

Core Themes
& Topics of the
Glorious Qur'an

INTRODUCTION

Published By:



DARUL IH SAN
HUMANITARIAN CENTRE
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INTRODUCTION

"(This is) a blessed Book which We have revealed to you (O Prophet), so that they may contemplate its verses, and people of reason may be mindful."

(Surah Sad 38 – Verse 29)

Linguistically the Qur'an means something which gathers, as it gathers words and letters. The Qur'an gathers the fruit of all previous revelation. It combines stories, commands, glad tidings for the good doers and warnings for the evil.

The Qur'an is a divine blessing to mankind in this world and the hereafter, through its recitation, listening to it, learning it, teaching it and propagating its message.

Since the Quran is guidance for our life, its main message and themes are embedded in every verse and page. Every time you come to the Quran, it is an opportunity for guidance, reformation and inspiration.

The Qur'an was a living reality in the time of the companions, transforming them into leaders of mankind and continues to inspire people around the globe.

The Glorious Qur'an is not arranged as a thematic book, yet its verses revolve around profound, interconnected themes that guide belief, character, law, and civilization. This endeavour, titled 'Core Themes and Topics of the Glorious Qur'an', is a tentative and humble effort in a series of Ramadan productions, published by Darul Ihsan Centre. The 30-part series gives an overview of some

of the main themes and topics presented in the Quran with simple and concise explanation. The idea is to assist us in better understanding and appreciating the great depth of the Glorious Quran and its timeless message.

This work is by no means complete and free of errors. Kindly forward your comments and corrections to the email below.

Darul Ihsan Publication Department

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Other Publications in this series

'The Glorious Qur'an - From Revelation to Recitation & Beyond'

'Synopsis of Selected Verse - Juz 1 - 30'

'The Great Messengers' - 25 Messengers in the Qur'an

#1

Core Themes
& Topics of the
Glorious Qur'an

THE CONCEPT OF GOD

Published By:



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The Oneness of Allah and Refutation of Multiple Deities

The Islamic Doctrine of God – Allah is The Master and Sustainer of the Universe

The doctrine of one God (being worthy of worship) forms the bedrock of the Islamic faith and lies at the heart of the teachings of the Qur'an Shareef. In Islam, Allah Ta'ala is affirmed as the Supreme Being who exists independently of all creation. He alone is the Creator of the universe, the Maker of the heavens and the earth. Nothing occurs in the cosmos outside His knowledge; He is the ultimate source behind every event. Allah Ta'ala created the galaxies and stars, as well as every form of life on earth and beyond. He is the Nourisher and Sustainer of all creation, the Lord and Guardian of everything.

Tawheed Belief in the One and only Allah

Belief in Allah as the Creator and Master of the universe is fundamental. In Islam, the divine name 'Allah' refers exclusively and uniquely to One God. The very foundation of Islam rests upon the absolute and uncompromising belief in His Unity. The Oneness of Allah signifies that He is the Lord of all people, past, present and future.

The Holy Qur'an proclaims that Allah is One, Eternal, and Self-Sufficient. He depends on none, while everything depends on Him. He has no father, no son, and no partner, and there is none comparable to Him. *(Surah Ikkhlas - 112)*

Islam further emphasises belief in the attributes of Allah, the Creator and Controller of the universe. He is the Lord of all the worlds, the Gracious, the Merciful, and the Master of the Day of Judgement. *(Surah Baqarah – Verse 1–4)*

Belief in Allah has Purpose

This doctrine of Oneness is not merely a theological principle; it shapes the believer's world view, morality, and spiritual consciousness. It instils humility, gratitude, reliance on Allah, and a deep sense of accountability. In recognising the Oneness and Mercy of Allah, the Muslim discovers both the purpose of existence and the path to spiritual fulfilment.

For human beings, Allah is not a distant force, but a deeply personal and caring Creator. For His true and ardent servants, He listens to their prayers, fulfils their needs, overlooks their shortcomings, forgives their sins and is with them in private and public. He is with them in times of hardship and ease and He treats His creation with mercy and compassion.

The Qur'an mentions: *"O people of the Book! Come to common terms between us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah. If then they turn back, Say: "Bear witness that we are Muslims (bowing to Allah's Will)."*

(Surah Al-Imran – Verse 64)

The Glorious Qur'an says: *"And if all the trees on earth were pens, and the Ocean (were ink), with seven oceans behind it, to add to its (supply), yet would not the Words, of Allah be exhausted (in the writing): for Allah, is Exalted in power, Full of Wisdom."* (Surah AlKahf31 - Verse 27)

Knowing Allah through His Attributes

Although Allah cannot be seen physically, He makes Himself known through His Prophets and through the manifestation of His attributes in the world around us. Allah is eternal and infinite. He is living now as He has always lived and as He will continue to live forever. His attributes are everlasting, and He continues to guide, sustain and care for His creation, eternally.

Quranic Refutation of Multiple Gods

The following verses of the Quran Shareef refute the idea of there being no God or more than one God,

"Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe".

(Surah Ambiya 21 - Verse 22)

"Allah has not taken any child for Himself, and nor is there any other god along with Him. If it were so, each god would have wished superiority over the other. So exalted is He above all that which they attribute to Him". (Surah Al Muminun 23 - Verse 91)

“Allah did not give birth to a son, nor is there any deity of worship along with Him. (Had it been so) then each god would have taken away (assumed control of) what he had created, and some would have tried to overcome others! Glory be to Allah above all that they attribute to Him.”

(Surah 23 – Verse 91)

These verses present a general, rational argument in favour of the Oneness of Allah, grounded in common human experience and practice. It is also a logical proof of divine unity that has been extensively discussed in the literature of Beliefs.

The argument is as follows: if there were two gods, each fully independent and sovereign, then the commands of both would necessarily operate in the heavens and the earth. This is impossible, because it is inconceivable that they would always hold exactly the same will and judgement in every matter. Where authority is shared, difference of opinion is inevitable; and difference at the level of ultimate power would lead to conflict, resulting in chaos and disorder in the universe.

