

## Life Of Prophet Muhammad (s) Before Prophethood

### Year 570 CE – 610 CE

1. The holy prophet Muhammad (s) was born in Makkah in the year 570 CE on a Monday the 12<sup>th</sup> of Rabi'ul Awwal in the Year of the Elephant.<sup>1</sup> His father who was named Abdullah, son of Abdul Mutallib, died 6 months before the birth of the prophet (s). He was thus a posthumous child. His mother Aminah, the daughter of Wahb later on died when he was 6 years old. After the marriage, Abdullah remained with his wife Aminah only for 3 days at her father's house and then left for Syria for trade.<sup>2</sup> On his way back he fell sick and died at Yathrib.<sup>3</sup>
2. Ibn Sa'd reported that the prophet's mother said: "When he was born, there was a light that issued out of my pudendum and lit the palaces of Syria." Ahmad reported on the authority of 'Arbadh bin Sariya something similar to this. His mother immediately sent someone to inform his grandfather 'Abdul-Muttalib of the happy event. Happily he came to her, carried him to Al-Ka'bah, prayed to Allah and thanked Him. 'Abdul-Muttalib called the baby Muhammad, a name not then common among the Arabs. He circumcised him on his seventh day as was the custom of the Arabs.<sup>4</sup> The first woman to suckle him after his mother was Thuwaybah.
3. At the birth of the prophet (s), he was nursed by a foster mother Halimah bin Abi Dhu'ayb from the Bani Sa'd bin Bakr of the Hawazin tribe in the desert at a place known as Juraanah.<sup>5</sup> She was known as Halimah Sa'diyyah. There was the famous incident of the opening of his chest by angle Jibril (as) at the age of 4 in the desert.<sup>6</sup> It is mentioned that the opening of the chest occurred 5 times during the lifetime of the prophet (s) such as at the age of 4 to 5, at the age of 10, at the age of 20, just before receiving wahy and just before going for Mi'raj.<sup>7</sup> But most views are for the event of the desert and Mi'raj time. It is also said that the 2 angels who came fixed the seal of prophethood between the prophet's (s) shoulders.<sup>8</sup> He spent 2 to 4 years there and when he was brought back to his mother there was a period of drought and a plague epidemic.<sup>9</sup> Halimah wanted to keep the child with her for another 2 years.
4. So at the age of 6 he returned to his mother Aminah at Makkah.<sup>10</sup> He had grown so much and was so loved by his mother that they went to Madinah (known as Yathrib beforehand), approximately 500 km from Makkah, accompanied by Umm Aiman. He visited the families of his mother, the grave of his father and learned how to swim in a pool there. After one month, on their way back to Makkah, his mother died at Al Abwa. He was carried by Umm Aiman all the way till Makkah.<sup>11</sup>
5. He was thus brought up by his grandfather Abdul Muttalib who gave him much affection and love. Ibn Hisham reported: A mattress was put in the shade of Al-Ka'bah for 'Abdul-Muttalib. His children used to sit around that mattress in honour to their father, but the prophet (s) used to sit on it. His uncles would take him back, but if 'Abdul-Muttalib was present, he would say: "Leave my grandson. I swear

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<sup>1</sup> Ibn Hisham (d 218 H), al Siraat al Nabawiyyah, Book 1 pg 158. Ibn Sa'd (d 230 H), at Tabaqat al Kubra' Vol 1 pg 100. Ibn Jarir at Tabari (d 310 H), Tarikh ar Rusul wal Muluk, Vol 2 pg 156. Ibn Khaldun (d 805 H), Tarikh Vol 2 pg 710. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

<sup>2</sup> Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 95. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

<sup>3</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 158. Dr Majid Ali Khan, Muhammad the final Messenger, pg 49

<sup>4</sup> Ar Raheeq ul Makhtum Pg 26

<sup>5</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 52.

<sup>6</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 166. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 113. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 159, 161, 165.

