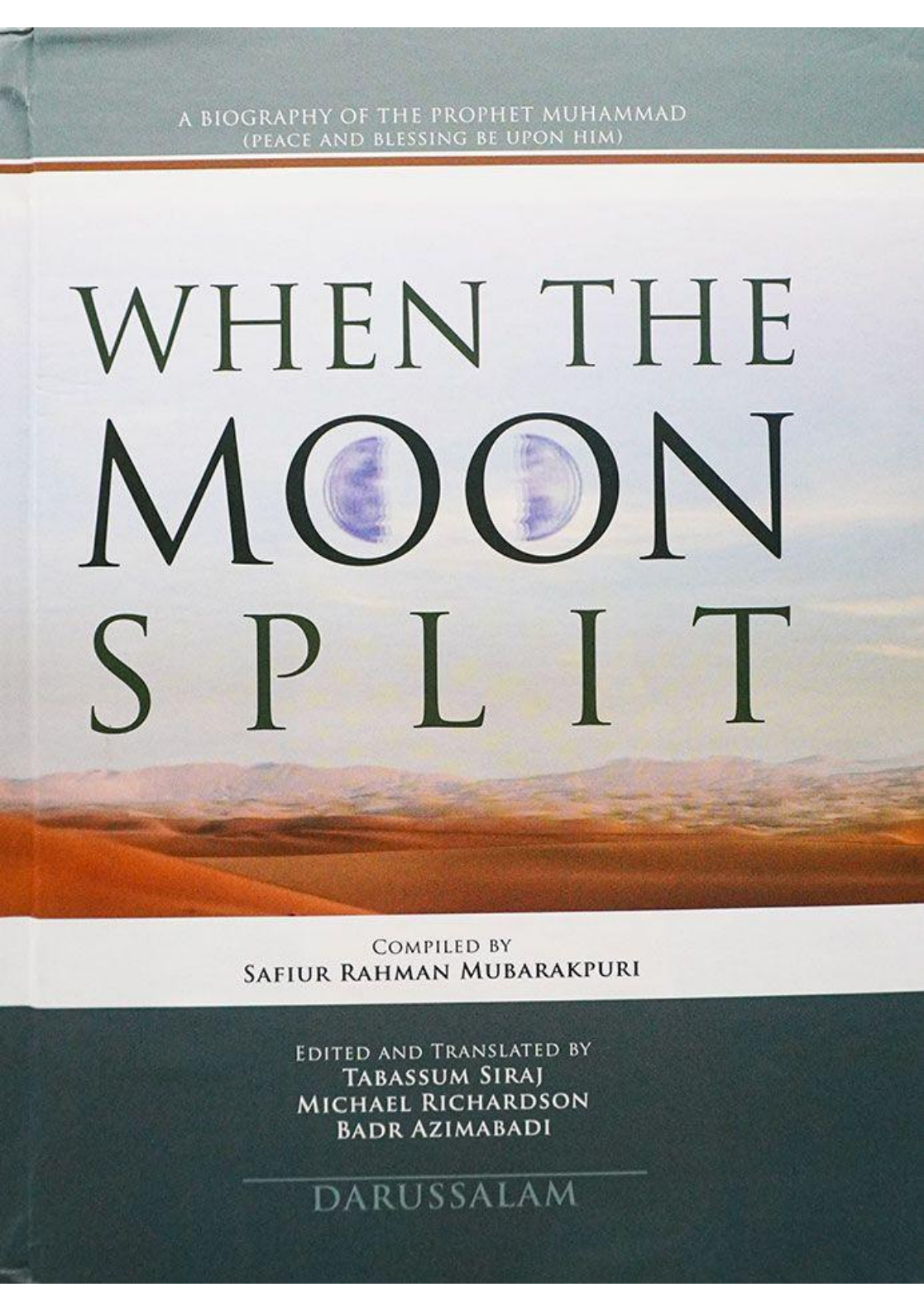


A BIOGRAPHY OF THE PROPHET MUHAMMAD
(PEACE AND BLESSING BE UPON HIM)



