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# Preface

The following text is just for demonstration purposes. It is not congruent.

Loans have to be paid back one day. Had this been realized by all, how nice life would have been on this Planet. It would not have prompted the poet to say “Neither be a Lender, nor a Borrower Be.” Alas! Given the realities in life, this could remain at best a wishful thinking.

As occurs in the Quran,

خِتَٰمُهُۥ مِسۡكٞۚ وَفِي ذَٰلِكَ فَلۡيَتَنَافَسِ ٱلۡمُتَنَٰفِسُونَ ٢٦

The last of it1 is musk. So for this let the competitors compete.

The Prophet صلى الله عليه وسلم said,

إنما الأعمال بالنيات.

“Deeds are by intention.”

So their business is to lend and lend more. Their proficiency; skill; competency are all tested in how much they lend and how much they recover and how quickly. Suffice it would be to state that this can be likened to the vigour and strength with which one goes about after fully recovering from any ailment. It is agreed by al beyond doubt “Recovery” is essential and get “recovery” is very essential.

We know right form the appraisal stage up to the actual repayment stage the banks need to be careful. We also know that once the money is in the hands of a borrower, attitudinal changes take place. The borrower, with some few exceptions may be, feels a bit more complacent as after all it is not this “own money” which is at stake. Therefore an attempt is made here to put all that we know already proper perspective.

# Publisher’s Note

All praise is due to Allāh, and may He grant peace and blessings upon Muhammad, His Last Messenger.[saadi02]

Since it is of utmost importance that the Muslims know about the Prophet صلى الله عليه وسلم that Allāh sent to them, we at Darussalam selected this brief biography written by the famous scholar ʿAbd al-Ghanī ibn ʿAbd al-Wāḥid al-Maqdisī who has written many valuable books on Sīrah, Fiqh and other important issues. He traveled extensively in search of knowledge and to spread the true teachings of Islam. His description is found in all the well-known Arabic biography books.

The main purpose of this book is to present the life of the Prophet in a brief form so that every Muslim should know something about all the important aspects of the Prophet’s life and retain them in his memory. The most important thing is to note that the author has included in this book such details about the life of the Prophet which are not found in the general Sīrah books.

The book also includes biographies of the Ten Companions who were given the glad tidings of Paradise, may Allāh be pleased with them all.

We ask Allāh to accept this from us and for the benefit of Islam and the Muslims. Praise be to Allāh, and may He send peace and blessings upon His Last Prophet and Messenger Muḥammad.

Abdul-Malik Mujahid  
General Manager  
Darussalam  
Riyadh, Saudi Arabia

# Introduction

How many times, since I left Lebanon in 1976 to live in France, have people asked me, with the best intentions in the world, whether I felt “more French” or “more Lebanese”? And I always give the same answer: “Both!” I say that not in the interests of fairness or balance, but because any other answer would be a lie. What makes me myself rather than anyone else is the fact that I am poised between two countries, two or three languages and several cultural traditions. It is precisely this that defines my identity. Would I exist more authentically if I cut off a part of myself?

To those who ask the question, I patiently explain that I was born in Lebanon and lived there until I was 27; that Arabic is my mother tongue; that it was in Arabic translation that I first read Dumas and Dickens and Gulliver’s Travels; and that it was in my native village, the village of my ancestors, that I experienced the pleasures of childhood and heard some of the stories that were later to inspire my novels.

# Le First Chapter

This is the first chapter.

# Short biography of Prophet Muhammad

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ١ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ ٢ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣

In the Name of Allāh, the Most Gracious the Most Merciful. (Q1:1)

The Imam and the renowned scholar, Al-Ḥāfiẓ Abū Muḥammad ʿAbd al-Ghani ibn ʿAbd al-Wāḥid al-Maqdisī (May Allāh be pleased with him) said:

Praise is to Allāh, the Creator of the heavens and the earth, the Maker of light and darkness. The One Who will gather the people together for the final judgment; when the doers of good will be successful, and the doers of evil will be the losers.

I testify that there is no deity worthy of worship except the Almighty Allāh, Who has no partners; a testimony that will bring happiness to its faithful on the Day of Judgment, and prayers and peace be upon our Messenger Muḥammad, his family and his Companions.

This is a brief overview of the descriptions of the life and the characteristics of our Prophet Muḥammad that every one of us should familiarize ourselves with.

