



A BRIEF BIOGRAPHY *of the* MESSSENGER ﷺ

(Question and answer format)

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

مختصر سیرتِ رسول (سوالاً جواباً)

A brief biography of the Messenger (Question and answer format)

A brief biography of the Messenger (Question and answer format)

THIS booklet was presented in Urdu by *Madinah al-‘Ilmiyyah*. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawab*).

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

A brief biography of the Messenger (Q and A format)

An English translation of '*Mukhtasar Seerat-e-Rasool*'



ALL RIGHTS RESERVED

Copyright © 2022 Maktaba-tul-Madinah

No part of this publication may be reproduced, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

1st Publication: Safar, 1444 AH – (SEP, 2022)
Translated by: Translation Department (Dawat-e-Islami)
Publisher: Maktaba-tul-Madinah
Quantity: -

SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or booklet for the *isal thawab* of your deceased family members.

Maktaba-tul-Madinah

Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for reading this book

Read the following *du'a* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite *salat* upon the Prophet **ﷺ** once before and after the *du'a*.

Table of Contents

A Brief Prophetic Biography (Q and A format).....	i
Du'a of Amir Ahl al-Suunah	1
The excellences of reciting <i>salat</i> upon the Prophet ﷺ	1

A brief biography of the Messenger

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

A brief biography of the Messenger

(Question and answer format)

Dua of Amir Ahl al-Sunnah

O Lord of Mustafa! Whosoever reads or listens to the 27-page booklet *Brief biography of the Messenger*, grant them the ability to act upon the sunnah. Also make them neighbours of Your final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in *Jannat al-Firdaus*.

أَمِينٌ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellences of reciting *salāt* upon the Prophet ﷺ

Allah sends ten mercies upon whomsoever recites *salāt* upon me once, and He sends a hundred upon whomsoever recites *salāt* upon me ten times. As for whomever recites a hundred *salāt* upon me, Allah inscribes freedom from hypocrisy and Hellfire between his eyes, and He shall station such a person alongside martyrs on the Day of Judgement. ¹

¹ *Al-Mu'jam al-Awsaṭ*, vol. 5, p. 252, *hadith* 2735

A brief biography of the Messenger

- The Prophet Muhammad ﷺ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Q: Who is the final Prophet of Allah? Please mention his name and lineage.

A: Our beloved Prophet ﷺ is the final Prophet of Allah, and his blessed name is Muhammad (ﷺ). All scholars are in agreement regarding his lineage until ‘Adnān. Beyond this, the number of noble individuals in his genealogical tree and their respective names until Prophet Ādam عَلَيْهِ السَّلَامُ are differed upon.

This is the sacred lineage in mention:

- Prophet Muhammad (ﷺ)
- ‘Abd Allah, s/o ‘Abd al-Muttalib
- Hāshim
- ‘Abd Manaf
- Qusayy
- Kilāb
- Murrah,
- Luay
- Ghālib
- Fihir
- Mālik

- Nadr
- Kinānah
- Khuzaymah
- Mudrikah
- Ilyās
- Mudar
- Nizār
- M'ad
- 'Adnān

¹ *مرحمة الله عليهم أجمعين*

Q: Prophet Muhammad *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* is from amongst the descendants of which other Prophet?

A: Ibrāhīm *عَلَيْهِ السَّلَام*.²

Q: How many generations are there between Prophet Muhammad *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* and Prophet Ismā'il *عَلَيْهِ السَّلَام*?

A: According to *Sahīh al-Bukhāri*, there are 21 generations between the Prophet Muhammad *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* and 'Adnān. This is a matter universally agreed upon.³

From here, there are four varying opinions regarding the number of generational increments between 'Adnān and Prophet Ismā'il

¹ *Ṣaḥīḥ al-Bukhāri*, vol. 2, p. 573

² *Islam Ki Bunyadi Baatein*, vol. 3, p. 74

³ *Ṣaḥīḥ al-Bukhāri*, vol. 2, p. 573

A brief biography of the Messenger

عَلَيْهِ السَّلَامُ: 7, 9, 15 and 40.¹ The commentator of *Bukhari*, Mufti Sharīf al-Haq Amjadi رَحِمَهُ اللهُ عَلَيْهِ adds, “The preferred opinion is 40.”²

Q: Which Arabian tribe does the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have familial ties with?

