

ALL RIGHTS RESERVED



جميع حقوق الطبع محفوظة



No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the permission of the publisher.

Revised Edition: January, 2002

Supervised by:

ABDUL MALIK MUJAHID

Headquarters:

P.O. Box: 22743, Riyadh 11416, KSA
Tel: 00966-1-4033962/4043432
Fax: 00966-1- 4021659
E-mail: darussalam@naseej.com.sa
Website: <http://www.dar-us-salam.com>
Bookshop: Tel & Fax: 00966-1-4614483

Branches & Agents:

K.S.A.

- Jeddah: Tel & Fax 00966-2-6807752
- Al-Khobar: Tel: 00966-3-8692900
Fax: 00966-3-8691551

U.A.E.

- Sharjah:
Tel: 00971-6-5632623 Fax: 5632624

PAKISTAN

- 50 Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street
Urdu Bazar, Lahore
Tel: 0092-42-7120054 Fax: 7320703

U.S.A.

- Houston: P.O. Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: Sales@dar-us-salam.com
Website: <http://www.dar-us-salam.com>
- New York: 572 Atlantic Ave, Brooklyn
New York-11217
Tel: 001-718-625 5925

U.K.

- London: Darussalam International Publications Ltd.
226 High Street, Walthamstow,
London E17 7JH
Tel: 0044-208 520 2666 Fax: 0044-208 521 7645
Mobile: 0044-794 730 6706
- Darussalam International Publications Limited
Regent Park Mosque, 146 Park Road, London
NW8 7RG. Tel: 0044-207 724 3363

FRANCE

- Editions & Librairie Essalam
135, Bd de Menilmontant-75011 Paris (France)
Tel: 01 43 38 19 56/ 44 83 - Fax 01 43 57 44 31
Website <http://www.Essalam.com>
E-mail: essalam@essalam.com

AUSTRALIA

- Lakemba NSW: ICIS: Ground Floor 165-171,
Haldon St.
Tel: (61-2) 9758 4040 Fax: 9758 4030

MALAYSIA

- E&D BOOKS SDN. BHD. - 321 B 3rd Floor,
Suria Klee Kuala Lumpur City Center 50088
Tel : 00603-21663433, Fax: 459 72032

SINGAPORE

- Muslim Converts Association of Singapore
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRILANKA

- Darul Kitab, 6 Nirmal Road, Colombo-4
Tel: 0094-1-589 038 Fax: 0094-74 722433

KUWAIT

- Islam Presentation Committee
Enlightment Book Shop. P.O. Box: 1613, Safat
13017 Kuwait
Tel: 00965-244 7526, Fax: 240 0057

REVISED EDITION

First Prize Winner Book

السيرة النبوية

THE SEALED NECTAR

(Ar-Raheeq Al-Makhtum)

Biography of the Noble Prophet ﷺ

This Book was awarded First Prize by the Muslim World League in worldwide competition on the Biography of the Prophet ﷺ held at Makkah Al-Mukarramah in 1399/1979

Safiur-Rahman Al-Mubarakpuri
Islamic University Al-Madinah Al-Munawwarah

DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Sharjah • Lahore
London • Houston • New York

Contents

Publishers Note.....	5
Author's Autobiography.....	8
Location and Nature of Arab Tribes	23
Location of the Arabs.....	23
Arab Tribes.....	24
Rule and Government among the Arabs	32
Rule in Yemen.....	32
Rulership in Heerah.....	34
Rulership in Geographical Syria.....	37
Rulership in Hijaz.....	37
The Reasons of this War.....	40
Rulership in Pan-Arabia.....	43
The Political Situation.....	44
Religions of the Arabs	45
The Religious Situation.....	54
Aspects of Pre-Islamic Arabian Society	55
Social Life of the Arabs.....	55
The Economic Situation.....	60
Ethics.....	60
The Lineage and Family of Muhammad ﷺ	63
The Prophetic Family.....	64
Muhammad's Birth & 40 Years prior to Prophethood	71
His Birth.....	71
Childhood.....	72
Back to His Passionate Mother.....	74
To His Compassionate Grandfather.....	75
Bahirah, the Monk.....	76
The 'Sacrilegious' Wars.....	77
<i>Al-Fudoul</i> Confederacy.....	77
Muhammad's Early Occupation.....	78
His Marriage to Khadijah ﷺ.....	78
Rebuilding Al-Ka'bah and the Arbitration Issue.....	79
A Summary of Muhammad's Biography.....	81
The Makkan Period	84

