

## PROPHET MUHAMMAD (PEACE BE UPON HIM) FROM BIRTH TO PROPHET HOOD

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This study proposes to analyze and exploration of the basic structure of the agreed upon events of the Al-Sīrah of Prophet Muhammad (Peace be Upon Him). In addition to that this study intends to overcome the logic of defense -As much as possible- to make the abstract facts themselves constitute, in the mind of the reader, the true presentation of Al-Sīrah, and refute all what is commented in the past and present such as diluted and fabricated narrations, which did not have to withstand in front of the historical incident itself, because the historical events are considered as judgments and best judges itself sometimes. Thus there is a need to refer to the basic sources in the subject (especially Al-Sīrah of Ibn Hisham, Ṭabaqāt Ibn Saʿd, Tārīkh Al-Ṭbrī, Maghāzī, Al-Wāqidi, Ansāb Al-Blādhri and al-Ṣaḥīḥ Al-Bukhārī...), and to deal directly with them, to avoid the overflow of the late sources and the improvisation of modern references. These are two necessary issues to build a picture close to historical reality as much as possible. Based on this methodology our focus in this paper will be on the period from the birth of Prophet Muhammad (Peace be Upon Him) till His prophesy.

### *Introduction*

Al-Sīrah of our Prophet Muhammad (Peace be Upon Him) is a rich experience in its events, full of implications, varied in terms of information. If a researcher wants to analyse these events and pays his full attention in conducting the research it expands the scope of his vision and turns his focus on all these aspects; kinetic, political, military and personal, jurisprudential, spiritual, realistic, negative, religious and civilizational. This study did not focus on the historical order to adhere the chronology of the events of Al-Sīrah, chronology which has been followed by most of the researchers, by doing so sometimes most of the facts were lost and the meanings and values were becloud. It would not have been lost or obliterated if the facts of Al-Sīrah were divided into homogenous units, and each unit may had assigned a suitable area in the research, in which it explored all its aspects and coordinated most of its facts, and analysed most of its meanings and values.

It is well known that chronological order prompts the researcher to squeeze himself in a single point or in a single section, a series of events and facts are sometimes intersecting and not heterogeneous,

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and sometimes this forces a person to divide the single incident into scattered parts that do not have a single frame and are not uniformly homogeneous. This is a natural result of pursuing logical and strict mathematical division of the days and years, This is a method adopted by our ancient historians and they named it as (Al-Ḥawliyyāt), where neither the science of history nor the methods of research has been completed. For this reason, this research presents the events of Al-Sīrah as units of specific dimensions, especially in its Madani period<sup>1</sup>, where there are numerous narrations, the intensification of the news and the jumbled details..My order in in the research I will be conducting will be respectively: Muhammad between birth and prophecy<sup>2</sup>, Al-Da‘wah in the Mecca era, Analysis of Migration, Islamic state in the Madīnah, Conflict with paganism, Relations between Islam and the Byzantine-Christian front, The conflict with the Jews, Hypocrisy in the Madani Period. This article will discuss only the life of Prophet Muhammad (Peace be Upon Him) from birth to prophecy.

### ***Family Background***

Prophet Muhammed(Peace be Upon Him) was born on Monday, 12th of Rabī‘ Al-‘Wal in the year which is remembered as ‘Ām Al-Fīl (Year of elephant) around the year 570-571 A.D. His both parents; ‘Abdu Allah and Āminah were reputable and well known in their lineage. Both belonged to the tribe of Quraysh, which was the highest in rank and honor, among the Arab society. MurrahIbnKa’b is the fourth grandfather of both<sup>3</sup>. Being borne in such a tribe which has prestige among the Arabs was something that was prepared for his success. The first Arab society was based on acute tribal prejudice, that may annihilate entire tribe to defend the dignity of their own tribe and the dignity of whom they have taken responsibility (Al-Wilāyah)<sup>4</sup>. His father passed away when He was in his mother's womb, during his return from his trade to Shām (Syria). The sepacific cause for his death is not mentioned in history but what is mentioned in the history is that there was an epidemic inMadīnah in those days, this maybe the possible causes for his death in Madīnah where he was buried<sup>5</sup>.

