



IQRA NATIONAL UNIVERSITY

Fall Semester, Date:30/11 /2020

Mid-Term Examination

Course: Islamiyat.

Instructor: Dr.Muhammad Sohail.

Program:BS (S.E) (C.S) (E.E) (MMC)

Time Allowed: 3hours.

Note: Attempt all question.

Total Marks: 30

Q 1: Translate the Following verse with background description. (10)

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

Q 2: 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.

Q 3 Translate the Following verse and describe it. (10)

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

ANSWER SHEET

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Class: BS (SE) Sec B

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

TANSLATION

"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 lets your dead may be renderd fruitless while you precieve not."

EXPLANATION AND BACKGROUND DESCRIPTION

This is the etiquette that was taught to the people who sat among the audience of the Prophet (peace be upon him) or came to visit him. Its intention was that the believers should treat the Prophet (peace be upon him) with the highest respect and reverence when visiting him and talking to him. Nobody should raise his voice louder than his. The people should not be unmindful of the fact that they are addressing the Messenger (peace be upon him) of Allah, and not a common man, or a person of equal rank. Therefore, there should be a marked difference between one's tone of conversation with the common people and one's tone of conversation with the Prophet (peace be upon him), and no one should talk to him in a voice louder than his.

Although this etiquette was taught for sitting in the Prophet's (peace be upon him) assembly and its addressees were the people who were living in his time, the people of the later ages should also observe the same respect and reverence on the occasion when the Prophet's name is mentioned, or a command of his is stated, or his sayings are explained. Besides, this verse also points out what attitude the people should adopt when talking to persons of a higher rank and status than themselves. A person's talking before the men of a higher rank in a way as he talks before his friends or the common men, is in

fact a sign that he has no respect for them in his heart, and he does not recognize any difference between them and the common people.

This shows what high position the person of the Prophet (peace be upon him) occupies in Islam. No one, whatever his rank and status, has a position so that his unmannerly behavior towards the Prophet (peace be upon him), would not deserve in the sight of Allah the same punishment as the punishment for disbelief. In respect of ordinary people it is at the most a sort of rudeness, an uncivilized conduct, but in respect of the Prophet (peace be upon him) a little lack of reverence is such a grave sin as can destroy all the services of one's lifetime. For the reverence of the Prophet (peace be upon him) is indeed reverence of that God Who has sent him as His Messenger and lack of reverence for him amounts to lack of reverence of God Himself.

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

TRANSLATION

"And those 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 and whoever does this shall receive the punishment"

EXPLANATION

In this verse, polytheism, murder, and adultery, which are of the greatest sins in narrations, are mentioned

Homicide is of the greater sins, but the holy phrase:

'Illa Bilhaqq' ('except for just cause')

says that sometimes murder is necessary and right, including:

1. Retaliation of homicide
2. Incest

3. Adultery of a pagan with a Muslim woman
4. The adultery of the one who has spouse
5. One who claims prophethood
6. Vilifying and insulting the Prophet (S) and the immaculate Imams (as)
7. The adulterer who forces woman to do fornication
8. Muslim sorcerer
9. Corrupter and combatant who uses weapon for frightening people
10. Apostate
11. One who stands against and fights with just Imam of time
12. Polytheist

Anyway, the sixth attribute of the true servants of the Beneficent (Allah), that is mentioned in the verse under discussion, is sincere monotheism which is free from any polytheism and multi-worshipping.

It says:

“And those who do not call with Allah any other god...”

The light of monotheism has illuminated all of their heart and their personal social life, and the darkness and gloom of polytheism is no longer in the thought and soul of theirs.

Their seventh attribute is that they do not murder any innocent.

It says:

“...and do not slay the soul which Allah has forbidden except for just cause...”

It is understood from this noble verse that all humans are basically honorable and respected. It is forbidden to murder them, unless a phenomenon occurs that overshadows this natural respect and provides permission of murder.

The 8th attribute of theirs is that their realm of chastity never gets polluted.

The verse says about them:

“...nor commit fornication...”

They choose faith when they face dilemma of faith and paganism, they choose security when they face dilemma of security and insecurity, they select purity when they face dilemma of purity and defilement, and they struggle to make an environment which is free from polytheism, insecurity, immodesty, and impurity.

In the end of the verse, to show more emphasis, it adds:

“...and whosoever does this shall find a requital of the sin.”

