



WHEN THE
MOON
SPLIT

Safiur Rahman Mubarakpuri



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A Biography of Prophet Muhammad (Peace and Blessings of Allah be Upon Him)

By: Safiur Rahman Al Mubarakpuri

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Allah the All-Mighty says:

“Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty.

He [Muhammad (Peace and Blessings of Allah be upon him)] is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he (Peace and Blessings of Allah be upon him) is) full of pity, kind, and merciful.” (V9:128)

“Indeed in the Messenger of Allah (Muhammad (Peace and Blessings of Allah be upon him)) you have a good example to follow for him who hopes for (the meeting with) Allah and the Last Day, and remembers Allah much.” (V.33:21)

Allah’s Messenger (Peace and Blessings of Allah be upon him) said:

Narrated ‘Abdullah bin Hisham and he was holding the hand of ‘Umar bin Al-Khattab ‘Umar said to him, “O Allah’s Messenger! You are dearer to me than everything except my own self.” The Prophet said, “No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your own self.” Then ‘Umar said to him, “However, now by Allah.

“By Allah, whenever Allah’s Messenger (Peace and Blessings of Allah be upon him) spitted, the spittle would fall in the hand of one of them (i.e., the Prophet’s Companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect.” (Bukhari)

PUBLISHER'S NOTE

The biography of the Prophet Muhammad (Peace and Blessings of Allah be upon him) is a very noble and exalted subject. The heart of every Muslim is filled with the love of the Prophet Muhammad (Peace and Blessings of Allah be upon him). Love and respect of a person depends on the benefits he gets from him. As the Prophet is the greatest benefactor of humanity, every Muslim has deepest love for him. Allah the All-Mighty has described and explained the status of Muhammad (Peace and Blessings of Allah be upon him) in the Qur'an:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴿٣٢﴾

“Say (O Muhammad -M to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you...’ ” (3:31)

To highlight the exalted status of the Prophet (Peace and Blessings of Allah be upon him) and to bring in light the efforts made by him in the propagation of the Divine Message — the religion in truth, and the hardships he endured in the preaching of this religion, especially at that time which was perhaps most unsuitable socially and intellectually for the acceptance of the message of Truth, Shaikh Safi-ur-Rahman Mubarakpuri has presented this book.

The facts about the life of the Prophet (Peace and Blessings of Allah be upon him) have been collected from the Qur'an, authentic Ahadith and other authoritative and reliable sources so as to compile the book on factual basis without any distortions. The translation and its editing has been done by professional people having an experience of presenting many books on the religious topics.

The name of the book has been chosen from the great miracle of the splitting of the moon into half. Allah has described this miracle in the Qur'an saying:

أَقْرَبَتِ السَّاعَةُ وَأَنْشَقَّ الْقَمَرُ ﴿١﴾

“The Hour has drawn near, and the moon has been cleft asunder.” (54:1)

The following Hadith is also about the same miracle:

“Narrated Anas; The people of Makkah asked the Prophet (peace be upon him) to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon.” (Sahib Al-Bukhari)

We hope that all the Muslims who read this book will find in them a new zeal towards their religion and towards the performance of those religious, moral and social duties which the religion of truth Islam demands from them. The demand of Islam is totally for the benefit of the mankind, individually as well as collectively, not only for this world but also to be beneficial in the life of the Hereafter.

The non-Muslim readers are expected to acquire a true understanding of the religion of Islam and the last Prophet Muhammad (Peace and Blessings of Allah be upon him), as they have been often misguided by the false pretensions supplied to them by the foreign sources opposing Islam.

I pray to Allah that this book may prove beneficial to all the readers, and they get full benefits so as to achieve the successes of this world and the world hereafter.

Abdul-Malik Mujahid
General Manager
Darussalam

From the Author

The biography of the Prophet is a very noble and exalted subject. It teaches Muslims about the rise of Islam, and how the Prophet Muhammad (Peace and Blessings of Allah be upon him) was chosen by Allah to receive divine revelation. Muslims also learn of the hardships the Prophet and his Companions faced, and how they eventually succeeded with Allah's help.