The suggestion that two gods could avoid conflict by mutual consultation has also been discussed in theological works and shown to be invalid. If their decisions depended on consultation and agreement, then neither would possess absolute sovereignty. A being whose sovereignty is limited or divided cannot truly be god.

(Ma'ariful Qur'an)

#2

Core Themes
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TAWHEED
ONENESS OF ALLAH

Published By:



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Tawheed – Oneness of Allah

The Oneness of Allah, or Tawheed, is the core Islamic belief that Allah Ta'ala is one, unique, and the sole Creator and Sustainer, with no partners, offspring, or equals. This foundational concept dictates that He is the only being worthy of worship and is unlike His creation.

Tawheed in the Qur'an is the central principle concept of Islamic monotheism, meaning the absolute oneness and uniqueness of Allah (God) as the sole Creator, Sustainer, and worthy of all worship.

The certainty of the truth that Allah is One, dominates the Muslim's concept of the universe and of everything happening in it. He is the active power behind events in the life of every living being.

Proclamation of Oneness

A Muslim proclaims the Oneness of Allah by reciting the Shahadah and the Kalimah Tayyibah.

The Shahadah declares “I bear witness that there is none worthy of worship besides Allah and I bear witness that Muhammad ﷺ is his servant and messenger.

The Kalimah Tayyibah which are the weightiest words state: There is none worthy of worship but Allah, and Muhammad ﷺ is His messenger.

There are three main types:

Tawheed ar-Rububiyah: To single out Allah in all His actions i.e. He is the only one who creates; He is the only one who provides; He is the only one who possesses the kingdom; He is the only one who decrees etc.

Tawheed al-Uluhiyyah: It is to single out Allah in Worship i.e., in your actions of worship you have to maintain Tawheed.

Tawheed al-Asma was Sifat: To single out Allah in every name and attribute He has given to His self or His Messenger has described him with. A person must affirm everything which Allah affirmed for Himself, and negate everything which Allah negated for Himself.

Dependence on the One Divine Being

Tawheed rests on the principle that the Divine Being is distinct from His creation. Divinity belongs exclusively to Allah Most High, while dependence and need is common to everyone and everything else. Since Allah is the only Divine Being, it follows that all the Divine attributes belong to Him alone. And since everyone and everything else is His creation. Thus there are two distinct orders of existence, namely, the independent existence of Allah Most High and the dependent existence of all His creatures. The relationship between Allah and everything else is that of the Creator to His creatures and of the Lord to His servants.

Verse of His Highness and Oneness

Say, *"He is Allah, the One; Allah the Self-Sufficient; He begets not, nor is He begotten; and there is nothing that could be compared with Him."* (Al-Ikhlās 112)

"There is nothing like Him." (Al-Shūrā 42:11)

"So do not make any analogy to Allah." (Al-Nābl 16:74)

"Allah is the Creator of all things." (Al-Zumar 39:62)

"Such is Allah, your Sustainer. There is no God but He, the Creator of everything. Worship, then, Him alone, for He has everything in His care." (Al-An'am 6:102)

"And He created everything and determines its nature in exact measure." (Al-Furqān 25:2)

Say, *"To whom belongs all that is in the heavens and on earth?"* Say, *"To Allah. He has prescribed for Himself (the rules of) mercy."* (Al-An'am 6:12)

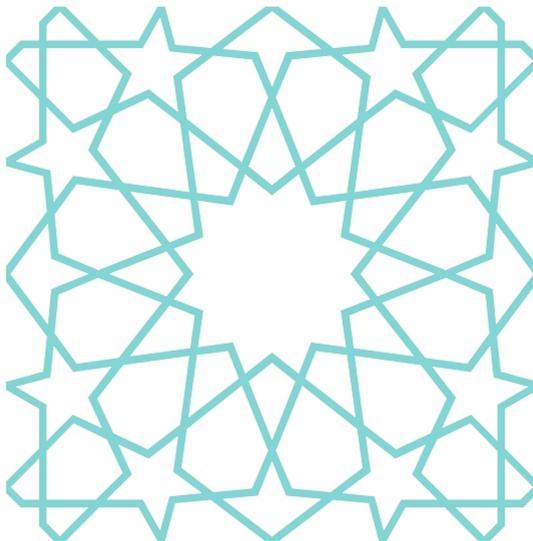
"To Allah belongs the dominion of the heavens and the earth, and all that is between them." (Al-Mā'idah 5:17)

"And He is Allah; there is no deity except Him. For Him is all praise in the first (life) and the Hereafter. And His is the (final) decision, and to Him you will be returned." (Surah Al-Qasas – Verse 70)

In summary, Muslims believe that Allah alone is the only true God, Creator, Sustainer, and ultimate Controller of the universe and of all human affairs. Therefore, a Muslim worships Him alone and turns to Him alone with sincere hope and fear.

Similarly, the Muslim believes that Allah alone is the true Authority and Legislator, and that guidance regarding all aspects of life, spiritual, moral, social, economic, or political, must come from Him. As a result, the Muslim seeks Allah's guidance in every sphere of life.

This comprehensive submission to Allah is a natural consequence of belief in His Oneness, which shapes both the inner conscience and outward conduct of the believer. The Qur'an consistently connects belief in Allah's absolute sovereignty with the responsibility of obeying His commands in all areas of life.



#3

Core Themes
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REFUTATION OF ATHEISM
& AGNOSTIC BELIEFS

Published By:



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Refutation of Atheism and Agnostic Beliefs

Atheism is the rejection of belief in a divine being. It holds that the origin and functioning of the universe occurs through natural laws and scientific inquiry. Atheism promulgates the theory that the existence of the world and life within it follow natural processes that develop on their own. This belief system is underpinned by a denial of any supreme force or being that creates and controls the affairs of the creation.

