**Question No. 1:**

The Biographical Sketch of Hazrat Muhammad (P.B.U.H) Till the Beginning of Prophet Hood:



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* **Birth and Prophet:**

The Prophet (S.A.W.S) was born into an aristocratic family of the Banu Hashim dynasty. However, he was not lucky that he was born rich because he was born an orphan. His father Abdullah bin Abdul Muttalib went on a business trip to Syria at the age of 25 due to illness, and his wife Amina was a few months pregnant.

* **Muhammad was born:**

Rabil-ul-Awwal died in 53 BC, on the twelfth (12) day of his birth. (Christian era 570 AD) A common and meaningless thing for Muslims, in this case the celebration has nothing to do with Sharia, which some consider a pit.

* **Muhammad (S.A.W.S.) becomes an Orphan:**

When Muhammad (CV) was five or six years old, his mother accompanied him to visit his father's tomb, a few hundred miles from Mecca and the oceans. Taken to the city of Yatrib. On the way back, Amina fell ill and died. He was buried in the village of Abwa on the Mecca-Medina road. Halima, with her nurse, returned to Mecca with the orphaned boy and was placed under the care of his grandfather Abdul al-Muttalib. In the care of this person, Muhammad (s.A.W.S.) learned the basics of state law. Mecca is the most important center of Abdul al-Muttalib, the most important leader in Arabia. He oversaw important travel arrangements and regularly led the Mecca Council of Elders.

* **Death of Dada Abdul Muttalib:**

His grandfather, Abdul Muttalib, who was then the head of Mecca, was proud of Muhammad (pbuh) who was willing to pay compensation for his son's death. Her mother showed her love for her son as she waited for the best nurses to look after her: the custom at the time was that nurses came from the desert who wanted to be midwives to earn good wages and gifts. Muhammad (Wood) was not rich, all the nurses withdrew him, Halima was one of the Banu Saad tribe, but he was ashamed to return home empty handed when he had no other child. So, he went back and Muhammad (pbuh) took them and Allah placed them at His mercy; For example, animals began to produce more milk after breastfeeding. Therefore, she and her husband saw it as a privilege to take Muhammad (SSA) and loved them dearly.

* **Five years with Bin Saad:**

Muhammad (s.a.s.) spent five years with Bano Sa'd, in which nothing unusual happened and the so-called "rip his chest" except for the incident that shocked Halima. Playing with the other boys, he grabbed her, threw her to the ground, let go of her chest, pulled out her heart, cut one of them, and said, "This is part of the devil." He then bathed the meat with a layer of gold in water, then closed the chest and carried it back to where he was. The boys broke into Halima saying that Muhammad (S.A.W.S.) had been killed. They came back and he was still alive, but pale. (Reported by Anas in the Collection of Islam and Ahmad Muslim Hadith)

* **Back to Mecca:**

Muhammad (Merkel) returned to Mecca at the age of five from his mother and grandfather, took good care of him, but for many days refused to establish peace in those soft hearts when he went to Medina to see her husband. His mother is dead. He took Muhammad (S.A.W.S.) and his maid Um Aman. On the way back, he fell seriously ill and left Muhammad (S.A.W.S.) and Um Aman in Abwa and died.

* **In the care of Muhammad's uncle (in Mecca):**

With the death of his grandfather in 578, Muhammad (S.A.W.S), about eight years old, passed into the hands of my paternal uncle Abu Talib. Muhammad (S.A.W.S.) grew up in an old man's house and lived for many years under Abu Talib. Historians emphasize the deviation of Muhammad's childhood (S.A.W.S.). So what does the Qur’an say: “God has not found you an orphan, will He give you a place to live and care for? He will turn to you and guide you.