A: He bears ties with the well-known and noble tribe of Quraysh, as narrated in *Sahīh Muslim*:

Allah chose Kinānah from the offspring of Ismā’il, the Quraysh from Kinānah, the Banī Hāshim from the Quraysh, and He chose me from Banī Hāshim.³

Q: When was the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ born?

A: According to the most prevalent opinion on this matter, he was born in the Year of the Elephant (*Ām al-Fīl*), on Monday 12th of Rabī’ al-awwal (corresponding to 20 April 571 CE).⁴

Q: Describe some incidents that took place when the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born.

A: These are some events that occurred:

¹ ‘*Umdat al-Qāri*, vol. 11, p. 564

² *Nuzhat al-Qāri*, vol. 4, p. 674

³ *Sahīh Muslim*, p. 962, hadith 2276

⁴ *Dalaail al-Nubuwwah, li al-Bayhaqi*, vol. 1, p. 74, hadith 31, *Fatāwā Razawiyyah*, vol. 26, p. 414

1. Every idol in the world fell flat on their faces.¹
2. The fire of Persian Zoroastrians (fire-worshippers), which had burned for 1,000 years, was extinguished in an instant.
3. The palace of Kisra (a previous king of Persia) was struck by an earthquake.
4. Sawa Lake (in modern-day Iraq) became dry.²
5. When the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born, a light emanated from his blessed mother (Lady Āminah رَضِيَ اللهُ عَنْهَا) of such miraculous intensity, it caused the palaces of Syria to become illuminated.³

Q: Mention the names and give a short introduction to the parents of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

A: The name of the beloved Prophet's father is 'Abd Allah, and his mother's name is Āminah.⁴

'Abd Allah رَضِيَ اللهُ عَنْهُ was the favourite son of his father, 'Abd al-Muttalib. Muhammadan light would gleam resplendently from his forehead. He was beautiful in appearance, graceful in

¹ *Seerat al-Halbiya*, vol. 1, p. 103

² *Dalaail al-Nubuwwah li al-Bayhaqi*, vol. 1, p. 126

³ *Musnad Imam Ahmad*, vol. 6, p. 87, *hadith* 17163

⁴ *Seerat al-Halbiya*, vol. 1, p. 48

A brief biography of the Messenger

conduct, chaste, abstemious and greatly pious.¹ His mother's name was Fātima bint 'Amr.²

The name of Lady Āminah's father was Wahb bin 'Abd Manaf, and her mother's name was Barraḥ.³ She was exceedingly chaste, immensely righteous, and a dignified Muslimah. Among the women of Quraysh, she was most distinguished in her lineage and virtues.⁴

'Abd al-Muttalib was searching for a woman to whom he may marry his son, who was not only distinguished by her beauty, but by her lineage, nobility and chastity. Allah had placed all these qualities in Lady Āminah bint Wahb رَضِيَ اللَّهُ عَنْهَا.

At the age of 24, 'Abd Allah رَضِيَ اللَّهُ عَنْهُ married Lady Āminah رَضِيَ اللَّهُ عَنْهَا.⁵

Q: Who had the honour of wet nursing the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

A: A previous custom of Makkah's nobility was to send their children to tribes stationed in deserts and have them spend their initial years thereupon. This was done for their children to consume pure food grown in rural areas and have their bodies

¹ *Seerat-e-Mustafa*, p. 58

² *Al-Seerat al-Nubuwwah Ibn Hishaam*, p. 47

³ *Dalaail al-Nubuwwah li al-Bayhaqi*, vol. 1, p. 83

⁴ *Dalaail al-Nubuwwah li al-Bayhaqi*, vol. 1, p. 102

⁵ *Seerat-e-Mustafa*, p. 58

strengthened as a result. Arabian tribes were also well-known for their expertise in spoken Arabic. By sending their children to spend their formative years with said tribes, Makkani nobility sought for their children to achieve the same levels of linguistic skill and oratory finesse.

