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# ISLAMIYAT

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Final-term Assignment



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## Q 1: Translate the Following verse and explain it to the Point. (15)

الم . ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ . الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ .

الم

### ANS:

**Translation:** Alif. Lam. Mim.

The Surah begins with the Arabic letters Alif, Lam and Mim (equivalents of A, L and M). Several Surahs begin with a similar combination of letters, for example, Ha, Mim, or Alif, Lam, Mim, Sad. Each of these letters is pronounced separately without the addition of a vowel sound after it. So, the technical term for them is مقطعات (Mugatta` at: isolated letters).

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

**Translation:** That Book has no doubt in it – a guidance for the God-fearing,

### **Explanation**

The sentence "That Book has no doubt in it" raises a grammatical and exegetical problem, for the first phrase in the Arabic text reads as ذَلِكَ الْكِتَابُ: Dhalikal kitab. Now, the word dhalika (that) is used to point out a distant thing, while the word kitab (book) obviously refers to the Holy Qur'an itself, which is present before us. So, this particular demonstrative pronoun does not seem to be appropriate to the situation. There is, however, subtle indication. The pronoun refers back to the prayer for the straight path made in the Surah Al-Fatihah, implying that the prayer has been granted and the Holy Qur'an is the answer to the request, which gives a detailed account of the straight path to those who seek guidance and are willing to follow it.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

**Translation:** who believe in the unseen, and are steadfast in salah, and spend out of what We have provided them.

**Explanation** the characteristic qualities of the God-fearing, suggesting that these are the people who have received guidance, whose path is the straight path, and that he who seeks the straight path should join their company, adopt their beliefs and their way of life.

The delineation of the qualities of the God-fearing in this verse also contains, in essence, a definition of Faith ('Iman ايمان) and an account of its basic tenets and of the fundamental principles of righteous conduct:

**Q 2: Translate the Following verse and explain it to the Point. (15)**

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

**ANS:**

**Translation:**

And to Allah belongs what is in the heavens and what is in the earth. And if you disclose what is in your hearts or conceal it Allah shall make you account for it, then He shall forgive whom He wills and punish whom He wills. And Allah is powerful over everything

**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' - this interpretation of the verse has been reported from Sayyidna Ibn ` Abbas, ` Ikrimah, Sha'bi and Mujahid<sup>ؓ</sup> (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 (I` tiqadat ، اعتقادات ، Ibadat عباده and Mu` amalat معاملات). This is exactly what Sayyidna ` Abdullah ibn ` Abbas<sup>ؓ</sup> has said in his well-known commentary on this verse. The verse means that Allah Almighty will make all His created beings give 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 ` Umar<sup>ؓ</sup> appearing in Sahih al-Bukhari and Muslim: 'I have heard from the Holy Prophet ﷺ 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 كُفَّار) will be punished. (Qurtub)

**Q 3: Translate the Following hadith and explain it to the Point. (10)**

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).

## **ANS:**

### **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

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).

Moreover, in fulfilling this divine duty, it is to protect the ship of society from drowning, to protect its frankness from cracking, to protect its identity from dissolution, to keep His Highness and lift it, a reason to triumph over enemies and empowerment on earth, and to be saved from the punishment and punishment of God.

**Q 4: 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 الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ. (رواه ترمذی).

**ANS:**

**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, peace be upon him (p),

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' amongs 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 (p). It is his example of honesty that Muslims should follow in their day-to-day transactions. Among the teachings of the Prophet Muhammad (p) are:

(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 buy, 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 described 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 (p) 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 (p) cursed one who employs a labourer and gets the full work done by him but does not pay him his wages. source: Bukhari Hadith Collection Pay the labourer 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 circumstances, 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 (p) 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 (p) was asked which was the best kind of earning, 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 (p) 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.