### ***Childhood experiences***

When Prophet Muhammad (Peace be Upon Him) was borne His mother sent a message to His grandfather Abdul

Muttalib that “he has been bestowed with a baby boy, he may come to see Him”. After getting the message he responded immediately and carried him to the Ka'bah where he prays for Him and thanks to the gods for what he has granted to him. Then he returned Him to his mother to select a wet nurse for Him. The chosen woman for nursing happens to be the one and only Halimah Bint Abu Dhu'ayb<sup>6</sup>. She took Him to her place; Banu Sa'ad where Prophet Muhammad (Peace be Upon Him) has been raised and grew up, with the breast feeding of His wet nurse and breathed from the clean and hygienic desert air and became stronger and healthy. After two years of His age, Halimah stopped breastfeeding Him. And then she and her husband carried Him to His mother in Mecca to hand over Him, but they were eager to keep Him because of the blessings and favors they had observed during His stay with them. Halimah asked the permission to His mother to keep Him until He will become even stronger, and expressed her fear for Him, as there were still some cases of epidemics in Mecca, she kept insisting her until she accepted her request<sup>7</sup>. After months of returning to Banu Sa'ad, The incident of thoracotomy of Prophet Muhammad (Peace be Upon Him) happened. It is narrated by Anas Ibn Malik reported that Gabriel came to the Messenger of Allah while he was playing with his brother. He took hold of him and lay him prostrate on the ground and tore open his breast and took out the heart from it and then extracted a blood-clot out of it and said: That was the part of Satan in thee. And then he washed it with the water of Zamzam in a golden basin and then it was joined together and restored to its place. After looking this incident His brother came running to his mother, and said: Verily Muhammad (Peace be Upon Him) has been murdered. And he mentioned what he saw. They all rushed toward him (and found him all right) but His color was changed. Soon after they returned to their tent<sup>8</sup>.

The father believed that the boy was injured and asked his wife to send him back to his family before the matter goes aggravated and out of control. Halimah agreed and brought Him to His mother to handover Him. She didn't mention what happened to Him instead she just mentioned that now He has reached the age where His mother can take care of Him and she has completed her responsibility. His Mother took Him in the protection and

supervision of His grandfather Abd al-Muttalib. When He was six years old His mother died at Al-abwā', she was on her way back to Mecca after visiting her family Bnū 'Adā Ibn Najjār. Now His grandfather Abd al-Muttalib took care of Him. He always kept Him next to him in any kind of meeting or gathering under the shadow of Al-Ka'bah. He used to tell his own sons when they want to take Him out: "let my son be with me, by Allah! He has a prodigious future". and used to wipe His back and what prophet Muhammad (Peace be Upon Him) was doing made him happy<sup>9</sup>.

### ***First Business trip***

The care and compassion of His grandpa instead of His father and mother didn't accompany Him so long time as His granddaughter died, and Muhammad was not even eight years old. After the death of grandfather His uncle Abū Talib took His responsibility; Abū Talib and 'Abd Allah, Prophet's father, were from one mother<sup>10</sup>. Abū Talib was not a rich man and didn't have any bank balance and at same time he had his own big family. This forced Muhammad (Peace be Upon Him) to help His uncle to sport him. He takes care of his sheep and when His uncle decided to go out in the trade to Syria -Muhammad (Peace be Upon Him) then he had reached the age of nine- He requested him to escort Him. His uncle agreed and said: "By Allah I will take Him with me, and I will never leave Him alone nor let Him to leave me"<sup>11</sup>.

Upon the arrival of the boat to Bosra a town in Syria, located on the trade route to Damascus, which was the farthest place that Prophet Muhammad (Peace be Upon Him) saw in his life and the most remote site in the Levant<sup>12</sup>. When the convoy stopped at Bosra, near one of the halts where the Meccan caravan always stopped, there was a cell which had been lived in by a Christian monk for generation after generation. When one died, another took his place and inherited all that was in the cell including some old manuscripts. Amongst these was one which contained the prediction of the coming of a Prophet to the Arabs; and Bahira, the monk who now lived in the cell, was well versed in the contents of this book.