This is why as a child, the final Prophet of Allah ﷺ was entrusted to Lady Halimah Sa'diyah رَضِيَ اللَّهُ عَنْهَا. She bore ties to the Banū Sa'd, a branch of the Banī Hawāzin. This tribe was unmatched in their level of Arabic and semantic eloquence.

Lady Halimah رَضِيَ اللَّهُ عَنْهَا arrived in Makkah with the other women of her tribe, seeking a child for *radā'at* (fosterage: to breastfeed and raise a child). She had the honour of feeding milk to and raising the Prophet ﷺ for the next 2 years.¹

Q: When and how did the parents of our Prophet ﷺ pass away?

A: When Lady Āminah رَضِيَ اللَّهُ عَنْهَا was two months pregnant, her husband 'Abd Allah رَضِيَ اللَّهُ عَنْهُ was returning home from a business trip, stopping in Madinah to visit his father's maternal relatives from the Banū 'Adi bin Najjār. He became unwell and passed away a month later at the age of 25. He was buried in Dār Nābighah (in Madinah).²

¹ *Aakhiri Nabi Ki Pyari Seerat*, p. 17

² *Madarij al-Nubuwwah*, vol. 2, p. 14

A brief biography of the Messenger

When the Prophet ﷺ was 6 years of age, he and his mother set out for Madinah *al-munawwarah* to meet with relatives or visit the grave of ‘Abd Allah رضى الله عنه. Lady Umm Ayman رضى الله عنها also accompanied them on this journey. On the journey home, Lady Āminah رضى الله عنها passed away in the village of Abwā, on the western coast of Arabia. Her blessed burial occurred in the same location.¹

Q: Who was Lady Umm Ayman?

A: She was the blessed woman who had the honour of raising the Prophet ﷺ after the passing of his mother, Lady Āminah رضى الله عنها. The Prophet ﷺ himself said to her, *أنت أُمِّي بَعْدَ أُمِّي* – “You are my mother after my (biological) mother.”²

Q: Mention some qualities of the beloved Prophet ﷺ from his childhood.

A: He did not scream and shout like other children, nor did he cry excessively.

At 2 months of age, he began to crawl.

3 months: he began to stand.

4 months: he began to walk whilst leaning against walls with his hand.

¹ *Al-Muwahib al-Ladunniya*, vol. 1, p. 88

² *Al-Muwahib al-Ladunniya*, vol. 1, p. 97

5 months: fully capable of walking independently.

8 months: at this age, he began to speak. His speech was easily understood and discernibly clear.

9 months: he began speaking with linguistic eloquence.

In the initial part of his sacred life, he would say **اللَّهُ أَكْبَرُ كَبِيرًا أَوْ الْحَمْدُ**

لِلَّهِ كَثِيرًا - "Allah is the greatest, and for Allah is every form of praise." He would speak to the moon as his cradle was being rocked, and it moved wherever he pointed his blessed finger.¹

Q: What was the environment like in Arabia before the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** arrived?

A: Before the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the moral state of the Arabs had languished severely. Due to ignorance, they began worshipping idols instead of Allah. They believed stones, trees, the moon, the sun, mountains, rivers, etc., to be gods. They worshipped statues they had fashioned from mud and stone with their own hands.

Alongside these erroneous beliefs, their deeds had also spiralled out of control. Murder, robbery, gambling, consumption of alcohol, impermissible relationships, kidnapping of women,

¹ *Aakhiri Nabi Ki Piyari Seerat*, p. 21

A brief biography of the Messenger

burying young girls alive, immorality, foul language and countless other evils had become embedded in their society.¹

Q: How and when did the first instance of revelation (*wahī*) take place?

