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Short Biographies of

The Prophet ﷺ and His Ten Companions

Who were given the Tidings of Paradise

Compiled by:

Al-Imam Al-Hafiz 'Abdul-Ghani bin Abdul-Wahid Al-Maqdisi (544 H - 600 H)

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A Brief Biography of the Author

Written by
Abu 'Abdur-Rahman Khalid bin 'Abdur-Rahman
bin Hamad Ash-Shaiy'

All praise is due to Allâh. We praise Him, we seek His help, we beg His forgiveness, and we seek refuge in Him against the evil of our own souls, and the evil of our deeds. He whom the Almighty Allâh guides, there is none to mislead him, and he whom the Almighty Allâh causes to go astray; there is none to guide him. I testify that there is no deity worthy of worship except the Almighty Allâh, Who has no partners or equals, and is alone in His Dominion. I also testify that Muhammad ﷺ, is His servant and Messenger.

To proceed:

This is an important essay by the renowned scholar, Al-Hafiz 'Abdul-Ghani Al-Maqdisi, in which he compiles the abridged biography of the Prophet ﷺ. In it he records the moral and physical characteristics of the Prophet ﷺ, as well as some of the miracles he performed, by the Grace of the Almighty Allâh. The author also added brief biographies of the Ten Companions, who were given the glad tidings of Paradise. In them he gives their lineages, brief descriptions of their attributes, along with their ages and times of death.

His Name and Lineage

He was the Imam, Al-Hafiz Taqiuddin Abu Muhammad Abdul-Ghani bin Abdul-Wahid bin 'Ali Al-Maqdisi Al-Jumma'ili Ad-Dimashqi As-Salihi Al-Hanbali.

His Birth

He was born in Jumma'il, a part of Nablus, Palestine, may the Almighty Allâh free it soon. He was born in the year 544 H, and was called Al-Maqdisi since Jumma'il was so close to Baitul-Maqdis (Jerusalem). He was also known as As-Salihi, because his family came from the village As-Salihiyyah.

His Upbringing and His Fondness of Knowledge

He, may Allâh have mercy on him, moved with his family to Damascus where he started his education under the care of renowned Shaikhs Muhammad bin Ahmad bin Qudamah Al-Maqdisi, and Muwaffaquddin 'Abdullah bin Qudamah, along with other Shaikhs of Damascus. He studied jurisprudence with them, as well as other branches of Islamic knowledge.

He later traveled in search of knowledge to many different cities such as: Baghdad, Alexandria, Jerusalem, Harran, Mosul, Isfahan, Hamadan and others.

He was not one to waste time, and he used to busy himself with reading, writing, and performing acts of worship.

His Struggles

In accordance with the Decree of Allâh, Al-Hafiz 'Abdul-Ghani was exposed to many afflictions and persecutions when he proclaimed the truth. His opponents, those thirsty for power, and

the extremists among the scholars resisted him wherever he went. As a result, he was compelled to move from one city to another, and from one country to another. He was expelled from Mosul, Isfahan, Damascus, Ba'lbak and Cairo because he proclaimed the truth and followed the ways of the pious predecessors.

His Creed

The creed of the pious predecessors was his creed, may Allâh have mercy on them all. His creed was based on believing in the Verses and *Ahadith* about the Attributes of Allâh, without resemblance, suspension, or interpretation.

His Teachers

He learned from Abul-Fath bin Al-Batti, Abul-Hasan 'Ali bin Rabah Al-Farra', 'Abdul-Qadir Al-Jiyli, Hibatullah bin Hilal Ad-Daqqaq, and Abu Zar'ah Al-Maqdisi, in Baghdad.

He also studied under Muhammad bin 'Ali Ar-Rahbi, 'Abdullah bin Birri, and others in Egypt.

He was a student of Abu Musa Al-Madaini, Abul-Fath Al-Kharqi, Muhammad bin Abdul-Wahid As-Sa'igh, and others in Isfahan.

He was taught by Abul-Makarim bin Hilal, Salman bin 'Ali Ar-Rahbi, and others in Damascus.

In Mosul, he learned from Abul-Fadl At-Tusi, and in Alexandria from Abu Tahir As-Salafi and other Imams.[1]

His Students

Those who report from him include: Shaikh Muwaffaquddin and his three sons; 'Izzuddin, Abu Musa, and Abu Sulaiman. Also Al-Hafiz Ad-Diya' Al-Maqdisi, Al-Khatib Sulaiman bin Rahmah

[1] More can be seen in *Siyar A'lam An-Nubala'* 21:444.

