



[ISLAMIC STUDIES]

[Final Exam Assignment]



JUNE 23, 2020

SUBMITTED BY SAAD ALI

[ID no: 16880]

[BS-SE]

SUBMITTED TO DR. MUHAMMAD SOHAIL

FINAL EXAM ASSIGNMENT

Q 1: Translate the Following verse and explain it to the Point.

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

TRANSLATION: -

Alif, Lam, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them.

EXPLANATION: -

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. 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 skepticism 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 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

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.

Q 2: Translate the Following verse and explain it to the Point.

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

TRANSLATION: -

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

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 منكراً فليغيره بيده، فإن لم يستطع فبلسانه، فإن لم يستطع فبقلبه، وذلك أضعف الإيمان".

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 is fulfilling this obligation is to attain and maximize.

Q 4: Translate the Following hadith and discuss the Characteristic of Good merchant.

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الصَّدُوقُ
الْأَمِينُ مَعَ النَّبِيِّينَ
وَالشُّهَدَاءِ يَوْمَ الْقِيَامَةِ.

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."

EXPLANATION: -

Things sold and money offered as their price to be lawfully acquired. The things sold and the money to be offered as their price should both be lawfully acquired and clearly specified. This condition demands that the goods sold should have been lawfully obtained. One has no business to sell goods which one has stolen or which one has acquired in a fraudulent manner. nor should one purchase anything with the money which one has accepted as illegal gratification or has acquired in some other deceitful way. This condition holds the buyer and the seller responsible for lawful possession of the goods on the part of one and of the money on the part of other.

Goods not to be sold before obtaining their possession. The Holy Prophet (may peace be upon him) has warned the Muslims against indulging in forward transactions which means selling goods before obtaining their possession. "Whoever buys cereals shall not tell them until he has obtained their possession," says the Holy Prophet (may peace be upon him). According to Ibn 'Abbas, what applies to cereals also applies to other categories of goods. On another occasion the Holy Prophet (may peace be upon him) has said: "Bargain not about that which is not with you."

Goods to be bought in the open market. Goods and commodities for sale should go into the open market, and the seller or his agents must be aware of the state of the market before proposals are made for the purchase by the buyers. The seller should not be taken unawares lest the buyers should take undue advantage of his ignorance of the conditions and prices prevailing in the market.

No trade and traffic in things, the use of which is prohibited by Islam. A Muslim can trade in those goods and commodities only the use of which has been

declared to be Halal (lawful). There can be no trade and traffic in things the use of which is prohibited by Islam. For example, there can be no trade in wine, swine, dead bodies of animals and idols. A devout Muslim merchant would not even traffic in thin and transparent stuff for ladies because the use of such stuff by ladies is unlawful. One cannot sell the carcass of an animal. He can, however, flay its skin which can be used for making shoes and which can therefore, be sold, but not the flesh of the dead animal. What is true of the usable skin of animals is also true of the tusks of an elephant.