

* NAME :- ABU-BAKAIR

* ID :- 17203

* SEC :- A

* Subject :- Isl

* Submitted to :- Beenish

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ID :- 17203

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1. Write a detail note on Holy book Quran?

Ans: The Quran (*/kɔːrɑːn/*, *kor-AHN*; Arabic: القرآن, romanized: *al-Qurʾān*, lit. 'the recitation', Arabic pronunciation: [alqurˤɑːn], also romanized *Qurʾān* or *Koran*,^[1] is the central religious text of Islam, believed by Muslims to be a revelation from God (*Allah*).^[1] It is widely regarded as the finest work in classical Arabic literature.^{[1][2][3][4]} It is organized in 114 chapters (*surah* (سورة; singular: سورة, *sarah*), which consist of verses (*āyat* (آيات; singular: آية, *ayah*)).

Muslims believe that the Quran was orally revealed by God to the final prophet, Muhammad, through the archangel Gabriel (*Jibril*),^{[1][11]} incrementally over a period of some 23 years, beginning in the month of Ramadan,^[1] when Muhammad was 40; and concluding in 632, the year of his death.^{[1][11][19][20]} Muslims regard the Quran as Muhammad's most important miracle; a proof of his prophethood;^[21] and the culmination of a series of divine messages starting with those revealed to Adam, including the *Tawrah* (Torah), the *Zabur* ("Psalms") and the *Injil* ("Gospel"). The word *Quran* occurs some 70 times in the text itself, and other names and words are also said to refer to the Quran.^[22]

The Quran is thought by Muslims to be not simply divinely inspired, but the literal word of God.^[23] Muhammad did not write it as he did not know how to write. According to tradition, several of Muhammad's companions served as scribes, recording the revelations.^[24] Shortly after the prophet's death, the Quran was compiled by the companions, who had written down or memorized parts of it.^[25] Caliph Uthman established a standard version, now known as the *Uthmanic codex*, which is generally considered the archetype of the Quran known today. There are, however, variant readings, with mostly minor differences in meaning.^[24]

The Quran assumes familiarity with major narratives recounted in the Biblical and apocryphal scriptures. It summarizes some, dwells at length on others and, in some cases, presents alternative accounts and interpretations of events.^{[26][27]} The Quran describes itself as a book of guidance for mankind (2:185). It sometimes offers detailed accounts of specific historical events, and it often emphasizes the moral significance of an event over its narrative sequence.^[28] Supplementing the Quran with explanations for some cryptic Quranic narratives, and rulings that also provide the basis for *sharia* (Islamic law) in most denominations of Islam,^{[29][30]} are *hadiths*—oral and written traditions believed to describe words and actions of Muhammad.^{[31][32]} During prayers, the Quran is recited only in Arabic.^[33]

Someone who has memorized the entire Quran is called a *hafiz* ('memorizer'). An *ayah* (Quranic verse) is sometimes recited with a special kind of elocution reserved for this purpose, called *tajwid*. During the month of Ramadan, Muslims typically complete the recitation of the whole Quran during *tarawih* prayers. In order to extrapolate the meaning of a particular Quranic verse, most Muslims rely on exegesis, or commentary (*tafsir*).^[31]

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2. write down the explanation of surah e Quraish?

Ans: Surat Quraish (Arabic: سورة قُرَيْش, "Chapter Quraysh") is the 106th chapter of the Qur'an consisting of 4 ayat. The surah was titled after the word "Quraysh" in the first verse.

