

## THE FIRST GOVERNOR OF MECCA: ‘ATTĀB B. ASĪD, HIS LIFE AND POLITICAL ACTIVITIES

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### Abstract

History, while talking about the main actor, the human being, while talking about the leading actor, the human being, history selects and distinguishes people who greatly influence humanity rather than ordinary life stories and depicts these individuals according to the most salient features of their lives and characters. It describes Abel as oppressed, Kabul as cruel, Alexander as a commander, Diogenes as a philosopher, and İbrāhīm as an admonisher, Nimrod as a dictator. Similarly, it classifies the Companions of the Prophet as the pioneers in their spheres of influence, particularly regarding their virtues. Among them is ‘Attāb b. Asīd. His appointment to the office of governor is a notable development and the mission he undertakes has great importance. He was chosen as the governor of Mecca at a young age when he had just converted to Islam. The appointment of one of the young people of Quraysh as a leader rather than the prominent Companions while disregarding the question of tribe affiliation is a factor that should be carefully examined. What were the possible causes and consequences of the Prophet having made this appointment? In addition, a study of his life can be used as a basis to answer questions such as whether or not this appointment had a role in forming the basis of the view in Islamic political history that “Imams are from Quraysh.” In this study, the reasons for the election of the first governor of Mecca, its effect on the general public, and its reverberations in Islamic history will be discussed based on the available sources.

**Keywords:** History of Islam, Mecca, Governorship, Quraysh, ‘Attāb.

### Mekke'nin İlk Valisi Attāb b. Esīd: Hayatı ve Siyasi Faaliyetleri

#### Öz

Tarih, ana aktörü olan insanı konu edinirken sıradan hayat hikâyelerinden ziyade insanlık üzerinde büyük etkileri bulunan kimseleri seçip ayırır ve onları en bariz yönleriyle kaydeder. Habil'i mazlum Kabil'i zâlim, İskender'i komutan Diyojen'i filozof, İbrahim'i uyarıcı Nemrut'u diktatör olarak nitelendirir. Benzer üslupla Hz. Peygamber'in ashâbını da sahip oldukları meziyetlere göre yetkin oldukları alanlarda öncüler olarak tasnif eder. Bunlardan birisi de Mekke'ye atanan ilk genç vali olmasıyla tanınan Attāb b. Esīd'dir. Onun valilik makamına getirilmesi bir o kadar ilginç ve yüklendiği misyon da oldukça önemlidir. Henüz İslâm'a yeni girmiş ve yaş itibarıyla

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genç denecek dönemdeyken Mekke'ye vali seçilmiştir. Sahâbenin ileri gelenleri dururken Kureyş'in gençlerinden birisinin Kureyş'e ve dolayısıyla Mekke'ye lider tayin edilmesi, kabile mensubiyeti vb. etkenlerin bir kenara bırakılması, dikkatle sorgulanması gereken bir durumdur. Hz. Peygamber'in bu tayininin muhtemel sebepleri ve sonuçları neydi? Ayrıca bu atamanın İslâm siyasî tarihindeki "*İmamlar Kureyş'tendir.*" kanaatinin oluşmasında bir etkisi var mıydı? şeklinde sorular onun hayatı üzerinden cevaplanmalıdır. İşte bu çalışmada mevcut kaynaklardan hareketle Mekke'nin ilk valisinin seçilme sebepleri, kamuoyuna etkisi ve İslâm tarihindeki yansımaları üzerinde durulacaktır.

**Anahtar Kelimeler:** İslam Tarihi, Mekke, Valilik, Kureyş, Attâb.

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## Introduction

People have long sought out guides to reach their secular and spiritual goals and try to achieve desires via following their advice and direction. In this sense, the place of the prophets emerging with spiritual identities is slightly different because they are pure figures and have many aspects that are to be imitated owing to being chosen humans (by Allāh). Therefore, it is said in the Qur'ân of the Messenger by the Almighty Creator that: "*There has certainly been for you in the Messenger of Allāh an excellent pattern...*"<sup>1</sup> Moreover, the Messenger set his pattern (a beautiful example to be followed) in Mecca, a society dominated by evil, immorality, and oppression.

Because his beautiful example had a deep impact on the companions, their traits, in connection with their character and status, ensured the formation of model pictures for humanity until the resurrection.

Since the exemplary character of the Companions has been noted from the early period by Muslim scholars, significant works in the field of *ṭabaḳāt*, *rijāl*, biography and *sirah* have been compiled from the 3rd century Hijri to the present. The initiative of getting to know of the Companions closely, which started under the leadership of *Ṭabaḳāt* of İbn Sa'd (d. 230/845), made known the lives of thousands of the Companions through voluminous books such as *al-İsti'āb* of Ibn 'Abd al-Barr (d. 463/1071), *Usd al-Ghābah* of İbn al-Athīr (d. 630/1233) and *al-Iṣāba* of İbn Ḥaḍjar (d. 852/1449).

Even though the Companions' lives were compiled from the early period, the formation of biography in the Islamic Sciences developed through a

1 al-Aḥzāb, 33/21.

different course. While the biographies of people today are compiled via utilizing general types of autobiography, survey, and interview, this principle was not implemented in the biographies of the Companions. In the early period in which the Qur'an and life of the Messenger were recently compiled, because of the priority given the formation of Islamic Sciences, the lives of the Companions were stuck between the narrations transmitted orally and the short passages in the hadith and sirah texts. However, as the need to know the Companions increased due to Islamic Sciences' formation, information in the sources mentioned was transformed into biographies through careful selection and compiling.

The lives of the Companions could not be fully reflected via the scattered scientific studies that spread to many continents and started in different cities in the 3rd-century (hijrī), and the simple methods of filtering the data in the sources. For this reason, the gap in the lives of the Companions has been tried to be filled with the increased knowledge as the centuries progressed and this has cleared the way for many studies on this subject in each century. However, while texts were produced on some of the Companions (selected either consciously or unconsciously), others were not studied deeply or neglected altogether. One of them is 'Attāb b. Asīd, a member of Banū Umayya, one of the powerful families of Mecca. 'Attāb b. Asīd was a polytheist and had been fighting against Islam until the conquest of Mecca. He became a Muslim after the conquest of Mecca and was appointed governor by the Prophet, despite his young age. In addition to the reasons for 'Attāb's appointment as governor of the holy city of Mecca despite his young age, the attitudes of the Meccan polytheists regarding his governorship will be discussed in detail.

## 1-His Life

### 1.1. His Name, Ancestry and Family

'Attāb (عَتَّاب), which is an Arabic name derived from word stem 'a-ta-ba, is an ism fā'il (اسم الفاعل) and means a person who complains a lot, rebukes and blames.<sup>2</sup> It is likely the name 'Attāb was consciously chosen for him by his parents as a reflection of this tradition of the Arabs, who chose names expressing harshness for their children to frighten their enemies. As a member of Banū Umayya, a well-established family of Mecca, his family tree is composed of 'Attāb b. Asīd b. Abi'l-'Īṣ b. Umayya b. 'Abd Ṣhams b. 'Abd Manāf b. Kusayy al-Umawī al-Ḳuraṣhī.<sup>3</sup> His father is Asīd b. Abi'l-'Īṣ b. Umayya

2 Aḥmad ibn Muḥammad al-Fayyūmī, *al-Miṣbāḥ al-munīr fī gharīb al-sharḥ al-kabīr* (Beirut: Maktaba al-'Ilmiyyah, ts), 2/391.