Muslims who study the Prophet's life, learn much more from it than the story of one man's life. They discover how Allah prepared the Prophet for his mission; how Allah revealed the Qur'an to the Prophet; how the teachings of Islam fortified the hearts of early Muslims; how a small band of faithful Muslims defeated Arabia's fiercest warriors; and how the truth of Islam triumphed over falsehood and its many devotees.

The Prophet's biography thus helps Muslims better understand their religion. For this reason, scholars from the time of the Prophet to the present have been very careful about determining the authenticity of the sources of the Prophet's biography. However, not all biographers have made use of the available research. Many have written distorted accounts of the Prophet's life, adding whatever appealed to them regardless of its accuracy or authenticity. Consequently, there are many written accounts of the Prophet's life that contain information contrary to the teachings of Islam.

In the light of these problems, many people asked me to compile an authentic biography of the Prophet based on authentic sources. I accepted this challenging task and began piecing together this biography from the following sources: the Qur'an, authoritative explications of the Qur'an, authentic sayings of the Prophet and authoritative biographies.

I pray to Allah that Muslims will benefit from this work, and that it will be a source of blessings in both worlds.

Safiur Rahman Mubarakpuri
Shawwal 12, 1415 A.H.

Preface

'When the Moon Split' is based on Arabic sources and was originally written in Urdu. The translators were thus confronted with the arduous task of working with three different languages involving different narrative techniques.

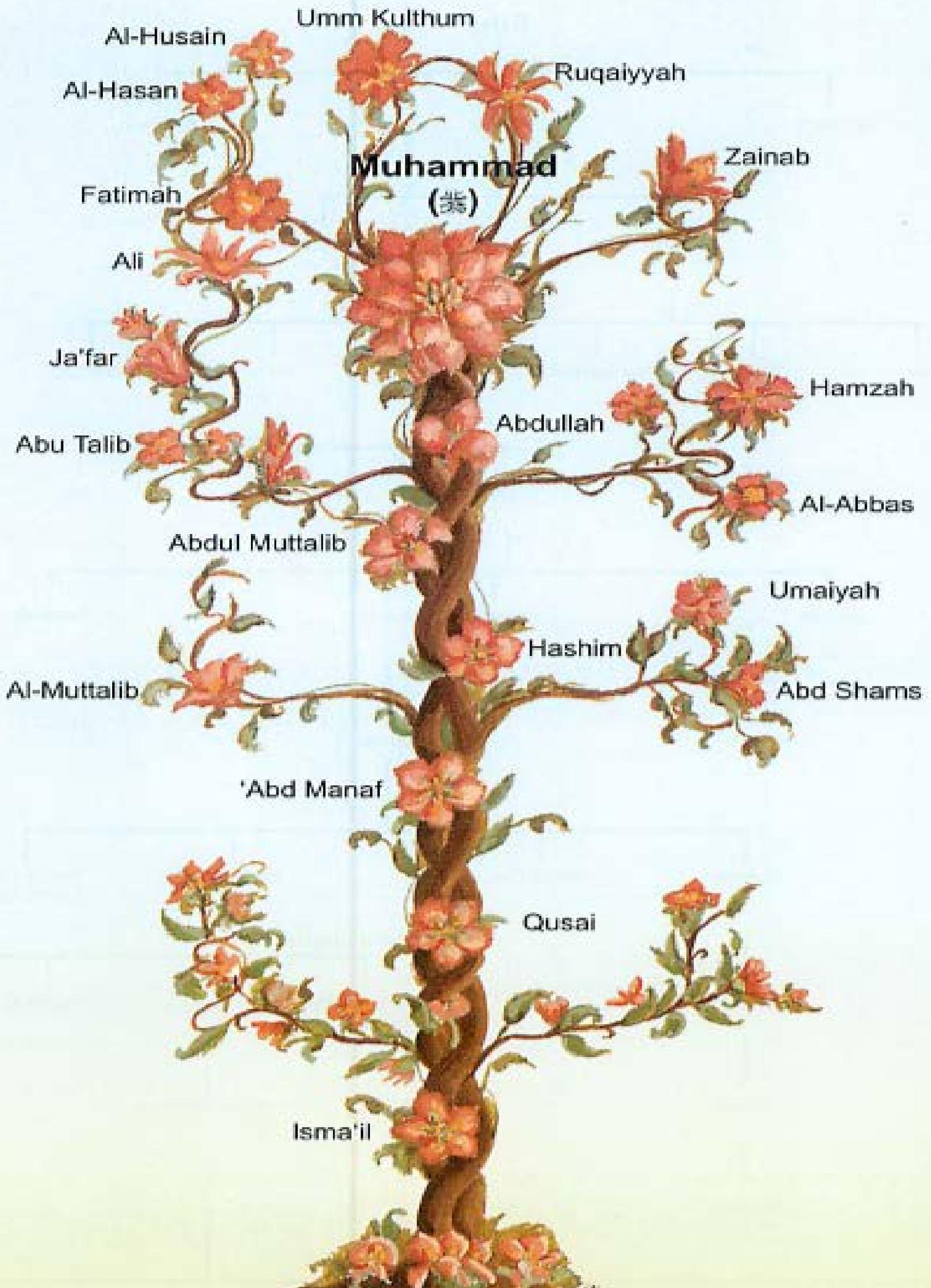
Rendering 'When the Moon Split' into English entailed more than a simple translation of the text. It required the adaptation of a text with its unique cultural framework to the standard narrative conventions of another culture. At the same time, the translators were required to adhere to the outline of standard Arabic biographies of the Prophet.