He had often seen the Meccan caravan approach and halt not far from his cell, but as this one came in sight his attention was struck by something the like of which he had never seen before: a small low-hanging cloud moved slowly above their heads so that it

was always between the sun and one or two of the travellers. With intense interest he watched them draw near. But suddenly his interest changed to amazement, for as soon as they halted the cloud ceased to move, remaining stationary over the tree beneath which they took shelter, while the tree itself lowered its branches over them, so that they were doubly in the shade. Bahira knew that such a portent, though unobtrusive, was of high significance. Only some great spiritual presence could explain it, and immediately he thought of the expected Prophet. Could it be that he had at last come, and was amongst these travellers?

The cell had recently been stocked with provisions, and putting together all he had, he sent word to the caravan: "Men of Quraysh, I have prepared food for you, and I would that ye should come to me, every one of you, young and old, bondman and freeman." So they came to his cell, but despite what he had said they left Muhammad (Peace be Upon Him) to look after their camels and their baggage. As they approached, Bahira scanned their faces one by one. But he could see nothing which corresponded to the description in his book, nor did there seem to be any man amongst them who was adequate to the greatness of the two miracles. Perhaps they had not all come. "Men of Quraysh," he said, "let none of you stay behind." "There is not one that hath been left behind," they answered, "save only a boy, the youngest of us all." "Treat him not so" said Bahira, "but call him to come, and let him be present with us at this meal." Abu Talib and the others reproached themselves for their thoughtlessness. "We are indeed to blame," said one of them, "that the son of 'Abd Allah should have been left behind and not brought to share this feast with us," whereupon he went to him and embraced him and brought him to sit with the people. One glance at the boy's face was enough to explain the miracles to Bahira; and looking at him attentively throughout the meal he noticed many features of both face and body which corresponded to what was in his book. So when they had finished eating, the monk went to his youngest guest and asked him questions about his way of life and about his sleep, and about his affairs in general. Muhammad (Peace be Upon Him) readily informed him of these things for the man was venerable and the questions were courteous and benevolent; nor did he hesitate to draw off his cloak when finally the monk asked if he

might see his back. Bahira had already felt certain, but now he was doubly so, for there, between his shoulders, was the very mark he expected to see, the seal of prophethood even as it was described in his book, in the selfsame place. He turned to Abu Talib: "What kinship hath this boy with thee?" he said. "He is my son," said Abu Talib. "He is not thy son," said the monk; "it cannot be that this boy's father is alive." "He is my brother's son," said Abu Talib. "Then what of his father?" said the monk. "He died," said the other, "when the boy was still in his mother's womb." "That is the truth," said Bahira. "Take thy brother's son back to his country, and guard him against the Jews, for by God, if they see him and know of him that which I know, they will contrive evil against him. Great things are in store for this brother's son of thine."<sup>13</sup>

Muhammad since His child hood was helping His uncle by pasturing his sheep and the sheep of the people of Mecca and in other works as well. But this assistance grazing was not enough now as He was young now. that is why Abu Talib was thinking about the business, where He may have the security and reassurance to Him. Most of the people of Mecca were doing business at that era. So Muhammad also start business sometimes engaging in a separate sale and purchase and sometimes on partnership.

### ***Social and Political Activities***

He started His textiles business from Habasha, one of the greatest marketplaces of Arabia, It was in the territory of the Azdi tribe in Tihama, six days' journey from Mecca. The Prophet was known for His honesty and truthfulness in the transaction, but did not gain much wealth in buying and selling money which may help Him and His uncle Abu Talib to fullfill the household expenses. So His uncle offered Him to join Khadija, perhaps he may gain some profit in trade<sup>14</sup>. Muhammad (Peace be Upon Him) did travel three to four times with Khadija's consignment to Habasha market or to Jerash before famous trip to Bosra. Khadija paid Him one camel for each trip to Yemen and four rollers on the trip to the Levant<sup>15</sup>. At the age of twenty years He began taking part and contributing to the political, military and religious affairs. In these experiences He always stood with truth and justice, rejected the wrong perceptions, beliefs and ethics of collapsed dilapidated Pagans. he took part in the battle of Al-Fijar. This was a clash