3 Abū 'Abd Allāh Muḥammad Ibn Sa'd, *Kitāb aṭ-ṭabaqāt al-kubrā*, (Beirut: Dār al-Kutub al-'Ilmiyyah, 1990), 5/6; Abu 'l-Faḍl Ṣhiḥāb al-Dīn Aḥmad b. Nūr al-Dīn 'Alī b. Muḥammad Ibn Ḥaḍjar al-'Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, (Beirut: Dār al-Kutub al-'Ilmiyyah,

al-Umawī al-Ḳurashī,<sup>4</sup> his mother is Zaynab bt. ‘Amr b. Umayya<sup>5</sup> or Arwā bt. Abī ‘Amr b. Umayya el- al-Umawī.<sup>6</sup> His nickname is Abū ‘Abd al-Raḥmān or Abū Muḥammad.<sup>7</sup> It is related that he is a just, high moral, virtuous and at the same time heroic person in terms of personality.<sup>8</sup> ‘Attāb is a member of A’yās branch of Banū Umayya, one of the most significant clans of Mecca. Notable figures of the A’yās branch include the following: Abū al-‘Āṣ who was accepted as a leader and poet of Mecca, grandfather of ‘Uṭhmān; ‘Affān, son of Abū al-‘Āṣ and father of Uṭhmān; Uṭhmān, who had the honor of marrying the two daughters of the Prophet and who was the fourth caliph of Islam; Ḥakam b. Ebī'l-Ās, who was the uncle of Uṭhmān; Marwān b. al-Ḥakam, who was the son of Ḥakam and executive assistant of Uṭhmān, and later became the Umayyad caliph; ‘Umar b. ‘Abd al-‘Azīz who was the Umayyad caliph; his father Marwān, grandfather of ‘Attāb b. Abī'l-‘Īṣ b. Umayya; Kḥālīd b. Sa‘id, the governor of Yemen, assigned by the Prophet; Ḥakam b. Sa‘id whose name the Prophet to ‘Abdallāh; and their grandfather al-‘Āṣ Umayya.<sup>9</sup>

‘Attāb, about whose family no detailed information is known, had a brother named Kḥālīd. When the Prophet saw him walking proudly, he prayed, ‘*O Allāh, increase his pride!*’. Although the date of his death is not clear, he died in Mecca during the al-Ḳhulafā’ al-Rāṣhidūn.<sup>10</sup> What is more, ‘Abdallāh, the son of Kḥālīd, his prominence was seen when the Umayyad governor Ziyād b. Abīhi appointed him in his place and betrothed him to his daughter.<sup>11</sup>

‘Attāb, a member of a famous and significant family, continued his lineage by marrying a woman of equivalent status from the Ḳuraysh. Although some precise knowledge of his marriage to the daughter of Abū Jahl, one of the leaders of Banū Makhzūm, is unattainable, the general details are known. The marriage, the exact date of which is unknown, probably took place after the conquest of Mecca. This is because ‘Alī had married Fāṭima in the second year of the hijra and later wanted to marry Juveyriyya, the daughter

1995), 4/356; ‘Izz al-Dīn ‘Abd al-‘Azīz ibn ‘Umar Ibn Fahd, *Ghāyat al-murām bi-akḥbār saltanat al-balad al-ḥarām*, (Mecca: Jāmi‘at Umm al-Qurā, 1986), 16.

4 İbn Sa‘d, *Kitāb at-ṭabaqāt al-kubrā*, 5/6; Muṣ‘ab b. ‘Abd Allāh b. Muṣ‘ab b. Ṭḥābit b. ‘Abd Allāh b. al-Zubayr b. al-‘Awwām al-Zubayrī, *Nasab Ḳuraysh*, (Cairo: Dār Ma‘ārif, n.d.), 187.

5 İbn Ḥaḍjar al-‘Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356.

6 İbn Sa‘d, *Kitāb at-ṭabaqāt al-kubrā*, 5/6.

7 İbn Ḥaḍjar al-‘Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356.

8 İbn Ḥaḍjar al-‘Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356; İbn Fahd, *Ghāyat al-murām bi-akḥbār saltanat al-balad al-ḥarām*, 21.

9 Hakan Temir, *Nesep Atlası* (Istanbul: Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, 2021), 28-31; Mustafa Fayda, ‘A’yās’, *Encyclopedia of Islam Religious Foundation of Turkey (DIA)*, <https://islamansiklopedisi.org.tr/ayas> (30.11.2021).

10 al-Zubayrī, *Nasab Ḳuraysh*, 188.

11 İshak b. Fazl b. Abdurrahman b. el-Abbas b. Rebīa b. el-Hāris b. Abdūlmuttalib. Bk. al-Zubayrī, *Nasab Ḳuraysh*, 188; Abū Ja‘far Muḥammad ibn Jarīr al-Ṭabarī, *Ta’rīkh al-rusul wa’l-mulūk*, (Beirut: Dār Ma‘ārif, n.d.), 5/291.

of Abū Jahl, one of the leaders of the Makkan polytheists, one of the sons of Makhzūm<sup>12</sup>. But, as soon as the Prophet did not approve of this marriage, 'Alī relented. 'Attāb b. Asīd thereupon married Juveyriyya.<sup>13</sup>

Although the marriage date is unknown, this marriage must have taken place after the conquest, since polytheist men were forbidden to marry Muslim women and 'Attāb became a Muslim after the conquest of Mecca. From the information obtained from the sources, we see that 'Attāb had three children from his marriage to Juveyriyya, one of whom was a girl. His daughter's name was Juveyriyya<sup>14</sup> and his sons' 'Abd al-Raḥmān<sup>15</sup> and Khālid.<sup>16</sup> There is possible evidence in the sources that 'Attāb b. Asīd had other children under other names as well.<sup>17</sup> However, it seems unlikely that a direct familial connection between these names and 'Attāb existed, since the lineage of the names mentioned is not provided clearly, and because there is roughly only four years between his marriage and death. While his son, Abdurrahman, was killed in the al-Djāmal tragedy while fighting against 'Alī,<sup>18</sup> there is no information about his other children in the sources. When 'Alī, who had aspired to marry Juveyriyya before 'Attāb's marriage<sup>19</sup>, saw 'Abd al-Raḥmān's body, he declared that he was the master of his tribe.<sup>20</sup>

## 1.2. His Life Before Islam

It is narrated that when the Prophet appointed 'Attāb as governor, he was 20 or 21 years old<sup>21</sup>. He must have been born in 609 or 610 AD due to his conversion to Islam in 8 Hijri (630), the year Mecca was conquered. The Prophet's invitation to Islam began in the 610s. In other words, 'Attāb was born in Mecca in the years when the invitation to Islam had just begun.

12 al-Ṭabarī, *Ta'riḫ al-rusul wa'l-mulūk*, 2/410.

13 al-Zubayrī, *Nasab Quraysh*, 312; After 'Attāb's death, Juveyriyya married the Prophet's companion, Abān b. Sa'īd (d. 13/634), who was the governor of Bahrain. See. Ibn Sa'd, *Kitāb aṭ-ṭabaqāt al-kubrā*, 8/206.

14 Khālifā b. Khayyāt, *Ṭabaqāt Khālifā b. Khayyāt* (Beirut: Dār al-Fikr, 1985), 385.

15 al-Zubayrī, *Nasab Quraysh*, 312.

16 Abū l-Qāsim 'Alī ibn al-Ḥasan ibn Hibat Allāh Ibn 'Asākir, *Ta'riḫ Madīnat Dimashq*, (Beirut: Dār al-Fikr, 1996), 37/11-12.

17 Razzāq Ḥusein 'Abd al-Mu'min, adds a child named 'Abdallāh as well as the names we have mentioned and says that he has four children. See Razzāq Ḥusein 'Abd al-Mu'min, "Attāb b. Asīd ve Davruhu Hilāle'l-Mudda (8-13h-629-634m) Dirāse Ta'riḫiyye", *Journal of Human Sciences* 1/16 (2013), 80.

18 Khālifā b. Khayyāt, *Ta'riḫ Khālifā b. Khayyāt*, (Riyadh: Dār Ṭaybah, 1985), 181.

19 Ibn Sa'd, *Kitāb aṭ-ṭabaqāt al-kubrā*, 8/206.

20 Mu'arrij ibn 'Amr al-Sadūsī, *Kitāb hadhf min nasab Quraysh*, (Beirut: Dār Kitāb Cedīd, 1986), 36.

21 Ibn Ḥadjār al-'Asḫalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356; However, there are different rumors about his age. Abū Muḥammad 'Abd Allāh ibn Muslim Ibn Qutayba, *Uyūn al-akhbār*, (Beirut: Dār al-Kutub al-'Ilmiyah, 1996), 1/333; Muḥammad b. Aḥmad al-Bustī Ibn Ḥibbān, *Kitāb al-Thiḳāt*, (Haydarābād: Dā'irat al-Ma'ārif al-'Uthmāniyah, 1973), 3/304.

