

Abdul wahab

Islamic Studies Paper

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**Q1: Translate the Following verse with background description.**

**Answer No 1**

**Translation**

**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 and Revelation**

Narrated Az - Zubair (R.A): "When a delegation from tribe of Tamim

Came to Holy Prophet (S.A.W), Abu Bar (R.A) suggested the Holy

Prophet that al-Qa'ba ibn Mamba (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 their voices to such a level that Prophet's (S.A.W) voice was drowned out.

**Respect Of The Holy Prophet(s.a.w).**

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

**Explanation.**

According to the interpretation of Ibn Abbas (R.A) this verse indicates that

When the sunnah of Allah’s Messenger (S.A.W) reaches some muslim; he should not reject or neglect it claiming that its fore fathers worked out in a different way. It should be noted that it was forbidden to raise one’s voice in the presence of Prophet(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 load to one another”.**

### **Story Of Revelation.**

It has been narrated that the great Caliph, Umar (R.A) once he heard two men raising their voice in the Prophet's (S.A.W) 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 voice in the Masjid of Allah's Messenger (S.A.W).

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

**Answer N0 2.**

**Translation.**

**“O believer not be forward in the presence of Allah and his Messenger (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 (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 precedence 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 is it.

### **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).”**

## **SEVERAL SHADES OF MEANINGS.**

- Donot make yourselves conspicuous in word or deed when in the presence of Allah(e.g In a mosque, or at prayer or Messenger) may say or do;
- Donot 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 at the Qur'an and the Sunnah of Prophet (S.A.W) for guidance and let nothing else take precedence of them.

**“He who obeys the messenger Prophet (S.A.W) has indeed obeyed Allah.”**



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

**(10)**

**Answer NO 3**

**Translation.**

**“O mankind! We have created you from male and female and made you into a nations and tribes that you may know one another. verily, the most honourable of Allah is that believer who has Taqwa. verily , Allah is all knowing, all aware”.**

**Explanation.**

Islam come to finalize the equality of all humans. it come to a people who worship many Gods , during a time when the blood of the nobility was considered for superior to that of the common man , to a mindset

that based society on all pervasive social strata that could never be breached.

Finally , Islam insist that the only thing that would benefit on the day of judgment are sound belief and good deeds done solely for the sake of Allah.

### **Background.**

After consolation with his companions with the Holy Prophet (S.A.W0 finally decided in favour of 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 roof of the house adjacent seeing this Aqad Bin Asad a newly converted muslim comented in the presence of Abu Sufyan that “Thanks God

my famer had died , if he would see him,  
he did not bear”

Abu Sufyan told that he will not comment  
on it because our conversation will be  
conveyed to Prophet (S.A.W) through  
revelation.

**“O mankind we have created you from  
male and female .”**

Allah addressed all mankind and mentioned  
that He created all human 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 the

humans are of the same category , rank and status. everybody is like in the sight of Allah.

**“All of you are the children of Adam and Adam himself was created from clay. Refrain from boosting upon one’s lineage( otherwise) you will be lighter then the heap of dust and marine birds in the sight of Allah.”**

### **Tribes And Groups.**

Humans are spread around the world in the form of different nations and tribes. No one is superior or inferior on the basis of color, race, ethnicity, language or origin. As per Surah al-Hujurat, only piety and righteous deeds can decide one’s superiority in front of Allah

**"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy"**

Relationship between believers should be firm and bilateral. Two brothers are same as two hands washing each other. Conflicts among brothers are to be replaced by peace and sincerity. According to a Prophetic tradition: "Muslims are brethren, they never do wrong to each other, they never forgo supporting each other, they never abandon their brethren in hardships"