* **With his uncle Abu Talib:**

His grandfather always looked after him, never left him and took him to all the public meetings. However, at the age of eight, Abdul Muttalib went and died in the care of his uncle Abu Talib. Muhammad (S.A.W.S.) asked Abu Talib to share the burden of life with him because he had many children and was not rich. At the age of thirteen, he went on a business trip to Syria with his uncle. On the way he met a monk named Bahira, who looked at his face with a scar (a sign of prophecy) on his back and asked Abu Talib: "What is this boy for you?" My son said "his father should not be alive". Buhira said. Abu Talib said, "Yes, he is really my brother's son and told him the whole story. The nun said, "Now you are telling me the truth. Bring him back and see the Jews above him."

* **Muhammad Youth (S.A.W.S.):**

As a young child, Muhammad (S.A.W.S) worked as a shepherd to pay his last money (uncle had low income). In his youth he sometimes traveled with businessman Abu Talib, who traveled on trade routes with companies. He is said to have traveled north to Syria at least once. Old merchants saw his character and named him El-Amin.

594 Muhammad (S.A.W.S) works as a caravan agent for Khadija, a wealthy businesswoman

In his twenties, Muhammad (S.A.W.S) entered the service of a widow named Khadija bint Qawloid, a wealthy merchant from Mecca. Both are distant cousins. Muhammad (S.A.W.S.) took his goods north and returned with a profit.

* **Marriage to Muhammad (S.A.W.S.) Family Life:**

Impressed with Muhammad's honesty and conduct (S.A.W.S.), Khadija finally proposed marriage. They were married in 595. He was twenty-five years old. He was about forty years of age.

Muhammad (S.A.W.S) continued to run the affairs of the Khadija business and his subsequent years were pleasant and prosperous. They have six children, two boys and two daughters. Mecca also became a prosperous, thriving commercial center at the hands of an upper-class race.

**Question No. 2:**

The Collection and Compilation of the Holy Quran:

The compilation of the text should begin with the character of the book itself as given by Muhammad Sallallaahu `alayhi wa sallam (may Allah exalt his mention) to his friends may Allah be pleased with them during his lifetime. It was not delivered or displayed all at once.

The Noble Quran was revealed to the Prophet Muhammad sallallaahu 'alayhi wa sallam (may Allah exalt his name) to separate the twenty-three years from the time of the sallallaahu` alayhi wa sallam (may Allah raise his voice) and began to preach the Islamic Message in Makkah by 610 CE until his death in Madina in 632 CE. The Quran itself says that Allah spoke to the Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his name) by saying:"… And let us make it clear. "[Quran 25:32]

Moreover, there is no chronological record kept by Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his name) himself or his Friends so that, as each of them is collected in the real Surah (chapter), no consideration of the theme, order of release or chronology. It is well known to all Islamic writers that many chapters, especially the longer ones, are compiled texts that contain various unrelated passages in their sequence. As time goes on Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention) may say the words:" Put this role in the chapter when it comes to light ", or:" Put such a place. "[As-Suyooti, ​​Al-Itqaan fee 'Uloom Al-Quran, p. 141] Thus, verses were added to the compilation of other already assembled verses until each of these became a separate chapter. Evidence that some of these chapters already have their own known titles in the time of Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention). these are the two prophetic tales: "Whoever reads the last two verses of Soorah Al-Baqarah (Cow, chapter 2) at night, will suffice." [Al-Bukhari] Also: "If anyone memorizes the first ten verses of Soorah Al-Kahf (Cave, No. 18), he will be protected from the Dajjaal (Antichrist)." [Muslim]

At the same time, there is reason to believe that there were other chapters in which the titles were not actually given by Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah raise his mention). An example of this is Soorah Al-Ikhlaas [Chapter 112], for although the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his name) spoke of a certain length of it and said that it was equal to one third of the entire Quran, he did not mention it by name. [Muslim]