Since he spent the first thirteen years of the advent of Islam in Mecca and witnessed the invitation of the Prophet there, the Prophet must also have been acquainted with his childhood and youth.

The Muslims who had migrated to Medina fought with the polytheists in the battles of Badr (2/624), Uḥud (3/625) and the Ḳhandaḳ (5/627), until the conquest of Mecca. There is no clear information about whether ‘Attāb b. Asīd participated in these wars while a polytheist. It is thought that ‘Attāb did not participate in the wars because he would still have been considered a child when these wars occurred and because there is no suggestion in the sources that he took part in them.

### 1.3. His Conversion to Islam

‘Attāb b. Asīd converted to Islam after the conquest of Mecca.<sup>22</sup> ‘Attāb, who was a member of the order established in Mecca based on the dominance and superiority of some families, resisted Islam with the influence of his family and his social clout. Perhaps, like many Meccan polytheists, he was convinced that Islam was the true religion and that Muḥammad was the Messenger of Allāh, but the system he was in and the economic-social structure prevented him from converting to Islam. Indeed, the Meccan polytheists were fighting against Islam and the Prophet for such reasons. The conquest of Mecca meant the end of the political-military struggle for the polytheists. The Prophet’s forgiving of the polytheists after the conquest also conquered their hearts.<sup>23</sup>

This attitude of the Prophet towards the Meccan polytheists, who had forced him to leave the city in which he was born and raised as well as causing the deaths of many Muslims, carries important political and religious significance. In order to understand how these people converted to Islam and became “ṭulaḳā” (free people) with the conquest,<sup>24</sup> it is necessary to start with the beginning, that is, the conquest.

According to the sources, after the al-Rıḏwān Pledge in 6/628, peace was ensured with the al-Ḥudaybiya Treaty, signed between the Meccan polytheists and the Muslims in the same year.<sup>25</sup> Two years later, contrary to the Treaty of al-Ḥudaybiya, Meccan polytheists broke the agreement by supporting Banū Bakr in the feud between Banū Bakr b. ‘Abd Manāt and Ḳhuzā‘a, which had been going on since the Age of Ignorance. The Banū Bakr tribe raided the Ḳhuzā‘a tribe at night and killed some of its members.

22 Ibn Ḥadjar al-‘Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356.

23 al-Ṭabarī, *Ta’rīkh al-rusul wa’l-mulūk*, 3/61.

24 ‘Imād al-Dīn Ismā‘īl b. ‘Umar Ibn Kathīr, *al-Sīra al-nabawīyya*, (Beirut: Dār al-Ma’rifa, 1976), 3/615.

25 al-Ṭabarī, *Ta’rīkh al-rusul wa’l-mulūk*, 2/620.

Thereupon, representatives of the *K̲h̲uzāʿa* tribe sent a delegation to Medina and informed the Prophet. The Prophet sent a letter to the *Quraysh*, who had violated the al-Ḥudaybiya treaty, asking them to either give up their alliance with Banū Bakr or pay the ransom of the *K̲h̲uzāʿa* people who had been killed. Otherwise, he declared that he would fight them because of the violation of the al-Ḥudaybiya treaty. *Quraysh*, on the other hand, neither accepted the ransom option nor gave up the alliance with Banū Bakr, but rather sent Abū Sufyān, who had been appointed as the governor of Mecca, to Medina to renew the al-Ḥudaybiya treaty. Abū Sufyān tried to renew the treaty but was unsuccessful, and so returned to Mecca.<sup>26</sup>

The Prophet saw a way to turn this unfortunate situation into an opportunity for the Muslim community. He began preparations for a military expedition to Mecca by hiding where he would catch the enemy unprepared and minimize bloodshed. For this purpose, he invited those that could become soldiers from tribes that accepted Islam to Medina. After the necessary preparations and precautions, the Muslim army left Medina on 13 Ramadan 8/4 January 630, began their campaign in secret. Along the way, the number of soldiers who joined the army of the Muslims approached ten thousand. The Meccans realized that they were under a campaign against them after the Islamic army stopped over in Marruzzahran near Mecca<sup>27</sup>. The *Quraysh*, who were caught off guard and panicked at the size of the army, sent Abū Sufyān to the Prophet with a delegation as a last resort.<sup>28</sup> Although the delegation tried to reach an agreement by going to the Prophet's headquarters, they accepted Islam and returned to Mecca when they realized that they had no other choice. In the courtyard of the Kaʿba, Abū Sufyān advised the Meccans to take shelter in the Masjid al-Haram or his own house, saying that he had accepted Islam and they had no other choice but to surrender.<sup>29</sup> The army under the leadership of the Prophet entered Mecca from four locations places. Although there was some small-scale resistance in Mecca, the conquest was accomplished with perhaps one of the least casualties in history.<sup>30</sup>

On the 17th of Ramadan, 8/8 January 630, the day of the conquest, many Meccan polytheists converted to Islam. One of them was ʿAttāb b. Asīd.

26 Aḥmad b. Yaḥyā b. D̲j̲ābir b. Dāwūd al-Balāḏhurī, *Futūḥ al-Buldān* (Beirut: Dār Maktaba al-Hilāl, 1988), 45-46.

27 al-Balāḏhurī, *Futūḥ al-Buldān*, 45-46.

28 al-Balāḏhurī, *Futūḥ al-Buldān*, 47.

29 Abū Muḥammad ʿAbd al-Malik Ibn Hiṣḥām, *al-Sira al-nabawiyya*, (Cairo: Maktabat wa Maṭbaʿat Muṣṭafā al-Bābī al-Ḥalabī, 1955), 2/404-405; Abū ʿAbd Allāh Muḥammad ibn ʿUmar al-Wāqidī, *al-Maghāzi*. (Beirut: Dār al-ʿĀlamī, 1989), 2/822-823.

30 Ibn Hiṣḥām, *al-Sira al-nabawiyya*, 2/406.



According to the narrations, after the conquest, ‘Attāb, who came to the courtyard when Bilal began the call to prayer in the Ka’ba by order of the Prophet, said to Abū Sufyān and Hārith b. Hishām next to him, “God honored my father by not making him hear this call to prayer, otherwise, he would have heard things from Bilal that would anger him.” Hārith said, “By God, if I knew it was true, I would have followed him.” Abū Sufyān, on the other hand, avoided commenting and said that he would not say anything, otherwise even the pebbles there could go and tell Muḥammad what he would say. When Gabriel informed the Prophet what they were talking about, the Prophet went to them and informed them of their conversation.<sup>31</sup> Upon this miracle, ‘Attāb and Hārith, realizing that Islam was the truth, said, “We testify that you are the Messenger of Allāh. By God, there was no one with us, so clearly he came to inform you.” At this, they became Muslims.<sup>32</sup>

The fact that he became a Muslim in the last period of the Prophet’s life, that he was appointed to administrative duty in Mecca and could not be with the Prophet in Medina, and that he died at an early age all caused ‘Attāb to pursue activities in the field of ‘Ilm only to a limited degree. Despite this, ‘Attāb did make some contributions to the field of ‘Ilm as well as his administrative duties and narrated hadiths.<sup>33</sup>

#### 1.4. His Death

‘Attāb b. Asīd died suddenly at what would be considered a young age and the cause of his death is not altogether clear. There are two different narrations about his date of death of ‘Attāb b. Asīd became a Muslim in 8/630, when the Prophet conquered Mecca. According to the first narration, ‘Attāb died on 22 Jumādā al-Ākhira, 13/23 August 634, when Abū Bakr passed away.<sup>34</sup> In other sources, however, it is rumored that he died while serving in his administrative post during the last years of ‘Umar’s caliphate, that is, in the year 23/644.<sup>35</sup> However, the absence of ‘Attāb in the events of the post-Abū Bakr period and the marriage<sup>36</sup> of his wife, Juveyriyya, to Abān

31 al-Wāqidī, *al-Maghāzi*, 2/846.