Limited by the narrative boundaries that define such biographies, our modest goal was to produce a text accessible to those who are somewhat familiar with the life of the Prophet. Nevertheless, many readers may still find certain concepts, terms or even certain events difficult to comprehend. We recommend using a good reference book on Islam or Islamic history to clarify passages that appear obscure.

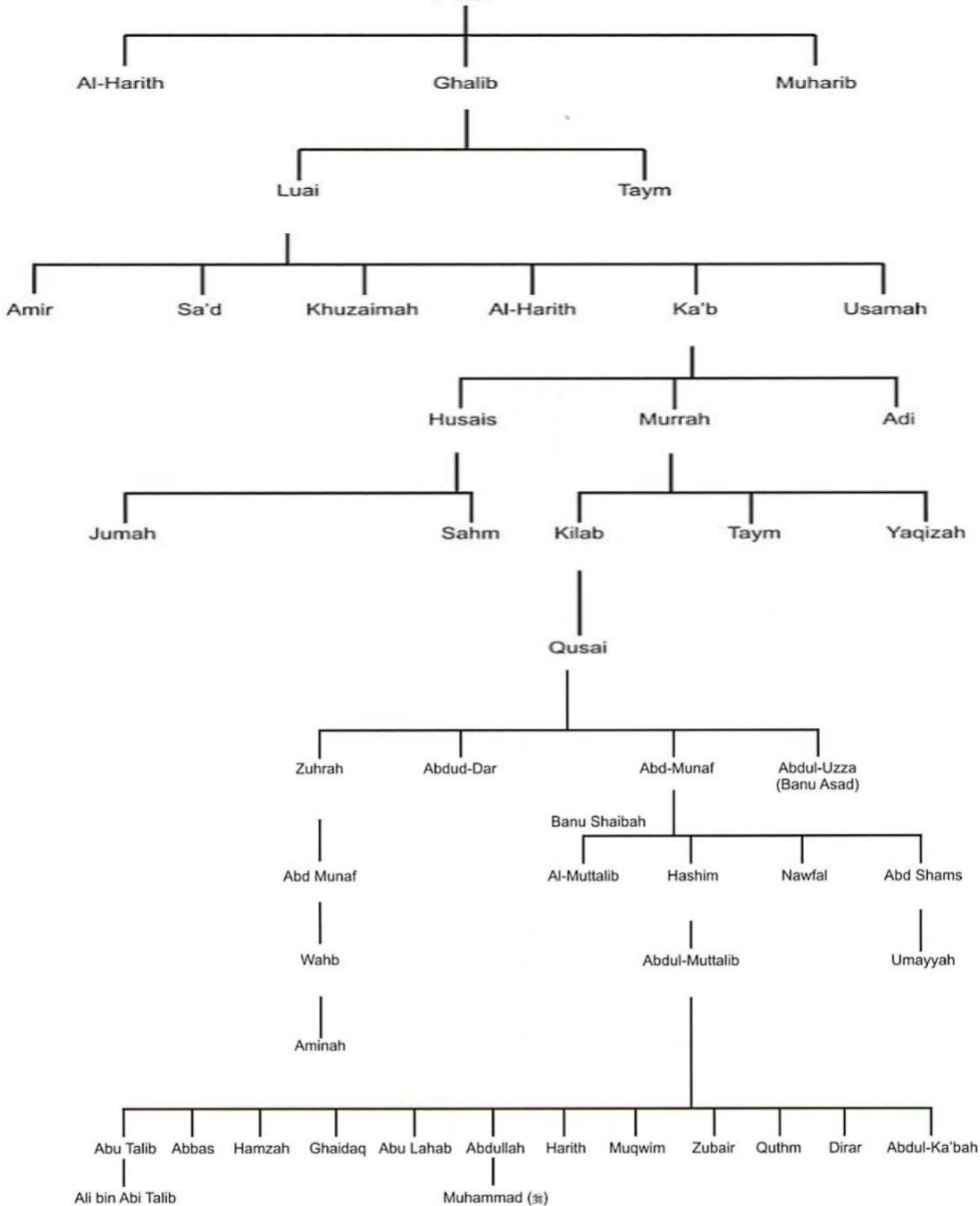
Those who have read other biographies of the Prophet, may find 'When the Moon Split' unique in that it is a straightforward account of the Prophet's life, based on what Muslim scholars and historians regard as the most accurate and reliable sources. No attempt has been made to "modernize" the Prophet by emphasizing certain of his qualities that are currently fashionable, nor by omitting or justifying anything that would be considered "politically incorrect" by some contemporary readers.

Unfortunately, many Muslims have written about the Prophet's life in English as apologists, hoping to appeal to a somewhat skeptical audience. Professor Mubarakpuri wisely resists offering such justifications and explanations. The Prophet H, after all, transcends time and culture. It is not necessary to recreate him again and again for different audiences and different times because his greatness is apparent in any context. The truth of his message and mission will endure, and the following pages are a testimony to this fact.

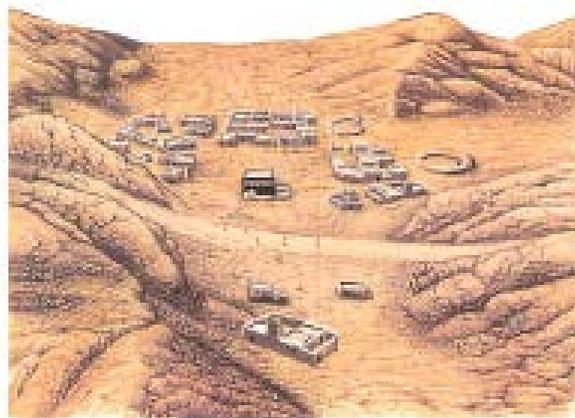
Michael Richardson & Tabassum Siraj
Jeddah 1998



Fihri



Chapter 1: Early Life of Rasulullah (Peace Be Upon Him)



The Prophet Muhammad's Ancestors

Lineage being an important consideration in Arab society, the Prophet's family tree was well-documented. He was born into a family that traced its ancestry back to the Prophet Ibraheem (Abraham) through Isma'eel (Ishmael).

The Prophet's lineage is as follows: Muhammad bin Abdullah bin Abdul Muttalib bin Hashim bin Abdu Munaf bin Qusayy bin Kilab bin Murrah bin Ka'b bin Luayy bin Ghalib bin Fihr bin Malik bin Nadir bin Kinana bin Khuzaymah bin Mudrika bin Ilyas bin Mudhr bin Nizar bin Ma'd bin Adnan.

While all scholars agree that Adnan was the descendant of Isma'eel, there is much dispute about the number of generations between the two and the names of each descendant.

The Prophet's mother was Amina, the daughter of Wahb bin Abdu Munaf bin Zuhra bin Kilab. Kilab also appears as a paternal ancestor of the Prophet. It is said that his real name was Urwa or Hakim, but he was known as Kilab because of his passion for hunting with dogs (called "Kilab" in Arabic).

