﷺ cast a gaze upon the lights of all of the other Prophets, they (the Prophets) became overwhelmed with ecstasy, and exclaimed, "Allah! Who's Light is this, upon seeing of which we have all become overwhelmed with ecstasy?" The Lord Most Majestic replied, "This is the Light of Muhammad ibn Abd Allah ﷺ, if you shall believe in him, I shall make you Prophets". They (the Prophets) then testified, "We have believed in him and his Prophethood!" The Lord Most High then asked, "Shall I be witness to this?" They replied, "Yes, Allah!" This was the witnessing referred to in the following verse of the Holy Book,

*"When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you."* (Holy Qur'an, The Family of Imran, Verse 81).

(The Light of Muhammad ﷺ was first deposited with Adam عليه السلام)...(Then) the Light of Muhammad ﷺ was transferred from Adam عليه السلام to his son Sheeth عليه السلام, and as such, he was Adam's successor over his children. At his deathbed, Sheeth عليه السلام advised his son of the council of Adam عليه السلام, that the Light of Muhammad ﷺ (which passed from father to son) should only be deposited into the womb of a pure woman. Hence, from generation to generation, the Light of Muhammad ﷺ was transferred from the loins of pure men, to the wombs of pure women, until the Lord Most High allowed it to descend upon Abd al-Mutalib, and from him to his son Hadrat Abd Allah ﷺ. As such, the ancestral lineage (of Allah's Apostle ﷺ) was protected from the darkness of ignorance and the filth of adultery and fornication as mentioned in numerous reliable traditions.



Al Bukhari narrated the following saying of Allah's Apostle ﷺ from Hadrat Abu Hurayra ﷺ, "I have been sent as a Prophet in the best of all the generations of Adam's offspring, generation after generation, until I came to be in the generation that I came to be."

Wathila ibn al Aska' narrated that Allah's Apostle ﷺ said, "Allah chose Kanana from the sons of Isma'il, and Quraysh from Kanana, and from Quraysh the sons of Hashim, and finally chose me from the sons of Hashim."

Ibn Umar ﷺ narrated that Allah's Apostle ﷺ said, "Allah examined His creation and chose the children of Adam from among them; He examined the children of Adam and selected the Arabs from among them; He examined the Arabs and chose me from among them, so I was always the choicest of choices. Behold, people who love the Arabs, it is out of love for me that they love them, and those who hate the Arabs, it is out of hatred for me that they hate them."

1. Imam Allamah Yusuf ibn Isma'il Nabhabani in 'Anwaar Muhammadiyya' (The Blazing Muhammadan Lights), pages 22-29. (Urdu edition)

## **Nuh ﷺ and His Descendants**

Nuh ﷺ was the son of Lamak. Nuh ﷺ was a Prophet.

Nuh ﷺ had four sons, Sam, 'Ham, Yafath, and Yunan.


### **Ham and His Descendents**


'Ham, who was the son of Nuh عليه السلام, had four sons, Qibt, Kush, Misr and Kan'an.

Most of the descendents of Qibt, the son of 'Ham, the son of Nuh عليه السلام settled in Africa.


Qibt had three sons, Berber, Sudan and Zangabar.


## **Kush and His Descendents**

Kush, who also the son of 'Ham, the son of Nuh , had six sons. Their names were Nimrud, Saba, Hawaila, Sabta, Sabtaga and Ra'ma.


The descendents of Nimrud, the son of Kush, settled upon Babylon. Nimrod, the Babylonian blasphemer who cast Ibrahim  into the fire, was from their descendents.

Some of the descendents of Saba settled in Ethiopia (Habash). The descendents of Hawaila settled near the Sudan, while Sudan was inhabited by the descendents of Sabta.

The descendents of Sabtaga, the son of Kush, the son of 'Ham, the son of Nuh , settled up to Bukhara and on both sides of the great river of Khurasan.

The descendents of Ra'ma, the son of Kush, the son of 'Ham, the son of Nuh , settled in Sind (Pakistan) and Hind (India).

## **Misr and His Descendents**

Misr, who was the son of 'Ham, the son of Nuh , had seven sons. Egypt<sup>(1)</sup> was the place where Misr settled, and it took its name after him. Some of his descendents also moved from there to Hind (India) and its early inhabitants were from his descendents.

The names of Misr's seven sons were Fatrusi, Kafturi, Naftuhi, Lahabi, 'Anami, Ludhi and Kasluhi. Kasluhi had one son named Filasti. Palestine, which is known as 'Filistin' in Arabic, was inhabited by the descendents of Filasti.

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(1) The Arabic name for Egypt is Misr.

## **Yafath and His Descendents**

Yafath was also a son of Nuh <sup>عليه السلام</sup>. He had three sons, Madi, Gomar and Magog. The descendents of Madi settled between Hamadan and Jilan.

Gomar, who was the son of Yafath, the son of Nuh <sup>عليه السلام</sup>, had three sons. Their names were Tajarma, Rifath, and Iskanzar.

The sons of Tajarma settled towards Armenia and Germany. Persia, meaning Northern Iran, was inhabited by the descendents of Rifath, and Sistan was inhabited by some of the descendents of Iskanzar.

The descendents of Magog, who was the son of Yafath, the son of Nuh <sup>عليه السلام</sup>, inhabited Jilan and many nations arose from amongst their descendents.

Magog had two sons, Gata and Gal. Most of their descendents settled in what is now Europe and England. Gata had two sons, Waisi and Satru.

## **Yunan and His Descendents**

Yunan was also the son of Nuh عليه السلام. His descendents were initially known as the Banu Asfar. However, with time, all Europeans began to be referred to as Banu Asfar (by the Arabs).

Yunan had seven sons, Tarad, Tamsak, Tubal, Waduna, Ketam, Tarsis, and Isha.

The Tartars were the descendents of Tarad. The inhabitants of China descend from the children of Tamsak. The people of Tibet descended from the children of Tubal and the people of the island of Cyprus came from the descendents of Ketam. Some of the descendents of Tarsis also inhabited Japan.

The descendents of Isha, who was the son of Yunan, the son of Nuh عليه السلام, were the original inhabitants of the Americas. The city of Ega in the Kingdom of Peru took its name after him.

## **Sam and His Descendents**

Sam was also a son of Nuh عليه السلام. He had five sons, Ilam, Ashur, Arfakshad, Ladh, and Iram.

Ilam settled in Iran (Southern Perisa) and Bukhara was settled by his descendents as well, some of whom also migrated to Hind (India).

The descendents of Ashur inhabited Assyria, Kurdistan, and Ninowa.

The descendents of Iram settled in and around Babylon. Iram, who was the son of Sam, who was the son of Nuh عليه السلام, had three sons. Their names were Musk, 'Hul, and 'Oudh.

'Oudh the son of Iram, had one son named 'Aad.

The descendents of 'Aad grew into a great and mighty nation. From amongst their descendents were the two mighty kings Shaddad and Shaddid. Hud عليه السلام was sent to them as their Prophet. A group from amongst the rebellious descendents of 'Aad also migrated to Balqan (the Balkans).