between the tribes of Quraysh under the command of Harb, Ummaya's son and the BanuHuwazin erupted. Since the time of Prophets Abraham and Ishmael, certain months of the years had been held sacred. During these months physical hostilities between the tribes had become strictly forbidden. However, the rule was broken when Al Barrad, Kais Al Kinani's son, killed Urwah Al Rahal, Utbah Al Huwazini's son. The battle that ensued became known as the "Battle of Fijar" because it took place during the forbidden months. Abu Talib took part in the fighting which was destined to erupt spasmodically over a period of four years, however, Muhammad did not take part, rather, he gathered stray arrows for his uncle<sup>16</sup>.

After the recent battle the chieftains of the divided tribe of Quraysh known as the "Perfumed Ones" and the "Confederates" put aside their differences and met together in the house of Abdullah, Judan's son. They realized that if they were to show any sign of weakness between them it could result in either party falling prey to an enemy, and in the long term bring about the fall of the Quraysh tribe. There was also another important factor to take care of that related to the protection of the harmed and the rescue of not only of the weak living in Mecca but also the visitors who suffered injustice on account of their weakened position. All who were present took an oath that from that day onward they would take them under their protection and ensure that the injured party received their rights. This treaty was indeed a landmark as injustice was rampant. Such was the importance of this treaty that the Prophet (Peace be Upon Him) later told his companions, "Indeed, I witnessed with my uncles, in the house of Abdullah Judan's son, a treaty which is more beloved to me than a herd of cattle. Now in Islam, if I were to be asked to partake in something similar, I would accept<sup>17</sup>."

Al-Mas'ūdi and Al-yaqūbi and a number of historians had mentioned the reason behind this alliance was a sovereign man who agreed to purchase some valuable goods from a merchant visiting Mecca from Yemen. The deal was struck, the tribesman of Sahm received his goods, but then refused to pay the agreed price. Although the merchant from Yemen was far from home and had no fellow tribesmen to support him, he was not daunted by the weakness of his position. He climbed to the top of Abu Kubays, a

nearby hill on which the Black Stone which now graced the wall of Ka'ba had been found, and appealed to those present about the unjust transaction. His plaint fell upon the ears of Abdullah, Judan's son, chief of Taym who offered the use of his house to hear the matter, and so a meeting was convened. Notables from both the "Perfumed Ones" and the "Confederates" gathered together in his house to hear the complaint whereupon the tribesman from Sahn was ordered to pay his debt and those allied to his tribe who were not present at the recent oath-taking raised no objection<sup>18</sup>.

At the age of twenty five Muhammad (Peace be Upon Him) went through his first marriage experience, which was successful and played a great role in his life before and after the prophethood. Muhammad (Peace be Upon Him) was chosen by his uncle Abu Talib to take care for the business of Khadijah who was an honored and wealthy women among the Qurash. She had heard about Muhammad, His sincerity, honesty and generosity. In His first business trip Maysarah the servant of Khadijah accompanied Him.

Muhammad (Peace be Upon Him) has agreed to do the job for very little payment which Khadija decided to grant on returning from the sham. Prophet Muhammad (Peace be Upon Him) returned to her a double of what She was expecting because of His truthfulness and honesty. Khadija was a widow living in Makkah, who had a very noble lineage. She was impressed and admired by When she heard about the His honesty, trustworthiness, and good management. Maysara told her about the good qualities and nobleness of the Prophet (Peace be Upon Him) that he had witnessed during the journey. Impressed by his qualities, she herself proposed to the Prophet (Peace be Upon Him) and entered into marriage with him, although she had turned down the proposal of renowned chiefs earlier<sup>19</sup>. All children were born to her except one son, who was born to Maria al-Qibtiyya<sup>20</sup>.

At the age of thirty five He had experience of judgment with regard to installation of black stone. There occurred an event of great concern in the lives of the Makkans. It had rained heavily and continuously for a long period, and the water poured down towards the Ka'bah. Ka'bah was in the lower section of Makkah. This flood had shaken the foundations of the House of God, the Ka'bah and cracked its walls. Besides, the Ka'bah had no ceiling



and the treasures it housed were exposed to robbery. The Makkans had seriously thought of rebuilding it. Prophet Muhammad (Peace be Upon Him), like the others, helped in the work till the Ka'bah was levelled except for the green stones which were found below the walls. The Makkans could not shake them loose and thus decided to use them as foundations on which to build the new walls. From the neighboring mountains the Makkans carried stones of blue granite to the site of the Ka'bah and the walls rose from the ground quickly.

Each quarter of the Ka'bah was being built by one leading family of Quraish - the big and prominent tribe of Makkah. The sacred Black Stone (Al-Hajar Al-'Aswad) had to be placed in the East wall of the Ka'bah. Dispute arose as to who would have the honour of placing the Sacred Black Stone. Little by little, the dispute turned into harsh enmity, and the various tribes got ready for a bloody war. The members of the clan of Abdul Dar filled a large jar with blood and put their hands into it, thereby giving each other a pledge of death at the battlefield.

This terrible discord went on for four or five days until Abu Umayyah, who was the oldest of the Quraish, used his influence and said to the Makkans, Let the first person to pass through the gate of the Haram (precincts of the Holy Ka'bah) be our arbitrator and that all of us accept his view on the problem so it will be solved. Here comes Al-Ameen (The Trustworthy) The Quraish accepted his proposal and waited to see who would pass through the gate first. Suddenly they heard footsteps heading towards them. It was Muhammad, the son of Abdullah. Everyone, of course, knew, loved, admired and respected Muhammad, the son of Abdullah. So with a loud voice, everyone said, "Here comes Al-Ameen (The Trustworthy)" and the joyous voice echoed through the place over and over again. We will accept his verdict! For indeed he was known to everyone as Al-Amin, the trustworthy!

When they explained their problem to him, he said, 'Bring me a piece of cloth'. Although the Quraish did not know what he meant by that order, they brought the cloth immediately. Holy Prophet Muhammad (Peace be Upon Him) spread the cloth, put the sacred Black Stone in the middle of it, and said, 'Each tribe should take hold of one side of the cloth so all can share in the honour'. The Quraish did as he had told them and lifted the sacred Black

Stone to the point where it was to be installed. Then Holy Prophet Muhammad (Peace be Upon Him), who observed that if he let any of them install it, conflict and disputes would arise, himself lifted the sacred Black Stone and installed it in its place. Through this excellent device, he put an end to the terrible enmity and conflicts<sup>21</sup>.

### ***Insights***

The historical framework of the Prophet Muhammad (Peace be Upon Him) from birth until His death, includes a big multitude of traditions, being numerous and condenses on one stage and being fewer and spreading over, through the 40 years that preceded by His prophet hood in Cave Hira. Hardly it covers all the aspects of His life; only a few sides of His life has been documented from these long years and hardly it draws broad lines about His childhood and His young age which happens to recast His life in accordance with the norms of the universe. That is the main problem in the history of great personalities in human lifespan. The people's attention to their heroes demands natural standards it selves, so wherever there is the accumulated lights, on the other side the shadows will increase in darkness and invisibility. And the moment a person becomes a hero on the stage the lights are being shed to him and nothing is being left from his life history and every minute of his life is now becoming enlightened and colorful, but before this historical event, on the backstage, mystery surrounds him. And it is hard for the spectators to characterize all-important aspects of his life even though it is stretched till his present life.

Forty years of the life of the Prophet Muhammad (Peace be Upon Him) are the ground foundation on which the castle of prophecy was built. What do we know about these forty year? What does history tell us about these forty years?