The Prophet's tribe

The Prophet (Peace and Blessings of Allah be upon him) belonged to the tribe known as Quraysh, the most respected tribe in Arabia. "Quraysh" was, in fact, the surname of Fihr bin Malik or Nadir bin Kinana. Later, his progeny came to be known by the name Quraysh.

The Quraysh enjoyed a position of honor in the peninsula. One member of this tribe, Qusayy, played an especially vital role in establishing the greatness of this tribe. His real name was Zayd, and upon his father's death, his mother settled among the Azra tribe near Syria. It was there that Qusayy was brought up. He returned to Makkah during his youth, and assumed the trusteeship of the Ka'bah. Because of his prestigious position, he was at liberty to open the door of the Ka'bah whenever and for whomsoever he liked. He established the system of playing host to the pilgrims who journeyed to Makkah, preparing large quantities of food for them, and serving beverages made from honey, dates or raisins.

Qusayy also built a house north of the Ka'bah, which he named Dar Al-Nadwah, and in it were held many of the tribe's official activities. Dar Al-Nadwah housed the tribal parliament, and marriages were also performed on its premises.

Qusayy was entrusted with the standard and bow of the Quraysh. No one but he had the right to fasten on the battle standard. Gracious and wise, he was obeyed unhesitatingly by his tribesmen who, under his leadership, settled in Makkah, and grew from a scattered band of people into a homogeneous community.

Lineage

The Prophet's lineage is called Hashmi after his great grandfather, Hashim. Hashim assumed the position of host to the pilgrims, a privilege which, after him, was transferred to his brother, Muttalib. After Muttalib's death, the progeny of Hashim reclaimed this privilege and retained it until the advent of Islam.

Hashim was very well-respected and earned the title Sayyid Bathaa (chief of Bathaa). He was called Hashim (one who mashes something) because he used to mash pieces of bread in meat and soup and distribute it for others to eat.

The Quraysh were merchants by profession, and Hashim arranged trade journeys for them to Yemen each winter and to Syria each summer. He obtained security for them from the authorities in both these countries. In Surah Quraysh (a "chapter" of the Qur'an is called a "Surah"), Allah reminds the Quraysh of their debt to Him for these important trade expeditions.

Hashim once passed by Yathrib (later known as Madinah) en route to Syria, and there he married Salma bint Amr, a lady from the tribe Banu Adiy bin Najjar. He halted there for a few days and then left for Syria. He passed away in Gaza, a famous city in Palestine. At the time of his departure, Salma was pregnant. She gave birth to a son whose hair had white streaks. She therefore named him Shayba, which means "one with gray hair." None of Hashim's relatives in Makkah knew about the birth of Shayba. Eight years later, however, Muttalib found out about his dead brother's son and decided to bring Shayba to Makkah. When he entered Makkah with Shayba, the people thought the young boy was Muttalib's slave and referred to Shayba as Abdul Muttalib, which means 'Muttalib's slave'. Thus, Shayba became known as Abdul Muttalib.

Abdul Muttalib grew up to be a very handsome man and became a leading figure of the Quraysh tribe. He was the chief of the Quraysh and oversaw the tribe's trade caravans. Famous for his generosity, he was called "the Generous." He gave his leftovers to the needy, and even to animals and birds. For this reason, he was described as the "feeder of men on earth and of beasts and birds on the mountaintops."

Abdul Muttalib also had the honor of rediscovering the sacred well of Zamzam. This well had gushed forth when the infant Isma'eel kicked at the dry sand while his mother, Hajar (Hagar), searched for water. The location of the well had been forgotten ever since the tribe of Jurhum covered it when they were being exiled from Makkah. One night Abdul Muttalib had a dream in which he was shown where to dig the well. When he started digging next to the Ka'bah, the water of Zamzam began to flow again.

It was also during Abdul Muttalib's time that the Ka'bah was attacked by the Abyssinian conqueror Abraham and his men, whom the Qur'an refers to as the "Companions of the Elephant." Abrahah advanced with an army of sixty thousand men, intent on destroying the Ka'bah. By destroying the Ka'bah, he hoped to divert Arab pilgrims to his church in Yemen.