## **Arfakshad and His Descendents**

Arfakshad, who was the son of Sam, the son of Nuh عليه السلام, had one son named Qenan. (They (Arfakshad) and Qenan were from amongst the ancestors of Allah's Apostle (*sallallahu alaihi wa sallam*)).<sup>(1)</sup>

Qenan was the son of Arfakshad and Shaleeh was the son of Qenan. Shaleeh had one son whose name was Hud Ebar.

Hud Ebar was the father of two sons, Falak and Qahtan. Qahtan had one son whose name was Adfar.

Adfar's descendents inhabited Alexandria, and amongst his sons were Waqlah, Saba, and Hadar Maut.

The descendents of Waqlah settled in China and Hind (India). The Kingdom of Saba was inhabited by the descendents of Saba, while the descendents of Hadar Maut, the son of Adfar, the son of Qahtan, the son of Hud Ebar, the son of Shaleeh, the son of Qenan, the son of Arfakshad, the son of Sam, the son of Nuh عليه السلام, settled in Arabia.

Yashab was the son of Saba, the son of Adfar. He had many sons, amongst whom was Ghassan. The descendents of Ghassan settled in Najd.

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1. *Allah greet him with peace and blessings.*

**Falak and His Descendents**

Falak was the son of Hud Ebar. He had one son named Ra'u. Sarukh was the son of Ra'u, and Nahur was the son of Sarukh.

Nahur had one son named Tarah.

## **Tarah and His Descendents**

Tarah was the son of Nahur, the son of Sarukh, the son of Ra'u, the son of Falak, the son of Hud Ebar, the son of, Shaleeh, the son of Qenan, the son of Arfakshad.

Tarah had three sons, Ibrahim (Abraham) عليه السلام, Harun and Nahur.

Harun was a son of Tarah. He was the father of Sarah عليها السلام, Malika and Lut عليه السلام.

Lut عليه السلام was a Prophet and he had two daughters, Amun and Mawab. The descendents of Amun were known as Banu Amun and the descendents of Mawab were known as Banu Mawab.

### **Nahur and His Descendents**




Nahur was also the son of Tarah. He had seven sons, Awlaf, Bathuil, Falras, Qamwail, Khard, 'Oudh, Kasr, and Buz.


Bathuil, the son of Nahur, became the father-in law of Ishaq (Isaac) عليه السلام, the son of Ibrahim عليه السلام (Abraham).

Qamwail, the son of Nahur, was also known as Luqman عليه السلام. Luqman عليه السلام had one son, his name was Rum. His descendents inhabited Rome.


'Oudh, the son of Nahur, had one son, Ayub عليه السلام. Ayub (Job) عليه السلام was a Prophet.

## **Ibrahim and His Descendents**

Ibrahim  was a Prophet. He was also the son of Tarah. He had three sons, Isma'il  (the eldest and chosen son), Ishaq , and Madin.

Madin, the son of Ibrahim , had five sons, Da'a, Abd'a, 'Efa, 'Efar, and Hanuk.

All of the descendents of Madin through his sons, except for the sons of 'Efa, are known as Mongols (Mughal).

The descendents of 'Efa, the son of Madin, the son of Abraham , were Turks. The Ottoman Turks (who claimed the Caliphate to themselves after the Abbasids) were from the descendents of 'Efa and traced their family tree to him.

## **Ishaq <sup>عليه السلام</sup> and His Descendents**

Ishaq <sup>عليه السلام</sup> had two sons, A'idh and Ya'qub <sup>عليه السلام</sup> .

A'idh, who was the son of Ishaq <sup>عليه السلام</sup>, had five sons. Their names were, Qurah, Ya'laam, Ya'us, Iqar and Awayil.

Iqar, the son of 'Aidh, the son of Ishaq <sup>عليه السلام</sup>, had many sons. Amongst his sons were Ja'tam, Safu, Awmar, Fimyan, Tamn'a, and 'Amaliq.

'Odj the giant was from amongst the descendents of the 'Amaliq. (1)

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1. Jalut (Goliath) the blasphemer was from the descendents of 'Amaliq.

## **Ya'qub عليه السلام and His Descendents**

Ya'qub عليه السلام was a Prophet. He was the son of Ishaq عليه السلام and had twelve sons. Their names were, Sham'un, Ladi, Wan, Zabubun, Yusuf عليه السلام, Naqali, Yahuda, Gadun Ben Yamin, Gaad, Eshar, Rubin, and Yasakar.

Ya'qub عليه السلام was also known as Israel, and his sons were known as the Banu Israel. Most Afghans were from his descendents.

The descendents of Sham'un, the son of Ya'qub عليه السلام, were known as Shamu'ni, and the Arabian tribe of the Bani Quraydha was from his descendents.

## Ladi and His Descendents

The descendents of Ladi, the son of Ya'qub عليه السلام, were known as Alai'i, and the Arabian tribe of Banu Nadhir were from amongst their descendents. Musa عليه السلام (1) and (his brother) Harun عليه السلام, who were both Prophets were from amongst their descendents as well. Qarun (Korah the blasphemer) was also from amongst their descendents. The Mother of the Believers Lady Safia رضي الله عنها was from the Banu Nadhir.

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(1) The Messenger of Allah صلى الله عليه وسلم made evident his superiority over the greatest Prophet of the Children of Israel; Musa عليه السلام, by stating, "If Musa ibn `Imran were resurrected amongst you now, he would follow me."



## **Yusuf عليه السلام and His Descendants**

Yusuf عليه السلام was a Prophet and he was also a son of Ya'qub عليه السلام. He had two sons, Afrim, and Mansa. Abd Allah bin Salam عليه السلام was from amongst the descendants of Afrim.

## Yahuda and His Descendents

Yahuda was the son of Ya'qub عليه السلام, the son of Ishaq عليه السلام, the son of Ibrahim عليه السلام.

Dawud عليه السلام (David) and Sulaiman عليه السلام (Soloman), who were both great Prophets and Kings, were from the descendents of Yahuda, the son of Ya'qub عليه السلام.

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Like Musa عليه السلام, who gave his allegiance through his Arab father-in-law Shuaib عليه السلام to the leadership of the House of Isma'il عليه السلام; from amongst whom the Seal of Prophets عليه السلام was to appear, and with whom the covenant of leadership was made (Qur'an, 2:124), so too did Dawud عليه السلام and Sulaiman عليه السلام acknowledge the supremacy of Muhammad عليه السلام and the chosen line of Isma'il عليه السلام.

Although the vast majority of the Old Testament and the scriptures with the People of the Book have been changed and manipulated, the present English translations of the Old Testament mention the following about Isma'il عليه السلام and his descendents,

“As for Ishmael, I have heard you (O Abraham). Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly. He will become the father of twelve princes, and I will make him a great nation.” (Genesis 17:20)

Hence, the Kingdom of David and Soloman were not independent of paying homage to the leadership legacy that Allah had promised to the House of Isma'il عليه السلام. In fact, Prophet Dawud عليه السلام the father of King Sulaiman عليه السلام, lived amongst the descendents of Isma'il عليه السلام; the Qedarites. The Qedarites were a powerful and mighty tribe from amongst the descendents of Isma'il عليه السلام. The following passage appears in the English translation of the Psalms of David in which Dawud عليه السلام mentions his stay with the descendents of Qedar, the son of Isma'il عليه السلام, “...I live among the tents of Qedar” Psalm 120:5

Additionally, the Prophet Sulaiman عليه السلام in one of his odes, also praised the descendents of the chosen son of Ibrahim عليه السلام and described the tents of the Qedarites as black in color and mentioned ‘*I am as dark as the dark tents of the Qedarites*’.

