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Submitted To = Mam BEENISH SHUJA *

Question * 1

ANSWER * 1

The Quran *

The Quran is the holy book of Islam, written in the 7th Century CE. Its content is the wisdom of Allah as received and preached by Muhammad. The Quran is divided into chapters (called Surah) and verses (ayat) of differing length and topics. It is also divided into chapters (Juz) as a 30-day reading schedule for Ramadan. The Quran is an Arabic Pronunciation. It is the central religious of Islam, believed by Muslims to be a revelation from ALLAH. It is organized in 114 chapters (surah) which consist of verses (ayat).

Muslims believed that the Quran was orally revealed by ALLAH to the final Prophet, Muhammad, through the archangel Gabriel (Jibril) incrementally in the over a period of some 23 years, beginning in the month of Ramadan. When Muhammad was 40 and concluding in 632 the year of his death. Little is known about the

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Scrolls or about their number. However, some of these Books, as we many call them, were revealed to Hazrat Adam, Hazrat Sheesh. Each and every word of this Divine Book is preserved in its original form. Not even a dot has been removed or cancelled. Nor will there be any changes in it till the Final Day; on the contrary, the previous Scriptures have been tampered with. The language of the Holy Quran is a miracle. The style is so incomparably sublime that it is beyond human faculty to compose even anything like the smallest part of it in beauty.

* The Holy Quran has brought the final Divine Code; Hence, a number of injunctions supersede those in the earlier Holy Books. The previous Holy Books, were revealed, all at once, but the revelation of the Holy Quran continued for twenty-three years, bit by bit, as and when necessity arose. Thus it found access to the hearts of the peoples, and hundreds and thousands of people accepted its Codes and commands and embraced Islam.

The Holy Quran is preserved in the hearts

of thousands of Muslims. This preservation has continued right from the times of the Holy Prophet (S.A.W) and Insha-Allah it will continue till the final day. Thus, the ~~en~~ enemies of Islam have always failed to make any alteration in the Holy text. The tenets and laws of the Holy Quran are so moderate that they suit all times, places and conditions and there is no need for any other code or Divine Scripture after the Holy Quran.

The Quran is thought by Muslims to be not simply divinely inspired, but the literal word of ALLAH. 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. 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. The tenets and laws of the Holy Quran are so moderate

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END

(ANS# 2)

(ترجمہ)

For The accustomed Security of The Quraysh- (1)
 Their accustomed Security (in) The caravan of
 Winter and Summer. (2)

Let Them worship The Lord of This House. (3)
 who has fed Them (saving Them) from hunger and
 made Them Safe. [Saving Them from fear]

∴ Explanation of Suratul-Quraysh:

Its Name:

During The early generations of Muslim scholars This Surah was known as The chapter, "For The constant Security of The Quraysh" Amru The Son of Maymun al-Auda'li said, "Umar The Son of al-Khattab led us in The Sunset prayers reciting: Have you not taken note of how your Lord dealt with The (soldiers who rode) owners of elephants" and "For The Security of The Quraysh" in The second cycle of The prayers" in The copies of The Qur'an it is titled "Quraysh". This is also The title given by al-Bukhari in his collection of authentic hadith. Imam al-Suyuti radi Allah anhu (may Allah be please with him) has an important

Section in his masterpiece Ityan fi "ulum al-Qur'an (Perfection in writing about The Sciences of The Qur'an) which discusses The chapters of The Qur'an that have more than one name. This chapter is not found in The list.

Period of Revelation:

Scholars agree that it was revealed in Mecca. Imam al-Suyuti (ra) does not mention this in his book under the chapter "chapters" whose period of revelation is contentious."

Order of Revelation:

Imam Ibn 'Ashur wrote that this was the 29th chapter revealed to the prophet (ra) after the chapter called "The Fig" before the chapter called "Al-Qar'ah."

Subject Matter:

This chapter orders The Quraysh to turn to Allah Subhannahu wa ta'ala (Glorified and Exalted is He) recognizing his control and lordship since He protected them by blessing their business transactions and provided for them physically with food and spiritually by protecting them from fear.

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What does This chapter mean for us?

Just as Allah (swt) reminded them of His blessing tangible and intangible we as believers are encouraged to see His blessings in our lives. We live in a society that is blessed beyond its means. We live in a society where one of the greatest killers is over consumption. We must use this to remind others of its danger and the fact that blessing require to thank God.

verse one

"For the constant security of the Quraysh:
This chapter begins with the article of preposition J which carries with it the meaning of "for" or "because" and is usually connected to a verb or a noun that takes on a verb's functions (the active participle)

Shchloars noted three possibilities here that touch the meaning of this verse:
1) That is connected to the first or last verse of the previous chapter. The elephant thus. The meaning is "Have you not considered how your Lord handled the companions of the elephant..."

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for the constant security of the Quraysh"
or And we made them like eaten straw----

for the constant security of the Quraysh.

2) That the 1 is connected to the third
verse of his chapter " Then let them
worship the Lord of his House. meaning

" Because of their constant security -- let
them worship the Lord of his house ----

End:.

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Question # 3

Answer # 3

According to Quran, Effects of Tawhid on Human Life :

According to Quran the effects which the belief in La ilaha illallah has on the lives of human and see why he should always make a success of life and why on who denies it becomes a failure in life, both here and in the hereafter.

A believer in this kalimah can never be narrow in outlook. He believes in a God who is the Creator of the heavens and the earth, the Master of the East and the West and Sustainer of the entire universe.

After this belief he does not regard anything in the world as a stranger to the same Lord he himself. He looks on everythings in the universe as belonging to the same Lord he himself belongs to. His sympathy, love and service are not confined to any particular sphere or group. His vision is enlarged, his

intellectual horizon widens, and his outlook becomes as liberal and as boundless as it is the kingdom of God. 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?

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 for wield authority or influence. The conviction makes him different to and independent and fearless of, all powers other than those of God. He never bows his head in ~~the~~ homage to any of God'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. For it

is necessary that those who associate other beings with God, or who deny God, should bow in homage to some creatures regard them able to benefit or harm them fear them and place their hopes in them.

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 knows that whatever he possesses has been given to him by God, and that God 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 necessary outcome and concomitant of such association of others with

God in His divinity), because a mushrik believes that he has a particular other relation with the deities which does not exist between them and other people.

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 behaviour. He has perfect faith in God who is believed above all need, is related to none and is absolutely just. This belief created in him the consciousness that unless he lives rightly and acts justly, he cannot succeed. No influence or/and underhand activity can save him from ruin. As against this the kafirs and the mushriks always lives on false hopes. Some of them believe that their saints will interced with God on their behalf; while others make offerings to their deities and believe that by so bribing the deities they acquire a license to do whatever they like. Such false beliefs keep them emmeshed

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in sin and evil deeds. depending on their deities, they do not bother about their souls and living pure and good lives. As to atheists, they 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.

The believer never becomes despondent. He has a firm faith in God who is master to all the treasures of the earth and the heavens, whose grace and bounty have no limit and whose power are infinite. This faith imparts to his heart extraordinary consolation, fills it with satisfaction and keeps it filled with hope. In the teaching of Muhammad (s.w) faith in one God is most important and fundamental principle. It is the bedrock of Islam and main spring and its power. Take it away and there nothing left of Islam.

End