A: When Allah Almighty willed to elevate truth and complete His bounty upon creation, He sent His final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to this world in order to guide humankind.

In terms of the first revelation, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 40 years of age at that time. He was worshipping Allah whilst inside the cave of Hirā, when an angel suddenly appeared before him. (This was the Archangel Jibrīl عَلَيْهِ السَّلَامُ, who was commissioned the task of conveying the message of Allah to His Messengers).

The angel immediately asked, اِقْرَأْ – “Read”. “I am not a reciter”, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded. The angel then held the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, proceeding to embrace him with great zeal and affection. Upon letting go, he again asked, اِقْرَأْ”, but the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ issued the same reply. The angel embraced him yet again, let go, and then began to say:

¹ *Seerat-e-Rasool-e-Arabi*, p. 44

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝

الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Read with the Name of your Lord Who created (everything).He created human beings from a clot of blood. Read, and only your Lord is the Most Generous. The One Who taught to write with the pen. The One Who taught man what he knew not.¹

Q: In what manner did the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invite his family towards Islam?

A: As per the command of Allah, when the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood, he began inviting people to worship Allah and not commit idolatry. In the beginning, he kept this private and would not make public invitations in gatherings of the Quraysh. He began to openly invite towards Islam when this verse was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝

And O Beloved, warn your closest relatives.²

¹ [Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-'Alaq, verses 1-5)

² [Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al-Shu'araa, verse 214)

A brief biography of the Messenger

To this end, he stood upon Mount Safa and began to call upon various branches of the Quraysh; “O Banī Fihri! O Banī ‘Adī!” People began to gather, and those unable to personally attend sent representatives to catch wind of what was taking place.

Once the people had assembled, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked them, “Suppose I was to say that a vast army can be found on this side of the valley, seeking to attack you. Would you consider me truthful?” They all responded, “Yes! We will believe you, for we have always heard you speak the truth.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ proceeded to declare, “I then warn you from the severe punishment of the Day of Judgement, which is openly apparent to all.”¹

Q: On what occasion did the angel appointed upon mountains present himself to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

A: 10 years after announcing his prophethood, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Tāif, so he may invite its people to Islam. Instead of being accepting of this, they caused harm and difficulty to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, such that his sandals became full of blood. As he returned, the angel of the mountains presented himself and said, “O Messenger of Allah! Command me as you will; if you grant permission, I will cast *Akhshabayn* (two large and tall mountains in Tāif) over them.”

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 294, *hadith* 7470

“I do not wish for their destruction”, he replied. “Rather, I have hope Allah will bring forth such people from their offspring who will worship Him alone and not enjoin partners with Him.”¹

Q: When did jinn visit the Prophet ﷺ?

A: Returning from Tāif, the Prophet ﷺ stopped at the village of Nakhlah. As he recited the Quran during *tahajjud* salāh, a group of jinn presented themselves. Hearing his miraculous recitation, they collectively accepted Islam. They then returned to their nation and informed them of this. Resultantly, droves of jinn flocked to Makkah *al-mukarramah* in order to accept Islam. This has been mentioned in the initial verses of Surah al-Jinn, as well as in Surah al-Ahqāf.²

Q: When did the final Prophet ﷺ migrate from Makkah to Madinah?

A: The increasing number of Muslims in Makkah irked the disbelievers to no end, as they could not bear to see this. Untold oppression and injustice was inflicted upon Muslims as a result. Under such circumstances, the Prophet ﷺ granted Muslims permission to migrate (perform *hijrah*) towards Madinah *al-munawwarah*, and eventually did so himself.