Life in Makkah	85
In the Shade of the Message and Prophethood	85
In the Cave of Hira'.....	85
Gabriel ﷺ brings down the Revelation.....	86
Interruption of Revelation.....	88
Once more, Gabriel ﷺ brings Allâh's Revelation.....	89
Some details pertinent to the successive stages.....	92
The First Stage.....	94
Strife in the Way of the Call	94
Three Years of Secret Call.....	94
The Early Converts.....	94
<i>As-Salat</i> (the Prayer).....	96
The Quraishites learn about the Call.....	97
The Second Stage.....	98
Open Preaching	98
First Revelation regarding the Preaching.....	98
Calling the Closest Kinspeople.....	98
On Mount As-Safa.....	99
Shouting the Truth and the Polytheists' Reaction.....	101
An Advisory Council.....	102
Attempts made to check the Onward March of Islam.....	103
Persecutions.....	107
The Quraish approach Abu Talib.....	110
The Quraish Pressure Abu Talib.....	110
The Quraish Confront Abu Talib a Second Time.....	111
Atrocities against Allâh's Messenger ﷺ.....	112
The House of Al-Arqam.....	117
The First Migration to Abyssinia (Ethiopia).....	118
The Second Migration to Abyssinia (Ethiopia).....	120
Quraish Machinations against the Emigrants.....	121
The Tyrants' Decision to kill the Prophet ﷺ.....	123
The Conversion of Hamzah bin 'Abdul-Muttalib.....	127
The Conversion of 'Umar bin Al-Khattab ﷺ.....	128
Quraish's Representative negotiates.....	133
The Heads of the Quraish challenge the Messenger ﷺ.....	136
The Quraish Attempt to Negotiate.....	138

The Dueling begins.....	262
The Descent of the Angels.....	264
The Assault.....	264
<i>Iblis</i> (Satan) flees from the Battle.....	266
The Makkan Ranks begin to flee.....	266
Abu Jahl stands firm.....	266
Some Significant Instances of Devotion.....	268
Makkah Meets the Distressful News.....	271
Madinah receives the News of Victory.....	272
Disputes over the Spoils of War.....	273
The Army of the Prophet ﷺ heads back to Madinah.....	273
The Joyous Reception from the People of Madinah.....	274
The Judgment about the Captives of Badr.....	275
The Battle of Badr in its Qur'anic Context.....	277
The Military Activities between Badr and Uhud	279
Al-Kudr Invasion.....	280
An Attempt on the Life of the Prophet ﷺ.....	280
The Invasion of Bani Qainuqa'.....	281
The Schemes of the Jews.....	282
The Jews of Qainuqa' breach the Covenant.....	283
The Siege, the Surrender and the Banishment.....	285
As-Saweeq Invasion.....	285
The Invasion of Dhi Amr.....	286
Ka'b bin Al-Ashraf is killed.....	287
The Invasion of Buhran.....	290
Zaid bin Harithah leads a Campaign.....	290
The Battle of Uhud	292
The Army of the Quraish prepares.....	293
The Mobilization of the Makkan Army.....	293
The Movements of the Enemy.....	293
The Muslims prepare for Imminent Danger.....	294
The Makkan Army's Approach to Madinah.....	294
A Consultation Assembly for a Defense Plan.....	294
Dividing the Islamic Army into Troops.....	296
Parading the Army.....	297
Passing the Night between Uhud and Madinah.....	298

