

Mid Semester Assignment Spring Semester,

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Course: Islamiyat Instructor : Dr.Muhammad Sohail

Program: BS(SE)(CS). Note: Attempt all question.

Total Marks: 30

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Q1: Translate the Following verse with background description.

Ans.1:”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 description:

Narrated Az-Zubayr (RA), "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'qà ibn Ma'bad (RA) be sent to meet them and "Umar ibn Khattab (RA) said that al-Aqra bin Qays (RA) be sent instead. Abu Bakr (RA) was irritated by Hazrat Umar (RA)'s counter proposal so he turned to Umar (RA) and said You only said that to contradict me" Umar (RA) in turn replied that he did not do it to be contrary. A quarrel aroused and both

Ans.2:”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 he is 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 independent opinion in the matters, and pass his own judgment 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 the foremost and basic demand of the Faith Of the matters.

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

Ans.3:”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-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 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.

Human rights in Islam stem from two foundational principles: dignity and equality. Dignity is a fundamental right of every human being merely by virtue of his or her humanity. As God states in the Quran, “We have honored the children of Adam and carried them by land and sea; We have provided good sustenance for them and favored them specially above many of those We have created”

Regarding equality, God (Allah in Arabic) clearly declares that in His sight, the only distinguishing factors between humans are righteousness and piety: “People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God’s eyes, the most honored of you are the ones most mindful of Him