## **Isma'il إسماعيل and His Descendents**

Isma'il إسماعيل was the eldest son of Ibrahim إبراهيم. (He was a Prophet and the chosen son with whom the Divine Covenant manifest). He had twelve mighty sons. Their names are Qedar, Fidmah, Bana Buth, 'Awil, Taqes, Masma', Taima, Jasham, Hadu, Duma, Yatur, and Massa.

Medinah the Illuminated was inhabited by the descendents of Taima, and Yemen was inhabited by the descendents of Massa. Both were from among the mighty sons of Isma'il إسماعيل.

## Qedar and His Descendents

Allah's Apostle ﷺ descends from Qedar (1), the mighty son of Isma'il عليه السلام, the (chosen) son of Ibrahim عليه السلام.

Qedar's son was Haml. Haml had one son named Nabt.


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(1) In Hebrew the word Qedar denotes 'somber' or 'dark'. Arabic lexicon too contains the words 'Qadr' or 'Qadurat' meanings 'blackness' or 'somber mood'. However, Islamic scholars wrote that Qedar was actually an affectionate nickname conferred by Isma'il عليه السلام upon his son, who was always absent from home on long journeys and thus caused the heartache of separation to his loving father.

The historical importance of Qedar maybe noted by the fact that he is mentioned in the pages of the Torah, Assyrian Tablets, and ancient Greek history. Aryan, Ptolemy and Pliny give clear evidence of the existence of the Qedarite tribe in the Hijaz province of Arabia. (1)

1. Forester, 'Arab Geography' Vol. 1, P.248.

### **Nabt and His Descendents**

Nabt was the son of Haml, the son of Qedar, the son of Isma'il .

Nabt had one son named Maru. Maru's son was named Samahe.

Razah was the son of Samahe.



Razah's son was Naajat. Naajat's son was Ma'sar. Abhan was the son of Ma'sar. Abhan's son was Aftah. E'sa was the son of Aftah.

### **Hasaan and His Descendents**

Hasaan was the son of E'sa, the son of Aftah, the son of Abhan, the son of Ma'sar, the son of Naajat, the son of Razah, the son of Samahe, the son of Maru, the son of Nabt, the son of Haml, the son of Qedar, the son of Isma'il عليه السلام, the eldest (and chosen) son of Ibrahim عليه السلام.

The venerable Hasaan lived during the era of Prophet Dawud عليه السلام, the father of Sulaiman عليه السلام, the Prophet and King.

### **'Anqa and His Descendents**

'Anqa was the son of Hasaan, the son of E'sa, the son of Aftah, the son of Abhan, the son of Ma'sar, the son of Naajat, the son of Razah, the son of Samahe, the son of Maru, the son of Nabt, the son of Haml, the son of Qedar, the son of Isma'il , the eldest (and chosen) son of Ibrahim .

'Anqa's son was Ra'ou. Ra'ou had one son named Balkhi.

### **Balkhi and His Descendents**

Balkhi was the son of Ra'ou, who was the son of 'Anqa.

Balkhi's son was Yaryahwi. He (Yaryahwi) had one son named Basn.

Basn's son was Hamraan.



### **Hamraan and His Descendents**

Hamraan was the son of Basn, the son of Yaryahwi, the son of Balkhi, the son of Ra'ou, the son of 'Anqa.

Hamraan's son was Da'a. Da'a's son was 'Abeed.

'Abeed had one son named Anf. Anf had one son named Askhi. Askhi's son was Mahi.

Mahi had one son named Nahur.

### **Nahur and His Descendents**

Nahur was the son of Mahi, who was the son of Askhi, the son of Anf, the son of 'Abeed, the son of Da'a, the son of Hamraan.

Nahur had one son named Faham.

Faham's son was Kaaleh. Kaaleh's son was Badlaan.

Badlaan had one son named Baldarum. His son was Hawa.

Hawa's son was Naail.

Naail's son was Abu al-Awam.

### **Abu al-Awam and His Descendents**

Abu al-Awam was the son of Naail, the son of Hawa, the son of Baldraum, the son of Badlaan, the son of Kaaleh, the son of Faham, the son of Nahur.

Abu al-Awam's son was Tasa'il. His son was Lud. Lud's son was A'oudh.

A'oudh's son was Salaman. His son was Hameai.

Hameai's son was Uda. Adnan was the son of Uda.

### **Adnan and His Descendents**

Adnan (1) was the son of Uda, the son of Hameai, the son of Salaman, the son of A'oudh, the son of Lud, the son of Tasa'il, the son of Abu al-Awam.

Adnan's son was Ma'ad. He lived during the era of Zakariah عليه السلام, who was a Prophet.

Ma'ad's son was Nazar. The son of Nazar was Madhar. Madhar's son was Ilyaas.

Ilyaas had three sons, Mudraka, Qam'a and Lahee.

Lahee had one son. His name was 'Amru. 'Amru was the first person who began idol worship in Makkah the Sanctified (the city of Ibrahim عليه السلام and Isma'il عليه السلام).

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(1) Adnan was the chief liegeland of Arabia of his time.

## Mudraka and His Descendents

Mudraka was the son of Ilyaas, the son of Madhar, the son of Nazar, the son of Ma'ad, the son of Adnan, the son of Uda, the son of Hameai, the son of Salaman, the son of A'oudh, the son of Lud, the son of Tasa'il, the son of Abu al-Awam, the son of Naail, the son of Hawa, the son of Baldraum, the son of Badlaan, the son of Kaaleh, the son of Faham, the son of Nahur, the son of Mahi, the son of Askhi, the son of Anf, the son of 'Abeed, the son of Da'a, the son of Hamraan, the son of Basn, the son of Yaryahwi, the son of Balkhi, the son of Ra'ou, the son of 'Anqa, the son of Hasaan, the son of E'sa, the son of Aftah, the son of Abhan, the son of Ma'sar, the son of Naajat, the son of Razah, the son of Samahe, the son of Maru, the son of Nabt, the son of Haml, the son of Qedar, the son of Isma'il عليه السلام, the eldest (and chosen) son of Ibrahim عليه السلام.

Mudraka's son was Khazima.

Khazima's son was Kanana.