It is this flawed and incoherent mindset that the Qur'an seeks to address. The presence of Allah's design and divine creation is present in every facet of the creation. Even the lowest mind reflects at the marvels of the heavens and earth, the splendid design and structure of plants and animals, will conclude that such a marvellous world cannot be a product of matter or mere evolution. The universe has to be created and controlled by a being that has the unique power to design, determine and direct it.

The Qur'an's Refutation of Atheism

The Qur'an calls on the mind of man to honestly reflect and consider:

“Were they created from nothing? Or were they themselves the creators? Or did they create the heavens and the earth?” *(Surah At-Tur 52 – Verse 35–36)*

This verse closes every false possibility. They were not created from nothing. They did not create themselves. They did not create the heavens and earth.

Therefore, the truth that remains is the existence of a Powerful Creator.

(Tafseer ibn Kathir)

Reflection on Signs in Creation

The Qur'an invites us to contemplate over His signs:

“Do they not look at the camel, how it was created... and the sky... and the mountains... and the earth?”

(Al-Ghashiyah 88 – Verses 17–20)

Allamah Qurtubi states that these verses teach that order, precision, and balance in creation prove deliberate design, not accident or chaos.

(Tafseer Qurtubi)

Flawless Creation

The universe is originated and therefore requires an Originator; nothing that comes into existence can do so without a sufficient cause. Every existing thing points beyond itself to the reason for its being. Moreover, the intricate order and harmony of the universe are a powerful source of reflection.

“He is the One who created seven heavens in perfect harmony. You will not see any flaw in the creation of the Most Merciful. So look again, do you see any imperfections?”

(Qur'an Surah Mulk 67 – Verse 3)

The consistency, balance, and precision of the cosmos testify that it is neither accidental nor chaotic, but the product of deliberate wisdom and purposeful design.

Allamah Razi notes under this verse that the harmony of the cosmos points to a single, Wise Designer (who has fashioned the universe with precision).

(Mafatibul Ghayb)

Thus, the Qur'an establishes by reason and reflection that existence, order, purpose, and harmony cannot come from nothing. Every aspect of this Universe points to the fine making and power of a being that is beyond physical limitations and is above the mortal, a Creator who has full control over the cause of events.

Islam can save Modern Civilisation

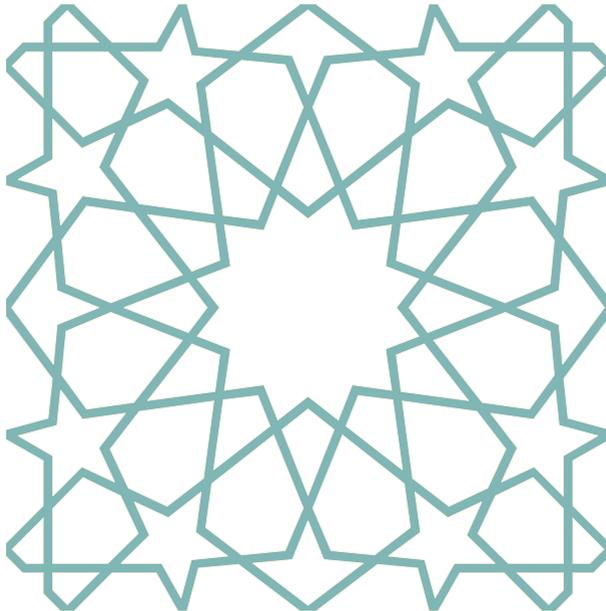
Moulana Abul Hasan Nadwi writes regarding the godless mindset of the modern world:

“The ‘Modern Age’ is falling into an abyss of destruction. It is bent upon self-destruction and driving mankind to death. It is producing scores of evidence against the human race in the Court of the Almighty, proving that man has no right to live. What are the destructive forces at play? Through teachings of the Qur'an – social as well as moral, individual and collective, Islam does not only fulfill the legitimate demands of the present time, but can also save modern civilisation from ruin and annihilation. The question is no longer one of

keeping pace with the ‘Modern Age’; it is now a question of saving the ‘Modern Age’.”

Shaykh further advised the study of “History of the Conflict between Religion and Science” to gain an understanding and appreciation of how Europe slipped away from religion into disbelief and apostasy. “I also recommend you to read “The Climb and Fall of the Roman Empire”, which traces Western civilisation from its rise to its fall and the revolutions it underwent. Another book I strongly suggest you to read is “The History of European Morals”, which surveys the nature and foundations of Western morals, discussing its relationship with belief, the existence of materialism and distrust of religion. Their historical and psychological causes and reasons are also explored.”

(Sermon – Distinctive Features of Faith – Shaykh Abul Hasan Nadwi – Bury UK - 1991)



#4

Core Themes
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THE CREATION OF
THE UNIVERSE &
ALL LIVING THINGS

Published By:



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The Creation of the Universe & All Living Things

Allah Ta'ala is Al Khalick (The Creator), Al Baari (The Originator), Al Musawwir (The Fashioner). He is the sole creator of everything, decrees, controls and disposes all affairs.

As per the verse of the Qur'an, *“Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of all affairs, Guardian) over all things.”*

(Surah Az-Zumar 39 – Verse 62)

Allah Creates with One Command

Nothing is difficult for Allah Ta'ala. For him to create, all He says is 'Kun'. An order to be and it becomes. Humans require planning, material, time, resources, and the aid of physical elements to make or create. Allah Ta'ala is independent of means and creates with means and without the means.

“All it takes, when He wills something 'to be', is simply to say to it: “Be!” And it is!

(Surah Yaseen 36 – Verse 82)

The Family of Allah

The creation has been likened to the family of Allah Ta'ala. Whilst Allah Ta'ala is independent and not in need of having any association with family like we do, to demonstrate Allah's care and compassion the Hadith states,

“The creation is the family of Allah; the most beloved of the creation to Allah are those who are most kind to His family.” (Sahih Bukhari)

The Creation of the Heavens and the Earth

In the Qur’an, Allah Ta’ala calls upon the reader to reason and reflect over the vastness of the creation.