The Rebellion of 'Abdullah bin Ubai and his Followers.....	298
The Remainder of the Islamic Army moves to Uhud.....	300
The Defense Plan.....	301
Allâh's Messenger ﷺ implants the Spirit of Bravery.....	303
The Positioning of the Makkan Army.....	304
Political Strategies of Quraish.....	304
The Effort of the Quraishite Women.....	305
The Combat.....	306
The Fighting that Centered around the Standard-Bearer.....	306
The Other Clashes.....	308
The Assassination of Hamzah bin 'Abdul-Muttalib.....	309
Bringing the Situation under Control.....	310
From his Wife's Lap to Sword-fights and Sorrows.....	311
The Contribution of the Squad of Archers to the Battle.....	311
The Idolaters begin to sense Defeat.....	311
The Archers' Fatal Mistake.....	312
Khalid bin Al-Walid cuts off the Rear.....	313
The Weakened Position of the Muslims.....	314
The Battle intensifies around Allâh's Messenger ﷺ.....	316
The most awkward Hour in the Messenger's Life.....	317
The Companions surround the Messenger ﷺ.....	321
The Idolaters increase the Intensity of Battle.....	322
Unprecedented Heroism.....	322
The Rumor of the Death of the Prophet ﷺ.....	324
The Messenger ﷺ consolidates his Position.....	324
Ubai bin Khalaf is killed.....	327
Talhah ؓ lifts the Prophet ﷺ.....	327
The Idolaters' Last Assault.....	328
Mutilation of the Martyrs.....	329
The Messenger ﷺ reaches the Trail.....	330
The Appointment to meet again at Badr.....	332
Verifying the Movement of the Idolaters.....	332
Checking on the Dead and Wounded.....	333
Burial of the Martyrs.....	334
The Messenger ﷺ praises Allâh and supplicates to Him.....	336
Returning to Madinah, the Display of Love received.....	337

Four Days before His Death.....	553
A Day or Two prior to Death	555
A Day before His Death.....	555
The Last Day He was Alive.....	555
The Prophet ﷺ breathes his Last.....	557
The Companions' concern over the Prophet's Death.....	558
'Umar's Attitude.....	558
Abu Bakr's Attitude.....	559
The Burial and Farewell Preparations.....	560
The Prophetic Household	562
The Prophet's Character and Manners	572
His Physical Appearance.....	572
The Perfection of Soul and Nobility.....	577
Bibliographic References.....	585

Location and Nature of Arab Tribes

Beyond a shadow of doubt, the biography of Prophet Muhammad ﷺ obviously represents a complete picture of the magnificent Divine Message that he communicated in order to deliver the human race from the swamp of darkness and polytheism to the paradise of light and monotheism. An image, authentic as well as comprehensive, of this Message is therefore only attainable through careful study and profound analysis of both backgrounds and issues of such a biography. In view of this, a whole chapter is here introduced about the nature and development of Arab tribes prior to Islam as well as the circumstantial environment that enwrapped the Prophet's mission.

Location of the Arabs

Linguistically, the word "Arab" means deserts and barren land without water and vegetation. Ever since the dawn of history, this term has been used for the Arabian Peninsula and its people.

The Arabian Peninsula is enclosed in the west by the Red Sea and Sinai, in the east by the Arabian Gulf, in the south by the Arabian Sea, which is an extension of the Indian Ocean, and in the north by old Syria and part of Iraq. The area is estimated between one million and one million and three hundred thousand square miles.

Thanks to its geographical position, the peninsula has always maintained great importance. Considering its internal setting, it is mostly deserts and sandy places, which has made it inaccessible to foreigners and invaders, and allowed its people complete liberty and independence through the ages, despite the presence of two neighboring great empires.

Its external setting, on the other hand, caused it to be the center of the old world and provided it with sea and land links with most nations at the time. Thanks to this strategic position, the Arabian Peninsula had become the center for trade, culture, religion and art.

Arab Tribes

Arab peoples have been divided according to lineage into three groups:

1. **Perishing Arabs:** The ancient Arabs, of whose history little is known, and of whom were 'Ad, Thamud, Tasm, Jadis, Emlaq and others.

