

**The Third Fundamental Principle:**  
**Knowledge About Our Prophet Muḥammad**  
**-*sallallaahu `alaihiwasallam***  
**His Name, His Lineage, and His Early Life**

الأصل الثالث : معرفة نبيكم محمد صلى الله عليه وسلم .

The third fundamental principle: Knowledge about your Prophet Muḥammad *sallallaahu `alaihiwasallam*.<sup>[56]</sup>

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[56] His saying: «The third fundamental principle» meaning: from the three fundamental principles, because the *Shaykh (rahimahullaah)* has mentioned at the start of the treatise that it is obligatory upon every Muslim male and female to have knowledge of these three fundamental principles, and they are: knowledge of Allaah, knowledge of the religion of *Islaam*, and knowledge about His Prophet Muḥammad *sallallaahu `alaihiwasallam* with the evidences.

As for the first and second fundamental principles, then a clarification of them has preceded and an explanation of their evidences.

**The third fundamental principle:** It is knowledge about the Prophet *sallallaahu `alaihiwasallam*, because of the fact that the Prophet *sallallaahu `alaihiwasallam* is an intermediary between Allaah and His creation with regard to conveying His Religion and His Message. Therefore, it is obligatory to know about him, *`alaihiwasallamuwasalaam*. Otherwise, how could you follow a person whom you do not know of? So, you must know about him with regard to his name, the land he was born and grew up in, the land to which he migrated and that you know the extent of his lifespan *`alaihiwasallamuwasalaam*.

And the phases of his life, *`alaihiwasallamuwasalaam* and the phases of the time period which he was sent in this world. That you also know what occurred before Prophet-hood, after it and before the migration, and after it. That you know how the revelation first came to him, *`alaihiwasallamuwasalaam* and when the revelation began, and what is the *aayah* which proves his Prophet-hood and the *aayah* which proves His Messenger-ship. That you can quote the *aayahs* which prove His Prophet-hood and the *aayahs* which prove His Messenger-ship. You must know this; that you know his lineage and which tribe he was from, because the Arabs are made of tribes and he was an Arab without any doubt. So, knowledge of these matters is essential about the Messenger *sallallaahu `alaihiwasallam* through studying the *aayahs* and the *ahaadeeth* which are connected to these matters. And you look into the life of the Messenger *sallallaahu `alaihiwasallam* and his call, in order that you should know these matters about your Prophet whom you are commanded to follow and take as an example.

وهو محمد بن عبد الله بن عبد المطلب بن هاشم من قريش ، وقريش من العرب ، والعرب من ذرية إسماعيل بن إبراهيم الخليل ، عليه وعلى نبينا أفضل الصلاة والسلام

He is Muḥammad, the son of `Abdullaah, the son of `Abdul-Muttalib, the son of Haashim, who is from Quraysh. Quraysh are from the Arabs, and the Arabs are from the descendents of Ismaa`eel, the son of Ibraaheem, *al-Khaleel* (the specially beloved one). May the most excellent *salaat* (extolment) and *salaam* (peace and security) be upon him and our Prophet.<sup>[57]</sup>

[57] This is his name and lineage. His name is Muḥammad *`alaibissalaatuwasalaam*. He has other names besides Muḥammad. However, the most famous one of his names is Muḥammad and Allaah mentioned that in the Qur.aan in a number of *ayaahs*.

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ ﴾ الفتح: ٢٩

«Muḥammad is the Messenger of Allaah» [48:29]

And His saying:

﴿ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ﴾ آل عمران: ١٤٤

«And Muḥammad is not except a Messenger, Messengers have passed away before him.» [3:144]

And His saying:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ ﴾ الأحزاب: ٤٠

«Muḥammad is not the father of any of your men.» [33:40]

And His saying:

﴿ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ﴾ محمد: ٢

«And those who have *eemaan* (truly believe) and perform righteous deeds, and believe in that which was sent down upon Muḥammad (*sallallaahu `alaihiwasallam*), for it is the truth from their Lord.» [40:2]

So, Allaah mentioned his name Muḥammad in a number of *ayaahs*.

From his names is Aḥmad. Allaah mentioned in His saying regarding the glad tidings given by al-Maseeh *`alaibissalaam*.

﴿ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي

أَسْمُهُ أَحْمَدُ ﴿ الصف: ٦

«And remember when `Eesaa ibn Maryam, said: "O Children of Israa.eel! I am Allaah's Messenger to you confirming what came before me from the *Tauraat*, and giving glad tidings of a Messenger who will come after me, whose name will be **Ahmad**.» [61:6]

So, he is Muḥammad and Ahḥmad. The meaning of that is one abundant in praise, *`alaibissalaatuwasalaam*, and abundant in attributes for which he is to be praised.

From his names are: the Prophet of Mercy (الرحمة نبي), the Prophet of Great War (نبي الملحمة) - meaning *jibaad* in Allaah's Cause - the one after whom the people will be resurrected (الحاشر), and the final Prophet (والعاقب), *`alaibissalaatuwasalaam*. The one who is such that the people will be resurrected after his being sent as a Prophet, because he is the last of the Messengers, *sallallaahu`alaibiwallasam*. So, there is nothing after him except for the establishment of the Hour. After his Messenger-ship, the Hour will be established and the people will be resurrected for recompensing and accounting. Whoever wants to get knowledge of these matters, let him refer back to the Book *Jalaa.ul-Afbaam fee as-Salaati was-Salaam `alaa Khayril-Anaam* of the *Imaam* Ibnul-Qayyim (*rahimahullaah*).

As for his lineage: He is Muḥammad, the son of `Abdullaah, the son of `Abdul-Muttalib, the son of Haashim, the son of `Abdul-Manaaf, the son of Qusay, the son of Kilaab.

He was from the tribe of Quraysh which is the noblest of the tribes, and Quraysh are from the descendents of Ismaa`eel *`alaibissalaatuwasalaam*. The Arabs are of two categories upon the most famous saying:

The original Arabs: They were the descendents of Qaḥṭaan.

The assimilated Arabs: They were the descendents of `Adnaan from the descendents of Ismaa`eel *`alaibissalaam*, the son of Ibraaheem, *al-Khaleel*, *`alaibissalaam*. They were called *al-Mustarabah* (the assimilated Arabs) because they learned the Arabic language from the original Arabs.

When the tribe of *Jurhum* came and settled in Makkah beside Haajir, the mother of Ismaa`eel and her son Ismaa`eel whilst he was young - when they found the well of *Zamzam*, they settled there and made an agreement with Haajir that they should settle beside her and that she should permit them to take water from the well. Ismaa`eel *`alaibissalaam* was a suckling infant at that time, then he grew older and took the Arabic language from the tribe of Jurhum, and they were from the original Arabs. He married from the tribe of Jurhum and descendents came from him who learnt the Arabic language. They grew up with the Arabs and became Arabs themselves by assimilation. They are the descendents of `Adnaan. As for the original Arabs, then they are the descendents of Qaḥṭaan whose origin was from Yemen.

Some of the scholars said: The original Arabs themselves were of two categories: Arabs who became extinct and Arabs who remained.

The Arabs who became extinct were the ones who were destroyed. They were the people of Nooh, `Aad, and Thamood, and Shu`ayb.

As for the remaining Arabs, then they are those who are divided into the original Arabs and the assimilated Arabs.

The Prophet *ﷺ* was from the descendents of Haashim (the tribe of Haashim), and Haashim was from the descendents of Ismaa'eel, *ʿalaihis-salaatuwasalaam*. His name was Muhammad, the son of `Abdullaah, the son of `Abdul-Muttalib. And [regarding] `Abdul-Muttalib, this was not his name, his name was Shaybah. However, he was called `Abdul-Muttalib because his paternal uncle, al-Muttalib, the son of Manaaf, brought him from al-Madeenah whilst he was little from his maternal uncles, Banoo an-Najaar. So, when the people saw him being dark from travelling, they thought he was a slave owned by al-Muttalib. So, they said: `Abdul-Muttalib (the slave of Muttalib), the son of Haashim, the son of `Abdul-Manaaf.

`Abdul-Manaaf had four sons: Haashim who was the grandfather of the Messenger *ﷺ*, al-Muttalib, `Abd-Shams, and Nawfal.

Banoo Haashim are called the *Haashimiyyoon* and Banoo Muttalib are called the *Muttalibiyyoon*.

As for `Abd-Shams, then from them was `Uthmaan -*radhiyallaahu `anh* and Banoo `Umayyah. They were all from `Abd-Shams.

As for Nawfal, he had descendents, from them: Jubayr bin Mut'im and Hakeem ibn Hizaam.

Ibraaheem *ʿalaihis-salaatuwasalaam* had Ismaa'eel and he was the eldest. He is the grandfather of the Arab descendents of `Adnaan. And Ishaq is the grandfather of the children of Israa'eel, and all of the Prophets were from the descendents of Ishaq, except for our Prophet *ﷺ*, he was from the descendents of Ismaa'eel, he was the final prophet.

As for his birth: He *ﷺ* was born in the year of the elephant. It is the year when Abrahah, the King of Yemen came towards Makkah. He was sent on a mission by the King of the Abyssinians to demolish the *Ka'bah*. With him, there was a very large elephant, so when he reached the place which is called *al-Mughamas*, nothing remained except for him to enter Makkah and demolish the *Ka'bah*. The people of Makkah had already separated and climbed into the mountains because they had no strength to oppose him. So, he wanted to go on to the *Ka'bah*, but the elephant was held back and it refused to get up from the ground. Allaah held it back. When he turned in the direction other than the direction of Makkah, it would get up and trod. When he pointed it in the direction of Makkah, it was prevented and unable to walk, and whilst they were in that condition, they saw two flocks of birds coming from the direction of the ocean and they had with them stones. Each bird had two stones with it, a stone in its beak and a stone between its feet. They threw these little stones down and they would strike the head of the man and it would come out from his anus and split him in two halves. So, Allaah, the Mighty and Majestic, destroyed him.

Allaah sent down, with regard to that, reminding the Quraysh, *Sooratul-Feel*:

﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

﴿٣﴾ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ ﴾ الفيل: ١ - ٤

«Do you not see how your Lord dealt with the Companions of the Elephant? Did He not make their plan go astray? And He sent against them birds, in flocks, striking them with stones of clay.» [105:1-4]

[The stones were] from Hell, and Allaah's refuge is sought.

﴿ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴾

«So He made them like straws of corn devoured.» [105:5]

They became like dry straw which have been eaten by animals and excreted.

This was the story of the elephant, so Allaah defended His Sacred House and destroyed this tyrant Abrahah, and in this year, Muḥammad *sallallaahu`alaihiwasallam* was born. There appeared along with his birth signs; light appeared along with him which caused the castles of *Shaam* to shine. In the night of his birth, the idols shook. The throne room of *Kisraa* shook and some balconies from it fell down in the night the Prophet *sallallaahu`alaihiwasallam* was born. These were signs of the descending of the Prophet *sallallaahu`alaihiwasallam* as a Prophet. The devils were thrown into commotion in that tremendous night.

He was born in the mountain-pass of `Alee, he was born in *Makkah*. However, the precise location of the house is not confirmed.