Disbelievers had concocted a plan to martyr him *مَعَادَ اللَّهِ*, but our beloved Prophet ﷺ still exhibited the highest degree

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 386, *ḥadīth* 3231, *Seerat-e-Rasool-e-Arabi*, p. 294

² *Seerat-e-Mustafa*, pp. 145 - 146

A brief biography of the Messenger

of trustworthiness and honesty. On the night of *hijrah*, he gave belongings entrusted to him by the Makkan people to Sayyiduna ‘Ali رضي الله عنه and instructed him to distribute said belongings to their respective owners. Only after this was he to then travel towards Madinah in the morning. Observe the profound level of honesty in his conduct, that too with the very same disbelievers who conspired to martyr him.

Placing soil on the head of the disbelievers, the Prophet صلى الله عليه وآله وسلم passed right before their very eyes whilst they remained completely unaware of his presence. On the other hand, residents of Madinah were eagerly and excitedly waiting for the Prophet صلى الله عليه وآله وسلم to arrive. One day, someone exclaimed, “O people of Madinah! The caravan of mercy you were waiting for has arrived!” Hearing this, all the Ansār proclaimed *tabkir* as they rushed out of their homes to welcome the Prophet صلى الله عليه وآله وسلم, and the entire city resonated with echoes of *الله أكبر*.¹

Q: Mention the circumstances surrounding the Battle of Badr.

A: The Battle of Badr was the first skirmish between disbelief (*kufir*) and Islam, as well as one of the most well-known. It took place on the 17th of Ramadan 2 AH, at Badr, a location around 80 miles from Madinah. Muslims had very few weapons and supplies to fight with, and their total number was only 313. The

¹ *Seerat-e-Mustafa*, pp. 155 - 171

A brief biography of the Messenger

army of disbelievers comprised of 1,000 fully armed warriors. On this occasion, the Prophet ﷺ made this du'a, "O Allah! If these few souls were to perish, nobody will remain on this earth to worship You until the Day of Judgement."

Allah sent 5,000 angels to aid the Muslims, resulting in resounding victory for them and the flag of Islam's honour being raised high. The day this battle occurred was named *yawm al-furqān* (the day in which distinction was made between truth and falsity) by Allah Himself. Highlighting His favour upon the Muslims by granting them this manifest victory, He also says in the Qurān:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

And indeed, Allah helped you at (the battle of) Badr, when you were completely without resources; so fear Allah, that you may become thankful.¹

Q: What is the Treaty of Hudaibiyyah, and what name was it given by the Qurān?

A: In Dhu al-Qa'dah 6 AH, the Prophet ﷺ set off from Madinah with 1,400 Companions, headed towards Makkah and intending to perform umrah. However, Makkian disbelievers did not wish for them to do so, and in a display of

¹ [Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-Imran, verse 123)

A brief biography of the Messenger

wanton hatred, they left the Muslims unable to perform umrah that year.

A peace treaty was then formulated, going on to be known as the Treaty of Hudaibiyyah. Outwardly, this may have appeared as a treaty which left the Muslims at disadvantage, but the Qurān declared it to be clear victory. This treaty played an intrinsically vital role in future events, as evidenced by the great victories and advancements afforded to the Muslims thereafter.

The Treaty of Hudaibiyyah was universally accepted as an open victory for Muslims. It led to the propagation of Islam in Makkah, and the latter's eventual conquest.¹

Q: Mention the benevolent conduct of the Prophet ﷺ during the Conquest of Makkah.

A: After Makkah was conquered, disbelievers who had inflicted great injustices and wrongs upon the beloved Prophet ﷺ and his Companions were presented before him. These were the very same who placed thorns on his path, threw impurities upon his sacred body, attempted to assassinate him, martyred his Companions, created difficult circumstances which led to him leaving Makkah, slandered him, and enacted many other atrocities.