Allah Ta'ala created the universe in six days, a concept reflected in the verses:

“Indeed, your Lord is Allah, who created the heavens and the earth in six days.”

(Quran 7:54)

The term ‘days’ in this context symbolises distinct stages or periods of creation, rather than literal 24-hour day as we know it.

Throughout this process, Allah Ta’ala created everything with purpose and precision. The Qur’an emphasises the beauty and order of creation, urging humanity to reflect on the signs of Allah Ta’ala in the natural world.

“Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day are signs for those of understanding.”

(Surah Baqarah 2 – Verse 164)

Creation of the Sun & Moon

“He is the One Who made the sun a radiant source and the moon a reflected light, with precisely ordained phases, so that you may know the number of years and calculation (of time). Allah did not create this except in truth...”

(Surah Yunus – Verse 5)

These celestial bodies reflect a divine system of order and precision. These bodies operate precisely within their set orbits without a fraction of error.

Who Created Everything

The Qur'an calls upon humankind to reflect over the Universe and the creation.

“Who created the heavens and earth? Who sends down water from the sky for you, with which We cause gardens of delight to grow: you have no power to make the trees grow in them – is there another God besides Allah? No! But they are people who take others to be equal with Allah. Who is it that made the earth a stable place to live? Who made rivers flow through it? Who set immovable mountains on it and created a barrier between the fresh and salt water? Is it another deity besides Allah? No! But most of them do not know. Who is it that answers the distressed when they call upon Him? Who removes their suffering and Who makes you successors in the earth? Is there another God besides Allah? Little notice you take! Who is it that guides you through the darkness on land and sea? Who sends the winds as heralds of good news before His mercy? Is there another deity of worship besides Allah? Allah is far above the partners they put beside him!”

(Surah An Naml 27 – Verses 60-63)

From the Camel to the Earth

Further points of deep reflection in the Qur'an are found in certain verses,

“Do they not ever reflect on camels, how they were masterfully created – and the sky,

how it was raised high and the mountains, how they were firmly set up – and the earth – how it was levelled out?” (Surah Al Ghashiya 88 – Verses 17 to 20)

The camel is Indeed an amazing creation, and the way it has been fashioned is strange. It is extremely powerful and strong, yet gentle, carrying heavy loads. It allows itself to be guided by a weak rider. It is eaten and benefit is derived from its hair and its milk is drunk. (ibn Kathir)

The mountains are firmly affixed so that the earth does not sway with its dwellers. And He made them with the benefits and minerals they contain.

The traveller is called to reflect over his camel that he rides upon, the sky that is above his head, the mountain that faces him, and the earth that is under him, all of this is proof of the power of the Creator and Maker of these things. These things should lead him to see that He is the Lord, the Greatest, the Creator, the Owner, and the Controller of everything. Therefore, He is the God other than Whom none deserves to be worshipped. (ibn Kathir)

Everything will be Destroyed

In the end, the Universe, in its entirety will be destroyed and nothing will survive. Allah says, *“All that is on earth shall perish, and only the grand countenance of Allah will remain, full of Majesty and Honour.”* (Surah Ar Rahman 55 – Verse 26 & 27)

#5

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THE CREATION OF MAN

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The Creation of Man

The creation of man has special significance in the Qur'an. Allah Ta'ala created the first human being, Adam ﷺ, from clay or dust, as mentioned in several verses of the Qur'an.

Allah says: *“He created man from clay like that of pottery.”*

(Surah Ar Rahman 55 – Verse 14)

Adam ﷺ was then endowed with a soul, which distinguished him as a unique creation with intellect, moral responsibility, and choice.

Creating Man's Partner

The Qur'an further describes the creation of our mother, Hawwa ﷺ, also known as Eve. She was created from Adam ﷺ, highlighting the close bond and inherent dignity shared between man and woman. Together, they were placed in Paradise, where they lived in comfort and abundance. However, they were given a single command: not to eat from a specific tree. Satan deceived them into disobedience, leading them to partake of the forbidden fruit.

As a consequence of this lapse, Adam and Hawwa were sent down to Earth. Their descent was the beginning of humanity's earthly mission. This meant humans will now inhabit earth and live according to divine guidance, to worship Allah and to fulfill the role of stewardship on Earth.

(Major Themes of the Qur'an – Prof Fazlur Rahman)

Angels Object to Man's Creation

When Allah declared His intention to create Adam as a vicegerent on earth, the angels expressed concern, saying:

“Will You place therein one who will cause corruption and shed blood, while we glorify You with praise and proclaim Your holiness?” (Surah Al Baqarah 2 – Verse 30)

Allah did not refute their observation regarding humanity's potential for wrongdoing; rather, He responded, “Indeed, I know that which you do not know,” indicating a divine wisdom beyond their perception.

To demonstrate this wisdom, Allah initiated a test of knowledge between Adam ﷺ and the angels. He asked the angels to name and describe the realities of things, but they were unable to do so. Adam, however, was able to name them, as taught directly by Allah. (Surah Al Baqarah 2 – Verses 31-33)

This episode revealed that Adam ﷺ possessed a unique capacity for conceptual and creative knowledge, an intellectual faculty that the angels did not share.

In recognition of this distinction, Allah Ta'ala commanded the angels to prostrate before Adam ﷺ as an act of honour and acknowledgment of his God-given status. All complied except one being, whom the Qur'an identifies as belonging to the jinn. This being, Iblees, claimed superiority over Adam (Alayhis Salam), refused to obey the divine command, and thus became Satan.

The Purpose of Creation

The Qur'an emphasises that the ultimate purpose of creation is the worship of Allah Ta'ala.

