**Final Assignment**

Islamiyat ethics

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 **Q1 Translate the Following verse and explain it to the Point:**

**الم . ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ . الَّذِينَ يُؤْمِنُونَ بِالْغَيْب وَيُقِيمُونَ الصَّلاةَ وَمِمَّا**

**رَزَقْنَاهُمْ يُنفِقُونَ.**

**Translation**
**(2:1) Alif, Lam, Mim.**

1. The names of letters of the Arabic alphabet, called huruf muqatta'at, occur at the beginning of several surahs of the Qur'an. At the time of the Qur'anic revelation the use of such letters was a well-known literary device, used by both poets and orators, and we find several instances in the pre-Islamic Arabic literature that has come down to us.

 **(2:2)** This is the Book of Allah, there is no doubt in it; it is a guidance for the pious,

**(2:3)** for those who believe in the existence of that which is beyond the reach of perception, who establish Prayer5 and spend out of what We have provided them,

**Explanation (2.1)**
Since the muqatta'at were commonly used the Arabs of that period generally knew what they meant and so they did not present a puzzle. We do not notice, therefore, any contemporaries of the Prophet (peace be on him) raising objections against the Qur'an on the ground that the letters at the beginning of some of its surahs were absurd. For the same reason no Tradition has come down to us of any Companion asking the Prophet about the significance of the muqatta'at. Later on this literary device gradually fell into disuse and hence it became difficult for commentators to determine their precise meanings. It is obvious, however, that deriving right guidance from the Qur'an does not depend on grasping the meaning of these vocables, and that anyone who fails to understand them may still live a righteous life and attain salvation. The ordinary reader, therefore, need not delve too deeply into this matter

**Explanation (2:2)**

One obvious meaning of this verse is that this Book, the Qur'an, is undoubtedly from God. Another possible meaning is that nothing contained in it can be subject to doubt. Books which deal with supernatural questions, with matters that lie beyond the range of sense perception, are invariably based on conjecture and their authors, despite their brave show of competence, are therefore not immune from a degree of scepticism regarding their statements. This Book, which is based wholly on Truth, a Book which is the work of none other than the All-Knowing God Himself is distinguishable from all other books. Hence, there is no room for doubt about its contents despite the hesitation some people might express either through ignorance or folly.

 This means that while the Book is potentially for all, only those who possess certain qualities can benefit from it. The first such quality is piety: those who want to benefit should be disposed to distinguish between good and evil, and to shun evil and do good. Those who lead an animal existence, who never to consider whether their actions are either good or bad, whose cynically follow the prevailing winds, who are helplessly tossed about by the animal desires that dominate their minds, such persons are all together incapable of deriving any benefit from the guidance embodied in the Qur'an.

**Explanation (2:3)**

This is the second prerequisite for deriving benefit from the Qur'an. Ghayb signifies the verities which are hidden from man's senses and which are beyond the scope of man's ordinary observation and experience, for example the existence and attributes of God, the angels. the process of revelation, Paradise, Hell and so on. 'Belief in the ghaib' means having faith in such matters, based on an absolute confidence in the Messengers of God and despite the fact that it is impossible to experience them

According to this verse, Qur'anic guidance can prove helpful only to those prepared to affirm the truths of the suprasensory realm. People who make their belief in these questions conditional upon sensory perception of the object of belief, and who are not prepared even to consider the possibility of the existence of things that cannot be weighed or measured, cannot profit from this Book.