The Arabic words /'im/ and /'aam/ originally means deeds that prevent man from achieving reward, then they have been applied to any sin, but here it means the punishment of wrong action. Some say that the word '*lthm*' means sin and the word '*Atham*' means the chastisement of sin.²⁵

If we see that some of commentators say that it means 'desert' or 'mountain' or 'a deep well in the Hell', these are, in fact, to state the kind of its extensions. In Surah 'Isra', No. 17, verse 33, we talked about the philosophy of prohibition of adultery in detail.

It is interesting that the above holy verse first talks about polytheism, then about homicide, and finally about adultery. It is understood from some narrations that the importance of these three sins is as they are mentioned sequentially in the verse.

Ibn Mas'ūd asked the Prophet (S):

"Which sin is greater than other sins?"

The Prophet (S) said:

"To consider a match for Allah while it is He Who has created you."

Then he asked the Prophet (S):

"Which sin comes next?"

He said:

"To kill your child for fearing that he may eat food with you."

Again he asked him (S):

"Which sin comes next?"

He said:

"To betray the spouse of your neighbour, and Allah sent down its confirmation in this verse by saying:

"And those who do not call with Allah any other god, and do not slay the soul which Allah has forbidden except for just cause, nor commit fornication, and whoever does this shall find a requital of the sin."²⁶

Though this narration speaks about a special kind of fornication and murder, with regard to generality of the concept of the verse, this ordinance is about all kinds of them, and this narration is a clear extension of it.

Anyway, the command of the holy Qur'an about avoiding polytheism, adultery, and homicide is not only a sermon, it is a rule that if it is disobeyed, severe chastisement will be its compensation. Divine chastisements do not have any exception; anyone who commits wrong action will be punished.

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

TRANSLATION

“O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God 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 where the blood of the nobility was considered far superior to that of the common man to a mindset to a main 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 death contemporaneously some where debating the true nature of women . did they have souls, and if so, were they pure evil? Finally islam insisted that the only thing that could benefit mankind on the day of judgment and sound belief and good deeds done slowly for the sake of Allah.

BACKGROUND

After consultation with his companions the holy prophet (S.A.W) finally decided to have 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 a prophet's mosque and

deliver the call to prayer from there by seeing this aqab bin asad and newly converted muslims commented in the presence of abu sufyan that "thank God my father had died if he would see him he did not bear" . Abu sufyan Told him 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.

consists an'Qur the in Surahs Madani and Mukki of groups the of first The very is which ,Fatihah-Al Surah only is Mukki Surah ,group this In .Surahs five of Surahs four ,this After .greatness and meaning in large very but volume in small are suras four These .Maidah-Al and Imran-Al , ' Nisa-Al ,Baqarah-Al :Madani are and Baqarah-Al Surah of is pair first The .suras two of pairs two of form the in of Messenger the by name mmonco a given been have they and" Imran-Al Surah two these between similarities and similarities The ." Zahrawin-Al "himself Allah to come also has It .translation the during detail in notice our to come have Surahs they which in aspect the and them between relationship marital the of terms in light .other each complement

in coming are ,ida'Ma-al Surat and' Nisa-al Surat ,Surahs two the Now two first the that is pairs two the between differences notable the of One .pairs of greatness the describe them of both then and syllables first the contain surahs addressed being is it ,Yes .Samawiyah of books the and an'Qur the at that is them between difference the ,status marital of terms in ,However .directly O) «يَا أَيُّهَا النَّاسُ» is address the of form the , ' Nisa-An Surah of beginning the specifically is there address the ,is That 'common is address the ,is that ,(people divided is rest The .faith have to claim who people the among those to addressed these with case the not is this but ,Nasfin Imran-e-Aal and Baqarah-Al Surah into .Surahs two

of half second the to similar are Surahs two these ,style their of terms In are they ,rope a like but ,on going are articles of series a ,is That .Baqarah-Al Surah look not do threads those that way a such in intertwined and intertwined ,rope a into colors different four of strings the divide you If .cut but continuous visible be will colors four the but ,inuouslycont visible be will them of none colors four the and separate will string a ,rope this untie you if Now .alternately