Allah says: *"And I did not create the jinn and mankind except to worship Me."*

(Surah Az Zariyat 51 – Verse 56)

This verse captures the Islamic understanding of the meaning of life, highlighting that peace and fulfilment lies in faith, obedience, and devotion to the Creator.

In addition to worship, humanity has been granted free will, the ability to choose between right and wrong. This freedom is central to the concept of moral responsibility in Islam. Through free will, human actions carry meaning and consequence, forming the basis for accountability in the Hereafter. On the Day of Judgment, individuals will be accountable for their choices and deeds in this worldly life, in accordance with divine justice and mercy.

(Major Themes of the Qur'an – Fazlur Rahman)

The Cycle of Creation

The Qur'an also highlights the cyclical nature of creation, including life and death. It speaks of the earth's renewal through rain and the growth of plants, serving as a metaphor for resurrection and the afterlife.

“Know that Allah revives the earth after its death. We have certainly made the signs clear for you so perhaps you will understand.” (Surah Al Hadeed 57 – Verse 17)

In another verse Allah says. *“He is the One Who created death and life in order to test which of you is best in deeds. And He is the Almighty, All-Forgiving.”*
(Surah Al Mulk – Verse 2)

This cycle reinforces the belief in a purposeful and well organised universe.

Man is Weak and Hasty – The Power of Prayer

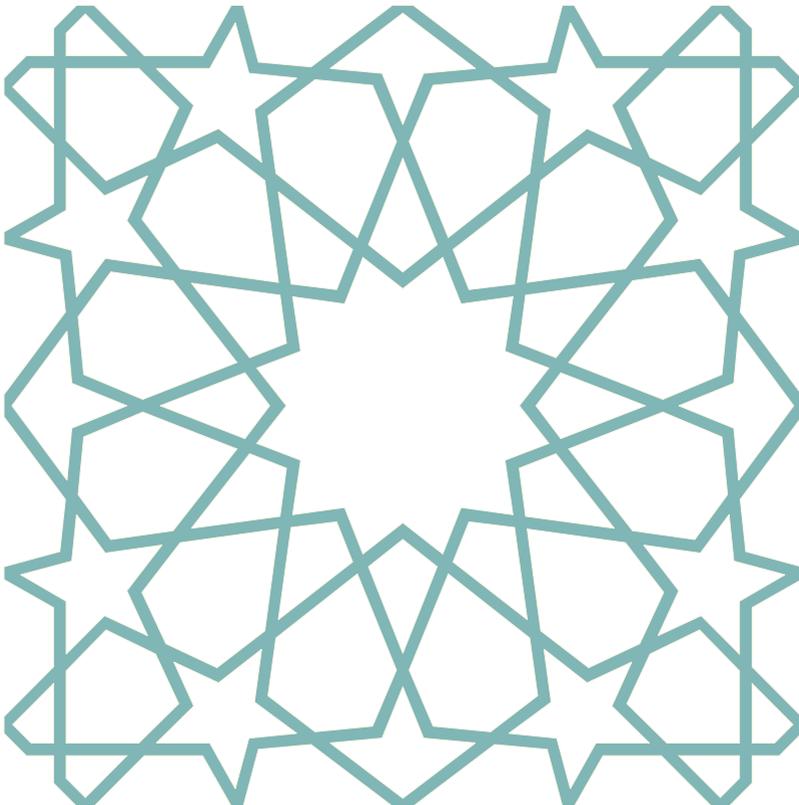
The Qur’an describes man’s fitrah in different terms. Man is described as easily shaken, hasty, petty, impulsive, stingy and generally greedy. These fault lines are found in various verses of the Qur’an explained in different contexts. Man is designed to be emotionally unsettled and edgy.

Allah Ta’ala says, *“Man is by nature unstable; when misfortune touches him he panics and when good things come his way, he prevents it from reaching others.”*
(Surah Al-Ma’arij 70 – Verses 19-21)

To alleviate man from this state of despair, Allah Ta’ala makes the exception for men who rise above these inherent limitations through worship and Salah. To overcome manly weakness, the Qur’an makes an exception and that is, those who pray,

“Except those who pray...” (Surah Al-Ma’arij 70 – Verse 22)

Those who are steadfast with Salah and all that Salah represents, will be empowered to rise above these basic human deficiencies and limitations. Salah is purposed to balance and stabilise our lives. It resets the emotions and rewires the nervous system. It delivers the soul from the grip of carnal behaviour.



#6

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SHAYTAN'S PLAN
FOR MAN

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Shaytan's Plan for Man

The word Shaytan is mentioned 88 times in the Qur'an and appears in 78 verses.

The Qur'an identifies Satan, known in Arabic as Shaytan or Iblees, from the species of the Jinn, created from 'smokeless fire'. Prior to his fall, he was known as Azazeel and enjoyed the company of the angels among whom he held a high rank due to his worship.

Making reference to Shaytan and his defiance Allah says,

“And (remember) when We said to the angels, ‘prostrate before Adam,’ so they all did, except Iblees, who was one of the jinn, but he rebelled against the command of his Lord. Would you then take him and his descendants as patrons instead of Me, although they are your enemy? What an evil alternative for the wrongdoers (to choose).”

(Surah Al Kahf 55 – Verse 50)

Struggle Between Good and Evil

Shaytan is mentioned in the Qur'an to illustrate the ongoing struggle between good and evil, highlighting themes of temptation, disobedience, arrogance, and free will. His defiance of the command of Allah Ta'ala by refusal to bow to Adam ﷺ out of pride, led to his expulsion from divine mercy. Thereafter, he vowed to mislead humanity, except the sincere servants of Allah. The Qur'an uses this narrative as a warning against arrogance and rebellion and as a test for

believers. The Qur'an makes mention of Shaytan and his plans to trounce the servants of Allah through deceptive prompts and beguilement. The Qur'an sounds ample reminders to mankind that Shaytan is man's open declared enemy whose power lies only in persuasion, not compulsion.