As the Quran evolved, the Friends of the Prophet Allah would be pleased with those who took its parts and wrote them down and memorized their roles. Memorizing the text seems to have been the best way to record its content as the word Quran means 'repetition'. From the first name given to Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his name) is the angel Jibreel (Gabriel) on Mount Hiraa ', which is Iqra' - 'Sing!' [Chapter 96: 1], we see that the repetition of the names of their clauses was highly esteemed and practiced regularly. However, it is because of the authentic written records of its text that the Quran itself testifies in the following verse (meaning): "[It is] written on revered sheets. It is exalted and purified. [It is held] by the hands of angels. Honorable and kind." [Quran: 80:13 -16]

In addition, there is evidence that even in the early days of Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah raise his mention) in Makkah, portions of the Quran as they were delivered at that time were recorded. While 'Umar wished that Allah would be pleased with him he was a pagan, one day he beat his sister when he heard her reciting part of the Quran. When he saw the blood on his cheek, however he stepped back and said: "Give me this sheet I heard you are reading right now so I can see what Muhammad has brought." [Ibn Is-Haaq, Seerat Rasoolullaah, page 156]. When he read part of the twentieth chapter (of the Quran) that he had read, he became a Muslim.

However, it seems that until the end of the life of Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention) the practice of remembrance was more than the writing of the Quran and was considered very important.

In the records of Hadeeth (narration), we read that the angel Jibreel is said to have observed the recitation of the Quran regularly during Ramadan with the Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah raise his name) and, (to his Prophet sallallaahu) may Allah raise his name (may Allah raise his name) his reference)) last year, he (Jibreel) checked with him twice. Faatimah, may Allah be pleased with him, said: "The Prophet, Sallallahu alayhi wa sallam, told me, 'Jibreel used to recite the Quran to me and I recited it to him once a year, but this year he read the whole Quran and I think my death is imminent." [Al-Bukhari]

Some of the closest friends of the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) have devoted themselves to reading the text of the Quran by heart. These include Ubayy Ibn Ka'b, Mu'aath Ibn Jabal, Zayd Ibn Thaabit, Abu Zayd and Abu Ad-Dardaa ', may Allah be pleased with them. Abdullaah Ibn Mas'ood, may Allah be pleased with him, collected alone ninety of the hundred and fourteen chapters, and read the remaining chapters from the other Friends.

As for the written material, there are no records of the extent to which the Quran was written during the lifetime of Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention). There is no evidence to suggest that anyone actually combined the whole text of the Quran into one manuscript, either directly under the authority of Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah exalt his mention) or otherwise.

With the death of Prophet Muhammad sallallaahu `alayhi wa sallam (may Allah bless his mention) in 632 CE, the revelation ended, as the Quran was complete. There would be no further revelation if his chosen recipient was no more. While he was still alive, however, it was always possible for new verses to be added and it did not seem appropriate, therefore, to think of combining the text into one coherent whole. Therefore, it is not surprising to find that the book was widely dispersed in the memory of men and in the writing of various objects at the time of the death of the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention).

There were only a few arguments between friends about the text of the Quran while the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) was still alive, unlike those that arose shortly after his death. All of these factors explain the lack of official document compiled at the time of his death. Imaam As-Suyooti may Allah have mercy on him said that the Quran, as it was sent from Allah in various stages, was written and carefully preserved, but that it was not collected in one place during the life of Prophet Muhammad, sallallaahu alayhi wa sallam , [Ibn Is-haaq, Seerat Rasoolullaah, page 96]

Everything was said to be systematically available, because the Friends that Allah would be pleased with had brought it into their memories and it was written on different things. The final order of the various verses and chapters is also thought to have been narrated by the Prophet sallallaahu `alayhi wa sallam (may Allah exalt his mention) while he was still alive.

**Question No. 3:**

The Hardships of the Prophet (P.B.U.H) faced in preaching and propagating Islam:

Abu Talib fears that the enemy will not hesitate to do any harm to his nephew including the killing. He therefore included his relative Banu Hashim and Banu Mutalib and asked to give full protection to the Prophet (P.B.U.H). So all the members of Banu Hashim and Banu Mutalib including the pagans decided to protect the Prophet (P.B.U.H).

After Banu Hashim and Banu Mutalib decided to protect the Prophet (P.B.U.H) from any form of persecution, the Quraish enemy assured them that their plot to kill him would be in vain. They fear that their blood will flow too far into the Makah valley and that they will be killed in retaliation. So they adopted a new strategy that would save them from being killed; that was a boycott of both Banu Hashim and Banu Mutalib who relied on the Prophet in full. They decided to fire Banu Hashim and Banu Mutalib on business, marriage. They even decided not to stay or talk to the two tribes until the Prophet (P.B.U.H) was given to them for murder.

After the announcement of the boycott in Muharram, the seventh year of the Prophecy, Banu Hashim and Banu Mutalib went to a nearby place. It was a small cross (valley) that was later renamed Shi’b Abu Talib [1]. Believers and non-believers from both nations went down that narrow road and stayed there for three years.

They face great adversity, the food stops them. Hungry children and women were crying so loudly that one could feel it outside. They eat the leaves of trees and skins. Some compassionate people like Hakeem bin Hizam brought food to them in secret. Banu Hashim could not buy any food from a foreign supplier because the Quraish were very expensive.

Although Banu Hashim was suffering from this tragedy, the Prophet (P.B.U.H) did not stop his intention to preach Islam. He went to the Ka’bah and became very involved in conveying the message of Islam to travelers and others.

Three years after the strike, a group of five people emerged who decided to fight the issue. They suggest a plan. According to the plan, Zuhair bin Abi Umayah played Tawaf seven times and said to the public:

We eat, but Banu Hashim dies… By God, I will break the paper (contract)…

Abu Jahl replied: You cannot.

After that Zumua said: we were not satisfied when he wrote this.

Abul Bahtari also said: we cannot accept what is written there.

Mutam bin Adiy and Hisham bin Amr also supported them.

Soon Abu Talib arrived and said that his nephew had informed him that the ants had eaten all the news except the name of Allah. He also said that if the nephew's statement showed that it was not true, he would renounce Muhammad and if not, the Quraish should withdraw the boycott.

Al Mutam went to look at the paper and found that the paper was eaten without the name بِسْمِ الله (in the name of Allah) [2]

After this, the strike was called off.

The passing of Abu Talib:

In the tenth year of the Prophecy, Abu Talib the great protector of the Prophet (P.B.U.H) passed away. He was a source of great security for the Prophet (P.B.U.H). He protected her for forty years. He sacrificed all his family members in the name of the Prophet (P.B.U.H).

Scholars differ on whether Abu Talib embraced Islam or not. Few scholars are opposed to Abu Talib Naji (the one who escapes hell)

Khadija passes away:

After Abu Talib's death, he suffered again. It was the death of his beloved wife Khadija t. It has served as a hand to strengthen the new message. At the time of his death, he was 65 years old and the Prophet (P.B.U.H) was 50 years old. The Prophet (P.B.U.H) loved her very much. When Aisha t told:

I was not jealous of any of the Prophet's wives as I did to Khadija even though I did not see her, but the Prophet (P.B.U.H) used to speak to her many times, and whenever she slaughtered a sheep, she would cut its parts and send them to the female friends of Khadija. When I would sometimes say to her, "(You are treating Khadija like that) as if there were no woman on earth but Khadija," she would say, "Khadija was such a person, and I had children from her."

On one occasion, Aisha asked the Prophet (P.B.U.H) if Khadija t was the only woman who deserved his love. The Prophet answered

“He believed in me when no one else believed in me; embraced Islam when people rejected me; and he helped and comforted me when there was no one else to help me. I had only children from him. ”

Marriage with Sawda and Aisha:

During this time, the Prophet (P.B.U.H) married Sawda bint Zam’a t. He faced many hardships for the sake of Islam. She was married to Sakaraan bin Amr. Both were relocated to Ethiopia during the second phase of the migration. But Sakaraan died on the way back to Makah.