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Text and meaning[\[edit\]](#)

Text and transliteration[\[edit\]](#)

- Hafs from Aasim ibn Abi al-Najud

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi l-lā hi r-raḥmāni r-raḥīm(i)

◉ لِأَيِّ قُرَيْشٍ

¹ *Lī fi quraysh(in)*

◉ لِمَنْفَعَتِهِمْ رِحْلَةَ الْهُدَيْدِ وَالصَّيْفِ

² *lī fihim riḥlata sh-shitā'i wa-ayf(i)*

◉ فَلْيَتَّبِعُوا رَبَّ هَذَا الْبَيْتِ

³ *Falya'buda rabba hā dha l-bayt(i)*

◉ الَّذِينَ أُنزِلَتْ مِنْ جُوعٍ وَمَاتَتْ مِنْ خَوْفٍ

⁴ *'alladhā 'ā'amahu m-min jā' w-wa'manahu m-min khawf(im)*

- Warsh from Nafi' al-Madani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi l-lā hi r-raḥmāni r-raḥīm(i)

◉ لِأَيِّ قُرَيْشٍ

¹ *Lī lā fi quraysh(in)*

◉ لِمَنْفَعَتِهِمْ رِحْلَةَ الْهُدَيْدِ وَالصَّيْفِ

² *lī la fihim riḥlata sh-shitā'i wa-ayf(i)*

◉ فَلْيَتَّبِعُوا رَبَّ هَذَا الْبَيْتِ

³ *Falya'buda rabba hā dha l-bayt(i)*

◉ الَّذِينَ أُنزِلَتْ مِنْ جُوعٍ

⁴ *'alladhā 'ā'amahu m-min jā'(in)*

◉ وَمَاتَتْ مِنْ خَوْفٍ

⁵ *Wa'ā manahu m-min khawf(im)*

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Meanings[edit]

- ¹ (It is a great Grace and Protection from Allah), for the taming of the Quraish,
 - ² (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear),
 - ³ So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah).
 - ⁴ (He) Who has fed them against hunger, and has made them safe from fear.
- Translation: Noble Quran^[1], 1999
-

- ¹ For the accustomed security of the Quraysh –
 - ² Their accustomed security [in] the caravan of winter and summer –
 - ³ Let them worship the Lord of this House,
 - ⁴ Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.
- Translation: Saheeh International^[2], 1997
-

- ¹ For the covenants (of security and safeguard enjoyed) by the Quraish,
 - ² Their covenants (covering) journeys by winter and summer,-
 - ³ Let them adore the Lord of this House,
 - ⁴ Who provides them with food against hunger, and with security against fear (of danger).
- Translation: Yusuf Ali^[3], 1934
-

- ¹ For the taming of Qureysh
 - ² For their taming (We cause) the caravans to set forth in winter and summer.
 - ³ So let them worship the Lord of this House,
 - ⁴ So let them worship the Lord of this House,
- Translation: Pickthall^[4], 1930
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Asbāb al-nuzūl[edit]

Asbāb al-nuzūl (أسباب النزول), meaning occasions or circumstances of revelation, refers to the historical context in which Quranic ayaat were revealed. Regarding the timing and contextual background of the revelation (asbāb al-nuzūl), it is an earlier "Meccan surah", which means it is believed to have been revealed in Mecca, instead of later in Medina. Alī ibn Ahmad al-Wāhidī (d. 468/1075), is the earliest scholar of the branch of the Qur'anic sciences known as Asbāb al-Nuzūl. He records that

Umm Hani bint Abi Talib who reported that the Prophet, Allah bless him and give him peace, said: "Allah has favoured the Quraysh with seven characteristics which he has never given to anyone before them and will never give to anyone after them:

- 1) The post of the Caliph (al-Khilafah) is given to one among them,
- 2) the custody of the Sacred House (al-Hijabah) is assumed by someone from amongst them,
- 3) giving water to the pilgrims (al-Siqayah) during Hajj is undertaken by someone amongst them,

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- 4) prophethood is given to someone amongst them,
- 5) they were given victory over the [army of] elephants(Al-Fil),
- 6) they worshipped Allah for seven years during which none worshipped Him,
- 7) and a Surah has been revealed about them in which none but them was mentioned (Quraysh (surah))⁵

Summary[\[edit\]](#)

It urges the Quraysh tribe who dominated Mecca to serve God, who had protected them, for the sake of their own future. It is one of two suras containing 4 ayat; the other is Al-Ikhlās. It forms a pair with the preceding sura, al-Fil, reminding the Quraysh of the favors that Allah had bestowed upon them.