32 Ibn Hishām, *al-Sīra al-nabawīyya*, 2/640.

33 Abū Bakr ‘Abd Allāh b. Muḥammad b. Ibrāhīm Ibn Abī Şhayba, *al-Muşannaḥ*, (Beirut: Shir-kah Dār Ḳurṭuba, 2006), 11/331; Ibn Ḥadjar al-‘Askalānī, *al-Işāba fī tamyīz al-şahāba*, 4/356-357; Ibn Fahd, *Ghāyat al-murām bi-akhbār salṭanat al-balad al-ḥarām*, 24; In addition, Abdullah Yıldız compiled and interpreted ‘Attāb’s hadith narrations. See: Abdullah Yıldız, *Büyük Fetih Müslümanları ve Rivayetleri: Hz. Muaviye ve Hadisçiliği* (Istanbul: Siyer Yayınları, 2015), 60-67.

34 Kḫalīfa b. Kḫayyāt, *Ta’rīkh Kḫalīfa b. Kḫayyāt*, 123.

35 Ibn Ḥadjar al-‘Askalānī, *al-Işāba fī tamyīz al-şahāba*, 4/357; Ibn Fahd, *Ghāyat al-murām bi-akhbār salṭanat al-balad al-ḥarām*, 24.

36 İbn Sa’d, *Kitāb aṭ-ṭabaqāt al-kubrā*, 8/206; ‘Izz al-Dīn ‘Abū al-Ḥasan ‘Alī ibn Muḥammad ibn ‘Abd al-Karīm Ibn al-Athīr, *Usd al-Ghābah fī Ma’rifat aş-Şahābah*, (Beirut: Dār al-Kutub al-‘İlmīyah, 1994), 7/54, 57.



b. Saʿīd<sup>37</sup>, the governor of Bahrain after ʿAttāb's death, give credence to the more accurate account that he died on the day of Abū Bakr's death.

## 2. Appointment of ʿAttāb b. Asīd to Governor of Mecca and His Activities

The city of Mecca has an ancient history. Its original establishment extends as far as and even beyond the time of the Amalekites, who lived and whose civilization went out of existence in the millenia before Christ.<sup>38</sup> In the light of the available records, the paths of Ismail and Jurhum people crossed here after the time of the ʿAmālīḳs, one of the oldest Arab communities that dominated the city.<sup>39</sup> When the government in which the sons of Ismāʿīl had been ruling passed to the Jurhums, the administration of the city continued until they deviated from its founding purpose, at which point the administration passed to the Ḳhuzāʿa tribe, which came to Mecca and its surroundings after the ʿArim flood in Yemen.<sup>40</sup> This change of administration, ostensibly for the revival of the city, ultimately evolved into a different process of religious corruption with the Hubal idol brought to the city by the chief of this tribe, ʿAmr b. Luḥayy.<sup>41</sup>

The city, which had continued to be ruled by a series of leaders of the Ḳhuzāʿa, experienced a serious change in many areas, especially in politics, when Ḳuṣayy b. Kilāb, one of the ancestors of the Prophet, in the first half of the 5th century AD. Ḳuṣayy, who defeated the Khuzaʿa people with the help of Kināna and Ḳudāʿa tribe, became the undisputed ruler of the city.<sup>42</sup> After taking over the services and administration of the Kaʿba, the leader of the Ḳuraysh, Ḳuṣayy, settled the Ḳuraysh, in the center of Mecca transforming them from a tribe that lived dispersed in the mountainous regions, or in what we can call the suburbs.<sup>43</sup> He re-established the administration in Mecca and appointed a management model with broad participation in which all the branches of the Ḳuraysh could also be involved. Ḳuṣayy also established Dār al-Nadwa for public negotiations. In Mecca, the chiefs of the tribes over the age of forty would come here to present their ideas on the negotiation of the affairs of the city, and decisions would be taken here. The

37 There are different narrations about the date of death of Abān b. Saʿīd. See. Ali Toksarı, "Ebn b. Saīd", *Encyclopedia of Islam Religious Foundation of Turkey (DIA)*, <https://islamansiklopedisi.org.tr/eban-b-said> (02.12.2021).

38 al-Ṭabarī, *Taʾrīkh al-rusul waʾl-mulūk*, 1/203-204; Javād ʿAlī, *al-Mufasssal fi tāriḳh al-ʿArab qabla al-Islām* (Beirut: Dār Sāki, 2001), 1/341-342, 7/13.

39 al-Ṭabarī, *Taʾrīkh al-rusul waʾl-mulūk*, 1/258, 308.

40 Javād ʿAlī, *al-Mufasssal fi tāriḳh al-ʿArab qabla al-Islām*, 1/341-342, 6/80.

41 Ibn Hiṣhām, *al-Sīra al-nabawīyya*, 1/77.

42 Ibn Hiṣhām, *al-Sīra al-nabawīyya*, 1/117-124.

43 Ibn Hiṣhām, *al-Sīra al-nabawīyya*, 1/124-125.

city's administration was carried out according to the Dār al-Nadwa model until the time of the Prophet.<sup>44</sup>

While these political changes were occurring, since the services of the Ka'ba, which started with İbrāhīm, were of a political and religious nature, they continued in the same way, except for increasing the distribution of authority and the variety of services. As a matter of fact, Kūşayy, who completely expelled the K̄huzā'a tribe from Mecca, combined all the duties, such as siqāya, hijāba, 'imāra, rifāda under his responsibility, which meant great honor and dignity in the K̄urayşh. After a time, these duties were shared among his children. The children of his eldest son, 'Abd al-Dār, take over control of hijāba, Dār al-Nadwa and livā. The children of his other son, 'Abd Manāf, also assumed control of siqāya, rifāda and qiyāda, and this situation continued until the conquest of Mecca.<sup>45</sup>

In his speech after the conquest, the Prophet announced that he had abolished all duties related to pilgrimage and the administration of Mecca, except hijāba/sidāna and siqāya. Meanwhile, the duty of hijāba, which included important roles such as the maintenance of the Ka'ba, the protection of its gate and keys, and its opening to visitors, was in charge of Uṭhmān b. Ṭalḥa, a descendant of 'Abd al-Dār. The Prophet chose not to break with tradition, and gave this task to Uṭhmān b. Ṭalḥa and Şhayba b. Uṭhmān again.<sup>46</sup> He also gave the task of distributing water to the pilgrims who came to visit the Ka'ba to 'Abbās.<sup>47</sup> Apart from these duties, he abolished Dār al-Nadwa, the administrative center of Mecca, and appointed new authorities in the style of local government. For this purpose, he commissioned 'Attāb b. Asīd,<sup>48</sup> a new Muslim from the Umayyads, as the governor of Mecca, Sa'īd b. Sa'īd to organize and control the bazaar, Mu'ādh b. Jabal and Abū Mūsā al-Aşh'arī,<sup>49</sup> from the al-Anşār, to lead the prayers, to teach the al-K̄ur'ān and religious principles to new Meccan Muslims.<sup>50</sup>

There are different narrations of when 'Attāb came to office. The Prophet conquered Mecca on 20 Ramadan 8/11 January 630.<sup>51</sup> According to the most accepted narration, the Prophet appointed him as the governor on the day of the conquest;<sup>52</sup> according to another narration, it was 15-20 days after

44 al-Ṭabarī, *Ta'rīkh al-rusul wa'l-mulūk*, 2/256-258.

45 Ibn Hişhām, *al-Sira al-nabawīyya*, 1/129-130.

46 Ibn Hişhām, *al-Sira al-nabawīyya*, 2/412 al-Wāqidi, *al-Maghāzi*, 2/833-837.

47 Ibn Hişhām, *al-Sira al-nabawīyya*, 1/178-179.

48 K̄halīfa b. K̄hayyāt, *Ta'rīkh K̄halīfa b. K̄hayyāt*, 87.

49 İbn Sa'd, *Kitāb aṭ-ṭabaqāt al-kubrā*, 2/104.

50 İbn Sa'd, *Kitāb aṭ-ṭabaqāt al-kubrā*, 2/104.

51 K̄halīfa b. K̄hayyāt, *Ta'rīkh K̄halīfa b. K̄hayyāt*, 87.

52 Ibn Fahd, *Ghāyat al-murām bi-akhbār salṭanat al-balad al-ḥarām*, 16; Along with Mecca,

the conquest, before he went to Hunayn/Hawāzin;<sup>53</sup> as stated by yet another narration, it was after he returned from the Tāʿif campaign in Ṣḥawwāl.<sup>54</sup> In our opinion, in the Prophet's efforts to establish order after the conquest as well as to put administrative affairs in order, he must have appointed ʿAttāb as governor after he had converted to Islam on the day of the conquest.