,Baqarah-Al Surah of half second the of subjects the Regarding .different look will and ah'Shari to related are which of two ,series four like are these that said had I is ah'Shari of series two the of One .Allah of sake the for Jihad to related are two   .affairs about is other the and worship about

ntertwinedi are series three the that see also will you' Nisa-al Surat in Here of each ,all them separate you if But .cut look colors their and way same the in in are series three These Will .place its in subject separate a become will them dan 'believers the from is address the which in one is series a So .address of terms ,Fighting :it under coming are things four same the ,Baqarah-Al Surah like of People the addresses series second The .worship and Sharia of rules ,spending issue the ,Surahs two first the In .Jews and Christians both includes and Book the under mixed are two the ,Surah this in while ,separate was istiansChr and Jews of is which Surah this of part biggest the is series third The .Book the of People the not do there people the of most but ,hypocrites the to addressed who those ,is that ,there also is essaddr the of form the Because .understand iha'Yaa" word the has an'Qur entire the in nowhere that noted be should It .believe who you O“ ,saying the also is There .appeared "Nafaqwa Din-Al takes it ,actf in ,So .Muslims legally were hypocrites the even Because ”!disbelieve who those of words the in ,point some At that recognize to look deep very a this If .hypocrites the or truthful the towards are believers the of words the ,believe orF .misunderstanding big a is there places some in then ,made not is difference What !believe who you O“ :Tawbah-Al Surah of position the consider ,example into sink you then ,Allah of way the in out go to told are you when you to happens the by but Muslims the by perpetrated not was practice this ,However ” ?earth the the of but Muslims ordinary of problem the not was it there nda hypocrites believers sincere The .hypocrites the towards is attitude the ,Therefore .hypocrites open an with property and lives their sacrifice to ready always were of way the in out go to told are you enwh you to happens What Therefore .heart by perpetrated not was practice this ,However ” ?earth the into sink you then ,Allah ,hypocrites the of problem the was it there and ,hypocrites the by but Muslims the The .hypocrites the towards is attitude the ,Therefore .Muslims ordinary of not an with property and lives their sacrifice to ready always were believers sincere eTherefor .heart open

dreturme was jinn the of command No

!alone returned never jars of sound The

.directed is speech the verse which in see to necessary is it ,fact in ,So

The .hypocrites the addressing of terms in important most the is Surah This wisdom s'God is It .Baqarah-Al Surah in anywhere appear not does hypocrisy word sees who anyone that so mssympto its only describe to and first disease the hide to do who those But .cure his to turn and alerted be will himself in symptoms these more little a be to need now they that clear is it ,way this in attention pay not came hypocrisy word the ,Therefore .nude little a talk to have will and prominent Nisa-An Surah of part biggest the now But .Imran-Al Surah in places two or one in this of verses 176 of out that is analysis My .hypocrites the addressing is here' to ressedadd are verses 37 only ,believers true the to addressed are verses 55 ,Surah to addressed are verses 84 while ,Christians and Jews ie ,Book the of People the with be will it ,them to talk you wherever that remember But .hypocrites the of claimants also were they That why s'that .believe who those to reference ,faith of deprived fact in is but faith claims who one the is ypocriteh The .faith ☉ .hypocrite a unconsciously or consciously is he if even

The :ida'Ma-Al Surah and' Nisa-An Surah between difference the Note a between relationship the and ,tysocie is civilization human in thing basic most are there ,Secondly .society in importance fundamental of is woman a and man into taken be must rights whose society the of sections weaker some ear laws Family .' Nisa-An Surah in article this find will You .consideration the between relationship detailed The .Baqarah-Al Surah in detail in explained the to rise gives then which ,woman a and man a between relationship marital been has ,foundation and root its and society of unit basic the is which ,family the contain not does it that in unique is Imran-Al Surah .Baqarah-Al Surah in given who you O“ :usury about comes which rule one the for except ,ah'Shari of rules given being are instructions more' Nisa-An Surah in here now But .(130 !believe downtrodden and oppressed the ,particular In .ationciviliz of level social the on their ,liberty and freedom their towards drawn being are society the of sections .rights their and place better

there where society a In .society in important very also is sex of issue The ,misconduct sexual of victim a becomes it and matters sexual on restrictions no are

on Surah this in given are regard this in rulings first The .destruction be will there sexual with deal to how and society Islamic an in discipline sexual establish to how In .discussed being is civilization of goal basic the way this in So .conductmis ,discussed be will ,state the ,civilization of destination highest the ,ida'Ma-al Surat prevent to how on system court level-high the to given be will instructions and Like .regard this in stated be also will penalties and Boundaries .etc ,beryrob ,theft the to address decisive a has also Maidah-Al Surah , ' Nisa-An Surah of rest the
○ .Book the of People