The Kaaba was central to the life of the Quraysh, being a center of pilgrimage which brought much trade and prestige. Sura al-Fil describes how God saved the Kaaba from destruction, while Sura Quraysh describes God as Lord of the Kaaba. It also urges the Quraysh to worship God so that, among other things, he would protect them on their trading journeys.

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3. According to Quran what is tawheed and how to effect on human lives ?

Ans. An explanation of Tawheed (the oneness of Allaah). The difference between Islaam (Submission to the creator of everything that exists) and all other religions which are formulated upon polytheism. This admonition was published in an Islamic newsletter, geared towards the Muslim reader. However, its focus on the meaning of 'tawheed' is enlightening.

Source: Invitation to Islaam Newsletter [islaam.ca] Published: 1st May 1997

It is true that tawheed is simply the oneness of Allaah, yet at the same time it is something which is so vividly explained in our religion, that it is a life long quest for knowledge. Invitation to Islaam Newsletter

The word Tawheed has by the grace of Allah, become a word which is well known amongst the Muslims of today. But do we really know the reality of this word?

'What is tawheed?' you ask any Muslim 'Is it the oneness of Allaah?' he would reply 'What's that?' You ask again. 'I'm not too sure' he would say. This is the kind of scenario which the Muslims are involved in, and what a sad state of affairs it is when we cannot even explain the basics of our religion to those around us.

Some of us are so dedicated to completing our studies, that we engross ourselves in the textbooks for hours. Others of us love the western culture and lifestyle so much, that we can mimic and relay the words of non-Muslims to such an extent that we even start to quote chapter and verse from the latest Hollywood blockbuster! Yet upon being asked 'What is Tawheed?' our tongues fall silent.

The cure for ignorance is knowledge, and in order to cure ourselves we have to take time-out to learn about this beautiful religion, even if it means reading articles such as this!

It is true that tawheed is simply the oneness of Allaah, yet at the same time it is something which is so vividly explained in our religion, that it is a life long quest for knowledge. The detailed nature of tawheed is something which unfortunately, is not known by the majority of the Muslims and this is why you find many Muslims saying that Christianity and Judaism, like Islam, are monotheistic [1] religions. Yet if these Muslims were to truly learn about Islam they would discover that religions such as Christianity and Judaism are forms of idol-worship, which are far from being similar to Islam.

The Reality of Tawheed

Linguistically the word tawheed means unification (to make something one). However Islamically it is in reference to Allaah being singled out alone, in all that is particular to him. The opposite of tawheed is 'Shirk' which is to associate partners with Allaah by giving that which belongs to him, to others. [2]

Traditionally tawheed has been divided into three categories which help us to understand why Allaah alone deserves to be singled out for worship. The division of tawheed into these three categories was something which was not done by the prophet of Allaah (saws) or any of his companions. So is this something new that has been introduced into the religion (bid'ah [3])? The answer to this is no, because we find that the basis of these three categories are to be found in the verses of the Qur'aan, hadeeth [authenticated reports] of the prophet (saws) and the statements of his companions.

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The necessity for dividing up tawheed into three categories first came about during the early days of Islam. After the death of the Prophet Muhammad, Islam spread like wildfire and before long the empires of Africa, Byzantium, Persia and India all fell under Muslim rule. Many people from these areas became Muslims. However some of these converts to Islam also carried with them some of their old pagan beliefs. This caused much confusion amongst people, and the simple belief of Islam which the people had accepted, started to become clouded. The task of opposing these new thoughts and ideas which were becoming prevalent, fell upon the shoulders of the Muslim scholars, who rose to meet this challenge intellectually. Amongst the first people to divide tawheed into three categories was the famous scholar of Iraq, Abu Haneefah. [4]

Before mentioning what these three categories are, it has to be stressed that the concept of tawheed is in no way similar to the Christian concept of trinity except the fact that they both begin with the letter 'T'!! The division of tawheed does not divide Allaah up into three separate parts (as does trinity), but rather it helps us to understand as to how our Creator is unique and alone in being singled out for worship and reverence. Unfortunately there are some Christians today [5] who seem to forget this fact and continue to spread lies about the meaning of the tawheed of Allaah.