Abraham reached the valley of Muhassir, between Muzdalifah and Mina, ready to invade Makkah. As he advanced with his elephant, the beast that had terrified all of Makkah suddenly refused to move. As for the sixty thousand soldiers, Allah, in defense of His Sacred House of worship, sent flocks of birds to pelt the invaders with stones. The soldiers were repulsed, and they lay felled by the stones, their bodies resembling "mashed corn." Apart from the miraculous intervention of Allah in defense of the Ka'bah, this episode in Makkah history showed the strength of Abdul Muttalib's character. He stood up to Abraham's

might in defense of his own property, unshakable in his faith that Allah would protect His sacred house, the Ka'bah.

Abdul Muttalib's son, Abdullah, the father of the Prophet was a handsome youth. He was called "Dhabih" (the sacrificed) in reference to the rediscovery of Zam^{am}. When Abdul Muttalib was digging beside the Ka'bah in search of the old well, the Quraysh watched him idly. Once he began to reach wet soil, they insisted on sharing in his discovery, and they raised a great clamor. Abdul Muttalib vowed to Allah that he would sacrifice one of his ten sons if he were allowed to uncover the well. In the end, Abdul Muttalib continued excavating and discovered the old well.

Afterwards, he drew lots to determine which son he would sacrifice, and Abdullah was chosen. Abdul Muttalib took Abdullah to the Ka'bah and was prepared to sacrifice him, but the Quraysh, particularly Abdullah's brothers and maternal uncles, were opposed to the sacrifice. Finally, it was decided that one hundred camels should be sacrificed in his place. Hence the Prophet H is called the descendant of the "two sacrificed ones" (Isma'eel and his own father, Abdullah). Similarly, he is referred to as the descendant of the "two elders held for ransom," for Isma'eel was ransomed for a ram and his father for a hundred camels.

Abdullah was married to Amina, the daughter of Wahb. Wahb was a chief of Banu Zahra. Shortly after the marriage, Amina became pregnant, but before she could give birth to their child, Abdullah was sent by his father to Yathrib or Syria on business. Tragically, he passed away in Yathrib on the return journey and was buried in the house of Nabgha Dhabyani.

Muhammad (Peace and Blessings of Allah be upon him) is born

Muhammad (Peace and Blessings of Allah be upon him) was born in She'eb Banu Hashim in Makkah. It was a Monday morning in spring, the ninth day of Rabi'Al-Awwal (according to some sources it was the twelfth of Rabi'Al-Awwal), fifty to fifty-five days after Abraha's failed attack on the Ka'bah. In Arabic, the word for elephant is "Feel" and hence the year came to be known as 'Amm Al-Feel (the Year of the Elephant). In the Gregorian calendar, the date corresponds to April 22, 571 C.E.

While Amina was pregnant, she had a dream that a light was emitted from her lower body that illuminated the palaces of Syria. When she went into labor, Shifa bint Amr, the mother of Abdul Rahman bin Auf, served as midwife. Abdul Muttalib received the news of his grandson's birth with joy. He took the newborn to the Ka'bah and invoked Allah's blessings and gave thanks.

Believing his grandson would grow up to be highly praised, Abdul Muttalib named him Muhammad, which means "he who is praised." In keeping with Arab tradition, he then shaved the baby's head and circumcised him on the seventh day. Afterwards, he invited his fellow-Makkah to a feast.

Muhammad (Peace and Blessings of Allah be upon him) was first nursed by his mother, and then by Umm Ayman, his father's slave. An Abyssinian whose real name was Barakah, she embraced Islam and migrated to Madinah, where she died six months after the Prophet's death.