Allah says, *"Shaytan threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins); whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower."* (Surah Al Baqarah 2 – Verse 268)

Shaytan's Vow in the Qur'an

Rejected in the divine court and expelled from his position in the heavens, Shaytan sought relief in Allah to give him time. Upon been given respite, Shaytan vowed to use this opportunity to mislead mankind and take them with him into the fire.

"Surely We created you, then shaped you, then said to the angels, "Prostrate before Adam," so they all did but Iblees. He refused to prostrate with the others."

(Allah) said, *"What prevented you from prostrating when I commanded you?"*
(Shaytan) said, *"I am better than him. You created me from fire and created him from clay."*

Allah said, *"Then get down from Paradise! It is not for you to be arrogant here. So get out! You are truly one of the disgraced."*

He appealed, *"Then delay my end until the Day of their resurrection."*

Allah said, “*You are delayed (until the appointed Day.)*”

He said, “*For leaving me to stray I will lie in ambush for them on Your Straight Path. I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful.*”

(Surah Al A'raaf – Verses 11 to 17)

Notwithstanding the respite given to Shaytan and his belligerence Allah assures the believers who are sincere and steadfast that Shaytan will not have influence over them and declares his plot as weak.

“Indeed, the plot of Satan has been ever weak.

(Surah An Nisa 4 – Verse 76)

Shaytan has Limited Power

The Qur'an makes it clear that Satan's power is limited. He has no authority over the true and sincere believers.

Shaytan does not have the power to force people to do evil but rather influences them through subtle methods:

- ◆ Whispering evil suggestions into people's hearts and minds.
- ◆ Making wrongful or evil deeds seem appealing and fair-seeming to people.
- ◆ Arousing desires and leading people to commit acts of immorality and sin.

- ♦ Sowing discord and enmity among people.

Mischief and Refuge

Allah says, *“From the evil of the whisperer who withdraws”* (when Allah's name is pronounced) (Surah An Naas 114 – Verse 4 and 5)

The most dangerous mischief against which man should seek Allah's refuge is that of Shaytan. He is dangerous because he always hides his real position and misleads in deceitful ways. Evil-inspirers are not only the known Shaytans, even among human beings there are certain Satan-like people who present themselves in artificial guises and, by means of deceitful words, influence others and put them on the path of misguidance. Seeking refuge in Allah from mischief is a two-sided action. On the one hand, it entails obtaining Allah's grace. On the other hand, its purpose is to awaken one's awareness of mischief so that one may become capable of countering it more consciously. *(ibn Kathir)*

On the Day of Judgment, Satan will disown his followers, telling them he only called them to evil and they chose to follow him, thus they should blame themselves, not him.

In summary, the figure of Shaytan serves as a major theme in the Qur'an to explain the origin of evil and the ongoing moral struggle within human beings, emphasising the importance of free will, personal responsibility, and the constant need to choose guidance over temptation.

#7

Core Themes
& Topics of the
Glorious Qur'an

THE AMBIYA
MESSENGERS

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DARUL IHSAN
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The Ambiya - Messengers

Nabi and Rasool - Prophet and Messenger

In Islam both a Nabi (Prophet) and a Rasool (Messenger) are chosen by Allah Ta'ala to convey His guidance. A messenger is selected by Allah Ta'ala and no person can become a messenger of his own accord.

“Allah chooses messengers from among the angels and from among the people. Verily, Allah is All-Hearing, All-Seeing.”
(Surah AHajj 22 - Verse 75)

There is an important distinction between a Nabi and a Rasool,

A Nabi (Prophet) is a person who receives revelation (wahi) from Allah Ta'ala and is sent to guide people, but he may follow an existing law revealed to a previous Messenger.

A Rasool (Messenger) is also a Prophet, but one who is given a new divine law (Shariah).

Thus, every Rasool is a Nabi, but not every Nabi is a Rasool.

Belief in the Messengers

Muslims must believe in all the messengers without exception. Muslims believe that Nabi Muhammad ﷺ is the final messenger. No messenger will come after him.

Covenant with the Messengers

Allah took a solemn covenant from all prophets,

“Remember when Allah made a covenant with the prophets, saying, Now that I have given you the Book and wisdom, if there comes to you a messenger confirming what you have, you must believe in him and support him.” He added, “Do you affirm this covenant and accept this commitment?” They said, “Yes, we do.” Allah said, “Then bear witness and I too am a Witness.” (Surah Ale Imran 3 – Verse 81)

Allah Ta’ala never sent a Prophet except that He took a covenant from him: if Muhammad ﷺ were to be sent during his lifetime, he would believe in him and support him. Allah also commanded every Prophet to take a pledge from his nation that if Muhammad ﷺ appeared in their time, they too would believe in him and assist him.

Nabi Muhammad ﷺ is the Final Prophet until the Day of Resurrection. He is the greatest Imam, whose leadership would be obligatory in every era had he been present. This is why he led all the Prophets in prayer on the night of Isra when they were gathered at Bayt al-Maqdis (Jerusalem).

He will also be the intercessor on the Day of Gathering, when Allah will judge between His servants. The Maqam Mahmood - Praised Station, mentioned in Surah Al Isra, is a rank granted exclusively to him. The mighty Prophets and Messengers will decline this responsibility, but Muhammad ﷺ will undertake it. May Allah’s peace and blessings be upon him. (Tafseer ibn Kathir)

Number of Messengers

Twenty-five Prophets are mentioned in the Qur'an. A related verse where Allah says,

“And Messengers We have mentioned to you before, and Messengers We have not mentioned to you.” *(Surah Nisa 4 – Verse 164)*

The following are the names of the Prophets whom Allah named in the Qur'an. They are: Adam, Idris, Nuh (Noah), Hud, Salih, Ibrahim (Abraham), Lut, Ismaeel (Ishmael), Ishaq (Isaac), Yaqub (Jacob), Yusuf (Joseph), Ayyub (Job), Shuayb, Musa (Moses), Harun (Aaron), Yunus (Jonah), Dawud (David), Sulayman (Solomon), Ilyas (Elias), Al-Yasa (Elisha), Zakariya (Zachariya), Yahya (John) and Isa (Jesus), and their leader, Muhammad. Several scholars of Tafseer also listed Dhul-Kifl among the Prophets. *(Tafseer ibn Kathir)*

According to Historians approximately 124 000 messengers were sent in total to mankind. (Musnad Ahmad)

Some historians say that majority of the messengers were sent to the Bani Israeel.

