



[ISLAMIC STUDIES]

[Mid-term Exam]



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Q1: Translate the Following verse with background description.

Ans: -

1. Translation:

“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.”

2. 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-Qa’ba ibn Ma’bad (R.A) be sent to meet them and! “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 Prophet's (S.A.W) voice was drowned out.

1. 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 Muhammad (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 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.

2. Don't speak in Loud:

“Nor speak aloud to him in talk as you speak load 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 raising your voices in the masjid of Allah's Messenger (S.A.W)" [Sahih al- Bukhari]

3. Cure for Disagreement and Disunity among Muslims:

"Lest 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 than the distance between heaven and the earth." [Sahih al- Bukhari]

4. Allah Also Said:

“O you who believe! Obey Allah and obey the Messenger and make not vain your deeds.” [Surah Muhammad: 33]



Q 2: Translate the Following verse and describe it.

Ans: -

1. Translation:

“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.”

2. 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 (S.A.W) 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 residence over the decision of Allah and his Messenger, 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.

- **Do Not Go In Advance Of Allah's Messenger:**

“O Followers Do Not Be Forward In The Presence Of Allah And His Messenger (S.A.W).”

That is, “Do not go ahead of 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 behave 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 Prophets 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 Messenger 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 Messenger Muhammad (S.A.W) has indeed obeyed Allah”. (An-nissa-80).



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

Ans: -

1. Translation:

“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”.

2. 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 poor and subservient to the rich until their deaths. Contemporaneously, some were debating the true nature of woman: 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.

3.Background:

After consultations with his Companions, the Holy Prophet (S.A.W) finally decided in favour 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

Muhammad (S.A.W) through revelation. That was the occasion when this verse revealed.

- **The beginning 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 spread. Therefore, all humans are of the same category, rank and status, everybody is alike in the Sight 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 piety, honesty and integrity of character and most honoured 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 colour 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.

- **Honourable Are Those Who Has Taqwa:**

“Verily, the 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 reader’s 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.

