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Question no 1

Translation:

O you who believe! Raise not your voices in the presence of AllGk's Messenger (S.AW) 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.

Explanation:

This is 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'qâ ibn Ma'bad (R.A) be sent to meet them and "Umar ibn Khattâb (R.A) said that al-Agra bin Qays (R.A) be sent instead. Abu Baqr (R.A) was irritated by Hazrat Umar (R.A)'s counter proposal so hè turned to 'Umar (RA) and said: You onlysaid that to contradict meUmar (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 the Prophets (S.A.W) voice was deowned out

Respect f holy prophet(S.A.W):

“O you who Believe! Raise not your voices in the presence of Allâh’s Messenger (S.A.W)”

in the presence of Allâh’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 Allâh’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 Madīnah, now that he is dead.

Cure of disagreement and disunity among muslims

ISLAMIC EDUCATION Allâh warns that one might loose all his good deeds, due to disrespect to the Messenger of Allâh (S.A.W) or his Sunnah, without he knowing it. Also, the Messenger of Allâh (S.A.W) said: "A man may inadvertently speak a word pleasing to Allâh

because of which Paradise is destined to him, and another may recklessly speak a word displeasing to Allâh 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.

Question no: 2

Translation:

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

Explanation:

Allah has described three characteristics of a true believer, i.e 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

And those who invoke not any other ilâk (god) along with Allâh" 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 zaything that your mind and thoughtis are always focused on. Since our 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 cz!! 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

Not to murder

"Nor kill such life as Allâh has forbidden" When we look to the Sunnah we find the excemely 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 no deity except Allah and Muhammad is the Messenger of Allah, establish the prayer and pay the zakat. Then if they do that their blood and their wealth will be protected from me- except, in accordance with the right of Islam. And their reckoning will be with Allah the Exalted. From this 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 spread mischief in the land-it would be as if he killed all mankind." (Al-Maidah: 32) (and) to 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 seal 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 its 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:

And Allah does not like the zimmion polytheism and wrong does

Do not even go near fornication for it is a very indecent thing 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 indecency

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 coimmit such evil actions as shirk, . murdering a Muslim without cause, and ziffa 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.

Disgraced forever:

He will abide therein disgraced forever".. Imagine how these people will feel when they have to face their Creator and Master with sins such as these on their necks. In addition to their crippling fear, how much pain and sorrow will they have to stand before Allah having committed such deeds? May Allah ever save us from that fate!

Question no 3

Translation:

"O mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another. Verily, the most honorable of you with Allâh is that (believer) has Taqwa (Allah-consciousness, fearing Allâh). Verily, Allâh 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 an deaths. Contemporaneously; some were debating the true nature of women: did they have souls, and if so, were they pure evil?. d subservient to the rich until their 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. Hazrat Bilal (R.A), a freed Abyssinian slave, to give the first Adhan. Hazrat Bilal (RA) 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.