Kanana's son was Nadhr. Nadhr was also called Quraysh. (1)

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(1) 'Quraysh' translated to 'getter', 'recipient', and 'earner'. The illustrious tribe of Quraysh took their name after Nadhr. Hadrat Muhammad ibn Ibrahim Taymi reported that Hadrat Qatadah ibn Nu'man Dhafari رضي الله عنه once insulted the Quraysh and appeared to have used improper language towards them. The Messenger of Allah صلى الله عليه وسلم then said to him, "O Qatadah! Never speak ill of the Quraysh, because you will find amongst them such men whose actions and deeds make you pale into insignificance and whom you will truly envy. Had I no fear of the Quraysh becoming rebellious, I would have informed them of their (lofty) status in Allah's sight." (1)

Hadrat 'Ali رضي الله عنه reported that to the best of his knowledge, the Messenger of Allah صلى الله عليه وسلم advised, "Always put the Quraysh forward and never step ahead of them. Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allah." (2)

Hadrat Aisha رضي الله عنها reported that the Messenger of Allah صلى الله عليه وسلم once came to her and said, "Had I no fear of the Quraysh becoming boastful, I would have informed them of their status in the sight of Allah." (3)

Abu Hurayra رضي الله عنه narrated that the Messenger of Allah صلى الله عليه وسلم once said, "Look for trustworthiness amongst the Quraysh, because a trustworthy person from the Quraysh is superior to a trustworthy person from another tribe and a powerful person from the Quraysh (in faith and in leadership) is twice as superior as a strong person from another tribe". (4)

Rifa'ah bin Rafi رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم once instructed Hadrat Umar رضي الله عنه, "Gather my people". Hadrat Umar رضي الله عنه gathered them at the room of Allah's Apostle صلى الله عليه وسلم and then went in and asked, "O Messenger of Allah صلى الله عليه وسلم, should I get them to enter or shall you be going out to them?" The Messenger of Allah's صلى الله عليه وسلم reply was "I shall rather go to them". When Allah's Apostle صلى الله عليه وسلم went to them, he asked "Is there anyone here who does not belong to you?" "Yes" they replied, "Amongst us are also our allies, the children of our sisters and our slaves". The Messenger of Allah صلى الله عليه وسلم said to them, "Our allies are a part of us, the children of our sisters are a part of us, and our slaves are all a part of us. Have you not heard that it is only those with *Taqwa* (God wariness) who are Allah's Friends? If you are His Friends, then it is excellent. Otherwise, you should give the matter deep thought. It should not be that other people arrive on the Day of Resurrection with plenty of good deeds, while you arrive there with sins, because of which I will have to turn away from you". The Messenger of Allah صلى الله عليه وسلم then raised his hands and said, "O people! The Quraysh are trustworthy people. Allah will therefore grab by the nostrils the person who searches for their faults, and cast him into the Fire of Jahannam (Hell)". The Apostle of Allah صلى الله عليه وسلم repeated this thrice." (5)

1. Ahmad, Bazzar and Tabrani. Haythami (Vol. 10 pg. 23) has commented on the chain of narrators.
2. Tabrani. Haythami (Vol. 10 Pg. 25) has commented on the chain of narrators.
3. Ahmad, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg. 25)
4. Tabrani and Abu Yala, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg. 26)

5. Bazzar, Ahmad and Tabrani, all reporting from reliable sources as confirmed by Haythami (Vol 10. Pg. 26).

Hadrat Aisha رضي الله عنها said, "Allah's Apostle صلى الله عليه وسلم once entered my room and said, "O Aisha, your people shall be the first of my nation to meet me". After saying this, the Apostle of Allah صلى الله عليه وسلم sat down. I asked, "O Messenger of Allah, may Allah sacrifice my life for you! You had entered saying something that gave me a fright". "What was that?" he asked. I explained, "You said that my people shall be the first of your nation (ummah) to meet with you". "That is what I said", Allah's Apostle صلى الله عليه وسلم confirmed. "What will be the reason for that?" I enquired. Allah's Apostle صلى الله عليه وسلم replied, "Death shall harvest them and people will be jealous of them." I then asked, "What will be the condition of people afterwards?" "They will be like young locusts, the strong or which will devour the weak. This will continue until the Last Hour eventually takes place over them."

Another narration states that Allah's Apostle صلى الله عليه وسلم said, "O Aisha, the first of people to be destroyed shall be your people." Hadrat Aisha رضي الله عنها asked, "May Allah sacrifice my life for you! Will it be due to poisoning?" "No," replied the Messenger of Allah صلى الله عليه وسلم, "It will be their deaths that will come to this tribe of Quraysh, and people will be jealous of them. They will then be the first of people to be destroyed." Hadrat Aisha رضي الله عنها enquired further, "How long will life be after them?" Allah's Apostle صلى الله عليه وسلم replied, "They are the backbone of people, and people will be destroyed as soon as they are destroyed." (1)

1. Ahmad, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg. 28) Tabrani in his Awsat and Bazzar have also reported the narration, but there is commentary on their chains of narrators.

### **Quraysh (Nadhr) and His Descendents**

Quraysh (Nadhr) was the son of Kanana, the son of Khazima, the son of Mudraka, the son of Ilyas, the son of Madhar, the son of Nazar, the son of Ma'ad, the son of Adnan.

Quraysh's son was Malik. Fahar was the son of Malik.

Fahar's two sons were Harith and Ghalib.

Dhamta was the son of Harith. His son was Wahb. Jarrah was the son of Wahb.

Abd Allah was the son of Jarrah and Abu Ubayd Allah  was his son.

### **Ghalib and His Descendents**

Ghalib was the son of Lo'eh and his son was Ka'ab.

Ka'ab's sons were 'Adih and Marah.

Rawah was the son of 'Adih.

'Adih's son was Qart. Qart's son was Abd Allah.

Rabah was the son of Abd Allah. His son was Abd al-Azzi.



### **Nafil and His Descendents**

Nafil was the son of Rabah, and he had two sons, 'Amru and Khattab.

'Amru's son was Zayd and his son was Sa'eed.

Khattab was also the son of Nafil, who was the son of Abd al-Azzi, the son of Rabah, the son of Abd Allah, the son of Qart, the son of Rawah, the son of 'Adih, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Nadhr (Quraysh).

Amir al-Momineen Umar  was the son of Khattab.

Umar's  daughter was the Mother of the Believers, Lady Hafsa .

## **Marrah and His Descendents**

Marrah was the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh (Nadhr).

Marrah's sons were Naqtah, Yatm and Kilab.

Makhzom was the son of Naqtah. His son was Umar

Umar's son was Abd Allah. Abd Allah's son was Mugherah. Walid was the son of Mugherah. Khalid رضي الله عنه was the son of Walid. (1)

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1. Abd Allah ibn Abu Awfa رضي الله عنه narrated that Abd al-Rahman ibn Awf رضي الله عنه once complained to Allah's Apostle صلى الله عليه وسلم about Khalid the son of Walid رضي الله عنه. Allah's Apostle صلى الله عليه وسلم said, "O Khalid! Never insult the veterans of Badr, because you will never be able to match the deeds they carried out even if you spend as much as the Mount of Uhud in gold." Khalid رضي الله عنه responded by saying, "When people insult me, I respond to them in the same way." The Messenger of Allah صلى الله عليه وسلم then said, "Never hurt Khalid رضي الله عنه, because he is a sword from amongst the Swords of Allah, that Allah rains down upon blasphemers". (1)

1. Tabrani in his Saghir and Kabir, reporting from reliable sources as confirmed by Haythami (Vol. 9 Pg. 349). Bazzar has also reported a similar narration. Ibn Asakir and Abu Ya'la have also reported the narration, as quoted in Kanzul Ummal (Vol. 7, Pg.138), as has Ibn Abd al Birr in his Isti'ab (Vol.1. Pg.409).