The conquest of Mecca was not only conquest of a city, but also an act of conquest to clear the way for those whose hearts were inclined to faith. The Prophet knew the inclination towards Islam of those whose hearts were true, and wanted them to be on the side of Muslims. One of them was ʿAttāb b. Asīd, whom the Prophet had known since childhood. When the Prophet drew attention to people whom he wanted to become Muslims on the way to Mecca by stating, "There are four people in polytheism in Mecca whom I want them to be in the ranks of Muslims, not polytheists," the Companions asked who they were, and the Prophet replied, "They are ʿAttāb b. Asīd, Jubayr b. Muṭʿim, b. Ḥizām and Suhayl b. ʿAmr".<sup>55</sup> In another narration, the Prophet mentioned that he wanted ʿAttāb to convert to Islam and mentioned him as one of the two young people whom he wanted to keep safe from Hell.<sup>56</sup>

Like many Companions, ʿAttāb b. Asīd, due to the gentleness and wisdom of the Prophet, did not want to abandon him served Islam wholeheartedly. Although he was appointed to an important task as the governor of Mecca, he asked the Prophet to be with him and close to him. The Prophet said to him, "Are you not pleased that I appointed you the governor of Mecca over the inhabitants of Allāh's house?" He emphasized that he had very intentionally appointed ʿAttāb as the governor of this important and ancient city dating back to Ibrāhīm.<sup>57</sup> This was intended to underscore the importance and seriousness of his duty, as well as to show the value that the Prophet gave to young Muslims by appointing young ʿAttāb as governor of Mecca.

It is possible to offer a few points for evaluating the reasons for this

- the governorship of Tāʿif was also given to his administration. See Aḥmad b. Yaḥyā b. Dǧābir b. Dāwūd al-Balādhurī, *Ansāb al-Aṣhrāf*, (Beirut: Dār al-Fikr, 1996), 1/529.
- 53 Ibn Hiṣḥām, *al-Sīra al-nabawīyya*, 2/440; Ibn Ḥaǧǧar al-ʿAsḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356.
- 54 Ibn Ḥaǧǧar al-ʿAsḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356.
- 55 ʿAbd Allāh b. Muṣʿab al-Zubayr b. Bakkār, *ǧjamharat nasab Ǧurayṣ wa-aḳḥbārīhā*. Riyādh: Maṭbūʿah Medǧelle al-ʿArab, 1999), 374; Hakan Temir, "Hakīm b. Hizām'ın Hayatı ve Faaliyetleri", *ASD: Akademik Sıyer Dergisi* 1/1 (2020) 99.
- 56 Abū ʿUṭmān ʿAmr b. Baḥr al-Jāhez, *al-Rasāʿil al-Siyāsah* (Beirut: Dār Maktaba al-Hilāl, n.d.), 438.
- 57 al-Balādhurī, *Ansāb al-Aṣhrāf*, 5/456; al-Wāqidī, *al-Maghāzi*, 3/959; Abu'l-Walīd Muḥammad b. ʿAbd Allāh b. Aḥmad al-Azraǧī, *Aḳḥbār Makka wa-mā Jā'a fihā min al-Āthār*, (Beirut: Dār al-Seqāfah, 1979) 2/153.

appointment which, far from being an arbitrary act, seems to be a very conscious decision:

1) The Prophet, who seized the city of Mecca and its administration, avoided giving the appearance of an occupied or captured city. For this reason, he did not appoint someone from among the people of Madinah or the sons of Hashim, but rather appointed ‘Attāb b. Asīd as the governor of the Meccans - someone who had just converted to the religion of Islam. Thus, he wanted to manage the process peacefully by appointing one of their own to the head of the administration.

2) The fact that ‘Attāb was a descendant of the Umayyads, of which Abū Sufyān, who was the administrative ruler of Mecca, was a member, was also a factor in this appointment. Thus, with this appointment, the Prophet won the affection of this family. While the Umayyads could not take a role as the leaders of Islam due to their opposition to Islam, with the appointment of ‘Attāb, they began to have a voice with regard to administrative affairs for the first time, especially in the governorship.<sup>58</sup>

3) It can be said that the Prophet, who kept the political balance in Mecca, chose ‘Attāb consciously. When it was necessary to appoint a ruler to the newly conquered city, the person to be chosen had to be from a dominant family over Mecca. The Banū Hāshim, who had recently assumed the leadership of Islam, were weakened in the boycott process, their numbers decreased with the migration, and their rivals, on the contrary, preserved their power to a large extent. Therefore, the family that would rule Mecca would need to be the Umayyads. But the order within this family itself had to be considered. As a result of the sense of nationalism that expanded from the center to the periphery, like the ripples of a stone thrown into water, this family was divided internally into two branches, although it was viewed as a unit by outsiders. Among the twelve sons of Umayya, İṣ, Abi'l-‘İṣ, ‘Āṣ and Abū al-‘Āṣ A’yāṣ branch; Ḥarb, Abū Ḥarb, Sufyān and Abū Sufyān, ‘Amr and Abū ‘Amr formed the ‘Anābisa branch.<sup>59</sup> Abū Sufyān, the leader of the ‘Anābisa branch, who had previously led the polytheists, could not be elected as a new leader due to his former role. If he was elected, it would have meant a combination of recent conquest with the continuation of the existing regime, which would have created problems in the future. Therefore, it was the healthier choice to bring someone who was among the other branches of the family to the fore.

4) The fact that ‘Attāb was young is one of the factors that facilitate

58 Adem Apak, *Hız. Osman Dönemi Devlet Siyaseti* (Istanbul: İnsan Yayınları, 2003), 60.

59 al-Zubayrī, *Nasab Quraysh*, 98-100.

the appointment. Young people were the first to respond to the Prophet's invitation to Islam, and the invitation to Islam spread with the dynamism and enthusiasm of the youth. It is clear that the people who were in the administration before Islam mostly consisted of older people. The Prophet changed this understanding and appointed young people whom he thought to be competent to important administrative and military positions, regardless of their age. Thus, he both benefited from their dynamism and showed the value he gave young people by giving them responsibility. The Prophet showed his confidence in the youth by appointing 'Attāb b. Asīd, a young Companion, who was only in his 20s, as governor. The Prophet not only assigned 'Attāb but also other young Companions to important duties or appointed them to important posts. Within this scope, he sent 25-year-old Muṣ'ab b. 'Umayr to Medina as a guest and teacher,<sup>60</sup> appointed 18-year-old 'Uthmān b. Abī al-Āṣ al-Thaḳafī to Ṭā'if as governor,<sup>61</sup> assigned a 21-year-old young man Mu'ādḥ b. Jabal as the governor of Yemen,<sup>62</sup> and appointed 17-year-old Usāma b. Zayd as the commander of the army (although there were older and more experienced people in this army) he sent to Syria.<sup>63</sup>

5) By appointing the young 'Attāb as governor, the Prophet abolished Dār al-Nadwa<sup>64</sup> and its rules, which were initiated by Ḳuṣayy b. Kilāb, in which only the leaders of the tribes over the age of forty could participate, and created a new perspective based on the Islamic order in the administration.

6) Although it is a very weak possibility in terms of politics and military, another reason is that the appointment of the young 'Attāb and not one of the elder leaders of Mecca must have been with the thought of preventing possible uprisings in the future.

After the Prophet put into effect these political and religious changes in Mecca after the conquest, he chose not to keep control over the city through a presence of military units from the Islamic army, and in so doing gave the inhabitants the feeling of trust and belief. With these and many similar practices, the Prophet not only paid attention to the political considerations in a way that accorded with Islam but also revealed the most appropriate practices for the spread of Islam.

60 al-Ṭabarī, *Ta'riḳh al-rusul wa'l-mulūk*, 2/357.

61 Ḳhalīfa b. Ḳhayyāt, *Ta'riḳh Ḳhalīfa b. Ḳhayyāt*, 123.

