



ISLAMIYAT

- ★ Student ID: 16941
- ★ Name: Muzamil Ahmed Khan
- ★ Subject: Islamic Studies
- ★ Department: BS-SE (1st Semester)

Mid Semester Assignment

Spring Semester, Date: 13/04 /2020

Course: Islamiyat

Instructor: Dr.Muhammad Sohail

Program: BS(SE)(CS).

Note: Attempt all question.

Total Marks: 30

**Q1: Translate the Following verse with background description.
(10)**

Ans.) “O you who believe! Raise not your voices 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 of Revelation:

Narrated Az-Zubayr (R.A): “When A delegation from tribe of tamim came to the Holy Prophet (S.A.W), Abu Bakr (R.A) suggested to the holy Prophet that Al-Qa’qa ibn Ma’bad (R.A) be sent to meet them; “Umar ibn Khattab (R.A) said that al-Aqra bin Qays (R.A) be sent instead Abu baqr (R.A) was irritated by hazrat Umar (R.A)’s counter Proposal so he turned to Umar (R.A) and said: “You only said That to contradict me” Umar (R.A) in turn replied that he did Not do it to be contrary A quarrel aroused and both of them Raised their voices to such a level that the Prophet (S.A.W)

Voice was drowned out.

Respect of the Holy Prophet (S.A.W)

“O you who Believe! Raise not your voices in the presence of Allah’s Messenger (S.A.W)

As explained earlier, here too the meaning derived from in the presence of Allah’s Messenger (S.A.W) is the traditions of the Holy Prophet Muhammed (S.A.W). According to the interpretation of ibn Abbas (R.A), this verse indicates that when the sunnah of Allah’s Messenger (S.A.W) reaches a Muslim, he should not reject or neglect it claiming that his forefathers worked out in a different way.

It should be noted that it was forbidden to raise one’s voice in the presence of Prophet Muhammed (S.A.W), while he was living and it forbidden to raise one’s voice at the grave of Prophet (S.A.W) in Madinah, now that he is dead

Don’t Speak in Loud

“Nor speak aloud to him in talk as you speak loud to one Another”

It has been narrated that the great Caliph, Umar Ibn Khattab (R.A) once he heard two men raising their voice in the Prophet Masjid, so he asked them: “Do you realize where you are?” But before they could answer, he asked them “Where are you both from?” They replied they were from Taif. He then said to them: “If you had said that you were from

Madinah, I would have given you both severe lashes for Raising your voices in the masjid of Allah's Messenger (S.A.W)"

Cure For Disagreement and Disunity among Muslims:

"Let your deeds may be rendered fruitless, while you perceive Not."

Allah warns that one might lose all his good deeds, Due to disrespect to the Messenger of Allah (S.A.W) or his Sunnah, without he knowing it. Also, the Messenger of Allah (S.A.W) said:

"A man may inadvertently speak a word pleasing to Allah Because of which Paradise is destined to him, and another May recklessly speak a word displeasing to Allah because of which he will be cast in the hellfire, further then the distance Between heaven and the earth."

Allah also said:

"O you who believe! Obey Allah and Obey the Messenger and make not vain your deeds."

Q 2: Translate the Following verse and describe it. (10)

Ans.) "O Believers do not be forward in the presence of Allah And his Messenger's (S.A.W) and fear Allah. Verily, Allah is All-Hearing and All-Knowing"

Explanation: This is the foremost and basic demand of the Faith. If the person who regards Allah as his lord and accepts Allah's Messenger 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, or should adopt an independent opinion In the matters, and pass his own judgements 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

For not go in advance of Allah's Messenger (S.A.W)

"O believers do not be forward in the presence of Allah and His Messenger's (S.A.W)

That is, "Do not go ahead off them, but follow behind do Not precede them, but be subordinate to them." This command is in its application and effect, a step further to verse 36 of Al -Ahzab. There it was said: 'it does not behoove a believing man and a believing woman that when Allah and His Messenger Have given their decision in a matter, they should exercise an option in that matter of theirs" and here it is said that the believers should not decide their matters themselves by their own initiative, but should look for guidance in Allah's book and His Prophet's Sunnah concerning those matters.

Several Shades of Meaning are implied:

- ★ Do not make yourselves conspicuous in word or deed when in the presence of Allah (e.g in a Mosque or at Prayer or Religious assemblies).**
- ★ Do not anticipate in word or deed what your Leader (Allah's Messenger) may say or do.**

- ★ Do not be impatient, trying to hasten things before the time is ripe, of which the best judge is Allah, who speaks through his Messenger. Be reverent in all things, as in the presence of Allah: for he hears and sees all things.
- ★ Look to the Qur'an and the Sunnah of the Prophet (S.A.W) for guidance and let nothing else take precedence of them.