WHEN THE MOON SPLIT

COMPILED BY
SAFIUR RAHMAN MUBARAKPURI

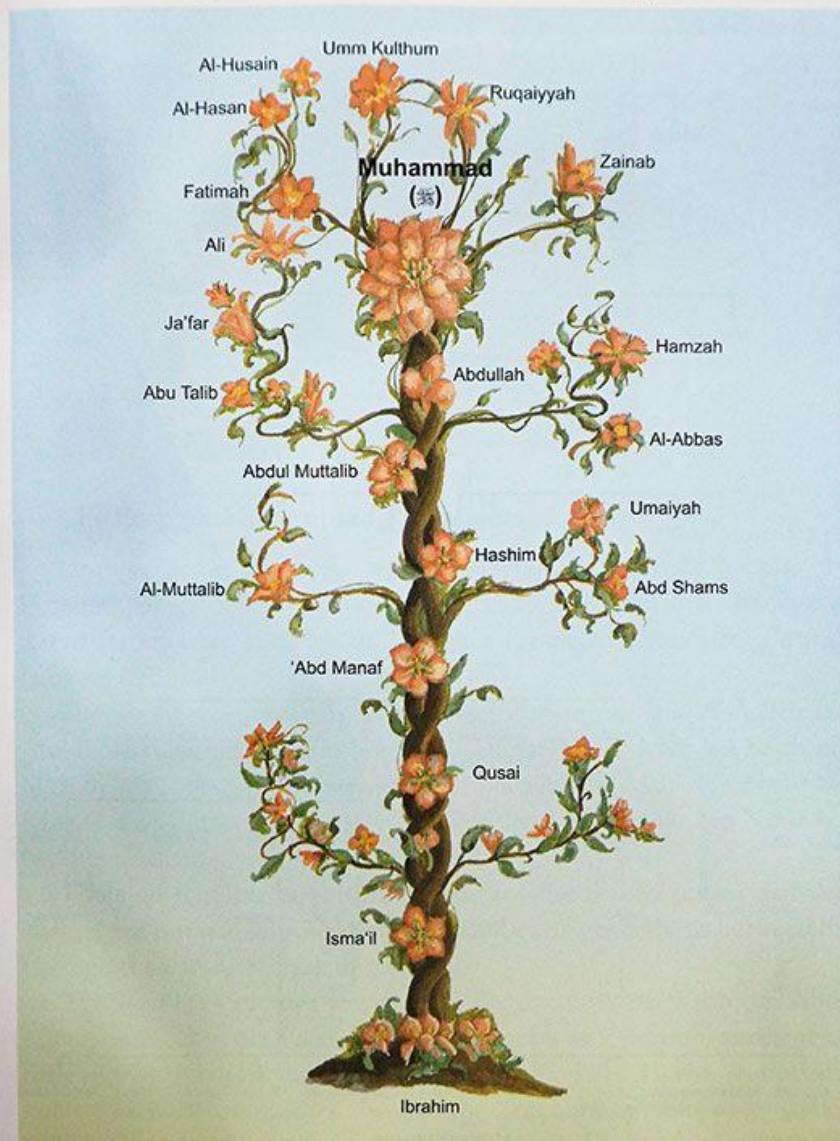
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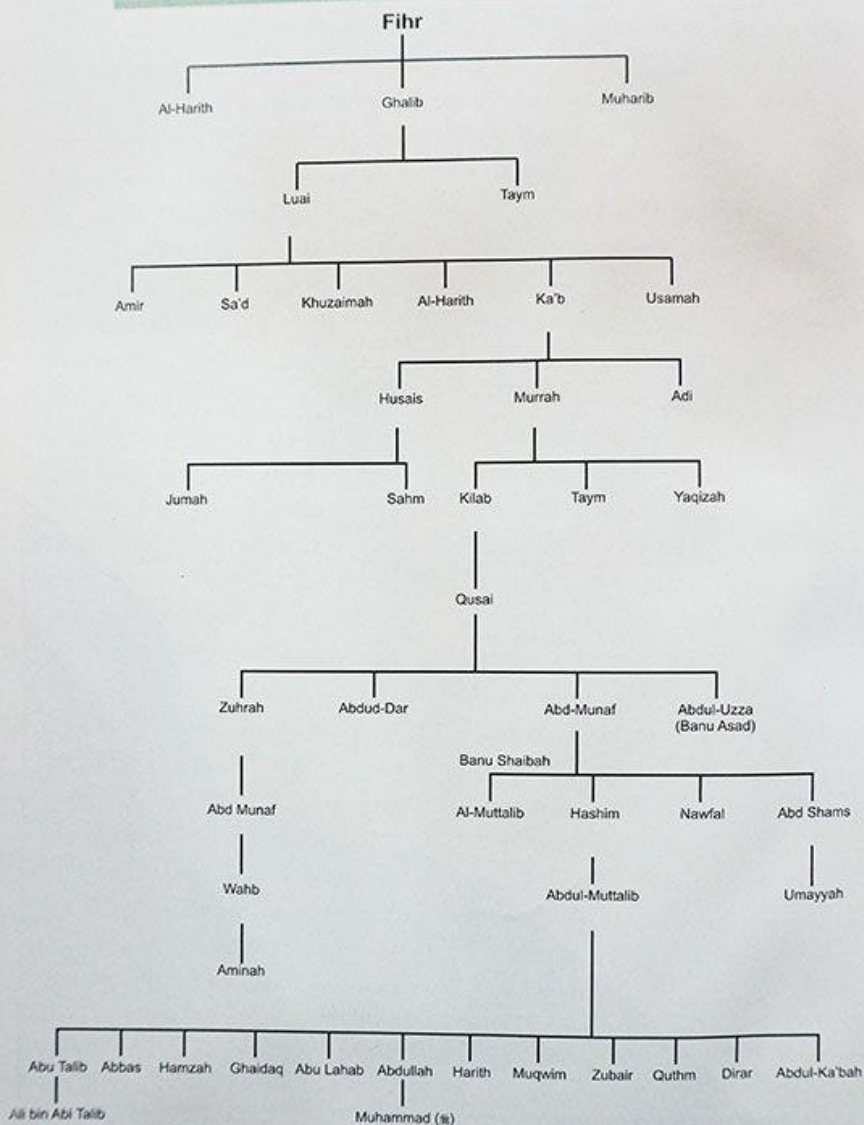
CONTENTS