¹ *Seerat-e-Mustafa*, p. 346

On this day, they stood before him like criminals. He could have taken revenge for all that was done to him, but the final Prophet of Allah ﷺ did no such thing. Displaying the highest echelons of kindness and beneficence, he beautifully said, لَا تَثْرِبُوا عَلَيَّ الْيَوْمَ فَأَنْتُمْ الْطَّلَقَاءُ – “There is no blame upon you today, so go! You are all free.” This level of good conduct with enemies who had previously caused great difficulty and harm, that too after attaining victory over them, is not found anywhere else in recorded history.¹

Q: What were the Ansāri Companions of Madinah worried about after the Conquest of Makkah?

A: After the Conquest of Makkah, the Ansāri Companions of Madinah began to say to one another:

The Prophet ﷺ was granted conquest over Makkah by Allah. That is his home city and where he was raised. It is also where his household and tribe reside. It is possible he may take up residence in Makkah entirely and leave us.

When news of this reached the Prophet ﷺ, he said to the Ansār, “Our living and our passing is now with you.” He also said, “If migration (*hijrah*) did not take place, I would be an

¹ *Sharh al-Zurqaani ala al-Muwahib al-Ladunniya*, vol. 3, p. 449, *Aakhiri Nabi Ki Piyari Seerat*, p. 106

A brief biography of the Messenger

individual from amongst the Ansār.”¹ In another hadīth, he said: “If people were to embark towards one valley or pass, and the Ansār went towards another, I will go towards the valley or pass of the Ansār.”²

Q: What miracles did the Messenger of Allah ﷺ perform?

A: Allah granted his final Prophet ﷺ a vast spectrum of miracles. Here are some:

1. The Quran, which is the greatest miracle of all.
2. Splitting the moon in two.
3. *Mi’rāj* (The night journey).
4. Giving news of the unseen.
5. Stones and trees greeting the Prophet ﷺ with salām.
6. The trunk of a date-palm tree harbouring love for him.
7. Stones glorifying Allah whilst in his hands.

¹ *Seerat Ibn Hishaam*, p. 475, *Seerat Syed al-Ambiya*, p. 484

² *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 116, *hadith 4330*

8. Having a small amount of food contain profound blessings to the extent it sufficed for a large number of people.
9. Water flowing from the blessed fingers of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
10. The sick becoming healthy.

Q: How did the miracle of the moon being split in two (*shaq al-qamar*) take place?

A: One of the most well-known miracles of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the splitting of the moon, mention of which is found in Quran and hadith. The people of Makkah requested the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to show them a miracle, so he split the moon into two segments.¹

‘Abd Allah bin Mas’ud رَضِيَ اللهُ عَنْهُ said:

During the time of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the moon was split into two. One segment was above a mountain, whilst the other below it. This is when the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Remain witnesses.’²

¹ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 511, *hadith* 3637

² *Ṣaḥīḥ al-Bukhārī*, vol. 3, p. 339, *hadith* 4864

A brief biography of the Messenger

When he split the moon into two, the disbelievers of Quraysh remarked, “Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has blocked our sight with magic.” Members of their group then said,

If our eyes have been affected with magic, the moon will still not appear in two segments to others. Wait for travellers passing by in caravans. If the moon was seen split into two from other locations besides here, this is truly then a miracle.

When travellers hailing from elsewhere passed by and were asked if they saw the moon split into two segments, they said, “We indeed saw the moon was split into two on this night.”¹ The disbelievers could no longer deny this miracle, but they continued to ignorantly label it as magic.

Q: Mention something regarding the noble character of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

A: Regarding his beautiful character, the Creator of characters Himself states:

وَإِنَّكَ لَعَلَىٰ خُلُقِي عَظِيمٌ ﴿٢٠﴾

¹ *Jāmi' al-Tirmidhi*, vol. 5, p. 189, hadith 3300, *Jami'a al-Usul Fi hadith al-Rasul*, vol. 11, p. 367, hadith 8937

A brief biography of the Messenger

And (O Beloved), your (excellent) character is undoubtedly of a superb standard.¹

The beloved Prophet ﷺ was a complete paragon of good character. All of its beauties, qualities, virtues and facets were embodied in him. Forbearance, forgiveness, magnanimity, mercy, compassion, justice, fairness, generosity, benevolence, sacrifice, hospitality, non-violence, peacebuilding, gentleness, courage, fulfilling promises, good conduct, patience, contentment, soft speech, welcoming nature, sociableness, friendliness, equality, providing solace to the grief-stricken, simplicity, humbleness, and every other character-related good quality were found in him to the degree of immaculate perfection.

So auspiciously august is his noble character, that Lady ‘Aishah رضى الله عنها described it by saying, *كَانَ خُلُقُهُ الْقُرْآنَ* – “The Quran was his character” (Acting in total accordance with Quranic teachings was his character itself).²

Q: How many parts did the Prophet ﷺ divide his days and nights into?

¹ [Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Qalam, verse 4)

² Dalaail al-Nubuwwah, vol. 1, p. 309, Seerat-e-Mustafa, pp. 599 - 600

A brief biography of the Messenger

A: He divided his days and nights into 3 parts; one for worshipping Allah, one for the matters of his family and other creations of Allah, as well as one for himself.¹

Q: Describe the resplendent appearance of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

A: When describing how the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ physically appeared, Anas bin Mālik رَضِيَ اللهُ عَنْهُ extolled:

“He was not overly tall nor short, but of medium height among people. His complexion was rosy, not wholly white nor deep brown. His hair was neither greatly curly nor completely straight, but moderately wavy.”²

“I have never touched plain or woven silk softer than the palm of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, nor have I smelt perfume more pleasant than his scent.”³

As found in *Shamā'il al-Tirmidhi*, *al-Shifā* and other works; the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was of fair complexion, with elements of redness/rosiness. His skin was neither totally pale nor white. Hints of this rosiness could be beheld upon the fairness of his face. This colour is universally admired, but particularly by

¹ *Seerat-e-Mustafa*, p. 586

² *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 487, *hadith* 3547

³ *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 489, *hadith* 3561

Arabians. Interestingly, the most liked of colours in Paradise shall be gold. Correlating this together, scholars mention:

Allah granted both of these colours (red and gold) to the Prophet ﷺ in this world, in that his fair complexion had elements of rosiness therein; this combination of fair skin and hints of redness would result in a shining brilliance (in similitude to gold) emanating from his complexion.¹

When the Messenger of Allah ﷺ became happy, his face would glow like a piece of the moon.²

- Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ

Drops of perspiration would shine like pearls on his luminescent face, and they contained a scent that was more fragrant than musk and ambergris.³

- The scholar of hadith, 'Abd al-Mustafa A'zami رَحِمَهُ اللهُ عَلَيْهِ

Q: How many sons and daughters did the Messenger of Allah ﷺ have?

A: Based on one view, the Prophet ﷺ had 3 sons, whilst another says 2. There is even mention of 4 in *Khazā'in al-'Irfān*. Ultimately, this is a matter differed upon. It is stated in

¹ *Al-Shamaail al-Muhammadi*, p. 19, hadith 6, *al-shifa*, vol. 1, p. 155

² *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 488, hadith 3556

³ *Seerat-e-Mustafa*, p. 564

A brief biography of the Messenger

Tadhkirah al-Ambiyā: “The Messenger of Allah ﷺ had 3 sons: Qāsim, Ibrahīm and ‘Abd Allah.”¹

‘Abd al-Mustafa A’zami رحمه الله عليه writes:

A vast majority of historians unanimously agree upon the Prophet ﷺ having 6 blessed children; two sons: Qāsim and Ibrahīm (رضي الله عنهما), and 4 daughters: Zaynab, Ruqayyah, Umm Kulthūm and Fātimah (رضي الله عنهن).

However, some historians say he had another son by the name of ‘Abd Allah (رضي الله عنه), whose titles were *tayyib* and *tāhir*. According to this opinion, the Prophet ﷺ had 7 blessed children: 3 sons and 4 daughters.²

All children of the Prophet ﷺ were born from Lady Khadijah رضي الله عنها, except for Ibrahīm, who was from Lady Māriyah al-Qibtiyyah.³ They all passed away during the lifetime of the Prophet ﷺ, except for Lady Fātimah رضي الله عنها. She went on to pass away 6 months after the Prophet ﷺ left this world.⁴

¹ *Tadhkirah al-Ambiyā*, p. 827

² *Seerat-e-Mustafa*, p. 687

³ *Sharh al-Zurqaani*, vol. 4, p. 316

⁴ *Tafsīr al-Qurtubi*, para 22, *Surah al-Ahzaab*, verse 59, *Juzz 14*, vol. 7, p. 179.
Al-Muwahib al-Ladunniya, vol. 1, p. 395

Q: The esteemed wives of the Prophet ﷺ are also referred to as ‘mothers of the believers’; what are their names?

A: There is a difference of opinion regarding how many wives the Prophet ﷺ had. All sources agree on there being at least 11.

6 of them hail from the Quraysh: Khadijah, ‘Aishah, Hafsa, Umm Habibah, Umm Salamah, and Sawdah رَضِيَ اللهُ عَنْهُنَّ.

4 of them come from other Arabian tribes: Zaynab bint Jahsh, Maymunah, Zaynab bint Khuzaymah, and Juwayriyah رَضِيَ اللهُ عَنْهُنَّ.

One of the esteemed wives, Safiyah رَضِيَ اللهُ عَنْهَا, was a non-Arab from Bani Isrāil.¹

Q: During his farewell hajj (*hajjah al-wadā’*), in what words did the Prophet ﷺ teach people regarding equality?

A: In a historical sermon delivered during his farewell hajj, the Prophet ﷺ addressed issues of nepotism, harbouring pride over familial lineage, bigotry, racism and prejudice, completely denouncing them, as well as uprooting them in the process.

His sermon was centred on the importance of equality, and he mentioned the following golden principles:

¹ *Al-Muwahib al-Ladunniya*, vol. 1, pp. 401 - 402

A brief biography of the Messenger

O people! Indeed your Lord is One, and indeed your father (Adam عَلَيْهِ السَّلَامُ) is one. Hear me in earnest! No Arab has superiority over a non-Arab, nor a non-Arab over an Arab. No white has superiority over a black, nor a black over a white, except due to piety.¹

Q: How many times did the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ perform hajj and ‘umrah?

A: After migrating to Madinah, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed hajj once and ‘umrah four times.²

Q: What advice did the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ give during his final illness?

A: The mother of the believers, Lady Umm Salamah رَضِيَ اللَّهُ عَنْهَا narrates:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would mention this in his final illness (in which he left this world), ‘Continue to offer salāh with consistency, and take care of your slaves.’³

Q: What was the state of the Prophet’s final illness?

¹ *Musnad Imam Ahmad*, vol. 9, p. 127, hadith 23548, *Seerat-e-Mustafa*, p. 529

² *Ṣaḥīḥ Muslim*, p. 504, hadith 3034

³ *Sunan Ibn Mājah*, vol. 2, p. 282, hadith 1625

A brief biography of the Messenger

A: In the 11th year after migration, on the 20th or 22nd of Safar, the final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Jannat al-Baqī' late at night. Upon returning, he began to feel unwell. This increased in severity for several days.¹ Taking permission from his esteemed wives, he then remained in the home of Lady 'Āishah رَضِيَ اللهُ عَنْهَا.²

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left this world on a Monday, in the month of Rabi' *al-awwal*. According to widespread sources, the exact day was the 12th, in year 11AH.³

¹ *Subul al-Huda wa al-Rashad*, vol. 12, p. 233, *Seerat-e-Mustafa*, p. 542

² *Sharh al-Zurqaani*, vol. 12, p. 83

³ *Tabaqat Ibn Sa'd*, vol. 2, p. 209, *Fatāwā Razawiyyah*, vol. 26, p. 416

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com