The Unity of Allah's Lordship

This first category of tawheed is known as tawheedur-ruboobiyyah or the unity of Allah's lordship. Through this we understand that it is Allah who alone created the universe which is why one of his divine names is Al-Khaliq (the Creator). Through this we know that it is Allaah alone who controls the universe and allows things to happen. This is why Allaah refers to himself in the Qur'aan as Al-Malik (The Owner of the universe). Hence when something happens, it only happens with the permission of Allaah:

"And no calamity strikes except with the permission of Allaah" (Qur'an, 64:11)

The prophet Muhammed (peace be upon him) further elaborated on this concept of Allah's control over the universe by saying: "Be aware that if the whole of mankind gathered together in order to do something to help you they would only be able to do something for you which Allaah had already written for you. Likewise, if the whole of mankind gathered together to harm you, they would only be able to do something to harm you which Allaah had already written to happen to you." [7]

We know that another name, which Allah chooses to call himself by, is Ar-Razzaq (the Sustainer). It is Allaah who provides us with our food, shelter, clothing, families and friends. When our crops seem to be dying and there is not a cloud in sight, it is Allaah who sends down His rain from the skies and sustains us.

"Allaah created all things and He is the agent upon which all things depend" (Qur'an, 39:62)

From this you would expect that people would turn back to Allah for good or bad fortune. However this is not the case. Today we find people relying on all kinds of good luck charms [9], which they believe will bring them good fortune and ward off evil.

Unfortunately, this selfish act of turning away from the favours of Allah has hit the Muslims hard, we find in many of our societies that the Muslims believe in all kinds of superstitions and good luck charms such as the Taweess (amulet). These practices have absolutely no basis whatsoever in Islam, but rather the prophet (saws) warned us by saying: "Whosoever brings something new into Islam, something which does not belong to it, will have it rejected". [10]

The Unity of Allaah's names and Attributes

This category of tawheed is known as Tawheed-al-Asma Wa-Siffaat or the unity of Allaah's name and attributes. Allaah says in the Qur'aan:

"Allaah there is no god but he. To Him belong the most beautiful names" (Qur'an, 20:8)

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This category of tawheed helps us to understand who our Creator is through His Names and Attributes. Through His Names and Attributes we know that Allah is far beyond our imagination and bears no resemblance to human beings. In fact it is this principle which makes Islam unique from all the other religions on the face of this earth. Allaah says in the Qur'aan:

"There is nothing like Him and He hears and sees all things" (Qur'an, 42:11)

It is in this verse that a distinction is made between those who truly worship their Creator and those who worship the creation. The most prominent example of this is that of the Christians. They claim that Jesus was God, this negates the Tawheed of Allaah's Names and Attributes because it degrades the Creator (whom the Christians say was Jesus) to the level of human beings and gives Him those weaknesses which humans possess. It is known from the bible that Jesus ate, drank, felt tired, slept and did all the things which normal humans do. So how is it right for the Christians to say that god lowered himself to the level of humans? As Muslims we say 'Allaah is above such imperfection' (subhan Allaah) and rather it is us weak humans who need to turn to this perfect lord and Creator.

The Unity of Allaah's Worship

This part of tawheed is known as tawheed-al-Ibadah or the unity of Allaah's worship. It is this aspect of tawheed which it could be said is the most important. It is through this that we learn how to worship our Creator alone. Allaah is not the kind of god who does not respond or hear your calls. He is not the kind of god who needs some sort of middleman to take our prayers up to Him. Rather Allaah says:

"And your lord said : Call on me and I will answer you" (Qur'an, 40:60)

There is nothing to prevent a person from calling directly upon Allah and asking for His help and forgiveness. Unfortunately this is violated by most of mankind who believe that other men can intercede for them and even grant them forgiveness because of their apparent special status! An example of this is the Catholic religion which holds that the celibate priests are more purer than normal people. This allows for them to then hear the confessions of people's sins and subsequently grant them forgiveness. It is this kind of behaviour which takes a person away from the worship of Allah to the worship of man.