62 al-Ṭabarī, *Ta'riḳh al-rusul wa'l-mulūk*, 3/318.

63 al-Ṭabarī, *Ta'riḳh al-rusul wa'l-mulūk*, 3/228.

64 al-Azraqī, *Aḳḥbār Makka*, 1/110.

During his tenure, ‘Attāb b. Asīd, whom the Prophet appointed, carried out important activities in terms of culture and civilization as well as the Islamic state organization. These issues will be discussed below.

### 2.1. His Salary

The Prophet gave a salary from the state budget to ‘Attāb b. Asīd, the governor he appointed to Mecca. Thus, he both prevented the governor from being greedy for the people’s possessions and prevented him from disrupting his duty with the pursuit of livelihood. This also had an important place in the formation and institutionalization of the Islamic state structure. There are different narrations about ‘Attāb’s salary. According to these accounts, he received a monthly salary of 30 dirhams,<sup>65</sup> 60 dirhams,<sup>66</sup> or 133 dirhams.<sup>67</sup>

‘Attāb, who was contented and generous as well as possessing virtue and wisdom, stated that he did not depend on anyone in terms of livelihood, and that a person who cannot satisfy his hunger with a single dirham, may Allāh make him hungry. In another narration, when ‘Attāb leaned his back on Baitullah, he said: “By Allāh, I have only obtained these two articles of clothing from that governorship to which the Messenger of Allāh appointed me. And I have donated them both to my slave Keysān.”<sup>68</sup>

### 2.2. The View of the People and the Notables to his Governorship

From the administrative point of view, ‘Attāb b. Asīd was appointed as the governor of a city that had the Quraysh tribe at the base but differed in terms of belief. He was the highest and only authorized governor in the city, which consisted of those who, for various reasons, remained in the city despite being a Muslim before the conquest, and those who had just converted to Islam after the conquest, as well as those who continued on as polytheists. What was expected of ‘Attāb was to undertake the affairs of the city with a political stance that encompassed everyone. However, differences in expectations and desires led people to attitudes that welcomed his governorship either positively or negatively.

The appointment of ‘Attāb b. Asīd to Mecca relieved the oppressed men and women who had not migrated before the conquest. One of the articles

65 Ibn Hiṣhām, *al-Sīra al-nabawīyya*, 2/500.

66 Takī al-Dīn Muḥammad b. Aḥmad b. ‘Alī al-Makkī al-Ḥasanī al-Mālikī al-Fāsī, *al-‘Iqd al-ḥamīn fī ta’rīkh al-balad al-amīn*, (Beirut: Dār al-Kutub al-‘Ilmīyah, 1998), 5/155.

67 Abū ‘Abd Allāh Muḥammad ibn Ishāq ibn al-‘Abbās al-Fākihī, *Akḥbār Makka fī qadīm al-dahr wa-ḥadīthih*, (Mecca: Matbaat al-Nahda al-Hadīisah, 1987), 3/134; al-Fāsī, *al-‘Iqd al-ḥamīn fī ta’rīkh al-balad al-amīn*, 5/153.

68 Abū ‘Umar Yūsuf b. ‘Abd Allāh b. Muhammad Ibn ‘Abd al-Barr al-Namarī, *al-‘Isti‘āb fī ma’-rifat al-aṣḥāb*. Beirut: Dār al-Jīl, 1992), 3/1024; Abū Dāwūd Sulaymān b. Dāwūd b. al-Djārūd al-Ṭayālīsī, *Musnad Abī Dāwūd al-Ṭayālīsī*, (Mişr: Dār Hijr, 1999), 2/694.

in the Treaty of al-Ḥudaybiya was the return of those who had converted to Islam and fled from Mecca, starting from the treaty. For this reason, Muslims who could not emigrate or were repatriated, according to this study, their spouses and children had to live in Mecca, where they stayed, under various oppression and oppression by the Meccan polytheists until the conquest.

As a matter of fact, as the torture and oppression became unbearable, these believers were begging Allāh to send a savior. The conquest of Mecca was an answer to the prayers and supplications stated in the 75th verse of the al-Nisā’ sūrah<sup>69</sup>; the work of rescuing weak Muslims from the infidels had been accomplished.<sup>70</sup> According to another narration, it is said that ‘Attāb b. Asīd was the person intended for the helper (نصير) mentioned in the 80th verse of al-Isrā’ sūrah<sup>71</sup>.

The appointment of ‘Attāb b. Asīd and his subsequent administration of the city relieved the weak Muslims but disappointed some new Muslims who had expectations of what life in the city would be like. As well as his appointment, ‘Attāb’s demeanor in the management of affairs, the decisions he took and the orders he gave were also questioned and sometimes encountered complaints. This is because he warned the Meccans about Islam and refused to make compromises. In fact, he said, “Whoever does not come to pray in congregation, I will strike his neck! Because only a hypocrite does not come to the congregational prayer!” He was strict about prayer. Disturbed by this situation, prominent Meccans complained to the Prophet; “O Messenger of Allāh! You put a rude Bedouin on the head of the people of Allāh!” Upon hearing these words, the Prophet said; “I had a dream like a dream of a person who is asleep. He (‘Attāb) came to the door of Paradise, grabbed the ring of the door and knocked on the door. Finally, the door opened, and he went in!” By this he implicitly said that what ‘Attāb had done was right and supported him.<sup>72</sup>

‘Attāb’s governorship was met with silence on the part of the polytheists and was not subject to any complaints. The fact that the Muslims defeated them, that they lost a great deal of their influence on the city, and that the

69 al-Nisā’, 4/75; “How should ye not fight for the cause of Allāh and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender!”

70 al-Fākihī, *Akḥbār Makka*, 3/134.

71 Isrā’, 17/80; “And say, My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.”; al-Fākihī, *Akḥbār Makka*, 3/49; al-Fāsī, *al-ʿIqd al-ṭhamīn fī ta’rīkh al-Balad al-amīn*, 5/153.

72 al-Azraqī, *Akḥbār Makka*, 2/151; Ibn Fahd, *Ghāyat al-murām bi-akḥbār salṭanat al-balad al-ḥarām*, 18-19; Ibn Ḥadjar al-ʿAsḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/357.



governor took a moderate attitude towards them likely influenced their attitude.

### 2.3. Proving His Leadership in the Battle of Hunayn

The Prophet's secretly leaving Medina and heading for Mecca without revealing his movements until the last moment likely caused other polytheist tribes to make military preparations besides Mecca. There was ongoing hostility between the tribes of Hawāzin and the Quraysh, which spread between Mecca and Najd and in the south as far as Yemen, with the effect of commercial rivalry since the period of Jāhiliyya. This hostility was also directed against the Prophet and the Islam he brought because of his affiliation with the Quraysh.<sup>73</sup> After the conquest of Mecca, the Prophet's demolition of the al-ʿUzzā idol<sup>74</sup> in Naḥla on the way to Ṭāʿif alarmed the people of Ṭhaḳīf in Ṭāʿif, an important branch of the Hawāzin tribe, who thought that the same fate would befall their idol, al-Lāt. The people of Ṭhaḳīf also joined the people of Hawāzin, who started to gather in Awtās.<sup>75</sup>

Mālik b. ʿAwf al-Naṣrī, who was in his thirties, was in command of the enemy army. Malik, who established his camp in Awtās, took the risk of an all-out war with the Muslims and ordered his soldiers to take their women, children, property and animals with them, despite the opposition of experienced people, so he thought that this would prevent them from escaping, leaving their most precious possessions on the battlefield. Having received the news that the tribes of Hawāzin and Ṭhaḳīf had gathered in the valley of Awtās, the Prophet immediately began preparations for war and set out with 12,000 soldiers on 6 Shawwal, 8/27 January 630, seventeen days after the conquest of Mecca. Ten thousand of the soldiers came from Medina for the conquest, and 2,000 were the Meccans who were thinking of seizing the booty or were hostile to the Hawāzins.<sup>76</sup> When the Muslims came to Hunayn, the people of Hawāzin had already ambushed and defeated the Muslims, causing them to retreat.<sup>77</sup>

Although the Muslims who gathered together afterward were victorious, the news of the first defeat reached Mecca in the form of "Muḥammad is dead!" Upon hearing this news, with the propaganda of hypocrites, some of the people of Mecca showed signs of apostasy, and even some Meccans said, "Arabs will now return to the religion of their ancestors!" At this difficult

73 İrfan Aycan, "Emevî İktidarının Devamında Sakîf Kabilesinin Rolü", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 36 (1993), 119-120.