He made a marriage contract with Aisha after marrying Sawdat. She was six years old at the time. He married her in the first year of the Hijra.

Prophet (P.B.U.H) Taif:

After the end of Abu Talib, the Quraish pagans intensified the persecution. The Prophet (P.B.U.H) decided to go beyond Makah with the message of Islam to gain followers other than Makah. Taif [7] was his choice. Taif was the fortress of the Thaqeef tribe and went there with Zaid bin Haritha on foot.

First, he invited three Thaqeef chiefs to Islam. They ridiculed him. One of them mocked: Did not Allâh find another person to give Him His message? ”

He continued to invite people to Islam in Taif for ten days. Not only did they drop his phone, but they also forced him to leave Taif. They stoned them. His leg was injured while his company's head Zaid was injured.

On his way back to Makah, he entered the wall of the garden belonging to Utba and Sheiba, the two sons of Rabeea. He prayed to Allah following du'a.

And it came to pass, that, when they had made an end of eating the grass of the land, then they gathered themselves together.

“O Allâh! To you alone, I complain about my weakness, the poverty of my resources and my insignificance in the eyes of humanity. You are the Compassionate Kind. You are the Lord of the helpless and the weak, O my Lord! Whose hands can you throw me into ?: In the hands of a distant and unmerciful relative who could not bear to see me? or an enemy empowered to control my affairs? But if Your wrath does not rest upon me, I have nothing to worry about. ”

“I want to be protected from the light of your face, which illuminates the heavens and dispels the darkness, and who controls all matters in this world and in the Hereafter. May it never be that I may experience Your wrath, or that You may be angry with Me. And there is no power or service, only You. ”

Upon seeing the Prophet (P.B.U.H) in a deplorable condition, Utba and Sheiba sent a Christian servant Addas with a tray of grapes. The Prophet (P.B.U.H) accepted the fruit saying:

باسمك اللهمَّ

“In the Name of Allâh.”

A Christian minister in Addas was deeply moved by these words and said:

"These are names that people in this country are unfamiliar with."

The Prophet uze asked:

What country are you from

Addas replied: "I come from Nineveh [9] and I am a Christian."

After the discussion, he allegedly kissed the Prophet (P.B.U.H) and accepted Islam.

When the Prophet (P.B.U.H) arrived in Qarn Al-Manazil [10], the angel of the mountain asked his permission to hide the enemy through Al-Akhshabain [11], which is the two neighboring mountains of Makah. The Prophet then replied:

"I would prefer that there be someone in his loins (of his seed) who will serve Allah, the Almighty who is not associated with Him."

On his way back to Makah, he met a group of Jinn who listened to him recite the Quran.

The Quraish viewed his trip to Taif as a breakdown in his relationship with them. He was therefore not allowed to return and enter Makah without national asylum. Armed with a sword, Al-Mutam bin ‘Adi, a prominent member of the Quraish community in Makah, proclaimed the Prophet's refuge. Great nations accepted his place of residence.

The Prophet (P.B.U.H) later recalled thankfully to Al Mutam. At the end of the battle of Badr he said that if Mutam were still alive and asked for the release of Quraishite prisoners, he would not deny his request.

**Question No. 4:**

The Social system of Islam in light of the Holy Quran:

Introduction to the Community A community is a group of people who engage in persistent social interaction, or a large social group that participates in the same place or society, often under the same political authority and strong cultural expectations. A society can also have people who think like them who are governed by their own habits and values ​​within a larger, larger society. This is sometimes referred to as slow growth, a term widely used within crime.

A Muslim community is a community with members who have “Iman” (faith) in the Islamic religion, who apply their rules in their lives and perform religious duties and refrain from engaging in illegal activities.”