As Muslims we too should be careful of this, because it seems that many of our brothers and sisters are indulging in this kind of evil and are not even aware of it. How many Muslims are there today who call upon others besides Allah? We find that in countries such as Pakistan and India there are millions of Muslims who go to the graves of 'saints' and ask them for children, wealth, fame and more sadly, forgiveness. What makes this more ironic is the fact that many of these Muslims pray five times a day, and in every rakat (unit) of their prayer they say the following to their Creator:

"You alone do we worship and You alone do we seek help from" (Qur'an, 1:4)

Learning about the tawheed of Allaah is the most important thing for the whole of humanity. For if we learn how to trust and worship our Creator with sincerity, then -and only then- will we escape from the slavery and captivity of this life. By worshipping Allaah alone does a man achieve true peace and success. This is the reason why when the adhaan[15] is called, the muezzin[16] says "Haya alal Falaa" (come to success). And we ask Allaah to make us amongst those who go to this success. Ameen

Footnotes:

1 Monotheistic - The belief in one God

2 The topic of Shirk will be dealt with in the next issue, InshAllaah

3 Bida - The Arabic word for innovation (something new brought into the religion)

4 Abu Haneefah an-Nu'man ibn Thabit was born in Kufah (Iraq) in the year 700 CE. He made his living as a cloth merchant, but devoted his entire life to studying and teaching Islam. His refusal to be appointed the judge of Kufah resulted in him being imprisoned and incurring punishment. He died in the year 767 CE in prison. His rulings and reasoning became the basis of the Hanafite school of Islamic law.

5 One of these Christians is a man by the name of Joseph Smith. Smith is on a continuous crusade against Islam and is a regular preacher in Hyde

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Park (London). A debate between Smith and Abdur-Raheem Green, entitled "The Sources of Islam" shows the fallacy of Smith's lies against Islam.

6 Surah At-Taghaabun 64:11

7 At-Tirmidhee

8 Surah Az-Zumar 39:62

9 Such as four-leaf clovers, rabbits paws and horseshoes.

10 Bukhari (Eng. Trans Vol .3 pp 535 No. 861) and Muslim Eng Trans Vol. 3 pp 931 No 4266

11 Surah Ta-Ha 20:8

12 Surah As-Shura 42:11

13 Surah Ghaffir 40:60

14 Surah Fatiha 1:4

15 The call to prayer

16 The one who calls to prayer

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Effect on human lives :-

When an individual pronounces the testimony: "Ash-hadu An-Lailaha Illallah Wa Ash-hadu Anna Muhammadan Rasoolullah" (I testify that there is no deity worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah), believing in it and acting upon it, he experiences a noticeable change in his life.

By understanding who his Lord is as well as the purpose of his creation, he will be able to achieve success in this life and the next. This success emanates from the following points:

1- A believer in this testimony can never be narrow in outlook. He believes in Allah, Who is the Creator of the heavens and the earth, the Master of the universe and its Sustainer. After this belief, he does not regard anything in the world as a stranger to himself. He looks on everything in the universe as belonging to the same Lord he himself belongs to. Allah Almighty Says (what means): **{Say (O Muhammad): 'To whom belongs all that is in the heavens and on earth?' Say: 'To Allah.'}** [Quran 6:12]

His sympathy, love and service are not confined to any particular sphere or group. His vision is broadened, his intellectual horizon widens, and his outlook becomes as liberal and as boundless as is the Kingdom of Allah. How can this width of vision and breadth of mind be achieved by an atheist, a polytheist or one who believes in a deity supposed to possess limited and defective powers like a man?

2- This belief produces in man the highest degree of self-respect and self esteem. The believer knows that Allah Alone is the Possessor of all power, and that none besides Him can benefit or harm a person, or provide for his needs, or give and take away life or wield authority or influence. This conviction makes him indifferent to, independent on, and fearless of all powers other than those of Allah. He never bows his head in homage to any of Allah's creatures, nor does he stretch out his hand before anyone else. He is not overawed by anybody's greatness. This attitude of mind cannot be produced by any other belief.

