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H/W C/W

Programme: BE(E)

Module: 11th Semester

Subject: Islamic studies.

Dated: 30/11/2020

Q# 1.0

Translation:

"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 aloud to one another  
lest your deeds may be  
rendered fruitless, while you  
perceive not."

Background description:

Narrated Az-Zubayr  
(R.A) "When a delegation from tribe  
of Tamim came to the Holy  
Prophet (S.A.W), Abu Baqir (R.A)  
suggested to the Holy Prophet  
that al-Qa'qa ibn Ma'bad (R.A)  
be sent to meet them and Umar  
ibn al-Khattab (R.A) said that  
Al-Aqra bin Qays (R.A)  
be sent instead. Abu Baqir  
(R.A) was irritated by Hazrat  
Umar (R.A)'s counter proposal so

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he turned to ~~Umar~~ 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 them raised their voices to such a level that Prophet (S.A.W) voice was drowned out.

Respect of the Holy Prophet (S.A.W)

Translation:

"O you who Believe! Raise not your voices in the presence of Allah's Messenger (S.A.W)

Explanation:

As explained earlier, here too the meaning derived from: In the presence of Allah's Messenger (S.A.W) in the traditions of the Holy Prophet Muhammad (S.A.W) According to the interpretation of Ibn Abbas (R.A) this verse indicates that when

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the Sunnah of Allah's Messenger (S.A.W), & reaches a Muslim he should not reject or neglect claiming that his forefathers worked out in a different way.

Don't speak in loud.

Translation:

"Nor speak aloud to him in talks as you speak loud to one another"

Explanation:

It has been narrated that the great Caliph, Umar bin al-Khattab (R.A) once he heard two men raising ~~then~~ their voice in the Prophet's 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:

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"If you had said that you were from Madinah, I would have given you both severe lashes for raising your voices in the masjid of Allah's Messenger (S.A.W)" [Sahih al-Bukhari]

~~Introduction:~~

Cure for Disagreement and Disunity among Muslims.

Translation:

"lest your deeds may be fruitless, while you perceive not"

Explanation:-

"Allah warns that one might lose all his good deeds, due to disrespect to the Messenger of Allah (S.A.W) or his sunnah without he knowing it."

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Q(2)

Translation:

And those who invoke not any other ilah (god) with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit ~~illeg~~ illegal sexual intercourse and whoever does this shall receive the punishment.

Explanations:

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

- 1) Who invoke not any other ilah (god) along with Allah.
- 2) No kill such life as Allah has forbidden except for just cause.
- 3) No commit illegal sexual intercourse.

Q(1) Prevention from Shirk:-

Translation:

And those who invoke not any other ilah (god) along with Allah.

In this ayah the description that Allah gives of His true servants is

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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 anything that your mind and thoughts are always focused on. Since your illah is what is always on your mind, you will naturally have hope to save you from troubles and difficulties. 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 call on any other illah beside Allah.

As Allah says in Quran:

Translation:

"Verily joining other in worship with Allah is a great Zoolm (wrong) indeed"

"Verily Allah forgives not that partners should be set up with him in worship."

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Part (2)

Translation:

"Do not kill such life as Allah has forbidden"

Explanation:

When we look to the Sunnah we find the extremely authentic of Hadith of the Prophet (S.A.W) said. "I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and Muhammad is the messenger of Allah, establish the prayer and pay the Zakat. There if they do that their blood and their wealth will be protected for me except in accordance with the right 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 the

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Muslim becomes guilty of such a terrible crime for which Allah has prescribed the death penalty.

As in other ayahs of Holy Quran:

Translation:

"If anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind."

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③ No illegal Sexual Intercourse.

Translation:

"Nor commit illegal sexual intercourse; And whoever does this shall receive the punishment."

Explanation:

Islam does not consider women or men as object of sexual pleasure but with a legal framework of relationship fulfilling the will of Allah. While the sex outside the marriage

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is a punishable sin, Sex with one's spouse is an act of worship. The Islamic laws regarding sex are fixed and do not change with peer pressure or changing values of society. Virginity at the time of marriage is considered a virtue in Islamic morality.

In the final portion of Ayyah Allah tells us that whoever does these evil actions of shirk, murder or zina will have to meet with punishment. For those who commit such evils action as shirk, murdering a muslim without cause, and zina they would be thrown into the valleys of Hell where they will burn for days and days and would be the most fitting of punishments for such a terrible crimes.

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Translation:-

"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 formalize 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 for superior to that of the common man, to mindset that raised society on all-pervasive social strata that could never be breached.

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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 ~~debating the true nature of~~ 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.

Background:

After consultations with his companions the Holy Prophet (SAW) finally decided. Hazrat Bilal (R.A), a freed Abyssinian slave, to give the first Adhan. Hazrat Bilal (R.A) used to ascend to the roof of house adjacent to the Prophet's mosque

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and deliver the call to Prayer from there. By seeing this Aqab bin-Asad, a newly converted muslim, commented in the presence of Abu-Sufyan "Thanks @ God my father had died, if he would see him, he did not bear." Abu Suffyan told that he will not comment on it because our conversation will be conveyed to prophet Muhammad (SAW) through revelation. At that occasion this verse revealed.

Translation:

"O mankind! We have created you from a male and a female". Allah addresses all mankind and mention that He created all humans from one soul; Adam (A.S). From Him He created his wife Hawa (Eve), and through them the hum race grew and spread. Therefore all humans are of the same category, rank and status, Everybody is alike in the sight of Allah.

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Tribes and Groups are only for Acquaintance:

Translation:

"And made you into nations and tribes that you may know one another."

The real distinction could be only of piety, honesty and integrity of character and most honoured in the eyes of Allah is one who is most pious. Any muslim who feels superior to other on the basis of tribe and or family or nation or colour cannot be true worshipper of Allah as this air of superiority leads to arrogance which is quite contrary to the very concept of "Ibadah and ubudiyah".

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Honourable are those who has Taqwa.

Translation:

"Verily the most honourable of you with Allah is that (Believer) who has Taqwa (God-consciousness, fear of Allah):"

After the wisdom behind the division of mankind into tribes and groups, the next verse diverts the readers attention to the only factor which can elevate man in the sight of Allah and that is Taqwa.

Those who fear Allah and obey him are far superior to those who are arrogant and disobedient.

The End