



IQRA NATIONAL UNIVERSITY

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Subject: Islamic Studies
Semester: Summer semester
Submitted to: Dr. Muhammad Sohail
Exam: Final exam



IQRA NATIONAL UNIVERSITY
Summer Semester, Date 23/09/2020
Final -Term Assignment

Course: Islamic Study

Instructor: Dr. Muhammad Sohail

Program: BBA.MMC.SE.CS.TEL.

Time Allowed: 04 Hours

Note: Attempt all question.

Total Marks: 50

Question 1st: Translate the Following verse and explain it to the Point. (15)

لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ
يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

Answer 1st:

Translation:

"To Allah alone belongs all that is in the heavens and all that is in the earth, and if you disclose what is within yourselves or you conceal, Allah will call you to account for it, then He will forgive whom he pleases and He will punish whom He pleases. And Allah has Power over every single thing."

Explanation: In the world of beliefs, first comes belief in-Oneness of Allah. He is eternal who has created the entire universe. Everything is in his knowledge. Nothing exists beyond his reach and control. He knows inexplicable of the self of the man.

Everything Belongs to Allah:

"لِلّٰهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ"

"To Allah alone belong all that is in the heavens and all that is in the earth."

Here Allah reminds us that every single thing in all of creation belongs only to Him. Everything belongs to Allah completely and it belongs only to Him.

Account for Outer and Inner Actions:

«وَأِنْ تُبَدُّوْا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبِكُمْ بِهِ اللهُ»

"If you disclose what is within yourselves or you conceal it, Allah will call you to account for it".

The scholars say that what Allah means: here by what is "within yourselves" are the thoughts that you have in your mind. So in this part of the ayah Allah is saying that for all of the thoughts that are in your mind, it does not matter if you disclose these thoughts with your words or you disclose them with your actions or instead if you keep them hidden to yourself, Allah will still take you to account for all of them. Allah will hold you accountable for all that you show and even all that you keep secret. So we see from this ayah that Allah will hold us to account even for the thoughts that are in our minds. Now when this ayah was first revealed it troubled the Companions of the Prophet (S.A.W). So they went to the Prophet (S.A.W) and told him (S.A.W) that Allah had given them a burden that is more than they can bear. They said that they are able to control the actions that they do, but they are often not able to control the thoughts that they have. Sometimes thoughts come into their minds that they do not like and they do not want Allah to take them to account for those thoughts. So after the Suhaba (RA) went and complained to the Prophet (S.A.W), Allah then revealed the ayah where He said:

"Allah does not burden a soul more than it can bear."

One of the meanings of this ayah was that a Muslim would not be held accountable for those thoughts that come to his mind involuntarily that he does not act upon and that he does not speak out.

Forgiveness & Punishment:

In the next part of the ayah, Allah says:

«فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ»

"Then He will forgive whom He pleases and He will punish whom He pleases"

Everything that we do is in the Knowledge of the All-Knowing. In this part of the ayah Allah says that He will forgive whom He pleases and He will punish whom He pleases. All authority, decision and judgment rest only with Allah. Only He will be the one to say, who will be forgiven and who will be punished.

Power over Every Single Thing:

«وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ»

"And Allah has Power over every single thing".

Allah can do whatever He wants to, there is nothing that is outside the Power of Allah. If Allah wanted to; He could forgive the worst of sinners and if Allah wanted, He could punish the most pious of men. There is nothing that he cannot do; he is not bound by rules and laws. Rather He does whatever He pleases and He can do all that He pleases to do. So the lesson for us is that nothing should matter in our lives except Allah. No one else has any power to bring us any harm or any benefit except He and He has power to do all things.

Question 2nd: Translate the Following hadith and explain it to the Point.

(15)

عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "من رأى منكم منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان". (رواه مسلم).

Answer 2nd:

Translation:

According to Abu Sa'id I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith. (Sahih Muslim)

Explanation: The essence of the Islamic da'wah is enjoining the good and forbidding the evil, since whenever a person conveys the Message, he is enjoining good and forbidding evil. Therefore, it is a mistake to consider these two as separate matters, since they are actually performed concurrently and are synonymous. The main objective in fulfilling this obligation is to attain and maximize

Question 3rd: Translate the Following hadith and discuss the Characteristic of Good merchant. (10)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الصَّادِقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ. (رواه ترمذی).

Answer 3rd:

Translation: Abu Sa'eed narrated that the Prophet () said:

"The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs." (Abu 'Eisa said:] This Hadith is Hasan, we do not know it except from this route, a narration of Ath-Thawri from Abu Hamzah. Abu Hamzah's name is 'Abdullah bin Jabir, and he is a Shaikh from Al-Basrah.