### **Yatm and His Descendents**


Yatm was the son of Marrah, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh. (1)

Yatm's son was Sa'ad, his son was Ka'ab. 'Aamir was the son of Ka'ab, the son of Sa'ad.

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1. Quraysh was the forty-sixth descendent of Isma'il عليه السلام of the Covenant, the chosen son of Ibrahim عليه السلام.

### **'Aamir and His Descendents**


'Aamir had two sons, Uthman and Abi Qahafa .

Uthman's son was Ubayd Allah. Talha  was the son of Ubayd Allah.







## Abi Qahafa and His Descendents





Abi Qahafa was the son of 'Aamir, the son of Ka'ab, the son of Sa'ad, the son of Yatm, the son of Marrah, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh.










Abi Qahafa's son was Amir al-Momineen Abi Bakr as-Siddiq  . (1)







The Mother of the Believers 'Aisha , was his daughter.



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



(1). Allah the Majestic promised in his Covenant with Ibrahim  that He would make him the leader (Imam) of mankind. The Prophet Ibrahim  then prayed, "And (make this Covenant) with my descendents as well" (Qur'an, 2:124). As such, Isma'il , the eldest son of Ibrahim  was the first recipient of this Divine Covenant of leadership over mankind. After Isma'il , this Covenant continued through his progeny until the 'Pride of Creation'  was born from amongst them.





On the Night of Mi'raj (the Night Journey), the Imamate of the Apostle of Allah  over all of mankind, celestial beings and the entire creation was manifest. The Prophets are the best of Allah's creation, and Allah's Apostle  was made to lead them all in prayer. The leading of the Prophets in prayer in Jerusalem, at al Aqsa, by Allah's Apostle  made manifest to the inhabitants of the heavens and the earth his  leadership over all creation.






Allah accepted the prayer of Ibrahim  and made the Holy Prophet Muhammad  the Imam of Creation, and all of the Prophets, including Adam, Noah, Abraham, Moses, David, Solomon, and Jesus (peace be upon them all) prayed behind him in presence of the Arch Angel Jibrael at al Aqsa. It was for this reason that al Aqsa held a key significance to the true followers of the Prophet , who were willing give their lives to protect it, as it was the blessed location at which the Imamate (leadership) of all of mankind was decided, and it was the hallowed place of the coronation of Allah's Apostle  as the Imam of all Prophets, Angels, Men and the entire creation. That is why the *Commander of the Faithful*, Umar ibn Khattab  sought to conquer it and it was also the reason for which Salahuddin and his brave knights fought in frenzy to ensure it remained under the control of Muslims, for the honor of Muhammad , the Imam of creation. Hence, Al Mahdi  will also make Jerusalem (1) his capital with Jesus  the son of Mary , who will unite the world under the flag of the Holy Prophet and his household.

Hadrat Abi Bakr as-Siddiq  the son of Abi Qahafa was the first of the Sahabah to believe and testify to the Night Journey of Allah's Apostle  and during the last illness of Allah's Apostle , Hadrat Abi Bakr  lead the Sahabah, who were the best of creation after the Prophets, in prayer. This imamate of Hadrat Abi Bakr over the Sahabah in prayer, was carried out in presence of the Imam of the Prophets , at his mosque in Medinah the Illuminated. It symbolized the imamate of Hadrat Abi Bakr  over all of the Sahabah.

As such, after the departure of Allah's Messenger  from the world, Hadrat Abi Bakr was appointed as the imam in his place by the Sahabah, and he assumed the title "Caliphatul Rasulullah" (Successor to the Apostle of Allah ) to himself.

Hadrat Abi Bakr  was thus the first of the Rightly Guided Caliphs, who assumed the office of the Caliphate after the passing of Allah's Apostle . He was a direct descendent of Quraysh (Nadhr) and Quraysh, based upon what is documented in the form of names, was the forty –sixth descendent of Isma'il , the chosen son of Ibrahim  and with whom the Covenant of Leadership (Imamate) was made by Allah Almighty (Qur'an, 2:124), and which is celebrated on 'Eid al-Adha by all Believers.

After the demise of Allah's Apostle , Hadrat Abi Bakr prevented the Ansar from erring by attempting to claim the *Divine Right of the Caliphate* to themselves, by declaring, 'the Imams can only come from the descendents of Quraysh'. Umar  who was also present with him, submitted to this declaration based upon the teachings of Allah's Apostle , of the Divine Right of Leadership (the Imamate) belonging only to the Quraysh, and pledged his oath of allegiance to Hadrat Abi Bakr .

The Ansar and the Sahabah followed Umar  and from the era of the Rightly Guided Caliphs (Abi Bakr , Umar , Uthman  and 'Ali ) onwards, the "*Divine Right of the Quraysh*" was accepted throughout all

Muslim empires up until the demise of the Ottoman Caliphate in 1924 A.D. These empires included the Umayyads, the Abbasids and the Ottomans (who inter-married into the Quraysh as well after the reign of Selim I).

Also, in succession to the legacy of the “*Divine Right of the Quraysh*” of the Rightly Guided Caliphs, the last of the Rightly Guided Caliphs, whose appointment to the office of the ‘King’ of the *Kingdom of Heaven*, behind whom even a Prophet will pray (Jesus ﷺ, the son of Mary), will also be from the chosen (2) tribe of the Quraysh. However, in addition to being from the chosen tribe of the Quraysh, Al Mahdi ﷺ will be from the best of the clans (from within the Quraysh), the Banu Hashim, and through his grandparents (‘Ali ﷺ and Fatima ﷺ), Al Mahdi ﷺ will be from the descendents (3) of ‘the Pride of Creation; Hadrat Muhammad Mustafa ﷺ’.

The above mentioned was the reason behind the declaration of Imam Rabbani Mujaddid Alf Thani Ahmad al-Faruqi, al-Sirhindi ﷺ, a descendent of Hadrat Umar ibn Khattab ﷺ, who wrote in his ‘Maktubat’ (Letters), “Al Mahdi will accept the teachings of the Khwajagan”. The secret behind the statement of Imam Rabbani was, because the Khwajagan are the *only* successors to Hadrat Abi Bakr, the first of the Rightly Guided Caliphs, it is only natural that the Mahdi will come from their ranks, or will read and accept their teachings. As such, the Mahdi ﷺ’s affirmation of the legacy of the Khwajagan spiritual inheritance from Hadrat Abi Bakr ﷺ and his own ancestral lineage and inheritance from the Holy Prophet ﷺ, through his grandparents ‘Ali ﷺ and Fatima ﷺ will make his claim absolute.

Hence, Al Mahdi ﷺ’s claim by divine right to the Imamate of the *Kingdom of Heaven* will be supreme and mandatory upon all Believers to submit and yield to, and any Muslim who denies the Imamate of Al Mahdi ﷺ will become a blasphemer as highlighted in various sayings of Allah’s Apostle ﷺ.