His revelations and represented the human model most pleasing to Allah by means of their words and actions, in short by their whole manner of living. Allah reveals in the Qur'an that those who abide by His Messengers will be saved. For that reason, obedience to the Prophet (S.A.W) is an obligation of the very greatest importance. Allah reveals the importance of obedience in the Qur'an as under:

“He who obeys the Messengers (Muhammed S.A.W) has indeed obeyed Allah”

Fear of All-Hearing and All-knowing

“and fear Allah, Verily Allah is All-Hearing and All-Knowing.” That is, “If ever you adopted an attitude of independence as against Allah and His Messenger both, or gave priority to your own opinion and view over their command, you should know that you have to deal with that Allah Who is hearing whatever you utter, and is even aware of your secret intentions.” Allah is the light of the heavens and the earth. The parable of his light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as it were a Brilliant star, lit from a blessed tree, an olive, neither of the east(i.e neither it gets sun-rays only in the morning) nor of the west (i.e not it gets sun-rays only in the afternoon,-but it is exposed to the sun all day long), whose oil

would almost glow forth (of itself), though no fire touched it. Light upon light! Allah guides to his light whom He wills And Allah sets forth parables for mankind, and Allah is All-knower of everything.

Q 3: Translate the Following verse and write a brief note on human equality. (10)

Right of Equality

“O mankind! We have created you from a male and a 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.”

Explanation: Islam came to finalize the equality of all humans. It came to a people who worshipped many gods, during a time when the blood of the nobility was considered far superior to that of the common man, to a mindset that based society on all-premise social strata that could never be breached. Under this modus operandi, the poor would always be poor and subservient to this rich until their deaths. Contemporaneously, some were debating the true nature of women did they have souls, and if so, were they pure evil?

Finally, Islam insisted that the only things that would Benefit mankind on the day of Judgment are sound belief and good deeds done solely for the sake of Allah.

Background: After consultations with his companions, the Holy Prophet (S.A.W) finally decided in favor of an oral call and asked Hazrat Bilal (R.A), a freed Abyssinian slave, to give the First Adhan, Hazrat Bilal (R.A) used to ascend to the roof of the House adjacent to the Prophet's Mosque and deliver the Call to Prayer from there by seeing this Aqab bin Asad, a newly converted muslim, commented in the presence of Abu sufiyan That "thanks god my father had died, if he would see him, he did not bear". Abu sufiyan told that he will not comment on it because our conversation will be conveyed to Prophet Muhammed (S.A.W) through revelation. That was the occasion When this verse revealed.

The Beginnig of Human Race

"O mankind! We have created you from a male and a female"

Allah addresses all mankind and mentions that he created All humans from one soul; Adam (A.S). From him, he created his wife, Hawa (Eve) and through them the human race grew and status, everybody is alike in the sight of Allah.

Thus, pride in one's lineage is against the teachings of Islam, and Allah's Messenger (S.A.W) discouraged all such practices. He said:

"All of you are the children of Adam and Adam himself was created from clay. Refrain from boasting upon one's lineage (otherwise) you will be lighter than the heap of dust and marine Birds in the sigh of Allah."

Tribes and Groups are only for Acquaintance

“And made you into nations and tribes, that you may know one another.”

The real distinction could be only of piety, honesty and Integrity of character and most honored in the eyes of Allah is One who is most pious. Any Muslim who feels superior to the other on the basis of tribe or family or nation or color cannot be true worshipper of Allah as this air of superiority leads to Arrogance which is quite contrary to the very concept of Ibadah and ubudiyah. One who worships Allah must intrinsically subscribe to the concept of equality of all human Beings. There is no place in Islam of ‘lowly’ or ‘high’ status at all. That is nations, tribes and groups are only for acquaintance and knowing family relations. Allah’s Messenger’s (S.A.W) Said:

“learn enough about your linages to know about your blood Relatives and treat them accordingly”.

Division of man into nations and tribes is also an expression Of Allah’s unique Attribute; ‘al-Khaliq’ 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, he said:

“And among his signs is the creation of the heavens And the earth and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.”

The main concern of this verse is to demonstrate equality And brotherhood. Imam Ibn Kathir (Rahimahullah) says:

“This is the wisdom behind revealing this verse after the verses, Which prevent one from Ghibah (backbiting) spying, Nicknaming, etc. So that everybody might contemplate that in regards to their lineage, they are all equal.”