Explanation: The Hadith place the highest recognition on businessmen with the prophets, siddiqin and al-shuhada" during judgement day. However, to be able to reach this level (truthful and honest) proves to be difficult for business activities often misused and mixed with lies, fabrications and other negative elements. Thus, if they are able to hinder the negative elements and become honest, truthful and sincere entrepreneurs, their honour will raise to those of prophets, siddiqin, shuhada" and salihin. To further explain this,

Ibrahim al-Nakha,,i, an imam during the era of tabi,,in was once asked of his preference between an honest businessman and a pious devotee who spent his life on prayers.

Islam is the religion of truth. It is the embodiment of the code of life, which Allah, the Creator and Lord of the Universe, has revealed for the guidance of mankind. Islam is an Arabic word, which denotes submission, surrender and obedience. As a religion, Islam stands for complete submission and obedience to Allah that is why it is called Islam.

Every living thing in this world has some basic characteristics, which distinguish it from others. It is, therefore, appropriate that we try to find out the distinctive characteristics of Islam and acquire correct knowledge about it.

Firstly, it must be clearly understood that the religion of Islam was not given to us by any philosopher, legal expert, moralist, psychologist, conqueror, founder of a kingdom, politician or national leader. It has come down to mankind from Almighty Allah, the Creator and Master of the universe, through His prophets or messengers. They were specially chosen by Him to receive His guidance in the form of Wahee (revelation) and pass it on to the mankind without adding to, or suppressing from it, any word according to their own wish. All of them taught only one religion which Allah calls Islam (meaning submission to Him).

The last of these messengers was Prophet Muhammad (peace be upon him). With him the teachings of Islam were finalised and the guidance completed.

The first distinctive characteristic of Islam is its emphasis on correct basic faith, that is faith in Almighty Allah, as the One and Only Being, Who is the Creator, Sustained and Master of the whole universe, Who alone is worthy of being worshipped and to Whom all of us have to return and account for our deeds done in this life.

This has been the prime teaching of all His messengers throughout the ages from Prophet Adam right up to the last Prophet, Muhammad (peace be upon him). They never budged from teaching. The second point to note is that it is only Allah's pleasure, which was the motive force behind all the efforts of His messengers to preach and spread His message for the benefit of men. It was this burning zeal that left no room in their hearts for any mundane benefits -- self, power or honour. Nor did they in accomplishing their mission harboured any ill-will, rancour or feeling of enmity and revenge against anyone on a personal basis.

The journey to Taif, which Prophet Muhammad (peace be upon him) undertook to preach Islam, did not result in any conversion and he was maltreated and even severely stoned by the local people. But this did not dishearten him. Suffering all the humiliation patiently, he only prayed to His Creator for His help and mercy.

What is required on the part of Allah's servants is sincere and whole-hearted efforts to spread His message and to establish His order. His rewards are for such efforts irrespective of their results. When or where will the efforts bear fruit or result in success is known to Him only. He, however, promised His faithful servants, the true believers, that their striving would sooner or later meet with success.

The discussion of Islamic Business Ethics is actually refers to the theory of akhlaq in business context. In fact, it is more appropriate to be called as the akhlaq principles. Islam as a system of life is based on the principles stated in al-Qur'an and al-Sunnah rather than the theories that would normally be disputed. Additionally, there are various theories about the business such as Theory of utility, Theory of satisfaction and etc. which should be coordinated with the principles of akhlaq.

Generally, Islamic Business Ethics and Business Ethics are not much different. It may be different in spirit and soul only. The Spirit and the soul of Islam is only exists on the Muslim entrepreneurs who are committed to practice the Islamic way of life. In summary, the Muslim entrepreneurs who had practice the ethics absolutely because it is an ethics then it will be just a business ethics. However, if ethics is practiced because of the awareness of Islam it will be called as Islamic Business Ethics.

Thus, the intention is important. The intention will define the purpose of the action and how they acted. The practice is not just to follow the rules; otherwise it is done because of Islam.

With the right intentions and the right practice, the activities that would become the worship to Allah SWT. This is a big difference between Islamic Business Ethics and Business Ethics. Therefore, the respondents have listed a few examples of intentions that can use as a guideline by the Muslimpreneurs particularly at the early stage of their businesses. Among these are, the economic necessity, be more creative and independent, being unemployment, to help others, to participate in the economic development, to spread the word of Allah and to create employment.