<sup>7</sup> Syed Sulaiman Nadwi, Siratun Nabi, Vol 3 pg 426. Zurqani (d 1122 H), Sharh al Mawahib al Ladunniyah.

<sup>8</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 53

<sup>9</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 52

<sup>10</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 56

<sup>11</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 56

by Allah that this boy will hold a significant position.” He used to seat the boy on his mattress, pat his back and was always pleased with what the boy did. His grandfather died when he reached the age of 8 or 9 (some say 8 years, 2 months, 10 days)<sup>12</sup> and after his death (at the age of 82)<sup>13</sup> the prophet was taken in charge by his uncle Abu Twalib.

6. Abu Twalib was a merchant and was the real brother of Abdullah among the 10 sons of Abdul Muttalib.<sup>14</sup> He faithfully and kindly discharged himself of his duties to take care of the prophet (s). He made him sleep by his bed and eat with him. As his uncle was not rich, the prophet (s) took care of the flocks of goats and sheep as other boys did at that time. The prophet (s) would pluck dark skinned plums which he found tasty.<sup>15</sup> He would accompany his uncle on his journeys abroad for business and would help as a little shepherd. Ibn ‘Asakir reported on the authority of Jalhamah bin ‘Arfuta who said: “I came to Makkah when it was a rainless year, so Quraish said ‘O Abu Twalib, the valley has become leafless and the children hungry, let us go and pray for rain-fall.’ Abu Twalib went to Al-Ka‘bah with a young boy (s) who was as beautiful as the sun, and a black cloud was over his head. Abu Twalib and the boy (s) stood by the wall of Al-Ka‘bah and prayed for rain. Immediately clouds from all directions gathered and rain fell heavily and caused the flow of springs and growth of plants in the town and the country.<sup>16</sup>
7. In the year 580 CE<sup>17</sup> when he was 10 years of age (or 14 to 15 years of age), there was the Harb-al-Fijar (the sacrilegious war during sacred months) which lasted for 10 years till 590 CE between the Quraish and Qais tribes at the Ukaz market.<sup>18</sup> It is also said that the war broke out between Quraish and Banu Kinana on the one side and Qais ‘Ailan tribe on the other. It was thus called because the inviolables were made violable, the prohibited months being included.<sup>19</sup> He would participate in helping the wounded, those thirsty and would pick up all arrows to give to his uncle on the battle field but didn’t play any direct role as fighter.<sup>20</sup>
8. At the age of 12<sup>21</sup> he went on a journey to Syria with Abu Talib<sup>22</sup> and met a Christian monk Bahira or Buhairah who prophesied that he would become a prophet of Allah. They then returned to Makkah. The monk noticed at Busra (in Syria) that a cloud would shadow the prophet (s) and the branches of a tree would bow down to him when he was coming down from the hill with the caravan.<sup>23</sup> Bahira invited them for a feast and after the meal, he checked and found the seal of prophethood in the form of a pigeon egg.<sup>24</sup> Bahira also told them that the prophet (s) was the ‘Messenger of the Lord of the Worlds’, ‘Mercy for the worlds’ and ‘Leader of the world’.<sup>25</sup> He readily enough recognized the Prophet (s) and said while taking his hand: “This is the master of all humans. Allâh will send him with a Message which will be a mercy to all beings.” Abu Talib asked: “How do you know that?” He replied: “When you appeared from the direction of ‘Aqabah, all stones and trees prostrated themselves, which they never do except for a Prophet. I can recognize him also by the seal of Prophethood which is below his shoulder, like an apple. We have got to learn this from our books.”<sup>26</sup>

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<sup>12</sup> Ar Raheeq ul Makhtum Pg 27

<sup>13</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 169. Ibn Sa’d, at Tabaqat al Kubra’ Vol 1 pg 119. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 166. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

<sup>14</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 179

<sup>15</sup> Ibn Sa’d, at Tabaqat al Kubra’ Vol 1 pg 126

<sup>16</sup> Ar Raheeq ul Makhtum Pg 28

<sup>17</sup> Farkhanda Noor Muhammad, Islamiyat, pg 2

<sup>18</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 186. Ibn Sa’d, at Tabaqat al Kubra’ Vol 1 pg 82.

