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Id: 16940

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Question no #1

Ans:

Translation:

'oh who you believed! Raise not your voices in the presences of Allah's messenger (s.a.w) nor speak aloud to him in talks as you speak loud to another , lest your deeds may be rendered fruitless, while you perceive not.'

Background:

Hazrat zubayr (R.A) narrated when a delegation from tamim tribe came to Holy Prophet (S.A.W) , **Abu baqr (R.A)** suggested the **Holy Prophet (S.A.W)**

That Al-qa abn Ma bfv dfgbdrf0074bad should be sent to meet them. But **hazrat umar ibn khattab** said that al **arqa bin qays** should be sent instead. So in this situation Hazrat **Abu bakar** was irritated by **Hazrat Umar's** counter proposal so he turned to **Hazrat Umar** and said "you said that just to contradict me" **Umar (R.A)** replied that he did not did it dispute him.

Explanation:

According to **ibn Abbas (R.A)** interpretation, this verse indicates that when Holy Prophet's (S.A.W) Sunnah reaches to any muslim he should not reject and ignore it by saying that their forefathers did it in the different way. It should be clear in **Holy Prophet's (S.A.W)** life it was forbidden to raise one's voices in the presence of Prophet (S.A.W) while he was living. And it is forbidden to raise one's voice at the grave of **Prophet (S.A.W)** in Madina. No that he is ded don't speak in loud.

This matter of raising voice in the presence of of **Prophet (S.A.W)** is that serious that once Hazrat Umar Bin khattab heard a two men raising their voce in masjid e nabvi. So **Hazrat Umar** asked them: "**do you guyz realize that where you are**"

So before they could answer **Hazrat umar** asked again. "**are you both from here?**"

They replied that they were from TAIF. Hazrat Umar replied. "if you have had said that you were from Madinah, I would have given you Harsh punishment of lashes for raising your voice in the masjid of Allah's Messenger (S.A.W).

Question no #2

Ans:

Translation:

"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 most important and basic demand of the faith. If the person who regards Allah as his lord and accepts Allah's messenger as his guide and leader in his belief, he can never have the attitude that he should give his own view and opinion over the decision of Allah and his Messenger. And he will not adopt an independent the matters and he will never pas his judgments without thinking and caring to find out that weather Allah and His Messenger have given any guidance in those matters or not. And if they have given it. Why is it given and what it is for.

Believers should not decide their matters themselves by their own initiative, but should look for guidance in Allah's book and his prophet's Sunnah concerning those matters. In verse 36 Al Ahzab. It is said. That it is not the duty of an believing man and woman that when Allah and his Messenger have given their decision then they have no right to give their own decission in the matter. They should look in the Qur'an and the Sunnah of Prophet (S.A.W for guidance and lest nothing else take precedence of them.

Question no #3

Ans:

Translation:

“O Mankind! We have created you from male and 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 verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, color, language, country, and nationality.

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.

Background:

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.

Division of man into nations and tribes is also an expression of Allâh 's unique Attribute; 'al-Khâliq' 'the Creator', that He created infinite number of people with distinct features extending from one soul. Allâh explained that these differences of color and language are a sign of His Greatness and Power, He said:

“And among His Signs is the creation of the heavens and the earth and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge.