



IQRA NATIONAL UNIVERSITY

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IQRA NATIONAL UNIVERSITY

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Mid-Term Assignment

Course: Islamic Study

Instructor: Dr. Muhammad Sohail

Program: BBA.MMC.SE.CS.TEL.

Time Allowed: 04 Hours

Note: Attempt all question.

Total Marks: 30

Question 1st: Translate the Following verse with background description.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ .

Answer 1st:

Translation: O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless 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 Baqr (R.A) suggested to the Holy Prophet that Al-Qaqa ibn Mabad (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 didn't do it to be contrary A quarrel aroused and both of them raised their voice to such a level that the prophet's (S.A.W) voice was drowned out.

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

"يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ"

"O you who believe! Raise not your voice 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 Muhammad (S.A.W). According to the interpretation of Ibn Abbass (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 forefather worded out in a different way. it should be noted that it was forbidden to raise one's voice in the presence of Prophet Muhammad (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:

"وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ"

"Nor speak a loud 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's 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 saising your voices in the masjid of Allah's Messenger (S.A.W) [Sahih al-Bukhari].

Cure for Disagreement and Disunity among Muslims:

"أَنْ تَحْبِطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ"

"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." [Sahih al-Bukhari]

Allah also said: "O you who believe! Obey Allah and Obey the Messenger and make not vain your deeds." [Surah Muhammad: 33]

Question 2nd: Translate the following verse and explain preclusion from Shirk, Innocent killing, and illegal intercourse in the light of following Verse. (10).

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا.

Answer 1st:

Translation: And those who invoke not any other illah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

Explanation:

In this verse, Allah has described three characteristics of a true believer:

- ✚ Who invoke not any other ilah (god) along with Allah
- ✚ Nor kill such life as Allah has forbidden, except for just cause
- ✚ Nor commit illegal sexual intercourse.

Prevention from Shirk:

"وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ"

"And those who invoke not any other illah (god) along with Allah"

In this ayah the description that Allah gives of His true servants is that they do not call on any other illah besides Him. Recall how we said that an illah is anything that fills your heart and anything that your mind and thoughts are always focused on. Since your illah is what is always on your mind, you will naturally have hope in your illah to save you from troubles and difficulties. So you put all your hopes in your illah and you call on your illah all the time. For a true Muslim this illah has to only be Allah. That is why Allah describes His true servants in this ayah as those who do not call on any other illah besides Allah. They are the ones who dedicate their very existence only to the service of Allah, so in times of difficulty and need they do not call on anyone except Allah. At another occasion, says Allah in the Holy Quran:

- ✚ "Verily, joining others in worship with Allah is a great Zoolm (wrong) indeed. (Luqman: 13")
- ✚ "Verily Allah forgives not that partners should be set up with him in worship". (An-Nisaa: 48)

Not to Murder:

وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

"Nor kill such life as Allah has forbidden"

When we look to the Sunnah we find the extremely authentic hadith of the Prophet (S.A.W) where he (S.A.W) said "I have been ordered to fight against the people until they testify that there is none worthy of worship. except Allah and Muhammad is the Messenger of. Allah, establish the prayer and pay the zakat. They if they do that, their blood and their wealth will be protected from me- except, in accordance with the right of Islam. And them reckoning will be with Allah the Exalted. From tis ayah and this hadith we learn that the blood of a Muslim is sacred and it is not permitted to shed the blood of a Muslim except: if that Muslim becomes guilty of such a terrible "crime for which Allah has prescribed the death penalty. Thus says Allah at another occasion.

"If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land- it would be 'as if he killed all mankind." (Al-Maidah: 32)

So the soul whose killing Allah has made forbidden is the soul of the Muslim, and we see from this how hateful it is to Allah for the blood of a Muslim to be spilled. We know the hadith where. the Prophet (S.A.W) said "one drop of Muslim blood is more sacred than the entire Kabbah", We all know. How sacred the Kabbah is, it is the first house that was ever built for the worship of Allah. But in front of Allah the blood of a Muslim is very special. Because that blood and the body through which that blood flows contains a soul that believes in and submits to the Oneness of Allah. That is a soul which has never seen Allah but still it believes in Him because it recognizes the Signs of Allah in the world around it. It has the sincerity to look for, the truth and it is humble in that it does not allow it's pride to prevent it from submitting to Allah. It also does not allow

the temptations of this world to distract it from the remembrance of Allah. So the Muslim is beloved to Allah and Allah is beloved to the Muslim. During that speech he (S.A.W) Said:

"Verily your blood and our wealth are inviolable to you like the sacredness of this yours in this month of yours in this land yours, until you meet your Rabb"

It is enough to say that these are sins that are so terrible that Allah has sanctioned the taking of a Muslim life for it.

No Illegal Sexual Intercourse:

Islam is a natural religion. He recognizes the power of sexual need, and the subject is discussed in Quran and the saying of Prophet Muhammed (S.A.W) in a serious manner, in context with the marital life and family life. Says Allah

"Nor commit illegal sexual intercourse."

Islam does not consider women (or men) an object of sexual pleasure but with a legal framework of relationship fulfilling the will of Allah, While the sex outside marriage is a punishable sin, sex with one's spouse is an act of worship. The Islamic laws regarding sex are fixed and do not change with peer pressure or changing values of society. Virginity at the time of marriage is considered a virtue in Islamic morality. Says Allah in the Holy Qur'an

"Truly, Allah likes not the transgressors" (Ai-Bagarah: 190)

"And Allah does not like the Zalimoon (polytheists and wrong doers)" (Aal-e-Imran: 57)

"Do not even go near fornication for it is a very indecent flung and a very evil way" (AL-Israa: 32)

This commandment is meant both for individuals and society as a whole. It warns each individual not only to guard against adultery or fornication itself but against all those things that lead to or stimulate it As regards society as a whole the commandment enjoins it to make such arrangements as prevent adultery and eradicate the means and stimulants that lead to adultery. Therefore, the society should employ all those legal and educative means that help develop such an environment as prevents and eradicates

Meeting Punishment

"And whoever does this shall receive the punishment."

In the final portion of the ayah Allah tells us that whoever does these evil actions. Of shirk, murder or zina will have to meet with punishment. For those who commit such evil actions as shirk, murdering a Muslim without cause, and zina they would: be thrown into the valleys of hell where they will burn for days and days and that would be the most fitting of punishments for such terrible crimes.

Question 3rd: Translate the Following verse and explain it to the Point. (10)

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Answer 2nd:

Translation: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

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-pervasive social strata that could never be breached. -Under this modus operandi, the poor would always be 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. poor and subservient to the rich until their Background: After consultations with his Companions, the Holy Prophet (S.A.W) finally decided in favor of an oral Call and asked Hazrat Bilal (RA), 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 famer had died, if he would see bam, he did not bear". Abu Sufiyan told that he will not comment on it because our conversation will be conveyed to Prophet Muhammad (S.A.W) through revelation. That was. the occasion when this verse, revealed.