 This is the third requirement. It is pointed out that those to whom belief means merely the pronouncement of a formula, who think that a mere verbal confession of faith is enough and that it makes no practical demands on them, can derive no guidance from the Qur'an. To benefit from the Qur'an it is essential that a man's decision to believe should be followed immediately by
practical obedience to them

Prayer is the first and continuing sign of practical obedience. No more than a few hours can pass after a man has embraced Islam than the mu'adhin calls to Prayer and it becomes evident whether or not the profession of faith has been genuine. Moreover, the mu'adhin calls to Prayer five times every day and whenever a man fails to respond to his call it becomes clear that he has transgressed the bounds of practical obedience. An abandonment of Prayer amounts to an abandonment of obedience. Obviously, if a man is not prepared to follow the directives of his guide, it is immaterial whether or not true guidance is available him

It should also be noted that the expression 'establishment of Prayer' has a wider meaning than mere performance of Prayer. It means that the system of Prayer should be organized on a collective basis. If there is a person in a locality who prays individually but no arrangements are made for congregational Prayer, it cannot be claimed that Prayer is established in that locality.

5. This, the fourth prerequisite for a person to benefit from the Qur'an, demands that the person concerned should neither be niggardly nor a worshipper of money. On the contrary, he should be willing to pay the claims on his property of both God and man, and should not flinch from making financial sacrifices for the sake of his convictions.

**(Q.2) Translate the Following verse and explain it to the Point**

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

**Translation**

All that is in the heavens and the earth belongs to Allah. Whether you disclose whatever is in your hearts or conceal it, Allah will call you to account for it, and will then forgive whomsoever He wills, and will chastise whomsoever He wills. Allah has power over everything

**EXPLANATION**

 These are the concluding observations on the subject. Just as this surah opened with an enunciation of the basic teachings of religion, so the fundamentals upon which Islam rests are reiterated in the concluding section of the surah,

. This is the first fundamental principle of Islam. That God is the Sovereign of the heavens and the earth and all they contain, and that it is improper for man not to bend himself in obedience and service to God.

 This sentence mentions two other matters. First, that man is individually responsible to, and answerable before, God. Second, that the Lord of the heavens and the earth, before Whom man is answerable, is All-Knowing. Thus, nothing is concealed from Him, not even intentions and thoughts which lie hidden deep in the hearts and minds of people.

. This refers to God's absolute authority. He is not bound by laws framed by others which might limit Him to operating in a certain manner. He is an absolute sovereign and has the full power either to punish or pardon people.

**Q 3: Translate the Following hadith and explain it to the Point**

**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**

**On the authority of Abu Sa`eed al-Khudree (may Allah be pleased with him) who said**

I heard the Messenger of Allah (ﷺ) say, “Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.

**EXPLANATION**

In this hadith, the Prophet, peace be upon him, has made it clear that removing, or wanting to remove evil is an essential characteristic of the Muslim faith. He specifically mentions the case of when a person sees the evil that is being committed. If there is an open and clear evil that Muslims are witnessing, then it is obligatory upon them to change it if they have the ability to do so. However many of the scholars cite other evidence that supports the notion that even if a person doesn’t see the evil, but knows it to be occurring, they should strive to remove it.

**Q4:Translate the Following hadith and discuss the Characteristic of Good merchant?**

**عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللهِ صلى الله عليه وسلم التَّاجِرُ الصَّدُوق الأَمِينُ مَعَ النَّبِيِّينَ**

**وَالشُّهَدَاءِ يَوْم الْقِيَامةَ. (رواه ترمزى).**

**Ans. TRANSLATION:**

 **“Narrated by abu Sa’id that Prophet Muhammad (S.A.W) says , “The truthful and homiest tradesman is with Prophets, truthful person and martyrs in the Day of Judgment”**

**EXPLANATION**

islam which condemns every kind of injustice and exploitation in human relations, wants its followers to conduct business in sublime spirit of justice tempered with human kindness. The conduct of the seller in a transaction should be characterised not only by insaf (justice) but also by ihsan( magnanimity). “God will forgive the sin of a muslim who absolves a fellow muslim from a sale contract not liked by the latter,” says the Holy Prophet(S.A.W).

**Following are some characteristic of a good merchant**

1. Things sold and money offered as their price should be lawfully acquired.

2. Goods not to be sold before obtaining the possession.

3. Goods to be bought in open market .

4. No trade and traffic in things , the use of which is prohibited in islam.

5. Should be honest in all dealing .

6. Always the real price price should be taken .