<sup>19</sup> Ar Raheeq ul Makhtum Pg 28

<sup>20</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 186

<sup>21</sup> Farkhanda Noor Muhammad, Islamiyat pg 2

<sup>22</sup> Dr Majid Ali Khan, Muhammad the final messenger, Pg 58

<sup>23</sup> Ibn Khaldun, Tarikh, Vol 2 p 712. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 27.

<sup>24</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 171, 172. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 277. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 37.

<sup>25</sup> Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 278

<sup>26</sup> Ar Raheeq ul Makhtum Pg 28

9. From the age of 12 till 20 he led a life of shepherd for Bani Sa'd tribe in Makkah and he obtained business experience. Zubair bin Abdil Muttalib who was in charge of the Hashim army proposed to revive an old peace treaty agreement known as Half-ul-Fuzul or Hilf-ul-Fudul<sup>27</sup> and the prophet (s) at the age of 15 joined in to help the poor, the weak and the orphan as he was disgusted by the society. He loved life of solitude for reflection and pondering on Allah. At the conclusion of these wars, when peace was restored, people felt the need for forming confederacy at Makkah for suppressing violence and injustice, and vindicating the rights of the weak and the destitute. Representatives of Banu Hashim, Banu Al-Muttalib, Asad bin 'Abd Al-'Uzza, Zahrah bin Kilab and Taim bin Murra were called to meet in the habitation of an honourable elderly man called 'Abdullah bin Jada'an At-Taimy to enter into a confederacy that would provide for the above-mentioned items.
10. Due to his great business fame and ability, he received a business proposal from Bibi Khadijah (r.a) in the year 595 at the age of 25.<sup>28</sup> Maysarah accompanied him to Syria to discover his secrets. It was a fruitful business with much profit.<sup>29</sup> It is also said that during that same trip, a Christian monk, Nastura, recognised our prophet (s) as the Last Prophet (s).<sup>30</sup> When the prophet (s) sat under a tree in Syria, the monk asked Maysarah 'who is that man?'. Maysarah replied that 'He is of the Quraish'. The monk said that 'none but a prophet ever sat under this tree'.<sup>31</sup> Ibn Hisham said that when the prophet was on his way to Makkah, maysarah narrated that she saw 2 angels shading the prophet (s) from the sun's beam. When Maysarah met Bibi Khadijah, she narrated to her the events of the monk and the angels. During one night Khadijah dreamed of moon entering her room. She was unaware of the meaning. She went to Waraqah bin Naufal – a Hanif and her cousin. 3 months after the successful journey to Syria, Bibi Khadijah sent a marriage proposal and the prophet (s) accepted.<sup>32</sup> Abu Twalib performed the marriage with a dowry of 500 dirhams (silver coins).<sup>33</sup> It was a successful marriage with 4 daughters (Zaynab, Ruqayyah, Umm Kulthum and Faatima) and 2 sons (Qasim and Abdullah).<sup>34</sup> She was the only wife of the prophet (s) till her death at the age of 65.<sup>35</sup> She was married and widowed twice before the marriage with the prophet (s) and had 3 children (2 boys (Hala and Hind) from Abu Hala bin Zurarah and then a daughter (Hindah) from Ateeq bin Aidh Makhzumi).<sup>36</sup>
11. In the year 605 the Ka'bah which is situated in the valley of Faran was flooded by rain and the Arabs decided to rebuild the partly destroyed Ka'bah. People tried to stop the rain water but it was flooding the Ka'bah. The different parts of the Ka'bah were taken in charge by different leading families and the work was done in harmony. It is said that when the Ka'bah was built, the Al Abbas (the uncle of the prophet) advised the prophet to remove his waist sheet and put it on his neck. When it was done, the prophet (s) fell unconscious to the ground with his eyes open towards the sky and he said 'give me my waist sheet' and covered himself with it.<sup>37</sup> Now the problem was the placing of the Black Stone (Hajr Aswad).<sup>38</sup> Everyone wanted to be honoured by the stone and swords were drawn to decide the matter.<sup>39</sup> An old and wise Qurayshi man, Abu Umayyah bin Mughirah, suggested that the first to enter

<sup>27</sup> Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 128

<sup>28</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 188.