1. The Apostle of Allah ﷺ was reported to have said, “A man from my nation shall come who speaks with my Sunnah, and Allah the Majestic, the Glorified, shall send showers of rain from the heavens so that the earth will produce its blessings. Through him, the earth shall be filled with fairness and justice, just as it had been filled with oppression and injustice. He will govern this nation for seven years *and go to Jerusalem*”.
2. Wathila ibn al Aska' narrated that the Apostle of Allah ﷺ said, "Allah chose Kanana from the sons of Isma'il, and Quraysh from Kanana, and from Quraysh, the sons of Hashim, and finally chose me from the sons of Hashim." (Imam Allamah Yusuf ibn Isma'il Nabhabani in his ‘Anwaar Muhammadiyya’ pg.29)
3. The Apostle of Allah ﷺ was reported to have said in numerous reliable traditions as reported by thirty-three Sahabah ﷺ, “*The Mahdi ﷺ will be of my family, of the descendants of Fatima ﷺ*” (Abu Dawud).

### **Kilab and His Descendents**

Kilab was the son of Marrah.


His daughter was Zahra and Qusai was his son.

Zahra had two sons, Harith, and Abd al-Manaf.




Harith's son was Awf. Abd al-Rahman  was the son of Awf.

## **Abd al-Manaf and His Descendents**

Abd al-Manaf, the son of Zahra, the son of Kilab, had two sons. Their names were Wahb and Munabhe. Malik was the son of Wahb and his son was Abi Waqqas.

Sa'ad  was the son of Abi Waqqas. (1)

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1. Hadrat Abi Bakr  narrated that Allah's Apostle  made the following supplication for Sa'ad ibn Abi Waqqas , "O Allah! Make his arrows travel straight, accept his supplications, and love him." (1)




1. Ibn Asakir and Ibn Najjar.



### **Munabhe and His Descendents**

Munabhe was the son of Abd al-Munaf, the son of Zahra, the daughter of Kilab, the son of Marrah, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh (Nadhr).

His son was (also named) Wahb,

The venerable Wahb's daughter was the most honored and pure of mothers from the creation, and from the children of Adam  from the beginning of creation, Sayyida Amina ; the pure mother of 'the Pride of Creation; Hadrat Muhammad .

### **Qusai and His Descendents**

Qusai was the son of Kilab, the son of Marrah. His sons were, Abd al-'Azzi and Abd Munaf.

Abd al-'Azzi's two sons were Harith and Asad.

Harith's son was Hisham and Abu Hubhal was his son.

Asad's sons were Nufal, and Khuwailid. Warqah was the son of Nufal.

## **Khuwaild and His Descendents**

Khuwaild was the son of Asad, the son of Abd al-'Azzi, the son of Qusai.

The Mother of the Believers (and most beloved wife of Allah's Apostle ﷺ); Khadijah ﷺ was his daughter.

Lady Fatima al-Zahra ﷺ was her daughter from the Apostle of Allah ﷺ. (1)

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(1) Hadrat Aslam narrated that Umar ﷺ once approached Lady Fatima ﷺ, the daughter of Allah's Apostle ﷺ and said, "O Fatima! I have never seen anyone whom Allah's Apostle ﷺ loved more than you. By Allah! After your father, there is none dearer to me than yourself." (1)

1. Hakim, as quoted in Kanzul Ummal (Vol.7 Pg.111)

Hadrat Usamah ibn Zayd ﷺ narrates, "I was once sitting (at the doorstep of Allah's Messenger ﷺ), when 'Ali ﷺ and Abbas ﷺ arrived to see him. "O Usamah", they called out, "Do request permission from the Messenger of Allah ﷺ to see us". I said, "O Apostle of Allah ﷺ, 'Ali and Abbas are requesting permission to see you". The Apostle of Allah ﷺ asked, "Do you know what brings them?" When I replied that I did not know, he ﷺ said, "But I know, let them in". The two men then entered and asked, "O Messenger of Allah ﷺ, we have come to ask you who of your family members you like best". Allah's Apostle ﷺ replied, "My daughter Fatima..." (1)

1. Tayalisi, Tirmidhi, Rooyani, Baghawi, Tabrani and Hakim, as quoted in Muntakhab Kanzul Ummal (Vol. 5 Pg. 136)

### **Abd Munaf and His Descendents**

Abd Munaf was the son of Qusai. His sons were Abd Shams, Mutalib, and Hashim.

Mutalib, the son of Abd Manaf was the ancestor of Imam Shafi'i.

Umayya was the son of Abd Shams.

### **Umayya and His Descendents**

Umayya was the son of Abd Shams, the son of Abd Munaf, the son of Qusai, the son of Kilab, the son of Marrah, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh (Nadhr).

Umayya's sons were Abi al-Aas and Harb.

Affan was the son of Abi al-Aas. Amir al-Momineen Uthman  was the son of Affan.

## Harb and His Descendents

Harb was also the son of Umayya. His son was Abu Sufyan.

Mu'awiya(1) (who claimed to Caliphate to himself and his son Yazid (2)) was the son of Abu Sufyan.

Mu'awiya's son was Yazid (may Allah curse him).

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(1) Hadrat Abu Nujayh narrated, "When Mu'awiya performed Hajj; he took hold of the hand of Sa'ad ibn Abi Waqqas رضي الله عنه, and said, "O Abu Ishaq! We are people whom all these battles have distanced from the Hajj to the extent that we have almost forgotten some of its Sunnah practices. You perform the Tawaaf and we will follow you." After the Tawaaf was complete, Mu'awiya took Sa'ad ibn Abi Waqqas رضي الله عنه into Daran Nadwa, where he seated him upon his chair. He then spoke of Hadrat 'Ali bin Abi Talib رضي الله عنه, and spoke ill of him. Hadrat Sa'ad رضي الله عنه said, "You brought me into your room, seated me on your chair and then began to speak ill of 'Ali رضي الله عنه? By Allah! More than everything upon which the sun rises, I would love to have even one of the three virtues he had...I shall never again enter any room with you". Hadrat Sa'ad رضي الله عنه then shook of his shawl and left. (1)

1. Abu Zur'ah Dimashqi, as quoted in *Al Bidayah wan Nihayah* (Vol. 7 Pg. 340, 341)

(2) Hadrat Abd al-Aziz ibn Hadrat Abd ar-Rahman ibn Awf رضي الله عنه narrated that Hadrat Mu'awiya once sent a hundred thousand dirham's to Hadrat Abd ar-Rahman ibn Abu Bakr رضي الله عنه after he refused to pledge allegiance to Yazid the son of Mu'awiya رضي الله عنه. Hadrat Abd ar-Rahman رضي الله عنه refused to accept the money saying, "Should I sell my faith for worldly gain?" He then proceeded to Makkah, where he passed away. (1)

1. Hakim (Vol.3 Pg. 476) Zubayr bin Bakkar has reported a similar narration, as quoted in *Isabah* (Vol. 2 Pg. 408)

## Hashim and His Descendents

Hashim (1) was the son of Abd Manaf, the son of Qusai, the son of Kilab, the son of Marrah, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh. (2)

Hashim's son was Abd al-Mutalib. Abd al-Mutalib had thirteen sons. (3)

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(1) Professor A.H. Bilgrami wrote the following about Hashim,

"Hashim was reputed to be an exceedingly handsome man and one who professed a pure character. The men of Banu Hashim were known by one distinguishing mark i.e. *their foreheads were strikingly bright and luminous*. The light that shone in Hashim's forehead especially elicited admiration of onlookers. The prestige of his family, person beauty and accomplishment had made him the most eligible match in all of Arabia and many Arab chiefs and scholars of the People of the Book (Jews and Christians) wanted to give their daughters in marriage to him. That he had a commanding political authority in Arabia is attested by the fact that the Roman Emperor Heracles in pursuance of a policy to strengthen the Empire in the East, also desired to effect a matrimonial alliance between his daughter and Hashim, to whom he wrote a letter, saying, "The fame of your pure character has reached me, come to me and give me the honor of being my son-in-law"...Hashim thankfully declined all matrimonial proposals advanced by notable families of the Jews and Christians of Arabia as also the offer sent by Emperor Heracles of Rome. He chose for his bride a beautiful lady, Salma daughter of Amar, from the tribe of Najjar. She bore him Abd al-Mutalib." (1)

1. "*Tarikh e Islam* (Islamic History)". Dr. A.H. Bilgrami. Professor of Islamic History at Aligarh Muslim University, India.

