**Final-term**

**Assignments**

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**1.QNO**

**الم . ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ .الَّذِينَ يُؤْمِنُونَ بِالْغَيْبوَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ.**

**Translation: -**“Alif, Lam, Meem. This is the book about which there is no double, guidance for those conscious of Allah, who believe in the unseen establish prayer and spend out of what we have provided for them.

**Explanation: -** Surah Albaqarah start with the introduction of Quran-e-Hakeem in which the real essence of Quran is explained. It is a book which without any doubt and its purpose to provide guidance to people. However, only those will be able to seek guidance from Quran who are Muttaqi, (pious and fear). In this surah three traits Muttaqi are discussed. The people who get who complete guidance from Quran are those pious people who possess five traits out of which three are discussed in this surah. The other two traits out of Muttaqi are that they have faith and belief in four books which are sand by Allah on His prophets and also in the Day of Judgment.

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**QNO.2**

**لِلَّهِ ما فِي السَّمَاواتِ وَمَا فِي الأَرْضِ وَإِن تُبْدُواْ مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُيُحَاسِبْكُمبِهِ اللّهُ فَيَغْفِرُ لِمَن يَشَاء وَيُعَذِّبُ مَن يَشَاء وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِير.**

**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 your selves or you conceal it, Allah will call you to account for it, then he will forgive whom he pleases and he will punish whom he pleases. And all has power over every single thing.”

**Explanation:-**

In this verse mentioned the injunction to reveal evidence and forbade its concealment. Here, warning has been given that it is haram (unlawful) to conceal evidence. 'If you concealed the truth of a matter knowingly, your Lord who is all-Knowing and all-Aware, will make you account for it's this interpretation of the verse has been reported from Sayyidna Ibn ` Abbas, ` Ikrimah, Sha'bi and Mujahid (Qurtubi). Taken in the general sense of the words, this verse is universal, and covers all articles of faith, modes of worship and mutual dealings tiqadat Ibada and Muamalat. This is exactly what Sayyidna ‘Abdullah ibn’ Abbas has said in his well-known commentary on this verse. The verse means that Allah Almighty will make all His created an account of all their deeds. It will include deeds they have actually done, and those they were determined to do but kept them secret in their hearts and were never able to do. This conforms to the report of Sayyidna Ibn UmarRZ appearing in Sahih al-Bukhari and Muslim: 'I have heard from the Holy Prophet(S.A.W) that the believer will be drawn near his most exalted Lord when Allah Almighty will make him recall his sins one by one and will ask him if he knew that he had committed those sins. The believer will confess. Allah Almighty will say: 'I concealed your sins in the life of the world and never allowed this to be known to others. Today, I forgive that.' He will be given the Book of Good Deeds, while the sins committed by disbelievers and hypocrites will be announced before everybody. It appears in another hadith that Allah Almighty will say on the day of Doom (Qiyamah): 'This is the Day when hidden things will be surveyed and secrets concealed in hearts will be laid out in the open. And (forget not that) My angels charged with writing down your deeds wrote down only those visible on the outside, and I know what angels do not know, nor did they write those in your Book of Deeds. Now I tell you all about it and ask you to stand' and answer. I shall forgive anyone I will and I shall punish anyone I will.' True believers will then be forgiven and the disbelievers (kuffar) will be punished. (Qurtub)beings give

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**QNO.3**

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

**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 he if 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.

**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 matter, since they are actually performed concurrently and are synonymous. The main objective in fulfilling this obligation is to attain and maximize.

The charity of this nation is closely related to its advocacy of truth, its protection of religion, and its fight against falsehood; This is because fulfilling this duty achieves empowerment in the land, raising the flag of monotheism, and judging God’s law and religion, and this is what distinguishes it from other nations, and makes it a place of what is not for others, and therefore God Almighty praised it in his dear book when he said: {You were good A nation brought out to the people, enjoin good and forbid evil, and believe in God} (Al-Imran: 110).

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**QNO.4**

**عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم التَّاجِرُ الصَّدُوقالأَمِينُ مَعَ النَّبِيِّينَوَالشُّهَدَاءِ يَوْمالْقِيَامةَ.(رواه ترمزى).**

**Translation: -** “Narrated by Abu Sa'id that Prophet Muhammad (S.A.W) says, "The truthful and honest tradesman is with Prophets, truthful persons and martyrs in the Day of Judgment”

**Characteristic of good merchant:-**

**(Trade):** In Islam, trade has always been recognized as an important aspect of human life. Before revelation came to him, the Prophet Muhammad, (S.A.W) himself earned his living as a trader. His integrity and veracity were quickly noticed by his employer, Khadija, who later proposed and was married to him. It was also as a result of his honest and noble character that he became known as ‘al-Amin’ or 'the Trustworthy' among his peers. Honorable behavior in all aspects of life, including trade, necessarily affects your personal life and society at large, as was the example of the Prophet (S.A.W). It is his example of honesty that Muslims should follow in their day-to-day transactions. Among the teachings of the Prophet Muhammad (S.A.W) is:

**(Buying):** God will show compassion to those who show kindness while buying, selling and recovering debts. Source: Bukhari Hadith Collection giving in charity does not deplete wealth neither buys, nor take back charity which you have given. source: Bukhari Hadith Collection The seller and the buyer have the right to keep or return goods as long as they have not parted; and if both the parties spoke the truth and de- scribed the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost. Source: Bukhari Hadith Collection

**(Selling):** A merchant who hoards goods in order to raise their price is a sinner. Source: Muslim Hadith Collection It is required for the vendor to tell the buyer of any defects of which he is aware. Source: ibn Hanbal Hadith Collection The trade of alcohol has become illegal. source: Bukhari Hadith Collection The Prophet (S.A.W) forbade a seller from telling a buyer that he had been offered a price for goods that he had not been offered (in order to raise the price or encourage the sale.) source: Bukhari Hadith Collection

**(Employing):** The Prophet (S.A.W) cursed one who employs a la- borer and gets the full work done by him butdoes not pay him his wages. Source: Bukhari Hadith Collection Pay the laborer his wages even before his sweat dries. Source: Ibn Majah Hadith Collection

**(Loaning):** There was a merchant who used to lend the people, and whenever his debtor was in straitened circum- stances, he would say to his employees, 'Forgive him so that God may forgive us. ‘So, God forgave him. Source: Ibn Majah Hadith Collection the Prophet (S.A.W) cursed the one who accepted usury (lending money with interest), the one who paid it, the witness to it, and the one who recorded it. Source: Abu Dawud Hadith Collection

**(Working):** The Prophet (S.A.W) was asked which the best kind of earning was, he replied: That for which a man works with his hands. And honest trading. Source: Ibn Hanbal Hadith Collection Those who take bribes and those who give bribes are cursed by God. Source: Bukhari and Muslim Hadith Collection A time will come when people will no longer care about whether their wealth has been lawfully or unlawfully acquired. Source: Bukhari Hadith Collection the Prophet Muhammad (S.A.W) is reported to have said: If the son of Adam were to possess two valleys of riches, he would long for the third one. Source: Muslim Hadith Collection.

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**“THE END”**