<sup>29</sup> Dr Majid Ali Khan, Muhammad the final messenger, pg 63

<sup>30</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 188. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 156, 130. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 39.

<sup>31</sup> Siraat Ibn Hisham Pg 27

<sup>32</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 189. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 131-133. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 281. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 39. Ibn Khaldun, Tarikh, Vol 2 pg 712

<sup>33</sup> Dr Majid Ali Khan, Muhammad the final Messenger, Pg 64

<sup>34</sup> H. U. Rahman, A chronology of Islamic history, pg13. Farkhanda Noor Muhammad, Islamiat, pg 3.

<sup>35</sup> Farkhanda Noor Muhammad, Islamiat, pg 3

<sup>36</sup> Farkhanda Noor Muhammad, Islamiat, pg 75

<sup>37</sup> Swahih Al Bukhariy 1582

<sup>38</sup> Farkhanda Noor Muhammad, Islamiat, pg 3

<sup>39</sup> Dr Majid Ali Khan, Muhammad the final messenger, pg 65

the Ka'bah next morning would decide what should be done. The prophet (s) was the first there.<sup>40</sup> When the chiefs saw the prophet (s), they all cried 'Look here is Al Ameen (the Trustworthy), here is Muhammad, we agree on him'.<sup>41</sup> The holy prophet (s) solved the problem of the placement of the black stone. The only part that was not constructed was the northern part of the Ka'bah where the Hijr of Isma'il is found. They constructed a short wall around it to let people know it was part of the Ka'bah.<sup>42</sup> Each chief would hold the end of a sheet upon which there is the black stone. They would raise it to the appropriate level and the prophet (s) would place it. It is said that the prophet was 35 years of age.<sup>43</sup>

12. He was disgusted with Life of Arabs and he felt disturbed at the corrupt society round him.<sup>44</sup> He retreated times and often in the desert and the cave of Hira<sup>45</sup> with a supply of dates, oatmeal and water.<sup>46</sup> He (s) never worshipped an idol or bowed down in front of any false-god.<sup>47</sup> It was then that one night during the month of Ramadhan, Hazrat Jibril (as) brought the first five verses of Surah Al 'Alaq. When Hazrat Jibril (as) came to him, he was in his original form with wings (600 wings)<sup>48</sup> and he asked the prophet (s) to read. But the prophet (s) replied that 'I am not among the readers' (مَا أَنَا بِقَارِئٍ).<sup>49</sup> Hazrat Jibril asked him a second time but with the same answer. The third time Hazrat Jibril seized him and asked him to "Read in the name of your Lord who created. Created Insaan from a clot of blood. Read and your Lord is the most bountiful. Who taught with the pen. Taught Man that which he knew not."

### **Title of As-Swadiq (the Truthful).**

1. The prophet (s) was known for As Swadiq<sup>50</sup>, the Truthful for many reasons. He had never lied<sup>51</sup> in his life since his childhood. That was proven on the mount of Safa<sup>52</sup> when people accepted him as such. The whole people of Makkah accepted the prophet (s) as having such quality.
2. He never accused anyone making false allegation or defamation. He would never defame or backbit someone. He would always respect all people. He would always advised others not to spy or to talk ill in the back of each other as this would tantamount to eating the flesh of their brothers.<sup>53</sup>
3. He was always Just towards the poor and the low class doing everything to help them. He was always consistent in decision based on justice.<sup>54</sup> He worked to promote justice and peace. He was later even considered as the final decision maker and taker in the society especially as from the Madinan phase.
4. He was always genuine towards people without any hidden agenda. He would always be honest towards them.<sup>55</sup> He was always right to the point irrespective of rich influence.<sup>56</sup> He would always speak the truth even in front of a tyrant ruler as this was considered as the best of Jihaad in Islam.<sup>57</sup>