His Authentic lineage to his mother and father in an environment which rejects mestizos and diversification... An orphan who loss his father and mother even he didn't his childhood era.... Poverty and deprivation and certainly in the desert poverty and deprivation increases.... Two faraway trips to Sham, In one trip he was a boy accompanied by his uncle Abu Talib and second trip as a young man, in charge of trade for the Khadijah.... Diligent contribution in a number of important events happened in Mecca:

Al-Fijar war, Halif Al-fuḍ ūl and construction of Al-Kabah..... Marriage to Khadija after returning from his second trip from Sham.....The decisive rejection of the pagan values and customs, Folkways and traditions... Then solitude and meditational periods in the cave of Hira, away from the hustle and bustle of Mecca....

In between these visual dimensional events there are invisible glimpses and unseen dimensions, which are profound and significant and confirmed by authentic chains and reporters. They are same as primary indications that this great man will play his role in a considerable stuff of human history; the issue of open dialogue between heaven and the earth..... Countless good which flows in the pavilions of His wet mother Halima after the insolvency and dryness, then Chest incision and extraction of black leech from His heart before His blossoming consciousness to the life.... The first signs of his prophecy delivered by a monk (Buḥ ayra) on the brink of Sham.....

Those are the main points that what has been transmitted to us. Researcher couldn't yet found anything more important other than that, or which may add additional authenticities to His life. We do not blame on narrators of traditions or our historians, because this is -what we said earlier- the nature of history. Heroes and great personalities –prophets or others- remain unknown, moving in the territories of shadows until they move suddenly to perform their roles where the lights are being shed. Muslims should thank to Allah (SWT) that He provided us this little information about the long phase of life of the Prophet (Peace be Upon Him). These few events can offer us a lot, if we analyze them scientifically with calm and impaction method, away from the noises of rhetorical tendencies, construction and exaggerations.

It is indispensable for any great personality or any hero in history -Prophet or else- for play his crucial role, to complete the two basic prerequisites; one which is configured from his own self, and the other one is shaped by the world in which he is suffering through services that begin with narrow ties and then expands across the region, country, group, people and the nation; to include the whole world. Thus, any open discourse between man and the world will not show heroes, if the both poles are not in order to get the success in that open discourse... Thus, any study about the life of our Messenger (Peace be Upon Him) before and after His

prophet hood, may not be rolled into understanding His life as it should be understood, if these two basic prerequisites are not taken into account, both should be measured closely as far as these facts and events help.

As long as first prerequisite is concerned which is the self-side, the biography of the Prophet Muhammad (PBUM) before the prophet hood, it appears that environmental and genetic conditions, which contribute together in human formation and provide confinement to his moral and physical qualities, shape the psychological structure, identify mental abilities and emotional responses, were met to make Muhammad (Peace be Upon Him) an oriented person to fulfill the responsibility entrusted to Him after 40 years of His birth. Four limited decades in human life, representing a long time extension, which are meant to complete the self-side of prophet Muhammad, with configured spaces and human maturity before His first meeting with revelation, and what is the most tough meeting then a first encounter between representatives of heaven and earth. Indeed it might be the most difficult dialogue!

Throughout these four decades Muhammad (Peace be Upon Him) takes, receives, confronts various genetic and environmental effects in order to turn them into cells which will construct his material and spiritual characteristics for the prodigious day. It is about the novelty of His father and mother which the Prophet Muhammad (Peace be Upon Him) grabbed in His blood and nerves, it is novelty of personality and its precision and purity of character. He had earned respect at social level and recognition in the surroundings which was abhorred, unknown descents and despises mixtures. From the bitterness of being orphaned, loneliness of isolation and being cut off in particular affection and tenderness, Prophet Muhammad (Peace be Upon Him) embraced the strength and independence, stamina for endurance, willpower, and the challenge that don't let Him halt. Because of poverty and deprivation He raised and grew up away from the luxury of the wealth, and from the liquefied pamper and from the grieve dependency. Through his first trip to Sham in the supervision of His uncle, Prophet Muhammad (Peace be Upon Him) opened His eyes and consciousness towards the world which was beyond the borders of desert and its quietness till the

domestic societies, that were disturbed and anxious, and Arab communities who were separated from their sisters in desert, foreign authorities subjugated them, They gave to Sheikhs and Princes what they want and not what the inhabitants want.