2. **Pure Arabs:** Who originated from the progeny of Ya'rub bin Yashjub bin Qahtan. They were also called Qahtanian Arabs.

3. **Arabized Arabs:** Who originated from the progeny of Ishmael. They were also called 'Adnanian Arabs.

The pure Arabs – the people of Qahtan – originally lived in Yemen and comprised many tribes, two of which were very famous:

a) **Himyar:** The most famous of whose ancestors were Zaid Al-Jamhur, Quda'ah and Sakasic.

b) **Kahlan:** The most famous of whose ancestors were Hamdan, Anmar, Tai', Mudhhij, Kindah, Lakhm, Judham, Azd, Aws, Khazraj and the descendants of Jafnah – the kings of old Syria.

The Kahlan tribes emigrated from Yemen to dwell in the different parts of the Arabian Peninsula prior to the Great Flood (*Sail Al-'Arim* of the Ma'arib Dam). They did this due to the failure of trade under the Roman pressure and control of both sea and land trade routes following the Roman occupation of Egypt and Syria. Naturally enough, the competition between Kahlan and Himyar led to the evacuation of the first and the settlement of the second in Yemen.

The emigrating tribes of Kahlan can be divided into four groups:

1. **Al-Azd:** Who wandered in Yemen, sent pioneers under the leadership of 'Imran bin 'Amr Muzayqiya', and finally headed to the north and the east. Details of their emigration can be summed up as follows:

Tha'labah bin 'Amr left his tribe Al-Azd for Hijaz, and dwelt between Tha'labiyah and Dhi Qar. When he gained strength, he headed for Madinah where he stayed. Of his descendants are Aws

and Khazraj, sons of Harithah bin Tha'labah.

Harithah bin 'Amr, known as Khuza'ah, wandered with his offspring in Hijaz until they came to Marr Az-Zahran. Later, they conquered the *Haram*, and settled in Makkah after having driven away its people, the tribe of Jurhum.

'Imran bin 'Amr and his family went to 'Oman where they established the tribe of Azd whose offspring inhabited Tihamah and were known as Azd of Shanu'ah. Jafnah bin 'Amr and his family, headed for Syria where he settled and initiated the kingdom of Ghassan who was so named after a spring of water, in Hijaz, where they stopped on their way to Syria.

2. **Lakhm and Judham:** Of whom was Nasr bin Rabi'ah, founder of the Manadhirah Kings of Heerah.

3. **Banu Tai':** Who also emigrated northwards to settle by the so-called Aja and Salma Mountains which were accordingly named the Tai' Mountains.

4. **Kindah:** Who dwelt in Bahrain but were expelled to Hadramout and Najd, they had no strength here as they had none in Bahrain, and so they settled in Najd. There they had an important rulership although it did not last long, for the whole tribe soon faded away.

Another tribe of Himyar, known as Quda'ah, also left Yemen and dwelt in the Samawah desert on the borders of Iraq.^[1]

The Arabized Arabs go back in ancestry to their great-grandfather Abraham عليه السلام from a town called "Ar" near Kufah on the west bank of the Euphrates in Iraq. Excavations brought to light many details of the town, Abraham's family, and the prevalent religions and social circumstances.

It is known that Abraham عليه السلام left Ar for Harran and then for

[1] For the details of these tribes and their migration routes, see the following: *Nasab Ma'd wal-Yaman Al-Kabir*, *Jamharatun-Nasab*, *Al-'Iqdul-Farid*, *Qala'idul-Juman*, *Nihayatul-Arab*, *Tarikh Ibn Khaldun*, *Saba'ikudh-Dhahab* and others among the many different historical references for these migrations and their causes. After going through all of these references we have mentioned here what is most preferred in the light of the proofs.

Palestine, which he made headquarters for his Message. He wandered all over the area.^[1] When he went to Egypt, the Pharaoh tried to do evil to his wife Sarah, but Allâh saved her and the Pharaoh's wicked scheme recoiled on him. He thus came to realize her strong attachment to Allâh, and, in acknowledgment of her grace, the Pharaoh rendered his daughter Hagar^[2] at Sarah's service.

