



Summer 2020 Mid-term

ISLAMIC STUDY

Submitted By: Daniyal Malik

ID# 13709
BSSE

Submitted To: DR. Muhammad Sohail

(Lecturer)

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 .

Ans:

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

Background of Revelation:

Narrated Az-Zubayr (R.A): “When a delegation from tribe of tamim came to the Holy Prophet that al-Qa qa ibn ma’bad (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 them raised their voice to such a level that the prophet (S.A.W) voice was drowned out.

Respect of the holy Prophet (S.A.W):

“O who Believe! Raise not your voices in the presence of Allah's Messenger (SAW).”

As explained earlier, here too. The meaning derived from: ' in the presence of Allâh's Messenger (SAW) '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 Allah'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 Madinah, now that he is dead.

Don't speak in loud:

“Nor speak aloud to him in talk as you speak loud to one another.”

It has been narrated that the great Caliph, 'Umar ibn Khattab (R.A) once he heard two men raising 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: "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.WO) "[Sahih al-Bukhari]

Cure for Disagreement and Disunity among Muslim:

“Let your deed may be rendered fruitless, while you perceive not”

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. Also, the Messenger of Allah (SAW) said:

"A man may inadvertently speak a word pleasing to Allah because of which Paradise is destined to him, and another may recklessly speak a word displeasing to Allah because of which he will be cast in the Hellfire, further than 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." [Surah Muhammad: 331].

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

Ans.

Translation:

“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.”

Prevention from Shirk:

“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 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 naturally, 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 call 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.

“Verily, joining others in worship with Allah is a great Zoolm (wrong) indeed.”

(Luqman: 13")

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

(An-Nisaa: 48)

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 commit such evil actions 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 that would be the most fitting of punishments for such terrible crimes.

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 اتَّقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. (10)

Ans.

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:

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.

... Thank you ...