<sup>40</sup> Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 197. Ibn Sa'd, at Tabaqat al Kubra' Vol 1 pg 146. Ibn Jarir at Tabari, Tarikh ar Rusul wal Muluk, Vol 2 pg 290. Ibn Athir, al Kamil fil Tarikh Vol 2 pg 45. Ibn Khaldun, Tarikh, Vol 2 pg 713

<sup>41</sup> Dr Majid Ali Khan, Muhammad the final messenger, pg 65

<sup>42</sup> Noble life of the prophet vol 1 Pg 112 by Dr ali Muhammad sallabbee

<sup>43</sup> Ibn Sa'd, at Tabaqat al kubra, vol 1 pg 145. Ibn Hisham, al Siraat al Nabawiyyah, Book 1 pg 192

<sup>44</sup> Farkhanda Noor Muhamad, Islamiyat, pg 4

<sup>45</sup> Swahih Swahih Al Bukhariy 3

<sup>46</sup> Farkhanda Noor Muhamad, Islamiyat, pg 4

<sup>47</sup> Dr Majid Ali Khan, Muhammad the final Messenger, pg 66

<sup>48</sup> Muslim 174

<sup>49</sup> Swahih Swahih Al Bukhariy 3

<sup>50</sup> Swahih Al Bukhariy 4415

<sup>51</sup> Swahih Muslim 208

<sup>52</sup> Swahih Bukhariy Vol 6 Book 60 Hadith 293

<sup>53</sup> Qur'an (49: 12)

<sup>54</sup> Swahih Muslim 1063

<sup>55</sup> Swahih Al Bukhariy 4380

<sup>56</sup> Sunan An Nasa'i 4209

<sup>57</sup> Sunan Abi Dawood 4344, Jaami' Tirmidhi 2174

5. He never engaged in sins and any frivolity of the society. He would always be far from these things.<sup>58</sup> He was known to be virtuous and pious and at the same time thoughtful towards others. It is also stated that all prophets sent by Allah have never committed any kind of sin. They were free of sins.

### **Title of Al-Amin (the Trustworthy).**

1. The holy prophet (s) was known as Al Ameen<sup>59</sup>, the trustworthy for different reasons. The simple fact that at the time of business and pilgrimage people entrusted their belongings to him proved that they had trust in him. They entrusted business contract to him.<sup>60</sup>
2. All his clients of both local and abroad had full trust in him and would always like to buy and trade with him. He would never engage in bribes and interest and for his own morality he would never engage in conspiracies and kidnappings.<sup>61</sup>
3. Hazrat Bibi Khadijah employed him for a business trip and later on got married to him and that was a sign that he was pure and trustworthy as Bibi Khadijah though had many proposals didn't accept anyone of them except that of the prophet.<sup>62</sup>
4. He was so much trusted that he was considered as the arbiter in the dispute of placing the stone. That occurred when he (s) was 35 years of age and avoiding conflicts among the chiefs of Makkah. This helped in maintaining peace among the leaders and their respective tribes.<sup>63</sup>
5. He never got involved in highway robbery, theft or any kind of crime. He worked to promote justice and peace as part of the treaty called Half ul Fudwul (حلف الفضول) to establish fair commercial dealing (decided in the house of Abdullah ibn Jad), to respect the principles of justice and to collectively intervene in conflicts to establish justice.

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<sup>58</sup> Ar Rahiq al Makhtum Pg 30 (wordings of Ibn Atheer)

<sup>59</sup> Swahih Al Bukhariy 3605

<sup>60</sup> Abu Dawood 2902

<sup>61</sup> Ar Rahiq al Makhtum Pg 30

<sup>62</sup> Ar Rahiq al Makhtum Pg 29

<sup>63</sup> Ar Rahiq al Makhtum Pg 29