3- Along with self-respect, this belief also generates in man a sense of modesty and humbleness. It makes him unostentatious and unpretending. A believer never becomes proud, haughty or arrogant. The boisterous pride of power, wealth and worth can have no room in his heart, because he

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knows that whatever he possesses has been given to him by Allah, and that Allah can take away just as He can give. In contrast to this, an unbeliever, when he achieves some worldly merit, becomes proud and conceited because he believes that his merit is due to his own worth. In the same way, pride and self-conceit are a necessary outcomes and concomitants of 'Shirk' (association of others with Allah), because a polytheist believes that he has a particular relation with deities, which does not exist between them and other people.

4- This belief makes man virtuous and upright. He has the conviction that there is no other means of success and salvation for him except purity of soul and righteousness of behavior. He has perfect faith in Allah Who is above all needs, is related to none and is absolutely Just. This belief creates in him the consciousness that unless he lives rightly and acts justly, he cannot succeed. No influence or underhand activity can save him from ruin.

As to those who do not believe that there is any Being having power over them, to whom they should be responsible for their good or bad actions; therefore, they consider themselves independent to act in whatever way they like. Their own fancies become their gods and they live like slaves of their wishes and desires. Allah Says (what means): ***{Have you seen he who has taken as his god his [own] desire, and Allah, knowing (him as such), left him astray, and has set a seal upon his hearing and his heart, and put over his vision a veil? So who will guide him after Allah? Will you not then remember?}*** [Quran 45:23]

5- The believer never becomes despondent. He has a firm faith in Allah Who is The Master of all the treasures of the earth and the heavens, Whose grace and bounty have no limit and Whose power is infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. Although he may be met with rejection from all sides in this world, faith in and dependence on Allah never leave him, and on that strength he goes on struggling. Such profound confidence can result from no other belief than belief in Allah Alone.

Atheists have small hearts; in the sense that they depend on limited abilities; therefore, in times of trouble they are soon overwhelmed by despair and, frequently, they commit suicide.

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The testimony of Prof. Joad, the British philosopher is also very explicit on this point. He writes about the West:

"For the first time in history there is coming to maturity a generation of men and women who have no religion, and feel no need for one. They are content to ignore it. Also they are very unhappy, and the suicide rate is abnormally high." [C. E. M. Joad. *The Present and Future of Religion*, quoted by Sir Arnold Lunn., *And Yet So New*, London, 1958, p. 228]

As to the world of Islam, let the views of a non-Muslim historian, not in any way being sympathetic to Islam, be read with profit:

"In this uncompromising monotheism, with its simple and enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam. Its adherents enjoy a consciousness of contentment and resignation unknown among followers of most creeds." [Suicide Is Rare in Muslim Lands] (Phillip K. Hitti, *History of the Arabs*, 1951, p.129)

6- This testimony of faith inspires bravery in man. There are two things which make a man cowardly: (a) fear of death and love of safety, and (b) the idea that there is someone else besides Allah who can take away life, and that man- by adopting certain devices- can ward off death. Belief in '*La ilaha illallah*' blocks and drives away both these ideas. The first idea goes out of his mind because he knows that his life and his property and everything else really belong to Allah, and he becomes ready to sacrifice his all for the pleasure of Allah. He gets rid of the second idea because he knows that no weapon, no man or animal has the power of taking away his life; Allah alone has the power to do so. A time has been ordained for him, and all the forces of the world combined cannot take away anyone's life before that time.

It is for this reason that no one is braver than the one who has faith in Allah. Nothing can daunt and haunt him: not even the strongest tempest of adversity and the mightiest of armies.

7- The belief in '*La ilaha illallah*' creates an attitude of peace and contentment, purges the mind of jealousy, envy and greed, and keeps away the temptations of resorting to base and unfair means for achieving success. The believer understands that wealth is in Allah's Hands, and He apportions it out as He Wills; that honor, power, reputation and authority -

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everything - is also subjected to His Will, and He bestows them as He Wills;
and that man's duty is only to endeavor and to struggle fairly.