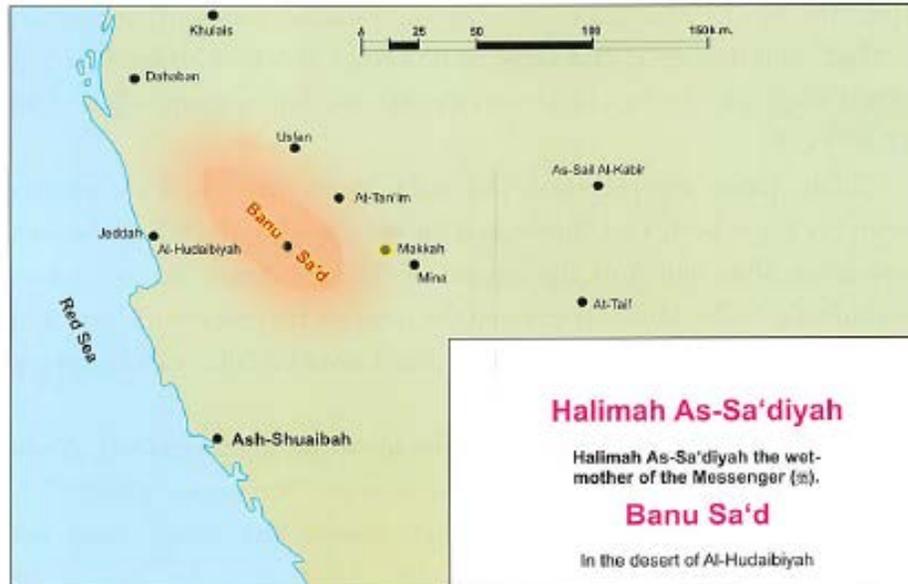
Foster Brothers

Thuwaybah, the slave of Muhammad's uncle Abu Lahab, also nursed the infant. At that time, Thuwaybah was also nursing her own child,

Masrooh, as well as Hamzah bin Abdul Muttalib and Abu Salamah bin Abdul Asad Makhzoomi. Hence, these three men became foster brothers because they were nursed at the same breast.

In the care of Haleemah Sa'diya

It was customary among the citizens of Makkah to put their newborns in the care of Bedouin women who would raise them for a couple of years in the desert. The Makkans believed that the unspoiled, rugged desert environment would make their children strong and hardy. Furthermore, an upbringing among the Bedouins ensured that the children would learn the purest form of the Arabic language spoken throughout Arabia.



Abdul Muttalib was looking for one such Bedouin woman who would serve as a wet nurse and take his grandson to the desert. Some women from Banu Sa'd bin Bakr bin Hawazen came to Makkah to offer their services to local families. Abdul Muttalib asked each of them to take his grandson Muhammad (Peace and Blessings of Allah be upon him), but all of them declined the offer when they were told the child's father was dead. They felt the family of a fatherless child would not be able to reward them handsomely.

Haleemah bint Abu Dhuwayb had also come to Makkah that day. While all the other Bedouin women had found children to nurse, she was not so fortunate. She saw Abdul Muttalib with an infant in his arms and took pity on the child who had been rejected by the other women. She and her husband took the infant Muhammad back to the desert. Haleemah was happy she was not returning empty-handed.

Haleemah and her husband, Harith bin Abdul Uzzah, both belonged to the tribe of Sa'd bin Bakr bin Hawazen. Their children became the Prophet's foster brothers and sisters. Their names were Abdullah, Anisa, and Judhama, who was better known as Shayma. Judhama also nursed the Prophet (peace be upon him)

Haleemah's house is unexpectedly blessed

Haleemah and her husband found their lives changed the moment they took Muhammad home. They had traveled to Makkah on a frail female donkey that could barely keep up with their caravan. On the return journey, however, as Haleemah rode with the infant in her arms, the same animal moved so swiftly that it left the caravan behind.

While Muhammad (Peace and Blessings of Allah be upon him) stayed with Haleemah's family, the house overflowed with blessings. Haleemah herself narrated that she brought Muhammad (Peace and Blessings of Allah be upon him) to her home during a drought. Her she-camel would not give a drop of milk. Haleemah's child would cry the whole night out of hunger. With the child so distraught, Haleemah and Harith found it hard to sleep at night.

Things changed, however, when Haleemah brought Muhammad (Peace and Blessings of Allah be upon him) home and placed him on her lap. Her breasts overflowed with milk so that both Muhammad and her own child drank their fill of milk and fell fast asleep.

When Harith went to the she-camel, he was amazed at what he saw. The she-camel's udders were full of milk and ready to overflow. It gave so much milk that Haleemah's family was able to sleep that night on full stomachs.

Haleemah's household suddenly appeared to be untouched by the drought, although they lived in Dayar Banu Sa'd, the most drought-stricken spot in the region. The family's goats would return from grazing with their stomachs full of grass and their udders bursting with milk. Husband and wife would milk their goats often while others failed to get even a drop of milk. Haleemah's household continued to be blessed for the next two years, after which she weaned Muhammad (Peace be upon him). Although he grew up during a great drought, he had developed into a strong, healthy child.