## His Lineage

He was Abū al-Qāsim, Muḥammad ibn ʿAbd Allāh ibn ʿAbd al-Muṭṭalib ibn Hāshim ibn ʿAbd Manāf ibn Quṣayy ibn Kilāb ibn Murrah ibn Kaʿb ibn Luʾayy ibn Ghālib ibn Fihr ibn Mālik ibn al-Naḍr ibn Kinānah ibn Khuzaymah ibn Mudrikah ibn Ilyās ibn Muḍar ibn Nizār ibn Maʿadd ibn ʿAdnān ibn Ud ibn Udad ibn al-Muqawwim ibn Nāḥūr ibn Tayraḥ ibn Yaʿrub ibn Yashjub ibn Nābit ibn Ismāʿīl ibn Ibrāhīm – Khalīl al-Raḥmān – ibn Tāraḥ – who is Āzar – ibn Nāhūr – ibn Shārūkh ibn Rāʿū ibn Fālikh ibn ʿAybar ibn Shālikh ibn Arfakhshad ibn Sām ibn Nūh ibn Lāmak ibn Mattūshalakh ibn Akhanūkh – who it is claimed was Idrīs, the Prophet who was the first of the offspring of Ādam to be given Prophethood and the first to write with the pen – ibn Yard ibn Mahlayl ibn Qaynan ibn Yānash ibn Shīth ibn Ādam – may Allāh’s peace and blessings be upon him.

Muḥammad ibn Isḥāq ibn Yasār al-Madanī mentioned this lineage in some of his narrations. There is consensus among the narrators until ʿĀdnān, while they differ about who came after him.

The name Quraysh is said to be that of Fihr ibn Mālik, or as others say, it was al-Naḍr ibn Kinānah.

## His Mother

His mother was Āminah bint Wahb ibn ʿAbd Manaf ibn Zuhrah ibn Kilāb ibn Murrah bin Kaʿb ibn Luʾayy ibn Ghālib.

## His Birth

The Messenger of Allāh, was born on a Monday, after two nights had passed of the month of Rabīʿ al-Awwal, in the Year of the Elephant.

## The Death of His Father, Mother, and Grandfather

Narrators differ concerning the death of his father. Some say he died when Muḥammad was 28 months old. Others contend that his father died when he was seven months old. While a third party accounts that his father died in Dār al-Nābighah while he was still a fetus in his mother’s womb, others say that it was at al-Abwāʾ, a place between Makkah and Madīnah.

Abū ʿAbd Allāh al-Zubayr ibn Bakkār al-Zubayrī said,

ʿAbd Allāh ibn ʿAbd al-Muṭṭalib died in Madīnah when the Messenger of Allāh was two months old. His mother died when he was four years old, and his grandfather, ʿAbd al-Muṭṭalib, died when he was eight.

However, there are two narrations about the death of his mother; one that she died when he was four; the other that she died when he was six.

## His Nursing

Thuwaybah, the female slave of Abū Lahab, who had just given birth to her son Masrūḥ, suckled him. She also suckled Ḥamzah ibn ʿAbd al-Muṭṭalib and Abū Salamah ʿAbd Allāh ibn ʿAbd al-Asad al-Makhzūmī. Ḥalīmah bint Abī Dhuʾayb al-Saʿdīyah also suckled him.

## His Names

Jubayr ibn Muṭʿim narrated that Allāh’s Messenger said,

أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا المَاحِي الَّذِي يَمْحُو اللهُ بِيَ الكُفْرَ، وَأَنَا الحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا العَاقِبُ الَّذِي لَيْسَ بَعْدِي نَبِيٌّ.

I have five names; I am Muḥammad and Aḥmad; I am al-Māḥī, through whom Allāh will eliminate Kufr (i.e. disbelief and infidelity); I am al-Ḥāshir, who will be the first to be resurrected, the people being resurrected after me; and I am also al-ʿĀqib (i.e. there will be no Prophet after me).[[1]](#footnote-1)

Abū Mūsá ʿAbd Allāh ibn Qays narrated that the Messenger of Allāh named himself some names that they memorized; he said,

أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَالمُقَفِّي، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ.

I am Muḥammad; I am Aḥmad; I am al-Muqaffī (the last in succession), and I am the Prophet of repentance and the Prophet of mercy.

In another version, the Prophet said,

…وَنَبِيُّ المَلْحَمَةِ

…and the Prophet of al-Malḥamah.

…[al-Malḥamah] means fighting, and it is authentic; it was recorded by Muslim.

Jābir narrated that the Messenger of Allāh said,

أَنَا أَحْمَدُ، وَأَنَا مُحَمَّدٌ، وَأَنَا الحَاشِرُ، وَأَنَا المَاحِي الَّذِي يَمْحُو اللهُ بِيَ الكُفْرَ، فَإِذَا كَانَ يَوْمُ القِيَامَةِ لِوَاءُ الحَمْدِ مَعِيَ، وَكُنْتُ إِمَامَ المُرْسَلِينَ وَصَاحِبَ شَفَاعَتِهِمْ.

I am Aḥmad and Muḥammad; I am al-Ḥāshir, who will be the first to be resurrected, the people being resurrected after me; I am al-Māḥī, through whom the Almighty Allāh will eliminate Kufr (i.e. disbelief and infidelity). On the Day of Judgment, the banner of praise will be with me, and I will be the leader of the Messengers, and their intercessor.