The Five Great Messengers

The five messengers known as ‘Ulul Azmi minar Rusul’, refers to the ‘Prophets of Strong Resolve’ in Islam. They are group of five exceptional messengers

known for their extraordinary patience, determination, and perseverance through immense trials.

“Therefore be patient as did those of determination among the messengers and be in no hurry for them. On the Day when they will see what they are promised, it will be as though they had not remained (in the world) except an hour in a day. (This is) a clear message. But will any be destroyed except the defiantly rebellious people.”

(Surah Al Ahqaf 46 - Verse 35)

‘Those of determination’ among the messengers are Nooh, Ibrahim, Moosa, Isa and Muhammad ﷺ. Allah has specifically mentioned their names in two verses in Sura Al-Abzab (33:7) and Surat Ash-Shura (42:13).

(Tafseer ibn Kathir)

Messengers are Alive in their Graves

The prophets are alive in their graves. Hazrat Anas ؓ narrates that Nabi ﷺ said: “The prophets are alive in their graves and they pray.” (*Bayhaqi*)

The physical bodies of the messengers are in the grave, their souls experience a form of life, with the earth forbidden from consuming their bodies, allowing them to receive blessings and prayers from their followers. This is a specific form of life granted by Allah, distinct from worldly life or the afterlife, which the human mind cannot fully grasp or understand. In essence they enjoy an elevated state of life, allowing them to remain connected and active in a spiritual sense within their graves.

#8

Core Themes
& Topics of the
Glorious Qur'an

WAHI - REVELATION OF
THE DIVINE BOOKS

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Wahi – Revelation of the Divine Books

Allah has kept two channels for the establishment and propagation of his divine message to mankind. One is Kitabullah (the revealed books of Allah) and the other is Rijalullah (the messengers of Allah).

The Qur'an mentions the four main revealed books: Torah (Taurat), the Psalms (Zaboor), the Gospel (Injeel), the Qur'an, and the revelation granted to Prophet Ibrahim ؑ. The Angel appointed to convey divine revelation to the messengers was the Arch Angel Jibreel ؑ.

1. The Torah was revealed to Musa ؑ – (3:3; 5:44)

2. The Zaboor (Psalms) was revealed to Dawood ؑ – (17:55)

3. The Injeel (Gospel) was revealed to Isa ؑ – (5:46; 57:27)

4. The Qur'an was revealed to Muhammad (2:1-4). The Qur'an is the word of Allah revealed and transmitted word for word to Muhammad ﷺ. It is the final and complete revelation, which confirms the previous revelations of the Torah, Zaboor, Injeel. (3:3, 84; 5:46; 17:55; 2:53; 213; 87:19)

Number of Divine Books

Ibn Hibban narrates regarding the companion Hazrat Abu Zar Ghifari ؓ who said, "I entered the mosque and saw the Messenger of Allah ﷺ sitting on his

own, I said: O Messenger of Allah, how many books did Allah send down? He said: One hundred and four books; fifty pages were sent down to Sheeth (Seth), thirty pages were sent down to Akhnukh (Enoch), ten pages were sent down to Ibrahim, ten pages were sent down to Moosa before the Torah, and the Torah (Toureyt), Injeel (Gospel), Zaboor (Pslams) and Furqan (Qur'an) were sent down.” (Sabih Ibn Hibban)

Additionally, the Qur'an mentions the Scrolls of Abraham and the Scrolls of Moses, as well as individual revelations and guidance to specific Messengers.

Belief in All Divine Books

“Mankind was (of) one religion; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed.”

(Surah Al-Baqarah 2 – Verse 213)

“Say, O Believers, We have believed in Allah and what has been revealed to us and what has been revealed to Ibraheem, Ismaeel, Ishaq, Yacoob, and the descendants and what was given to Musa and Isa and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims (in submission) to Him.”

(Surah Al-Baqarah 2 – Verse 136)

These and other similar verses highlight the continuity of divine guidance throughout time and the unity of the message of many prophets and scriptures.

Belief in the Divine Scriptures is an article of faith in Islam. Divine revelation (Wahi) is the means by which Allah communicates His guidance to humanity.

Allah instructed His believing servants to affirm in detail what He revealed to them through His Messenger Muhammad ﷺ, and to believe in general terms in what He revealed to the previous Prophets. He mentioned some of the Messengers by name, while referring to others collectively, and He commanded the Muslims not to make any distinction between them; rather, they are required to believe in all of them. (Tafseer ibn Kathir)

Scrolls of Ibraheem and Moosa

The Scrolls of Ibraheem ؑ are believed to have been one of the earliest bodies of scripture. Although usually referred to as ‘scrolls’, many translators have translated the Arabic suhuf as ‘books.’ The verse mentioning the ‘Scriptures’ is where they are referred to, alongside the Scrolls of Musa, to have been ‘Books of Earlier Revelation’. (Sura ALA’la 87 – Verses 18-19)

The scrolls of Musa ؑ are an ancient body of scripture mentioned twice in the Qur’an. They are part of the religious scriptures of Islam. Jordanian scholar and professor of philosophy Ghazi bin Muhammad mentions that the ‘Scrolls of Musa’ are identical to the Torah of Moses. *(A Thinking Person’s Guide to Islam: The Essence of Islam in 12 Verses from the Qur’an – Turath 2018)*

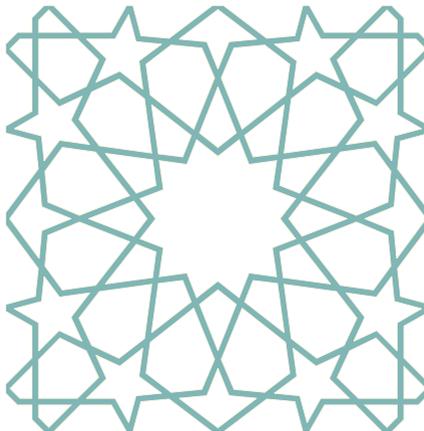
The Qur'an: Allah's Final Revelation

The Noble Qur'an occupies a unique and central position among the divine scriptures in Islam for several reasons.