In His second trip to Sham, as person in charge for the trade Khadija, Prophet Muhammad (Peace be Upon Him) learned a lot. He deepened in His sense the happenings of His first trip. In addition to that He became more aware of what is happening in His own Arab world such as relationships between dominants and overpowered, masters and slaves. This was in addition to that what everybody learns when they travel from one place to another. Such as they learn from their traveling natures of the assemblies and inhabits, their relations with the different environments and situations. It increases their flexibility and capability of dealing which never ends and has a string with various complexions. They improve in understanding of what a person needs in any human era, after a direct and hand to hand Information on samples of human happiness or sadness and misery. And above all, this journey had provided the Prophet a development and special abilities to examine what he learned during shepherding days. Here is He, running trade to a lady who has much wealth, He knows how to transmit a little in to considerable amount, He stands as loyal and trustworthy in designing gold and silver His honesty don't adhere even a speck of dust. He is now capable to elevate Himself above all the levels of temptation to the last moment.

Then comes His contribution to the great matters of Mecca where He was living at that time; comprehensive, diverse and covers various human workspaces. It is like He was intended to try out everything; such as He contributes as a main factor in every direction, and this make Him able to build through these various activities a personality abled to tackle every problem, and had a effective and positive influence in all His matters and to return them to the truth and justs. In the war of Al-Fijar, Prophet Muhammad (Peace be Upon Him) had a experience war affairs. By participating in *Ḥilf Al-Fuḍ ūl* He experienced the politics and governance. In the construction of Al-Ka'aba He expressed His admirable impulse to solve problems where beliefs, values and sanctities had great role to play. During this and that, He marries, and in the wake of that marriage, He had a great social experiments

in human life, a major social experiments in human life, and had a successful experience. Behind His success stands a honest and pious leady who had been chosen for Him to be His psychological strength inthe way He was about to start.

### REFERENCES AND NOTES

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- <sup>11</sup>Tahdhī bal-Sī rahal-Nabawī yahwa-al-maghā zī , pp33-34, Ansā bal-ashrā f. Dimashq, vol.1,pp96
- <sup>12</sup>Al-Mufaṣṣal fī tā rī kh al-' Arab, pp106
- <sup>13</sup>Lings, M. (2007). Muhammad: his life based on the earliest sources. Cambridge: Islamic Texts Society.
- <sup>14</sup>Al-Mufaṣṣal fī tā rī kh al-' Arab, pp106
- <sup>15</sup>Al-Mufaṣṣal fī tā rī kh al-' Arab, pp112
- <sup>16</sup>Umar, I. K. (1988).Al-Bidayahwa-al-nihayah.Bayrut: Maktabat al-Ma`arif, vol.2,pp289-290
- <sup>17</sup>Maqdisī , M. I. ( n.d.). Kitā b al -bad'wa -al-tā rī kh.Al-Qā hirah: Maktabatal-thaqā fahal-dī nī yah, vol.4,pp136-137.

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<sup>18</sup>Tā rī khal-Ṭabarī , vol.2,pp283, Al-Mufaṣṣal fi ṭā rī kh al-‘ Arab, pp108-109

<sup>19</sup>Muhammad (Peace and Blessings be upon him) THE LAST PROPHET (A Short Biography)

<sup>20</sup>Tahdhī bal-Sī rahal-Nabawī yahwa-al-maghā zī , pp38, Tahdhī bṬabaqā tal-Saḥā bah, vol.1,pp85

<sup>21</sup>Al-Dī n, I. A., & M. (n.d.).Tā rī khal-kā mil.Al-Qā hirah: Publisher not identified, vol.2,pp42-45, Tahdhī bal-Sī rahal-Nabawī yahwa-al-maghā zī , pp40-42, Ansā bal-ashrā f, vol.1,pp100