Haleemah asks to keep Muhammad (Peace and Blessings of Allah be upon him) longer

Every six months Haleemah would take Muhammad (Peace and Blessings of Allah be upon him) to Makkah to be with his mother and other family members. She would then return with him to Dayar Banu Sa'd. After Muhammad was weaned, it was time for him to go back to his family for good. When Haleemah took him back to his mother, she begged Amina to let her keep the boy longer because he had brought her good fortune. She pleaded he would grow stronger and healthier in the desert, far away from the frequent epidemics that raged in Makkah. Amina consented, and Haleemah returned home with Muhammad (Peace and Blessings of Allah be upon him) happy at her extended good fortune.

Two years later, however, a strange event occurred that frightened Haleemah and her husband, prompting them to return Muhammad (Peace and Blessings of Allah be upon him) to his family in Makkah.

Muhammad's chest is opened

Anas bin Malik relates that one day as Muhammad (Peace and Blessings of Allah be upon him) was playing with some children near Haleemah's house, Jibreel (A.S) (the angel Gabriel) appeared and made Muhammad (Peace and Blessings of Allah be upon him) lie down. He then opened up the boy's chest, took out his heart, and extracted a lump of flesh from it, saying: "This is the portion of Satan in you." Then he put Muhammad's heart in a golden tray filled With Zamzam water, washed it and replaced it in his chest.

The other children ran to Haleemah in terror crying that Muhammad had been killed. When they reached Muhammad (Peace and Blessings of Allah be upon him) they found him alive, his face pale from shock. Anas (May Allah be pleased with him) later said that he saw the scar on the Prophet's chest where it had been sewn back together.'

Muhammad's time with his mother

In the wake of this supernatural event, Muhammad (Peace and Blessings of Allah be upon him) was carried back to Makkah, where for the next two years he grew up under his mother's care. When Muhammad was six, he accompanied his grandfather, mother, and Umm Ayman on a journey to Yathrib, where his mother's family lived. It was also where his father lay buried. After a month in Yathrib, they began the long journey back to Makkah, but Amina fell ill on the way. She died at Abwa and was buried there. Muhammad (Peace and Blessings of Allah be upon him) was left orphaned.

A grandfather's affection

Abdul Muttalib, himself growing old, carried Muhammad (Peace and Blessings of Allah be upon him) back to Makkah. His heart was heavy, and he could not bear to see his young grandson suffer. He suddenly felt tenderness in his heart that he had never even felt for his own sons. When Abdul Muttalib sat with his friends,

Muhammad (Peace and Blessings of Allah be upon him) sat on a carpet next to him, a position no one else was allowed to occupy. He used to stroke his back and observe his every movement.

Abdul Muttalib was sure the future would bring Muhammad (Peace and Blessings of Allah be upon him) rare greatness. Tragically, Abdul Muttalib's time with his grandson was short, for he died when Muhammad (Peace and Blessings of Allah be upon him) was only eight years, two months and ten days old.

Under his uncle's care

After the death of Abdul Muttalib, his son Abu Talib took Muhammad (Peace and Blessings of Allah be upon him) under his care. Abu Talib and Abdullah, the Prophet's father, were brothers, both born of the same mother. Abu Talib was not a wealthy man, but Muhammad 'brought Allah's blessings with him, and suddenly Abu Talib found that he could support his family easily with a small sum of money.

Bahira's warning

When Muhammad (Peace and Blessings of Allah be upon him) was twelve years old (some sources specify that he was twelve years, two months and ten days old), Abu Talib planned to accompany a trade caravan to Syria. Both Muhammad and Abu Talib dreaded the long separation, so Abu Talib decided to take Muhammad (Peace and Blessings of Allah be upon him) with him.

Once the caravan reached Basra on the border of Syria, the travelers broke journey for a short stay. A Christian monk by the name of Bahira lived in this city, and he came to welcome the caravan. He walked past all the travelers approached the young Muhammad (Peace and Blessings of Allah be upon him) Holding Muhammad's hand, he said: