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Core Themes
& Topics of the
Glorious Qur'an

TRAITS OF MAN

Published By:



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Traits of Man

The Qur'an presents a true reflection of the human being as weak, fragile, hasty, miserly, impatient and deeply in need of divine mercy.

Man is Weak

Allah Ta'ala says, *“And mankind was created weak.”* (Surah An-Nisa – Verse 28)

This weakness is not only physical, but spiritual and emotional as well: an inability to carry the weight of gratitude that divine blessings deserve.

Man is Ungrateful

For the abundance of the favours bestowed upon man, humans fall short in appreciation. Allah reminds us, *“And if you were to count the blessings of Allah, you would never be able to number them. Indeed, mankind is extremely unjust and ungrateful.”* (Surah Ibrahim 14 – Verse 34)

Gratitude makes a person reflective over his dependence on Allah's favours. Even in the midst of trouble, the bounties of Allah continue to flow upon us.

Man is Impatient

Alongside this weakness of ingratitude is another flaw: impatience with divine decree. When mercy is shown to man, it is often taken for granted; when it is

withdrawn, man panics and his hope and trust in Allah dwindles. As Allah says, *“And if We cause mankind to taste mercy and then take it away from them, indeed they become despondent and ungrateful.”* (Surah Hud 11 – Verse 9)

This impatience and lack of courage is explained further,

“Indeed, humankind was created impatient,” (Surah Al-Maarij 70 – Verse 19)

Man is created weak in courage, greedy, impatient and lacking courage. According to this verse of the Qur'an, if it is man's natural weakness, to be impatient, greedy and miserly - then it is not his fault, and why is he accountable? This doubt may be allayed thus: Allah has created human nature such that it has the innate capacity to do good as well as evil. He has endowed him with intellect and intelligence. He has raised His Prophets with His Message and sent down His Books clearly stating the consequences of every action chosen by his free will. Man, in this sense, will be declared 'guilty', and consequently punished on account of choosing to do the wrong deed, not on account of his inborn capacity. This interpretation is confirmed by the verses that speak only of actions of choice. (Ma'ariful Qur'an)

Man is Hasty

“For humankind is ever hasty.” (Surah Bani Israil 17 – Verse 11)

Hazrat Salman Al-Farisi and Hazrat ibn Abbas رضي الله عنه mention the story of Hazrat Adam عليه السلام, when he wanted to get up before his soul reached his feet. When his

soul was breathed into him, it entered his body from his head downwards. When it reached his brain he sneezed, and said, ‘Alhumdulillah’ (praise be to Allah), and Allah said, "May your Lord have mercy on you, O Adam." When it reached his eyes, he opened them, and when it reached his body and limbs he started to stare at them in wonder. He wanted to get up before it reached his feet, but he could not. He said, "O Lord, make it happen before night comes."

(ibn Kathir)

Man is Ignorant and Unjust

"Indeed, We offered the trust to the heavens and the earth and the mountains, but they all declined to bear it, being fearful of it. But humanity assumed it, for they have truly wronged themselves and ignorant of the consequences." *(Surah Abzab 33 – Verse 72)*

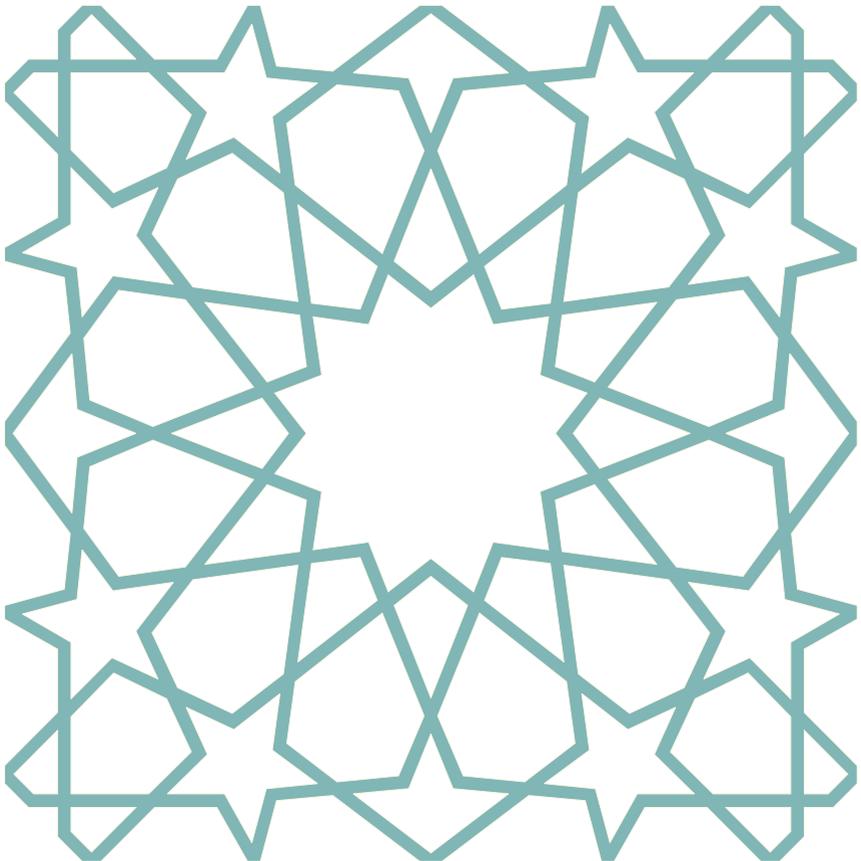
The words ‘Zalum’ (exceedingly unjust) and ‘Jahul’ (extremely ignorant) in this verse have been applied to those individuals among mankind who failed to obey as required and did not fulfil the rights of the Amanah (trust) placed upon them. This includes disbelievers, hypocrites, transgressors and sinful Muslims.

(Qurtubi)

Some scholars have understood ‘Zalum’ and ‘Jahul’ here in the sense of naivety, as an affectionate mode of address. According to this view, man, overwhelmed by love for his Creator and yearning for closeness to Him, accepted the trust of obligations and action without fully considering its consequences. In this light, these terms may also be understood as referring to humanity as a whole. Tafseer Mazhari records this perspective in detail from Mujaddid Alf Thani and other eminent Mufi masters.

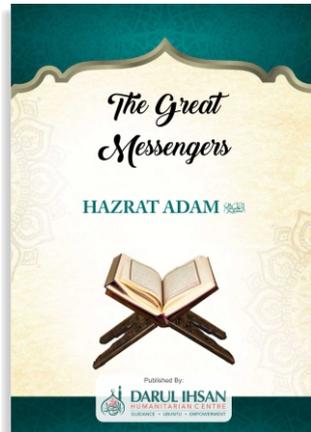
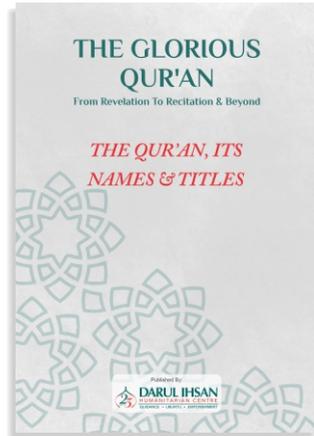
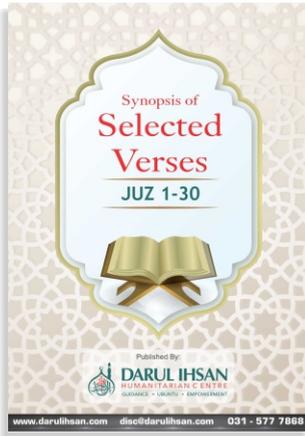
(Ma’ariful Qur’an)

These verses are not meant to humiliate humanity, rather they are a mirror. They teach us that salvation does not lie in our strength, ability or perfection, but in recognising our poverty before Allah, clinging to His mercy, and returning to Him again and again. These traits underscore the ability and vulnerability of man to rise to the highest or fall to the lowest.



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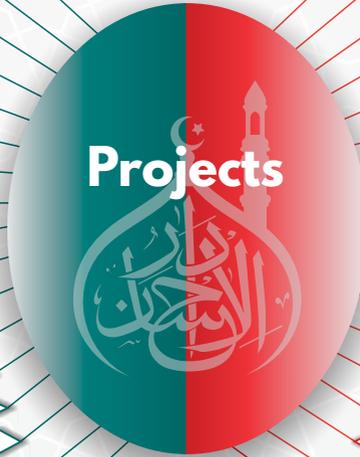
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About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