The descendents of Hashim were known as the Banu Hashim. Hadrat Abd Allah bin Abbas رضي الله عنه reported that the Messenger of Allah صلى الله عليه وسلم said, "Harboring enmity for the Banu Hashim and for the Ansar lead to blasphemy, and harboring enmity for the Arabs is a sign of hypocrisy" (1)

1. Tabrani, reporting from reliable sources as confirmed by Haythami (Vo. 10 Pg. 27)

(2) Hadrat Ka'a'b ibn Ujrah رضي الله عنه narrated, "We were all sitting before the room of the Messenger of Allah صلى الله عليه وسلم in his masjid. We were a group from the Ansar, and there was also a group from the Muhajirin and another from the Banu Hashim. We then started disputing about which of us were closer and more beloved to Allah's Apostle صلى الله عليه وسلم. We said, "It is us, the group of the Ansar. We believed in the Apostle of Allah صلى الله عليه وسلم and followed him, we fought by his side, and our army was always at the throats of the enemy. We are therefore closer and more beloved to Allah's Apostle صلى الله عليه وسلم". Our Muhajirin brothers then said, "It is us who migrated with Allah and His Messenger صلى الله عليه وسلم, separating from our tribes, families and wealth. In addition to this, we were also present where you were present and fought the battles you fought. We are therefore closer and more beloved to Allah's Apostle صلى الله عليه وسلم". Our brothers from the Banu Hashim then spoke, "We are the family of the Apostle of Allah صلى الله عليه وسلم, we were also present where you were present, and fought the battles you fought. We are therefore closer to and more beloved (to Allah's Apostle صلى الله عليه وسلم than the both of you)".

The Messenger of Allah صلى الله عليه وسلم then came out to us, and facing towards us, he enquired, "Were you discussing something?" When we repeated what we (the Ansar) had said, Allah's Apostle صلى الله عليه وسلم remarked, "You are correct. Who can deny you this?" When we informed him about what our Muhajirin brothers had said, the Messenger of Allah صلى الله عليه وسلم remarked, "They are also correct. Who can deny them this?" When we then informed him about what our brothers from the Banu Hashim had said, the Apostle of Allah صلى الله عليه وسلم remarked, "They are also correct. Who can deny them this?"

The Apostle of Allah صلى الله عليه وسلم then said, "Should I not pass a decision between you?" We all exclaimed please do, may all our fathers and mothers be sacrificed for you O Messenger of Allah صلى الله عليه وسلم. The Apostle of Allah صلى الله عليه وسلم then said, "As for you, O assembly of the Ansar, I am your brother". The Ansar rejoiced and cheered "Allah is the Greatest! By the Lord of the Ka'bah, we are pleased with this!" Allah's Apostle صلى الله عليه وسلم then said, "As for you, O assembly of Muhajirin, I am one of you". Then the Muhajirin rejoiced and cheered, "Allah is the Greatest! By the Lord of the Ka'bah, we are pleased with this!" The Apostle of Allah صلى الله عليه وسلم then continued, "As for you, O Banu

Hashim, you are from me, and I am from you". The Banu Hashim rejoiced and exclaimed, "Allah is the Greatest! By the Lord of the Ka'bah, we are pleased with this!" We all then stood up, and were all pleased and coveting our relationship to the Apostle of Allah ﷺ." (1)

1. Tabrani. Haythami (Vol. 10, Pg. 14) has commented on the chain of narrators.

(3) Professor A.H. Bilgrami wrote the following about Abd al-Mutalib, "From his childhood, Abd al-Mutalib was always energetic and brave. He was always active in public service. He had inherited from his forefathers a refulgence in the forehead. People knew him by a multitude of names, all of which testify to his power and eminence. His real name was Aamir. His most popular is Abd al-Mutalib. He had adopted this name in honor of his uncle Mutalib who had raised him."

2. "*Tarikh e Islam* (Islamic History)". Dr. A.H. Bilgrami. Professor of Islamic History at Aligarh Muslim University, India.

Hadrat Abd Allah ibn Abbas رضي الله عنه narrated that to the Apostle of Allah صلى الله عليه وسلم once said, "O progeny of Abd al-Mutalib, I have asked Allah for three things for you. That He keeps steadfast those of you who are established, that He educates those of you who are ignorant, and that He guides those of you who are misguided. I have also asked Allah to make you extremely generous and merciful. Even though a person may be engaged in worship, standing between the Black Stone and the Maqam (Maqam Ibrahim عليه السلام) and even though he performs prayer and keeps fast, he will still enter the fire of Hell (Jahannam) if he bears enmity for the members of Muhammad's صلى الله عليه وسلم household." (1)

1. Tabrani, Haythami (Vol.10, Pg 25) has commented on the chain of narrators.




### **Abu Lahab and His Descendents**

Abu Lahab was a son of Abd al-Mutalib.


His sons were, Utbah  and Atibah.

## Abbas and His Descendents

Abbas  was also the son of Abd al-Mutalib.

His sons were, Fadhal , Abd Allah , and Qashm . (1)

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(1). The Abbasids who claimed the Caliphate to themselves were from the descendents of Abbas .

## Abu Talib and His Descendents

Abu Talib (1) was also the son of Abd al-Mutalib, the son of Hashim, son of Abd Manaf, the son of Qusai, who was the son of Kilab, the son of Marrah, the son of Ka'ab, the son of Lo'eh, the son of Ghalib, the son of Fahar, the son of Malik, the son of Quraysh (Nadhr).

His three sons were, Ja'far رضي الله عنه, 'Aqil رضي الله عنه, and the Prince of the Believers (Amir al-Momi'neen) 'Ali رضي الله عنه (2).

Imam Hasan رضي الله عنه and Imam Husayn رضي الله عنه were the sons of 'Ali رضي الله عنه (3).