The basic framework of Islamic business ethics consists of taqwa (piety) and 'ibadah (worship) to Allah SWT. From this basic framework, there are other elements that will complement the characteristics of Muslimpreneurs. The taqwa (faith) to Allah SWT can be realized through the implementation of mandatory and voluntary worship both of fardhu ain (personal) and fardhu kifayah (community). It includes prayer, fasting on Ramadan, hajj and umrah (pilgrimage), charity, zakat (alms), sunat prayers, and etc. The respondents also stressed the importance of Halalan Thoyyiba, cleanliness, environmental stewardship and establishing the Islamic brotherhood.

Apart from the taqwa and worship that has formed the basic framework of Islamic Business Ethics, it is also supported by some other values, including prioritizing the lawful, do not waste, adopting the high moral, trustworthy, concerned about the welfare, knowledgeable and concern to the community and environment. All the above discussions are shown in Figure 1 and Table 1 below.

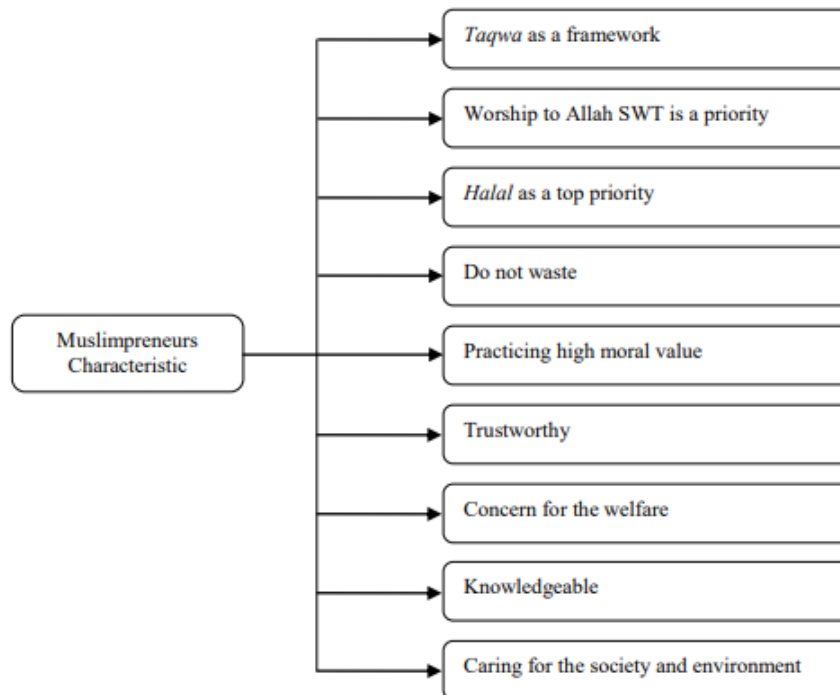


Figure 1: The Muslimpreneurs Characteristic

Table 1: The Muslimpreneurs Characteristics from the view of Muslim scholars and academician

The Characteristics	The Elements
Taqwa to Allah as a framework	The implementation of mandatory and voluntary worship both of <i>fardhu ain</i> (personal) and <i>fardhu kifayah</i> (community); the right intentions according to Islamic principles
Worship to Allah SWT is a priority	Prioritize the worship to Allah such a prayer, fasting on Ramadan, <i>haji</i> and <i>umrah</i> (pilgrimage), charity, <i>zakat</i> (alms), <i>sunat</i> prayers, and etc. rather than other works.
Halal as a top priority	choose a halal source, pure and clean; practice a halal procedures
Do not waste	use all the resources efficiently
Adopting the high moral	do not engage in any activities that are prohibited by Islam as usury, bribery, embezzlement, adultery, stealing, etc.
Trustworthy	including honesty, trust, keeping promises, punctuality etc.
Concern for the welfare	Help each other especially the poor, needy and hungry
Knowledgeable	Constantly seek for the new knowledge
Caring for the society and environment	The production do not harm the society and environment

Source: (Joni Tamkin, 2013; Nor 'Azzah, 2013; Siti Rahmaniah, 2013).

Question 4th: Translate the Following hadith and explain the importance of self-sacrifice. (10)

عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ . (رواه بخارى).

Answer 4th:

Translation: On the authority of Abu Hamzah Anas bin Malik (may Allah be pleased with him) the servant of the Messenger of Allah (peace and blessings of Allah be upon him) that the Prophet (peace and blessings of Allah be upon him) said:

”لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ“

“None of you [truly] believes until he loves for his brother that which he loves for himself.”