But Sarah gave Hagar to Abraham عليه السلام as a wife^[3] and Abraham returned to Palestine where Hagar gave birth to Ishmael عليه السلام. Sarah became jealous of Hagar and forced Abraham to send Hagar and her baby away to a plantless valley in Hijaz, by the Sacred House, exposed to the floods from the north and south.

He chose for them a place under a lofty tree near the upper side of the Mosque in Makkah, where neither people nor water were available, and went back to Palestine leaving a leather case with some dates and a vessel of water with his wife and baby. Before long, they ran out of both food and water, but thanks to Allâh's favor water gushed forth to sustain them for sometime. The story of the Zamzam spring is well known to everybody.^[4]

Another Yemeni tribe—Jurhum the Second—came and lived in Makkah upon Hagar's permission, after being said to have lived in the valleys around Makkah. It is mentioned in *Sahih Al-Bukhari* that this tribe came to Makkah before Ishmael was a young man while they had passed through that valley long before this event.^[5]

Abraham عليه السلام used to go to Makkah every now and then to see his wife and son. The number of these journeys is still unknown, but dependable historical references have mentioned four.

[1] *Tarikh Ibn Khaldun*.

[2] It is popularly believed that Hagar was a slave girl, but the great scholar and writer Qadi Muhammad Sulaiman Mansurpuri has indeed verified that she was not a slave but in fact the daughter of Pharaoh. (*Rahmatul-lil-'Alamin* 2/36, 37; *Tarikh Ibn Khaldun* 2/1/77).

[3] See *Rahmatul-lil-'Alamin* 2/34. For the detailed story see *Sahih Al-Bukhari* 1/474.

[4] See *Sahih Al-Bukhari*, the Book of the Prophets 1/474, 475 (nos. 3364, 3365).

[5] See *Sahih Al-Bukhari* 1/475 (no. 3365).

Allâh the Sublime stated in the Noble Qur'ân that He had Abraham عليه السلام see, in his dream, that he slaughtered his son Ishmael عليه السلام, and therefore Abraham عليه السلام stood up to fulfill His Order:

﴿فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ○ وَتَدَيَّنَتْهُ أَنْ يَتَّيْرَهُمْ ○ فَدَّصَدَتْ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ○ إِنَّكَ هَذَا هُوَ الْبَلْتَوُا الْمَيْمُنِ ○ وَفَدَيْتَهُ بِذَبِيحٍ عَظِيمٍ﴾

"Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); and We called out to him: 'O Abraham! You have fulfilled the dream (vision)! Verily, thus do we reward the *Muhsinun* (good-doers, who perform good deeds totally for Allâh's sake only, without any show off or to gain praise or fame, etc. and do them in accordance to Allâh's Orders). Verily, that indeed was a manifest trial – and We ransomed him with a great sacrifice (i.e. a ram).'" [37:103-107]

It is mentioned in the Genesis that Ishmael عليه السلام was thirteen years older than his brother Isaac عليه السلام. The sequence of the story of the sacrifice of Ishmael عليه السلام shows that it really happened before Isaac's birth, and that Allâh's Promise to give Abraham عليه السلام another son, Isaac عليه السلام, came after narration of the whole story.

This story spoke of one journey – at least – before Ishmael عليه السلام became a young man. Al-Bukhari,^[1] on the authority of Ibn 'Abbas, reported the other three journeys; a summary of which goes as follows:

After Ishmael عليه السلام became a young man, having learned Arabic from the tribe of Jurhum who loved him with great admiration and gave him one of their women as a wife, his mother died. Wanting to see his wife and son again, Abraham عليه السلام came to Makkah, after Ishmael's marriage, but he did not find him at home.

He asked Ishmael's wife about her husband and how they were

[1] *Sahih Al-Bukhari* 1/475, 476.

doing. She complained of poverty, so he asked her to tell Ishmael to change his doorstep. Ishmael ﷺ understood the message, divorced his wife and got married again.

According to the most common saying, he married the daughter of Mudad bin 'Amr, chief of the tribe of Jurhum.

Once more, Abraham ﷺ came to see his son, but again did not find him at home. He asked his new wife the same previous question, upon which she thanked Allâh. Abraham ﷺ asked her to tell Ishmael to keep his doorstep (i.e. to keep her as wife) and went back to Palestine.

A third time, Abraham ﷺ came to Makkah to find Ishmael sharpening an arrow under a lofty tree near Zamzam. The meeting, after a very long journey of separation, was very touching for a father so affectionate and a son so dutiful and righteous. This time, father and son built Al-Ka'bah and raised its pillars; and Abraham ﷺ, in compliance with Allâh's Commandment, called unto people to perform pilgrimage to it.

By the grace of Allâh, Ishmael ﷺ had twelve sons from the daughter of Mudad, whose names were Nabet, Qidar, Edbael, Mebsham, Mishma', Duma, Micha, Hudud, Yetma, Yetour, Nafis and Qidman, and who ultimately formed twelve tribes inhabiting Makkah and trading between Yemen, geographical Syria and Egypt.

Later on, these tribes spread all over, and even outside, the peninsula. All their offspring became untraceable except for the descendants of Nabet and Qidar.

The Nabeteans – sons of Nabet – established a flourishing civilization in the north of Hijaz, they instituted a powerful government that spread its domain over all neighboring tribes, and made Petra their capital. Nobody dared challenge their authority until the Romans came and managed to eliminate their kingdom.

A group of investigating scholars inclined to the view that the Ghassanide kings, along with the Aws and Khazraj were not

Qahtanians but rather descendants of Nabet, the son of Ishmael, who remained in the region. Imam Al-Bukhari also inclined to this view, and Al-Hafiz Ibn Hajar preferred the view that Qahtan was among the descendants of Nabet.^[1]

Descendants of Qidar, the son of Ishmael ﷺ, lived long in Makkah increasing in number, of them issued 'Adnan and his son Ma'ad, to whom 'Adnanian Arabs traced their ancestry. 'Adnan is the twenty-first grandfather in the series of the Prophetic ancestry.

It was said that whenever Prophet Muhammad ﷺ spoke of his ancestry, he would stop at 'Adnan and say: "Genealogists tell lies" and did not go farther than him.^[2]

A group of scholars, however, favored the probability of going beyond 'Adnan, considering the aforementioned *Hadith* to be unauthentic. They went on to say that there were exactly forty fathers between 'Adnan and Abraham ﷺ.^[3]

Nizar, Ma'ad's only son, had four sons who branched out into four great tribes: Eyad, Anmar, Rabi'ah and Mudar.

These last two subbranched into several tribes. Rabi'ah fathered Asad, 'Anazah, 'Abdul-Qais, and Wa'il's two sons (Bakr and Taghlib), Hanifah and many others.

Mudar tribes branched out into two great divisions: Qais 'Ailan bin Mudar and tribes of Elias bin Mudar. From Qais 'Ailan came Banu Sulaim, Banu Hawazin, and Banu Ghatafan of whom descended 'Abs, Dhubyhan, Ashja' and Ghani bin A'sur.

From Elias bin Mudar came Tamim bin Murrah, Hudhail bin Mudrikah, Banu Asad bin Khuzaimah and the tribe of Kinanah bin Khuzaimah, of whom came Quraish, the descendants of Fihr bin Malik bin An-Nadr bin Kinanah.

[1] *Sahih Al-Bukhari, Hadith no. 3507; Fathul-Bari 6/621-623. See also Nasab Ma'd wal-Yaman Al-Kabir 1/131.*

[2] See *Tarikh At-Tabari 2/191-194, and Al-A'lam 5/6.*

[3] *Ibn Sa'd 1/56, Tarikh At-Tabari 2/191, Tarikh Ibn Khaldun 2/2/298, Fathul-Bari 6/622, Rahmatul-lil-'Alamin 2/7, 8, 14, 15, 16, 17.*