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Q 1: 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.**

ANSWER:

Ayah taken from (surah al bakra)

 TARJUMMA:

That Book has no uncertainty in it – a direction for the God-dreading, who trust in the concealed, and are resolute in Salah, and spend out of what We have.

EXPLANATION:

1 The sentence "That Book has no uncertainty in it" raises a linguistic and analytical issue, for the primary expression in the Arabic content peruses as ذَٰلِكَ الْكِتَابُ: Dhcilikal kitab.

2 Presently, the word dhalika ذَٰلِكَ (that) is utilized to call attention to a far off thing, while the word kitab (book) clearly alludes to the Sacred Qur'an itself, which is available before us. Thus, this specific definite pronoun doesn't appear to be proper to the circumstance. There is, be that as it may, inconspicuous sign.

3 The pronoun alludes back to the petition for the straightway made in the Surah Al-Fatihah, inferring that the prayer has been allowed and the Heavenly Qur'an is the response to the solicitation, which gives a definite record of the straight way to the individuals who look for direction and are eager to follow tithe trademark characteristics of the God-dreading, recommending that these are the individuals who have gotten direction, whose way is the straight way, and that he who looks for the straightway should join their organization, receive their convictions and their lifestyle.

4 The outline of the characteristics of the God-dreading in this refrain additionally contains, generally, a meaning of Confidence ('Iman ایمان) and a record of its essential precepts and of the key standards of noble direct:

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**

ANSWER:

 TARJUMMA:

To Allah has a place whatever is in the sky and whatever is in the earth. Regardless of whether you show what is inside yourselves or cover it, Allah will carry you to represent it. At that point He will pardon whom He wills and rebuff whom He wills, and Allah is over everything equipped.

EXPLANATION

LITERAL

To God what is in the skies/space and what is in the earth/Planet Earth, and on the off chance that you show what is in yourselves or you shroud it, God checks/computes (with) you with it, so He pardons to whom He wills/needs and torments whom He wills/needs, and God (is) on everything proficient/ground-breaking.

AHMED ALI

To God has a place all that is in the sky and the earth; and whether you uncover what is in your heart or disguise it, you should represent it to God who will exonerate whom He please and rebuff whom He will, for God has the control over all things.

A. J. ARBERRY

To God has a place all that is in the heavers and earth. Regardless of whether you distribute what is in your souls or conceal it, God will make dealing with you for it. He will excuse whom He will, and berate whom He will; God is amazing over everything.
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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).**

ANSWER:

 TARJUMMA:

On the authority of Abu Saeed al-Khudree (may Allah be satisfied with him) who stated:

I heard the Envoy of Allah (ﷺ) state, "Whosoever of you sees a malicious, let him change it with his hand; and in the event that he can't do as such, at that point [let him change it] with his tongue; and in the event that he can't do as such, at that point with his heart — and that is the most vulnerable of confidence."

From Abu Said al-Khudri radi anhu, he stated, "I heard the Errand person sallallaahu 'alaihi wa salaam said," Whoever among you see munkar, at that point let him change it with his hand (power), on the off chance that he can't, at that point with his tongue (prompted), and in the event that he can't also, at that point with his heart (was disturbed and don't concur), and therefore it is the least of feeble confidence. '" .

EXPLANATION:

The substance of the Islamic da'wah is ordering the acceptable and prohibiting the underhandedness, since at whatever point an individual pass on the Message, he is charging acceptable and restricting malice. Subsequently, it is a misstep to think about these two as discrete issues, since they are really performed simultaneously and are equal. The primary target is satisfying this commitment is to achieve and boost.

Q 4: 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).**

ANSWER:

Tarjumma:

“Narrated by Abu Saeed that Prophet Muhammad (S.A.W) says”

“The truthful and honest tradesman is with Prophet truthful person and martyrs in the Day of Judgment.”

Characteristic of Good merchant.

As indicated by Islam, there is nothing incorrectly in reasonable exchange and business. Truth be told, a representative who plays out his business activities with genuineness and as per the orders of Allah has the right to be compensated by Allah in the existence henceforth (Achiral)

In The Islamic lifestyle and the educating of Prophet (S.A. W) tells us that never tell or Speake Lie in the opening life. Never measure the garments or some other thing less from his genuine estimations. Never weight less milk or whatever other thing which you are selling from the wattages.

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