**Mid Assignment**

***ISLAMIC STUDIES***

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Q 1: Translate the Following verse with background description.

**ايَ أايُّ اها الذِي ان آامنوا لاا تا رْفا عوا أاصْاواتاكُمْ فا وْاق اصوْتِ الن يبِ اولاا اتَاهروا لاهُ بِِلاقوْلِ اك اجهْرِ با عْضِكُمْ لبا عْضٍ أان اتَْبا اط أاعْامالكُمْ اوأانتمْ لاا تاشْعرون.**

(Ans)

**Translation**

"O you who believe! Raise not your voice in the presence of Allah's messenger (S.A.W) nor speak aloud to him in talk as you speak loud to one another, lest your deeds may be rendered fruitless, while you perceive not".

**Background description**

“You who have faith**,** having believed in Allah and His Messenger, “Do not raise your voices above the voice of the Prophet**,”** blurting out words thoughtlessly, rather observe due propriety when speaking to him, and do not speak in a voice louder than his, else you will be guilty of violating proper conduct with him.“And do not speak loudly to him,”in a way that would upset or irritate him, **“**as you do to one another”.Instead, speak calmly, with deliberation, restraint, solicitude, respect and love falling silent when he speaks and deferring to himlest your actions come to nothing”devoid of any reward “without your realizing it” because you risk upsetting him. If you upset him, Allah is angered and Allah would render the deeds of those who anger Him void without their even knowing.

Q 2: Translate the Following verse and describe it.

.**ايَ أايُّ اها الذِي ان آامنُوا لاا تُ اقيدِمُوا با ايْْ يااديِ الَّلَِّ اوارسُولهِ اواتَّ**

**قُوا الَّلَّا إنَّ الَّلَّا اسَِيعٌ اعلِ يمٌ**

**Translation**

“O believer do not be foreword in the presence of Allah and his messengers (S.A.W) and fear Allah verily Allah is all hearing and all knowing"

**Background description**

This is the foremost and basic demand of the faith. If the person who regards Allah as his Lord and accepts Allah’s Messenger (peace be upon him) as his guide and leader, is true in his belief, he can never have the attitude that he should give his own opinion and view precedence over the decision of Allah and His Messenger (peace be upon him), or should adopt an independent opinion in the matters, and pass his own judgments without caring to find out whether Allah and His Messenger have given any guidance in those matters or not, and if they have given it, what it is. That is why it has been said: O you who believe, do not put (yourselves) before Allah and His Messenger (peace be upon him). That is, do not go ahead of them, but follow behind. Do not precede them, but be subordinate to them.

Q 3: Translate the Following verse and write a brief note on human equality.

**ايَ أايُّ اها النَّاسُ إنََّّ اخلاقْنااكُم يمِن ذااكرٍ اوأنثاى اواجاعلْنااكُمْ شُعوابِ اوقا باائ ال لتا اعاارفوا إنَّ**  **أاكْارامكُمْ عِناد الَّلَِّ أاتْ ا قاكُمْ إنَّ الَّلَّا اعليمٌ اخبيرٌ .**

**Translation**

O mankind we have created you from male and female and made you into nations and tribes that you may know one another verily the most honorable of you with Allah is that (believer) who has taqwa. Allah consciousness fearing Allah verily Allah is all knowing all aware.

**Background description**

In this verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, color, language, country, and nationality.

Division of man into nations and tribes is also an expression of Allah‘s unique Attribute; the Creator’, that He created infinite number of people with distinct features extending from one soul. Allah explained that these differences of color and language are a sign of His Greatness and Power.

**Human equality.**

The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact it will be his duty to fulfil these obligations.

The first and the foremost basic right is the right to live and respect human life. The Holy Quran lays down:

***Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind***

As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race