Self-Sacrifice in Order to Reach One’s Objectives:

”مَهْلَأُومَابِ اودَهَاجَوِ اوبَاترِي مَدَمْ هَلُوسرَوِ لِهَابِ اوتَمَا نِيدَلَا نُونْمُومَا اَمْنَا
نوقدَاصلَا مُه كِنُلوَا اللهُ لِيْبَسِي فَمِهْسَفْنَاو“

“Without doubt the true believers are only those who have faith in Allah and His Messenger (Muhammad) and then do not change their belief into doubt, and (the believers are those) who struggle with their wealth and their lives in the way of Allah. Surely it is these people alone who are the truthful ones.”

The verse under discussion is of this type and although the plan and design of this verse is to explain some of the signs of a person of true faith, however in reality it explains the causes why the tribe of Bani Asad must say:

”اَسَلْمُنَا وَ لَمَّا يَدْخُلِ الْاِيْمَانُ فِي قُلُوبِكُمْ“

“(Rather say) that we submit (as Muslims) since true faith has not yet entered into your hearts.”

Explanation: The concept of justice cannot be defined any better than it is in this statement. In this narration the Prophet Muhammad (s) reaffirms the criteria of justice commonly known as the "Golden rule of Moses." In moulding our personality as well as in building a society based on universal justice, this hadith containing one "golden rule" of enormous scope can take us a very long way. Although we often are familiar with such hadith, we do not scrutinize our life, behavior, and aspirations in light of this simple criteria of justice. If we do

not like to be harmed, we should not harm anyone else, and this is true irrespective of race, colour, nationality, gender, language, or anyone else, and this is true irrespective of race, colour, nationality, gender, language, or any other artificial basis of distinguishing different segments of humanity. If we do not like to be offended, we should not offend others, Muslims or non-Muslims. If we like to be treated kindly, we should treat others kindly. If we expect fairness from others, we should be fair in our conduct and judgment. Reporter: Hadhrat Anas (1) Source: Sahih al-Bukhari, Vol. 1: #12

Self-sacrifice means to sacrifice willingly the things that one has and values, to persevere by resisting against all kinds of hardships for one's cause. It means to give up his own interests for the sake of Allah and the values he believes.

The human soul is selfish. It gives particular importance to its own desires and interests. To act self-sacrificingly for the sake of Allah by breaking this ego of the soul is one of the highest traits among humanitarian values.

In Islamic history, the hijrah (migration) of the Muslims in Makkah by leaving their possessions and properties for the sake of their beliefs after the unbearable torments and oppressions they faced in Makkah; and on the other side Ansar in Madinah (the people of Madinah who responded to the Prophet's call to Islam and offered Islam a city-state power) helping the Muhajirs (Muslims who emigrated from Makkah to Madinah during the time of the great repression) are good examples of self-sacrifice.

The Muhajirs were able to take a few portable things that they could carry with them and they had to leave their houses, herds and most of their properties. They did not know when they would return there, and even if they returned, they could not know what would have happened to their houses and properties. Therefore, the Muhajirs had a lot of financial losses in that journey. Among them, there were some people like Suhayb b. Sinan who was not able to collect his money owed by other persons and who had to migrate with nothing since all his properties had been extorted. On the other side, Muslims of Madinah's sharing their properties and earnings with their brothers coming from Makkah is another aspect of self-sacrifice.

In the Noble Qur'an, the following verses are stated about the ones making self-sacrifice:

“Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good”, (Qur'an, The Family of Imran (Aal-i-Imran); 134 (3: 134)

“Those who spend their wealth in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury, for them their reward is with their Lord; on them shall be no fear, nor shall they grieve”. (Qur'an, The Cow (Al-Baqara); 262 (2: 262)

Self- sacrifice is a merit. And since man is the most perfect one of the created things, self- sacrifice befits him first and being a human necessitates it.

In this century, struggling against unbelief and dissipation on behalf of self- sacrifice is the greatest principle and merit.

However, the dimensions and coordinates of self-sacrifice are very wide because self- sacrifice can be made regarding everything. By looking at the situation of the self-sacrificing people, one who cannot make self-sacrifice should not abandon himself to despair. For, although not every person can make every kind of self-sacrifice, everybody can make a kind of it.

For instance, someone can make sacrifice of his life, another one of his opportunities, his knowledge, his grade and rank, another one of his time, his love and compassion and another one of his worship and prayers.

A university student can make a kind of sacrifice mentioned above in point of conveying his cause to his friends, younger students and his masters under the circumstances he is in.

If he cannot do anything, being a successful, hardworking and an exemplary student is an important self-sacrifice, too.

Treating people very hospitably and lovely, complimenting them, being easy-going and agreeable, living ethically and virtuously, quitting conceit and egoism, being respectful to other people are the examples of self-sacrifice almost most of us can make.

Besides, efforts and self-sacrifices related with conveying the message are the features achieved by education and experience in time.