



Summer 2020 Mid-Term

ISLAMIC STUDY

Submitted By: Mudassir Ahmad Khan
ID# 14086
BSSE

Submitted To: Dr. Muhammad Sohail
(Lecture)

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Question No: 01

Translate the Following verse with background description.

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

Answer:

“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.”

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.



Question No: 02

Translate the following verse and explain preclusion from Shirk, Innocent killing, and illegal intercourse in the light of following

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

Answer:

“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.”

The true servants refrain from three great sins: shirk, murder and adultery. The Prophet (peace be upon him) himself warned of their gravity. According to Abdullah bin Masud, when someone asked him about the worst sins, he replied, (1) It is to set up someone as equal in rank with Allah, Who has created you. (2) To kill your own child for fear of its sustenance. (3) To commit adultery with the wife of your neighbor. (Bukhari, Muslim, Tirmizi, Nasai, Ahmad). Obviously this is not a complete list of the heinous sins. But these three instances have been cited because they were most prevalent in the Arab society of those days.

As regards to the inclusion of refraining from shirk among the excellences of the true servants, one may ask why it should be presented as virtue before the disbelievers who did not regard shirk as a vice. It is because the Arabs had doubts about the doctrine of shirk even though they appeared to be deeply involved in it. This is amply supported by their history. For instance, when Abraha invaded Makkah, the Quraish did not invoke their idols to save the Kabah from him, but they begged Allah to save it. Their contemporary poetry bears sufficient evidence that they regarded the destruction of the people of the elephant due to Allah’s power and supernatural interference and not due to any help of their idols. The Quraish and the polytheists of Arabia had also come to know that when Abraha reached Taif on his way to Makkah, the people of Taif had offered him their services to destroy the Kabah and had even provided him guides to take him safely to Makkah through the hills, for fear that he might also destroy the temple of Lat, their chief deity. This event so much offended the Arabs that for years after this they continued pelting the grave of the chief guide with stones for retaliation. Moreover, the Quraish and the other Arabs attributed their creed to Prophet Abraham (peace be upon him) and looked upon their religious and social customs and their Hajj rites as part of Abraham’s religion. They knew that Prophet Abraham (peace be upon him) was a worshiper of Allah and not of idols. They also had traditions to show as to when they had started idol worship, and which idol had been brought from where, when and by whom. The fact is that the common Arab did not have much of reverence for his idols. He would even speak insultingly of it and withheld his offerings when it failed to fulfill his wishes and prayers. For instance, there is the story of an Arab who wanted to avenge the murder of his father. He went to the temple of his idol, Zul-Khalasah, and wanted to take an omen. The response came that he should abandon his intention. At this the Arab became furious and cried out: O Zul-Khalasah! Had you been in my place, and your father was murdered, you would not have said that the murderers should not be punished. Another Arab took his herd of camels to the shrine of his god, named Saad, for seeking its blessings. It was a tall idol which had been smeared with sacrificial blood. On seeing it, the camels became terrified and started running in all directions. The Arab was so filled with rage that he started pelting the idol with stones, shouting: May God destroy you. I had come to you to seek blessings for my camels, but you have deprived me of all of them. There were certain idols about whose origin filthy stories were current. For instance, the story about Asaf and Nailah whose images had been placed at Safa and Marwa, was that they were actually a man and a woman, who had committed adultery inside the Holy Kabah and had been turned into stone by God as a punishment. When the deities had such reputation, no worshiper could cherish any reverence for them in his heart. From this one can easily understand that the Arabs did recognize the value of true God worship deep in their hearts, but, on the one hand, it had been suppressed by ancient customs and ways of ignorance, and on the other, the priestly class among the Quraish had vested interests, who were busy creating prejudices against it among the people. They could not give up idol worship because such a step would have brought to an end to their supremacy in Arabia. That is why, refraining from shirk and worship of One Allah has been mentioned as a mark of superiority of the followers of the Prophet (peace be upon him) without any fear of contradiction by the disbelievers, for even they in their hearts knew that it was a weighty argument against them.



Question No: 03

Translate the Following verse and explain it to the Point.

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

Answer:

“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.”

In this brief verse, Allah has drawn the attention of all mankind to three cardinal truths:

1. The origin of all of you is one and the same. Your whole species has sprung up from one man and one woman. All your races that are found in the world today are, in fact, the branches of one initial race that started with one mother and one father. In this process of creation there is no basis whatsoever for the divisions and distinctions in which you have involved yourselves because of your false notions. One God alone is your Creator. Different men have not been created by different gods. You have been made from one and the same substance. It is not so that some men have been made from some pure and superior substance and some other men from some impure and inferior substance. You have been created in one and the same way; it is not also so that different men have been created in different ways. And you are the offspring of the same parents; it is not so that in the beginning there were many human couples which gave birth to different populations in the different regions of the world.
2. In spite of being one in origin, it was natural that you should be divided into nations and tribes. Obviously, all the men on the earth could not belong to one and the same family. With the spread of the race it was inevitable that countless families should arise, and then tribes and nations should emerge from the families. Similarly, it was inevitable that after settling in different regions of the earth, there should be differences of colors, features, languages and ways of living among the people, and it was also natural that those living in the same region should be closer in affinity and those living in remote regions not so close. But this natural difference never demanded that distinctions of inequality, of high and low, of noble and mean, should be established on its basis, that one race should claim superiority over the other, the people of one color should look down upon the people of other colors, and that one nation should take preference over the other without any reason. The Creator had divided the human communities into nations and tribes for that was a natural way of cooperation and distinction between them. In this way alone could a fraternity, a brotherhood, a tribe and a nation combine to give birth to a common way of life and to cooperate with each other in the affairs of the world. But it was all due to satanic ignorance that the differences among mankind created by Allah to be a means of recognition, were turned into a means of mutual boasting and hatred, which led mankind to every kind of injustice and tyranny.
3. The only basis of superiority and excellence that there is, or can be, between man and man is that of moral excellence. As regards birth, all men are equal, for their Creator is One, their substance of creation is one, and their way of creation is one, and they are descended from the same parents. Moreover, a person's being born in a particular country, nation, or clan is just accidental. Therefore, there is no rational ground on account of which one person may be regarded as superior to the other. The real thing that makes one person superior to others is that one should be more God-conscious, a greater avoider of evils, and a follower of the way of piety and righteousness. Such a man, whether he belongs to any race, any nation and any country, is valuable and worthy on account of his personal merit. And the one who is reverse of him in character is in any case an inferior person whether he is black or white, born in the east or the west.