first the of Surahs Madani four these in that outset the at suggested had I the and law Islamic about is article first The .parallel run subjects two ,group the while ,Baqarah-Al Surah in given is ah'Shari of rules the of outline preliminary in subject second The .Maidah-Al Surah in are ah'Shari of rules complementary its reaches gradually too it and Book the of People the to addressed is suras heset the from words decisive and final the ,Therefore .Maidah-Al Surah in completion ,words introductory these After .Maidah-Al Surah in found are Book the of People .Surah blessed this study to begin now we

from you created Who ,Lord your (to duty your) of careful be ,people O“ :1 Verse ”.oneness and yourselves among

premise basic the with started has issues social on discussion the ,see You .Master and Creator your fear should you that

رَپَا ا هَر ا مَادَة وَرَجَّهَآ: "وَخَلَقَ مِنْهَا زَوْجَهَا"

and Adam single a from you created He" not are here words the that Note it if As .(soul one) "soul one" word the but ,(Adam) "him from pair a him made traditions some as ,himself Adam with paired were they that mean also could is That .species s'Adam with paired were they that mean also could it and ,indicate are sexes the ,one is species the Because .commentators some of view the the to respect with paired been have they but ,eciessp one are beings Human .two .them within place taken has that differentiation sexual

a (earth the in) out spread them from And" وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً: "وَخَلَقَ مِنْهَا زَوْجَهَا"
.women and men of number great

forth and back go you if ,is That .Eve and Adam means certainly ”مِنْهُمَا“
the in (Eve and Adam) pair human a find will you ,civilization human this trace to
and level this to goes race human whole the ,relationship this From .beginning
Going .siblings real is One .brotherhood of relationship the in edconnect becomes
Paddadi to goes Paddada ,this Above .cousins of circle a becomes grandparents to
is race human whole the ,way same the In .circle wide another becomes and
(Eve and Adam) lecoup a of offspring the ultimately

and ,intercede you Whom to ,Allah fear And" :وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ:
".kind be

second a is there ,verse same the In .piety on emphasis the Note
whom with ,Allah (to duty your) of careful eB :said He .piety of commandment
of name the in asks he ,asks person poor the if even that know You .intercede you
the ,matters cultural the of most in and ,Allah of sake the for asks he ,Allah
finally is it ,settled are disputes domestic When .given also is Allah of intercession
where So !stubbornness your from refrain and Allah of name the say to necessary
no be will there ,Him fear you if ,alone Allah to made be to is appeal last the
the as such ,society this fo sections different of rights the defined has He .quarrels
of rights the ,agent and wealth of lord the of rights the ,women and men of rights
followed are Allah of commandments the If .etc ,community the and individual the
no be will ether then ,observed are Him by imposed duties and rights the and
.quarrel

just has it As !relations compassionate the mind in keep that said further He
the are who siblings are relations compassionate of circle first the that said been
into comes tsgrandparen of circle grand a Then .parents their of children
relationships compassionate these If .relationships compassionate are These .being
the from are Eve of daughters the all and Adam of children the all then ,spread are
.mother same the and father same the of children the are they ,race same

".you over watching is Allah Surely"

at looking is someone that thinks always one If .piety of spirit the is This
,Him mfro hidden is action no that ,sight His in is mine of action every that ,me
all close I if even that said is it If .Allah of piety with filled be will heart s'one then
,eye one from hide cannot I but ,curtains the down pull and windows and doors the

be will Allah of command every then ,piety is there if And .piety is this then .obeyed

verse this included Prophet Holy the that Prophethood of wisdom the is It is relationship marital a when is marriage of occasion The .sermon marriage his in a and Adam of son a ,is That .woman a and man a between established being Eve and Adam which in relationship same the in reunited are Eve of aughterd generation the will so ,them of both from spread has generation the as Just .were in ,matters family in ,issue social whole this in But .them of both from continue -Al Surah in seen have we As .important very is Allah of ietyp ,matters family then ,piety no is there if Because :on placed repeatedly was emphasis the ,Baqarah that so practice a made be even can law The .effective be not will law empty the completely is spirit its but fulfilled being pparentlya is law the of requirement the :said is it ,Baqarah-Al Surah in practice this Regarding .lost