The lines below discussed in the light of verses from the Holy Quran describing the Social System of Islam.

1. Belief in Allah:

Perhaps the most basic thing that is readily available in Muslim society is belief in Allah. The reason why the Muslim community is different from other societies in the world is the fact that this community builds on the foundation of Islam, which is a religion sent down by Allah. Therefore, accepting the formation of a Muslim community means nothing if there is no faith in Allah. As Allah says in the Quran:

**“O you who believe! Fear God as you should be feared and do not die without the status quo” (**3: 102)

1. Justice & Balance:

The first thing that will exist in Muslim society is justice and equality. Before the advent of Islam the Arab community lived in darkness where there was no justice or balance in society and all that was in them was the law of the forest where only the powerful survived. However, when it comes to the establishment of a Muslim community, Allah tells Muslims to establish justice and equality in society. This teaching is stated in the Quran as follows:

**"In this way we have made you an 'Ummah in moderation, so that you may be a witness for the nations, and the Apostle may be your witness"** (2: 143)

Therefore, the first thing to exist in a Muslim society is justice and equality among its people.

1. Brotherhood:

Another thing that needs to be present in the Muslim community is unity. There are countries and nations in the world, created on the basis of the cultural or racial divisions that exist among them. However, when one speaks of the Muslim Ummah, there is no division or division among the members of the Ummah. Regardless of one's cultural or ethnic background, if a person is a member of a Muslim community, they are all equal and there is no difference between them. As Allah says in the Quran:

**“Truly, this is your brotherhood, and I am your king and your protector. So, fear me (not someone else). ”** (23:52)

1. Consultation:

Islam believes in considering the opinion of everyone. No matter what the system of public governance, Islam wants its authorities to reach a decision after consultation and no single opinion or judgment is promoted in Islam. Therefore, whether it takes people's views by asking them, or considering educated people, Islam wants its members of society to reach a mutually beneficial decision-making process after due consultation. As Allah says in the Quran:

**"And those who have responded to their master and started a prayer and their matter (determined) is negotiated between them, and in what we have given them, they use."** (42:38)

Therefore, the Muslim community carries out its procedures and decisions after due consultation and everyone has the right to express his or her opinion.

1. No Religious Compulsion:

Although it is the duty of the Muslim community to create and provide such an environment in which Muslims are able to practice Islam easily and live the Muslim life as they wish, the Muslim community has no right to force other people from another religion to live as Muslims in the Muslim community. There is no compulsion for people of other religions to abandon their way of life and shape their lives in Islam. Therefore, it is important that the Muslim community does not force people of other religions to accept Islam or to live in harmony with Islam. As Allah says in the Quran:

**"There is no compulsion in religion."** (2: 256)

1. Good Praise:

While it may seem plausible, however, in Muslim society the praise of good is not an option, rather it is one of the needs of the Muslim community. When a community becomes a Muslim, you need to praise beauty and encourage people to do good. As Allah says in the Quran:

**"He is the best Ummah raised by human beings: he enjoins good and forbids evil and believes in Allah."** (3: 110)

1. Evil Prevention:

Just as it is important for the Muslim community to promote good deeds among the people, it is equally important that they also prevent evil. Muslim society needs to establish Islamic law where members of society are stopped from falling into the path of evil. Moreover, the abhorrence and prohibition of evil is generally something that members of the Muslim community should have for themselves. The same verses of the above Quran can be quoted for this purpose:

**"You command good and forbid evil and you believe in Allah."** (3: 110)

1. Does not object:

In addition to the fact that the Muslim community exists in a state of brotherhood where there is no division among the members, the Muslim community also needs to eradicate things that harm unity and harm. One such thing that does not need to exist in the Muslim community is part of the controversy. The Quran says as follows:

**“Do not argue with one another, lest you become weak and your strength be weak. Indeed, Allah is Strong. ”** (8:46)