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(1) Allamah Shibli Nu'mani wrote in his book Sirat-An-Nabi Vol 1, in the section titled, "Death of Khadija and Abu Talib" P. 223-224:

"The Prophet asked Abu Talib to recite the credo of Islam *"La illa ha illallah Muhammadur Rasulullah"*, so that he might bear witness to his faith in the presence of Allah (SWT). Abu Jahil and Ibn Umayya expostulated with Abu Talib and asked if he was going to turn away from the religion of Abd al-Muttalib. In the end, Abu Talib said he was dying with his belief in the religion of Abd al Muttalib. Then he turned to the Prophet ﷺ and said that he would have recited that creed, but he feared lest the Quraish should accuse him of the fear of death. The Prophet ﷺ said that he would be praying to Allah for him till He forbade. This is the version of Al Bukhari and Muslim. *Ibn Ishaq says that while dying Abu Talib's lips were in motion. Abbas, (the Prophet's uncle)...put his ears to his lips and said to the Prophet ﷺ that he was reciting the Kalima the Prophet ﷺ had wanted of him.* It is on account of these conflicting reports that there is such a difference of opinion regarding the Islam of Abu Talib.

...But from a traditionalist point of view, *this report of Al Bukhari is not worth taking as reliable* because the last narrator is Musaiyyab who embraced Islam after the fall of Mecca and was not himself present at the time of Abu Talib's death. It is on this account that Al Aini, in his commentary has remarked that this tradition is *mursal*." (Nu'mani, Sirat-An-Nabi, Vol.1 p.224)

(2) Hadrat Zaid ibn Yuthay, Hadrat Sa'eed ibn Wahab and Hadrat Amr ibn Dhi Murr all reported that they heard Hadrat 'Ali رضي الله عنه say, "It is in the name of Allah that I ask every person to stand up who heard the Messenger of Allah ﷺ say something at Ghadir Khum". Thirteen Sahabah stood up, and they all testified that they heard the Apostle of Allah ﷺ say, "Am I not closer to the Believers than they are to themselves?" When the Sahabah admitted that he really was, the Apostle of Allah ﷺ took hold of the hand of Hadrat 'Ali رضي الله عنه saying, "This man should be the guardian of anyone who claims that I am his guardian". The Apostle of Allah ﷺ then made the following prayer for Hadrat 'Ali رضي الله عنه saying, "O Allah, befriend those who befriend him, be the enemy of those who are his enemies, love those who love him, despise who despise him, assist those who assist him, and do not assist those who fail to assist him". (1)

Another narration from Hadrat Abd Allah ibn Abbas رضي الله عنه stated that the Messenger of Allah ﷺ made supplication for 'Ali رضي الله عنه saying, "O Allah! Assist him and assist others through him. Have mercy on him, and have mercy on others through him. Help him, and help others through him. O Allah! Befriend those who are his friends, and be the enemy of those who are his enemies". (2)

1. Bazzar, reporting from reliable sources as confirmed by Haythami (Vol.9, Pg 105)
2. Tabrani, as quoted in Muntakhab Kanzul Ummal (Vol.5, Pg. 35)

Hadrat Rabah ibn Harith reports that a group of the Ansar once came to Hadrat 'Ali رضي الله عنه in Rahbah (a place in Kufa) and greeted him with the words, "Peace be upon you, O our Master!" Hadrat 'Ali رضي الله عنه asked them, "How can I be your Mawla (Master) when you are Arabs (and therefore cannot be slaves)?" They replied, "On the day Allah's Apostle ﷺ delivered a lecture at the pond of Khum, we heard him say, "For those to whom I am their Master (Mawla), then he (Hadrat 'Ali رضي الله عنه) is also their Master (Mawla)". Hadrat Rabah says that he followed

the group after they had left, and enquired who they were. I was informed that they were a group of the Ansar, and amongst them was Hadrat Abu Ayub Ansari<sup>ؓ</sup> as well.(1)

1. Ahmad and Tabrani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg. 104)

(3) Marwan once visited Hadrat Abu Hurayra<sup>ؓ</sup> during the illness that claimed his life, Marwan said, "Since we have been living with you, nothing has angered us more than your love for Hasan and Husayn." Hadrat Abu Hurayra<sup>ؓ</sup> immediately pulled himself together, and sat up saying, "I testify that we were once traveling with the Apostle of Allah<sup>ﷺ</sup> when he heard Hasan<sup>ؓ</sup> and Husayn<sup>ؓ</sup> crying. They were with their mother (Lady Fatima<sup>ؓ</sup>) at the time. The Apostle of Allah<sup>ﷺ</sup> hurried to them and I heard him ask, "*What is the matter with my children?*" When their mother informed the Messenger of Allah<sup>ﷺ</sup> that they were suffering of thirst, the Apostle of Allah<sup>ﷺ</sup> grabbed at his water bag to see if it had water (but it did not have any). Water was extremely scarce those days and the people were searching for some. The Apostle of Allah<sup>ﷺ</sup> announced, "Does anyone have any water?" Every person then grabbed for his water bag to look for water, but no one had a drop with them. "Give one of them to me", the Apostle of Allah<sup>ﷺ</sup> asked his daughter. When Fatima<sup>ؓ</sup> gave one of them from beneath the carriage, I could see her blessed forearms as she did so. The Apostle of Allah<sup>ﷺ</sup> took the child and pressed him to his chest, but the child continued screaming without stopping. The Apostle of Allah<sup>ﷺ</sup> then took out his tongue and the child started sucking on it until he was pacified. I did not hear him cry afterwards. In the meantime, the other boy was still crying as he had been without abating. "Pass me the other one", the Apostle of Allah<sup>ﷺ</sup> asked. When the other child was passed to Allah's Apostle<sup>ﷺ</sup>, he did the same, and they both became quiet. I did not hear either of them make a sound again. The Apostle of Allah<sup>ﷺ</sup> then called out, "Let us continue!" Because we were traveling with women, we (men) moved from side to side, and I was only able to meet up with Allah's Apostle<sup>ﷺ</sup> late along the road. How can I not love those two when I have seen Allah's Apostle<sup>ﷺ</sup> do that?" (1)

1. Tabrani, reporting from reliable sources as confirmed by Haythami (Vol. 9, Pg. 181)

Hadrat Abu Hurayra<sup>ؓ</sup> narrated that the Apostle of Allah<sup>ﷺ</sup> once came out to them (the Sahabah) with Hasan<sup>ؓ</sup> on one shoulder and Husayn<sup>ؓ</sup> on the other. He was kissing the one and then the other in turn, when someone asked. "O Messenger of Allah<sup>ﷺ</sup> you seem to love them very much?" Allah's Apostle<sup>ﷺ</sup> then said, "Whoever loves them loves me, and whoever hates them hates me." (1)

1. Ahmad. Haythami (Vol.9, Pg. 179) has commented on the chain of narrators. Bazzar and Ibn Majah have reported a similar narration.

## **Abd al-Mutalib and His Descendents**

Abd al-Mutalib was the son of Hashim.

He had thirteen sons, Abu Lahab, Abbas رضي الله عنه, Abu Talib, Hamza رضي الله عنه, Zubayr رضي الله عنه, Dharar, Washa, Maqwam, Habal, Harith, Abd al-Ka'bah, Ghiraq, and (the most honored of all fathers in creation, from the sons of Adam عليه السلام;) Hadrat Abd Allah رضي الله عنه.

Hadrat Abd Allah رضي الله عنه was the father of 'The Pride Of Creation; The Most Exalted Amongst The Sons Of Adam From Those Who Were Chosen And Sent; The Seal Of The Prophets And Messengers; Hadrat Muhammad Mustafa صلوات الله عليه وآله'.