In His Mighty Book, Allāh named him:

إِنَّآ أَرۡسَلۡنَٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۖ وَلَا تُسۡـَٔلُ عَنۡ أَصۡحَٰبِ ٱلۡجَحِيمِ ١١٩

We have surely sent you with the truth ˹O Prophet˺ as a deliverer of good news and a warner. And you will not be accountable for the residents of the Hellfire. (al-Baqarah, Q2:119)

And as “merciful and full of pity.”[[2]](#footnote-2)

وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ١٠٧

We have sent you ˹O Prophet˺ only as a mercy for the whole world. (al-Anbiyāʾ, Q21:107)

## His Upbringing, Trips to Syria, and Marriage to Khadijah

After he was orphaned, the Messenger of Allāh صلى الله عليه وسلم was under the care of his grandfather, ʿAbd al-Muṭṭalib, and after his death, his paternal uncle, Abū Ṭālib took on the responsibility of raising the young boy.

Allāh, the Almighty, protected him from following the evil ways and customs of the people of pre-Islamic Arabia. Allāh endowed him good character, he was known among his people for his fairness, he was held in high esteem because of his truthfulness, excellence of manners, and his purity.

When the Messenger of Allāh صلى الله عليه وسلم was just a boy of about twelve years, he and his uncle, Abū Ṭālib, made a journey to Buṣrá. It was there that a monk by the name of Baḥīrā saw the young Muḥammad; and recognized him immediately as the Prophet of Almighty Allāh. Baḥīrā took him by hand and said, “This is the master of the worlds, this is the Messenger of the Lord of all that exists. He will be sent as a mercy to the worlds.”

Baḥīrā was asked, “Who told you so?” He replied, “When he came from al-ʿAqabah, there was not a tree or rock that did not prostrate itself; such creatures only prostrate themselves to a Prophet, and we find him mentioned in our books.” Baḥīrā then instructed Abu Talib to return with the boy to al-ʿAqabah, out of fear of what the Jews might do to him, if they found him in Buṣrá.

When he grew to be a young man, the Prophet again went to Buṣrá with Maysarah, the servant of a noblewoman by the name of Khadījah to sell merchandise belonging to her. Upon his return to Makkah, Khadījah was so pleased with the profits he had netted her, and so impressed by this young man’s honesty and nobility of character that she proposed marriage to him.

He married Khadījah when he was twenty-five years old and when he reached the age of forty, Allāh the Almighty chose him to convey His Message. It was during one of his retreats to the cave of Ḥirāʾ, in Makkah, that the angel Jibrīl first appeared to him. He remained in Makkah for thirteen years, or, some say fifteen, or only ten, but the first view is what is correct.

He would perform the prayer in Makkah facing Bayt al-Maqdis, in Jerusalem, all the while never turning his back to the Kaʿbah. Rather, it would be in front of him, in the direction of Bayt al-Maqdis. He kept on facing Bayt al-Maqdis in the prayer for a period up to 16 or 17 months after his arrival to Madīnah.

## His Migration

Then he migrated to Madīnah accompanied by Abū Bakr al-Ṣiddīq, the freed slave of Abū Bakr named ʿĀmir ibn Fuhayrah, and ʿAbd Allāh ibn Urayqiṭ al-Laythī, who was a disbeliever, as their guide. The Messenger of Allāh صلى الله عليه وسلم remained in Madīnah for 10 years.

## His Death

He died when he was sixty-three years old, some say that he was sixty-five or sixty, but the first view is what is correct.

His death occurred on a Monday during mid-morning after twelve nights had passed in the month of Rabīʿ al-Awwal. Some say it was after two nights had passed or during the beginning of the month.

He was buried on Wednesday night, some say it was a Tuesday, and his illness before death had lasted for twelve days, some saying it was fourteen.

His body was washed by ʿAlī ibn Abī Ṭālib, his uncle al-ʿAbbās, al-Faḍl ibn al-ʿAbbās, Qu`tham ibn al-ʿAbbās, Usāmah ibn Zayd, Shuqrān his freed slave, and the process was attended by Aws ibn Khawliyy al-Anṣārī.

He was shrouded in three pieces of cloth from Saḥūl, a city in Yemen, there was no shirt or turban.

The Muslims offered the funeral prayer individually without an Imam. A piece of red velvet that he used to cover himself with was spread underneath him. Al-ʿAbbās, ʿAlī, al-Faḍl ibn al­-ʿAbbās, Qu`tham, and Shuqrān entered his grave, which was blocked by nine stone blocks.

He was buried under the place of the bed he was in when he died. The niche was dug in the grave in the home of ʿĀʾishah. Later Abū Bakr and ʿUmar would be buried next to him.

1. First hadith reference. [↑](#footnote-ref-1)
2. The Exalted said, «There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.» (al-Tawbah, Q9:128) [↑](#footnote-ref-2)