74 Ibn Hişhām, *al-Sira al-nabawiyya*, 2/436.

75 Ibn Hişhām, *al-Sira al-nabawiyya*, 2/437.

76 al-Wāqidī, *al-Maghāzi*, 3/885-891.

77 al-Wāqidī, *al-Maghāzi*, 3/897-898.

time, the young governor ʿAttāb stood strong and upright, and in his powerful address to the people said, “If Muḥammad was killed, the religion he brought will remain. The God he worships is alive, he does not die!” He did not allow any confusion in Mecca.<sup>78</sup> As a matter of fact, when the news of the Muslim victory reached that evening, it brought calm to the Muslims of Mecca. Upon this, the 25th verse of the chapter of at-Tawba<sup>79</sup> was revealed. ʿAttāb’s evident wisdom during this event is an important point in revealing the correctness of the Prophet’s decision in appointing ʿAttāb as governor.

#### 2.4. His Being Informed About Other Government Officials

In showing that he gave importance to the administrative authority of the governorship of Mecca, the Prophet set an example regarding the importance he placed more generally on institutionalization. Thus, when the Prophet was returning from the Ṭāʾif Siege in the year Mecca was conquered, the muezzin began to call the aḍḥān in al-Jirānah when it was time for prayer. When Abū Mahzūra and a group of Qurayshis, who were hostile to the Prophet, heard the adhan, they hid in a place and mockingly imitated the muezzin. Noticing that one of them had a beautiful voice, the Prophet brought them to him and recited the aḍḥān one by one. He liked Abū Mahzūra, who had a beautiful voice, and taught him the adhan. Then he placed his hand on his head, caressed his forehead and ordered him to call the aḍḥān. After Abū Mahzūra reluctantly obeyed this order, the Prophet offered him some silver coins as a gift and prayed for him. This sincere attitude towards him warmed his heart to Islam and he promptly became a Muslim. Then, he asked him to make him a muezzin in the al-Ḥaram al-Ṣharīf, and the Prophet accepted his request and directed him to go to Mecca governor ʿAttāb b. Asīd to inform him that he was appointed to this task by the Prophet.<sup>80</sup>

#### 2.5. Ḥajj Emirate

In Mecca, which had come under the rule of Islam with the conquest, the pilgrimage began to be performed under the leadership of Muslims. In order to organize the pilgrimage and to carry it out smoothly, the Ḥajj Emirate was established in the year Mecca was conquered (8/630). In this way, the emir of pilgrimage (amīr al-ḥajj) in addition to transporting the pilgrimage caravans safely performed important duties such as overseeing the implementation of penalties. There are different narrations about whether the Prophet appointed a ḥajj amīr in the year of the conquest. While some data suggest

78 Muḥammad ibn Yūsuf al-Shāmī. *Subul al-hudā wa-l-rashād fī sirat khayr al-ʿibād*, (Beirut: Dār al-Kutub al-ʿIlmiyah, 1993), 5/320.

79 at-Tawba, 133/25 “Goforth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.”

80 Ibn al-Athīr, *Usd al-Ghābah fī Maʾrifat aṣ-Ṣaḥābah*, 6/273.

that the Prophet appointed ‘Attāb b. Asīd as a ḥajj amīr,<sup>81</sup> there is also evidence that he did not specifically appoint a ḥajj amīr, and that ‘Attāb b. Asīd simply fulfilled this important duty as governor.<sup>82</sup> However, there is also a narration that the ḥajj amīr was not appointed and that people performed the pilgrimage themselves in groups.<sup>83</sup> In our opinion, it was better for the Prophet to entrust this task to ‘Attāb to prevent such important collective worship from being carried out in an uncontrolled way. The following year, Abū Bakr, who was appointed as amīr al-ḥajj,<sup>84</sup> fulfilled this duty, and in 10/632, when the Farewell Hajj was made, the Prophet himself fulfilled this duty.<sup>85</sup>

## 2.6. His Consulting the Prophet on Ribā

Because of being the governor of Mecca, ‘Attāb b. Asīd consulted the Prophet on various issues to overcome the difficulties he encountered in the administration both through correspondence and by sending representatives.<sup>86</sup> One of the issues about which he consulted was the practice of ribā, or usury. Regarding the ribā, the Prophet charged ‘Attāb with conveying four key messages to the people in the first days when he was appointed as the governor. These were that there would not be two conditions in one transaction, that there would be no al-salaf (ribā) in mercantile exchanges, that it is not halal to sell something that is not owned, and that the profit of the goods that are not with you cannot be eaten.<sup>87</sup> Along with this, the verses about ribā and the event in which the Prophet ordered to strictly prohibit ribā both occurred under the governorship of ‘Attāb.

Some people from the Ṭḥaḳīf tribe living in Ṭā’if gave loans and demanded they be repaid with high ribā, and many people gained wealth due to this practice. After the conquest of Mecca, Ṭā’if was besieged, and in the meantime, since the prohibition of ribā was imposed, an agreement was made with them on this issue and they accepted Islam. According to the agreement, their ribā claims would be reduced, but they would continue to collect the ribā receivables set before the ban. Meanwhile, the Ṭḥaḳīf tribe demanded their interest from the Banū al-Mughīra. Banū al-Mughīra also said, “We swear by Allāh that we will never give you the interest that Allāh has forbidden to believers while we are Muslims.” When the incident was

81 *Khalīfa b. Khayyāt, Ta’rīkh Khalīfa b. Khayyāt, 92.*

82 *Khalīfa b. Khayyāt, Ta’rīkh Khalīfa b. Khayyāt, 92; Ibn Hiṣhām, al-Sīra al-nabawīyya, 2/550.*

83 *al-Wāqidi, al-Maghāzi, 1/6.*

84 *Ibn Hiṣhām, al-Sīra al-nabawīyya, 2/543.*

85 *Ibn Hiṣhām, al-Sīra al-nabawīyya, 2/601.*

86 *Ibn Hiṣhām, al-Sīra al-nabawīyya, 2/605.*

87 *al-Wāqidi, al-Maghāzi, 3/959.*

referred to the governor, 'Attāb, he informed the Prophet about the situation and asked what he should do. Upon this, the Prophet, who took the verses of 278-279 of the surah al-Baqara into account, wrote the relevant verses to 'Attāb b. Asīd and said, "If they are satisfied with Allāh's decree, good! Otherwise, declare war on them until they give up interest!" He gave a firm and uncompromising order. 'Attāb thereupon transmitted the letter from the Prophet to both sides. Then, they repented to Allāh and said that they did not have the strength to fight Allāh and His Messenger. Thus, the Ṭḥaḳīf tribe agreed to take only their capital.<sup>88</sup>

### 2.7. His Assigning a Deputy to The Governor's Office

Just as the Prophet appointed a deputy when he left Medina for various reasons, 'Attāb b. Asīd also appointed deputies from those he trusted in the governor's office when he left Mecca for various purposes. Thus, the disruption of administrative affairs was prevented. Indeed, when 'Attāb b. Asīd went on a journey out of Mecca on one occasion, he left one of his trusted Companions, Muḥriz b. Ḥāritha, as his deputy.<sup>89</sup> This practice of 'Attāb as governor set an example for his successors.

### 2.8. His Stance in Apostasy Movements

Although the Muslims did not know what to do for a short time after the death of the Prophet, the authority vacuum was filled as a result of the determined stance of 'Umar and Abū Bakr, and Abū Bakr was chosen as the caliph of the Prophet with the acceptance of the al-Anṣār and al-Muhājirūn, as a result of the meeting they held in the Banī Sā'ida arbor. The most important problem waiting for Abū Bakr, who remained in the caliphate for about 2 years, was the events of apostasy. Despite all the negativities, he took a prudent stance by not compromising the book of Allāh and the sunnah of the Prophet. He continued the decisions and sunnah of the Prophet in administrative matters. Abū Bakr, who generally did not make any changes in the governors in the cities, maintained 'Attāb b. Asīd in his post as governor in Mecca.<sup>90</sup>

The most important problem for Muslims, which emerged towards the end of the Prophet's life and after his death, was the events of apostasy.

88 Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, *Jāmi' al-bayān fī tafsīr al-Qur'ān*, (Beirut: Mu'as-sasah al-Risālah, 2000), 6/23-24; 'Imād al-Dīn Ismā'īl b. 'Umar Ibn Kaṭḥīr, *Tafsīr al-Qur'ān al-'azīm*, (Beirut: Dār al-Kutub al-'Ilmīyah, 1990), 1/553-554; Ibn Ḥadjar al-'Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 6/432; Kerim Buladı, "Sahābenin Kur'ān Ahkāmının Tatbi-kindeki Coşkusu", *Yakın Doğu Üniversitesi İlahiyat Fakültesi Dergisi* 3/1 (2017), 57.

89 al-Fākihī, *Aḳḥbār Makka*, 3/254; Ibn Ḥadjar al-'Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 5/581.

90 Ibn Ḥadjar al-'Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/356.

When the news of the death of the Prophet reached Mecca, the people were astonished and shaken. No one knew what to do. In addition, the inclination to apostasy movements almost started to be voiced among the Meccans, and some said that they would not give zakat from now on. Because of the deep sadness of losing the Prophet, the governor of Mecca, ‘Attāb b. Asīd, thought that he could not cope with this chaotic environment and stepped aside. In this fragile environment, Suhayl b. ‘Amr, one of the leading figures of Mecca, took the governor ‘Attāb b. Asīd with him and made important speeches to protect the unity of the Muslims, keep them in the circle of Islam, or prevent them from making the mistake of not paying zakāt.<sup>91</sup>

Suhayl’s speech had an impact on the Meccans, and people gave up what they were thinking by making up their minds after this speech. Thus, incidents of apostasy did not occur in Mecca. The Prophet said that Suhayl b. ‘Amr would render an essential service by making such a speech when he was still a prisoner of Badr. When ‘Umar said, “Let me remove the front teeth of this man who speaks against you!” the Prophet said, “He will deliver a very important sermon in the future, and you will like it too.”<sup>92</sup>

After the first shock wave, ‘Attāb, as the governor of Mecca, prepared military forces against the apostates by order of the new caliph. Abū Bakr wrote a letter to the governor ‘Attāb, ordering the Meccans to prepare an army to fight the apostates. ‘Attāb had also equipped an army of 500 men under the command of his brother, Khālīd b. Asīd. When Muhajir ibn Abū Umayya, who set out from Medina to fight the apostates in Yemen, stopped by Mecca, the equipped unit joined him and went against the apostates, and the defeated apostates returned to Islam.<sup>93</sup>

### 2.9. Inspection of ‘Attāb by Abū Bakr

After the apostasy events had come to an end, Abū Bakr came to Mecca for ‘Umra on Rajab 12/September 633, one year before his death. He entered Mecca early in the morning without informing the administrators and went directly to his father’s house and visited him. Afterwards, he set out to circumambulate the Ka’ba, and ‘Attāb b. Asīd, the governor of Mecca, and Suhayl b. ‘Amr, ‘Ikrima b. Abī Jahl and Ḥārith b. Hiṣhām went to the caliph and accompanied him. Abū Bakr circumambulated the Ka’ba seven times, surrounded by the people’s favor on him and returned home after praying two rak’ahs. He left the house at noon and circumambulated the Ka’ba again. Then he sat near the Dār al-Nadwa building and asked the people if they

91 Ibn Hiṣhām, *al-Sira al-nabawiyya*, 2/666.

92 al-Zubayrī, *Nasab Quraysh*, 418.

93 Ibn Ḥadjar al-‘Asqalānī, *al-Iṣāba fī tamyiz al-ṣaḥāba*, 1/639, 4/270.

had complained about any oppression or injustice. However, there was no complaint from anyone, on the contrary, some of them expressed their satisfaction with their young governor ‘Attāb b. Asīd and praised him.<sup>94</sup> This was an indication that Abū Bakr inspected the conditions and governors of Mecca.

### 2.10. His Tenure of Office

There are two narrations about ‘Attāb b. Asīd’s term as governor, who became a Muslim in the year Mecca was conquered by the Prophet and was appointed as the governor of Mecca and continued his duty until his death. According to the first narration, ‘Attāb remained in the governor’s office for about four years due to his death on 22 Jumādā al-Ākhira 13/23 August 634, the day of Abū Bakr’s death.<sup>95</sup> In other sources, it is narrated that ‘Attāb died while he was on duty in 23/644, in the last years of ‘Umar’s caliphate.<sup>96</sup> In this case, the term of the governorship would be around 13 years. However, as mentioned above, the absence of ‘Attāb in the events of the post-Abū Bakr period and the marriage of his wife, Juveyriyya, to his companion Abān b. Sa‘īd,<sup>97</sup> who was the governor of Bahrain after ‘Attāb’s death, shows that the narration that he died on the day of Abū Bakr’s death is more accurate.

### Conclusion

The most distinctive aspect of ‘Attāb b. Asīd is that he is the first governor of Mecca and even among the first governors of any city to to be appointed during the time of the Prophet. With his leadership and pioneering in the administrative structure, it might be expected that his life would be more prominent and that his life would be studied from the very first days. However, since the Companions who contributed to the fields of ḥadīth, fiqh and sīrah were given priority in the early Islamic literature, the necessary orientation regarding the life of ‘Attāb, who was an important political figure, was overlooked. With the effort to study state organization that began with al-Māwardī (d. 450/1058) and Abū Ya‘lā Ibn al-Farrā (d. 458/1066) in the fifth-century (Hijri), his life began to gain importance and the publishing of his biography has become virtually indispensable due to the recent increase in the field of governorship studies.

‘Attāb’s appointment to the office of governor, whose life is discussed in this paper in an effort to fill this gap in scholarship, is the result of a conscious

94 Ibn Sa‘d, *Kitāb aṭ-ṭabaqāt al-kubrā*, 3/139; al-Balādhurī, *Ansāb al-Ashraf*, 10/73.

95 Khalifa b. Kḥayyāt, *Ta’rīkh Khalifa b. Kḥayyāt*, 123.

96 Ibn Ḥaḍjar al-‘Asḳalānī, *al-Iṣāba fī tamyīz al-ṣaḥāba*, 4/357.

97 Ibn Sa‘d, *Kitāb aṭ-ṭabaqāt al-kubrā*, 8/206; Ibn al-Athīr, *Usd al-Ghābah fī Ma‘rifat aṣ-Ṣaḥābah*, 7/54, 57.

choice on the part of the Prophet, and his successful management shows the correctness of this appointment. His appointment to this position set an example that opened the doors to positions of leadership for young people in the long run, as well as an action that addressed the situations in Mecca in the short term. However, it is difficult to make sense of the appointment to this post of such a young person, who had just become a Muslim. While the leaders of the Companions, called “Kibāru’s- Şaḥāba”, would have been more worthy both because they would be ready for this task and because they were among the first Muslims, the complete opposite choice is certainly notable. Actually, such a decision reveals the value that the Prophet placed on the concepts of space, time and society. He made the right choice by choosing a person from among themselves who would likely be accepted by the majority of the newly conquered community, some of whom were Muslims and some of whom were polytheists. Moreover, this person must be one of the Ḳurayşh. This is because one of their own needed to rule the Ḳurayşh, both from a tribal point of view and due to centuries of political influence. In addition, the fact that the Ḳurayşh, including ‘Attāb, held a majority among the governors of the first period strengthened the thesis that Imams would be from Ḳurayşh.

‘Attāb’s actions in the office of governor and the management model he put forward are reflected in the narrations in general terms. Because the governorship was in the formation phase, it carried out activities in religious, military, economic and administrative fields and accomplished important tasks with its wide authority. However, in the observations we made during our research, we could not determine the physical location in which these administrative tasks were carried out. It is important whether Dār al-Nadwa, the old administrative center in Mecca, was used in the Islamic period. With this in mind, more research focused on Dār al-Nadwa is recommended in order to determine the location of the administrative headquarters of Mecca.



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