Honourable Are Those Who Has Taqwa

“Verily, most honourable of you with Allah is that (believer) Who has Taqwa (God-consciousness, fear of Allah).”

After explaining the wisdom behind the division of mankind into tribes and groups, the next verse diverts the readers attention to the only factor which can elevate man in the sight of Allah and that is “Taqwa.” Those who fear Allah and obey Him are far superior to those who are arrogant and disobedient. Allah says:

“Not equal are the blind and those who see, nor are (equal) those who believe (in the oneness of Allah) and do righteous good deeds, and those who do evil! Little do you remember.”

Paradise and eternal bliss become the right of those who Acquire Taqwa, Allah says:

“And whosoever believes in Allah and perform righteous Good deeds, He will admit him into Garden under which rivers Flow (Paradise) to dwell therein forever. Allah has indeed granted for him an excellent provision.

Thus, Islam gives equal rights to all, rich and poor, noble And ignoble and there is no superiority of anyone over anybody else in islam, except in terms of Taqwa and this is the basis of Islamic society.

Some More types of Equality

1. Legal Equality:

“Verify, the most honorable of you with Allah is That (Believer) who has Taqwa (Allah-consciousness, fearing Allah).

The practical application of equality islam is the Equality among people in front of the law and regulations. What is allowed is for all people and what is forbidden as well upon all people. The obligations are upon everyone, and whoever deserved punishment gets it, regardless. An example of such was when some of the companions talked to osama Bin Zaid, the favorite of Prophet Muhammed (S.A.W), to intervene for the sake of the well reputed woman from Qurach tribe who deserved punishment for stealing (that is cutting her hand); osama talked to Prophet (S.A.W), the prophet (S.A.W) got angry and said, “Those before you were districed, that is because the reowned is untouched when he steals, and the poor is punished, verily if Fatima daughter of Muhammad (S.A.W) stole, I would have cut her hand.”

2. Social Equality:

Islam is the greatest unifying force in the World. It is a religion to all humans regardless of color, race and language. It is a religion that tolerates other religions and order Its followers to respect and protect all humans.” According to a Hadith of The Holy Prophet (S.A.W) all persons belong to Adam and Adam was from soil. The racial Discrimination has been strictly prohibited in islam. In the last sermon from the Mount of Arafat the holy Prophet had clearly announced that no Arab has any superiority over a non-arab; or the white over the black. This is the reason that in Muslim countries we do not find racial

discriminations. Islam gives clear injunctions for the respect, safety, security and prosperity of the non-Muslims as well.

3. Equality in Worship:

Regular prayer five times a day the Congregational prayer on Friday and the fasts is a sign of Brotherhood and equality, where Muslim stands before Allah as equal. They all stand together in straight rows shoulder to shoulder to offer their prayer to Allah. The first row is not reserved for anyone but for the one who comes first. The worshippers who come later occupy the following rows.

Some originates in man the real spirit of social belong of unity and the brotherhood, of equality before Allah as well as before the law. This spirit is the natural product of the fact that when man fasts, he feels that he is joining the whole Muslim Society in observing the same duty in the same manner at the same time for the same motives to the same end.

4. Equality in Status (company):

The holy prophet (S.A.W) lived simple and pious life. He was also very humble. He taught his followers: "None will enter paradise who has within his heart an atom's weight of pride." He used to sit on the floor and eat. He forbade his companions from standing in honor when he entered the room. When he walked, he never expected anyone to move out of the way. He never allowed himself to stand out in his dress or his steed. He never seated himself in a place of honor when he was in the company of others.

5. Equality in Practice:

The Holy Prophet Muhammed (S.A.W) is the

Finest example of a perfect man in every sense of the term. He Was a paragon of virtue and is the best example for the human race. The Almighty distinguished him from all a d sundry by instilling embling in his sublime personality such fine qualities as modesty, truthfulness, kindness, patience, loyalty, honesty, courage, bravery, generosity, magnanimity, wisdom and the like. By studying his lofty character and the amazingly simple life he led with his household, companions, wives and others. We are apt to learn valuable lessons from his conduct and accordingly mould our own life-style.

All-knowing, All-Aware

“Verily, Allah is All-knowing, All-Aware.”

Allah then closes the verse with two of His Great Names, All Knowing, All Aware, which encourage the believers to do righteous deeds and fear him, because he knows and is all-aware the true nature of man.