Publisher's Note	11
From the Author	13
Preface	14
The Prophet Muhammad's Ancestors	17
The Prophet's tribe	18
Lineage	18
Muhammad ﷺ is born	21
Foster Brothers	21
In the care of Haleemah Sa'diya ﷺ	22
Haleemah's house is unexpectedly blessed	23
Haleemah asks to keep Muhammad ﷺ longer	24
Muhammad's chest is opened	24
Muhammad's time with his mother	25
A grandfather's affection	25
Under his uncle's care	25
Bahira's warning	25
The Battle of <i>Fijar</i>	31
<i>Hilf Al-Fudool</i>	32
Choosing a profession	32
Journey to Syria on business for Khadeejah ﷺ	33
Marriage to Khadeejah ﷺ	33
Dispute over the Black Stone	34
Muhammad's character before Prophethood	35
Portents of Prophethood	36
The first revelation	40
A hiatus	42
The mission begins	44
The first believers	44
Worship and training of the believers	47
Open propagation of Islam	52
A warning from atop Mount Safa	53
The Quraysh warn pilgrims	55
Various strategies against Islam	57
Ridicule, contempt and mockery	57
Diversions	58

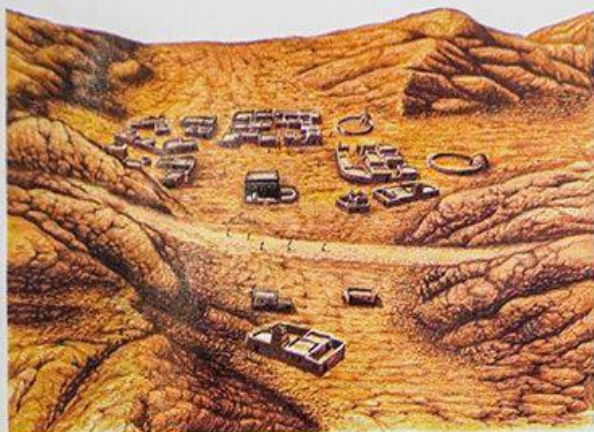
Lineage of the Prophet ﷺ



Lineage of Quraish



Early Life of Rasulullah ﷺ



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 ﷺ, 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 ﷺ 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*¹.

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.

¹ The *Ka'bah* was the first house of worship built for mankind. It was built by Adam, and later rebuilt by the Prophets Ibraheem and Isma'eel.

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 Sayyed 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'ân is called a "*Surah*"), Allâh 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 Abraha and his men, whom the Qur'ân refers to as the "Companions of the Elephant." Abraha 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.

Abraha 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, Allâh, 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 Allâh in defense of the *Ka'bah*, this episode in Makkan history showed the strength of Abdul Muttalib's character. He stood up to Abraha's might in defense of his own property, unshakable in his faith that Allâh would protect His sacred house, the *Ka'bah*.

Abdul Muttalib's son, Abdullah, the father of the Prophet ﷺ, was a handsome youth. He was called "*D'habib*" (the sacrificed) in reference to the rediscovery of *Zamzam*. 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 Allâh 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 ﷺ is called the descendant of the "two sacrificed ones" (Isma'eel ʾIsmāʿīl and his own father, Abdullah). Similarly, he is referred to as the descendant of the "two elders held for ransom," for Isma'eel ʾIsmāʿīl 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 ﷺ is born

Muhammad ﷺ 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 Allâh'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-Makkans to a feast.

Muhammad ﷺ 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,

وانشق القمر

(باللغة الإنجليزية)



The biography of the Prophet is a very noble and exalted subject by which Muslims learn about the rise of Islam, and how the Prophet Muhammad r was chosen by Allāh to receive the divine revelation. You also learn about the hardships the Prophet and his Companions faced, and how they eventually succeeded with Allāh's help.

So, it is necessary to study the Prophet's life and follow it in all manners. We hope this study will help you to get the better understanding of the religion. In this sense, this is one of the best books which are meant to be read and read again.



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