Al-As'ardi, Al-Baha' Abdur-Rahman, 'Abdul-'Aziz 'Abdul-Jabbar Al-Qalansi, and others.[1]

His Compilations

Al-Kamal fi Asma'ur-Rijal, Al-'Umdah fil-Ahkam, An-Nasihah fil-Ada'iyah As-Sahihah, Manaqib As-Sahabah, Mihnah Al-Imam Ahmad, As-Sifat, as well as many other books.

His Death

He, may Allâh have mercy on him, kept on inviting the people with his knowledge, and the valuable books he composed until his death on Monday the 23rd of Rabi'ul-Awwal 600 AH , at the age of 56. He was buried in Egypt.

The Scholars' Remarks About Him

A group of scholars attributed to him many qualities demonstrating his profound knowledge of the science of *Hadith* and the narrators. They testified to his pure soul, and firmly established belief. They testified to his ardent adherence to the *Sunnah*, his enjoining what was right and forbidding what was wrong, and to his extreme anger when the limits of Allâh were transgressed. He was known for his generosity, piety and fearfulness, and many acts of worship. May the Almighty Allâh grant him His Mercy, and cause him to dwell in Paradise.

For more details about his biography see:

Siyar A'lam An-Nubala' by Al-Hafiz Adh-Dhahabi 21:443.
Al-Bidayah wan-Nihayah by Al-Hafiz Ibn Kathir 13:46-48.
Ad-Dhayl 'ala Tabaqat Al-Hanabilah by Al-Hafiz Ibn Rajab 2:5-34.
Husnul-Muhadharah by Al-Hafiz As-Suyuti 1:354.
Shadhratudh-Dhahab by Ibnul-'Imad Al-Hanbali 4:345-346.

[1] Those may be seen in *Siyar A'lam An-Nubala'* 21:446-448.

His Reason For Writing This Book

'Abdul-Karim bin 'Abdun-Nur bin Munir Al-Halabi said, "Some scholars told me that the reason behind the compilation of this book, by Al-Hafiz 'Abdul-Ghani Al-Maqdisi, was that once the author went out with some of his friends until they came to a monastery. Al-Hafiz 'Abdul-Ghani Al-Maqdisi sat by the bank of a river that was nearby, while a friend went directly to knock on the monastery gate. A monk came out and asked him, 'What is your religion?' He replied, 'Islam.' The monk then asked, 'Who do you follow?' He answered, 'Muhammad.' The monk requested of him, 'Tell me about his lineage and his characteristics.' Since the friend of Al-Hafiz 'Abdul-Ghani Al-Maqdisi did not have any knowledge concerning the subject, he kept silent. Thereupon the monk said, 'I will not entertain you.'

"The friend returned to Al-Hafiz 'Abdul-Ghani Al-Maqdisi and explained to him what happened, so he proceeded to give him some information about the subject. The friend then returned to the monk and answered his previous request. The monk then said to him, 'This information is not from you. This information came from the Shaikh who is sitting by the bank of the river.'

"The monk had seen the Shaikh and was amazed by him. He came to Al-Hafiz 'Abdul-Ghani Al-Maqdisi, who mentioned to him some of the characteristics and miracles of our Prophet Muhammad ﷺ, after which he converted to Islam, and became a good Muslim."

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His Lineage

He was Abul-Qasim, Muhammad bin 'Abdullah, bin 'Abdul-Muttalib bin Hashim bin 'Abd Manaf bin Qusai bin Kilab bin Murrah bin Ka'b bin Luai bin Ghalib bin Fihr bin Malik bin An-Nadhr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudar bin Nizar bin Ma'add bin 'Adnan bin Add bin Al-Muqawwim bin Nahur bin Terah bin Ya'rub bin Yashjub bin Nabit bin Isma'il bin Ibrahim bin Tarih - who is Azar bin Nahor - bin Saru' bin Ra'u bin Falikh bin 'Aebar bin Shalikh bin Arfakhshad bin Sam bin Nuh bin Lamek bin Mutushalkh bin Akhnukh - who it is claimed was Idris the Prophet who was the first of the offspring of Adam to be given Prophethood and the first to write with the pen - bin Yard bin Mahlel bin Qinin bin Yanash bin Shith bin Adam, may Allâh's peace and blessings be upon him.

Muhammad bin Ishaq bin Yasar Al-Madani mentioned this lineage in some of his narrations. There is consensus among the narrators until Adnan, while they differ about who came after him.

The name Quraish is said to be that of Fihr bin Malik, or, as others say it was An-Nadr bin Kinanah.

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