First, with regard to preservation, Muslims believe that Allah Ta'ala Himself has guaranteed the protection of the Qur'an from distortion or corruption, unlike previous scriptures that were altered over time.

Second, in terms of comprehensiveness, the Qur'an is regarded as Allah's final and complete message to humanity, applicable and relevant to all times, places, and circumstances.

Finally, according to Islamic theology, the Qur'an abrogates and supersedes earlier revelations, establishing it as the primary and ultimate source of divine guidance for Muslims.



#9

Core Themes
& Topics of the
Glorious Qur'an

DUNYA AND AKHIRAH

Published By:



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Dunya and Akhirah

This World and the Hereafter

This world, in Qur'anic terminology, is known as *dunya*, (the temporal world) and the next world is known as *Akhirah* (the eternal hereafter). The two worlds are important concepts and themes in the Qur'an.

The word *dunya*, is derived from the Arabic root meaning 'closer' or 'lower'. It refers to the physical, temporal life on earth, described as fleeting, deceptive, and a place of trial.

Akhirah means 'that which comes after'. It refers to the eternal life following death and the Day of Judgment. It is the ultimate destination where individuals are rewarded with *Jannah* (Paradise) or punished in *Jahannam* (Hell) based on their deeds.

Dunya is not meant to be entirely rejected, but rather used as a gateway to earn success in the *Akhirah*.

Fleeting Nature of Dunya

The term '*dunya*' appears in the Qur'an approximately 115 times and refers both to the temporal world and to the limited span of human life on earth. The Qur'an consistently emphasises the fleeting and impermanent nature of worldly life in comparison to the eternal reality of the Hereafter – *Al-Akhirah*.

While the world is primarily a place of preparation for the Hereafter, the Qur'an does not deny its value altogether. Believers are encouraged to seek goodness in both realms.

Verses to this effect are:

“Every soul will taste death, and you will only be given your compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained (his desire). And what is the life of this world except the enjoyment of delusion.” (Surah Al Imran – Verse 185)

“And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason?” (Surah Al Anaam 6 – Verse 32)

“Who took their religion as distraction and amusement and whom the worldly life deluded?” So today We will forget them just as they forgot the meeting of this Day of theirs and for having rejected Our verses.” (Surah Al-Araaf 7 – Verse 51)

“Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they therein will not be deprived.” (Surah Hud 11 – Verse 15)

Parable of this World

Whilst both worlds are related, there are stark contrasts between the two.

“Whoever desires the harvest of the Hereafter, We shall increase his harvest; and whoever desires the harvest of this world, We give him something thereof, but he will have no share in the Hereafter.” (Surah as-Shura 42 – Verse 20)

Thus, the Qur’an presents closeness to Allah as the ultimate reality, while worldly enjoyment is described as limited and transient.

The Qur’an frequently illustrates the nature of worldly life through vivid parables. One such example likens worldly existence to rain that brings vegetation, which soon withers and becomes scattered straw: “Strike for them the parable of the life of this world: it is like water We send down from the sky; the vegetation of the earth mingles with it, then it becomes dry stubble scattered by the winds” (18:45). The Qur’an cautions that dedicating oneself entirely to such an unstable reality is a loss of one’s true purpose. Life’s meaning is not found in worldly appearances, which are merely signs pointing beyond themselves.

In this regard, the Qur’an declares: “The life of this world is nothing but play and diversion” (18:45), and warns of those who are content with worldly life and heedless of God’s signs: “Surely those who do not hope to encounter Us, and are satisfied with the life of this world and feel secure therein - those, their refuge is the Fire.” (10:7).

The Qur’an also mentions those who deny the afterlife altogether: “There is nothing but our life of this world; we shall not be raised.” (6:29). The verse implies that if such individuals were to witness the reality of the Hereafter, they would realise the grave error of their belief.

Seeking the Balance

While Islam emphasises the importance of the Hereafter, it does not disregard the significance of this worldly life. On the contrary, it acknowledges that the dunya has a role to play in the journey toward the hereafter. It encourages Muslims to engage with the world in a responsible, ethical, and productive manner so long as the pursuit of this world does not distract from one's duties towards Allah or lead to transgression.

The Qur'anic guidance calls for a balance in approach to both worlds,

“Rather, seek the reward of the Hereafter by means of what Allah has granted you, without forgetting your share of this world. And be good (to others) as Allah has been good to you. Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors.”

(Surah 28 – Verse 77)

The Qur'an does not call for the abandonment of the world, nor does it permit absorption in it. Rather, it establishes a balanced path in which the Dunya serves as a means, not an end, and the Akhirah remains the ultimate objective. This life is a trust from Allah, through which one earns eternal success by obedience, gratitude, and righteous action.

This balance is achieved when worldly pursuits such as work, family, wealth, and social responsibility are guided by the teachings and moral purpose. When the work of this world is aligned with remembrance of Allah, it becomes a path to the Akhirah rather than a distraction from it. The Sunnah exemplifies this

balance, combining deep devotion with active engagement in society, teaching that the best of people are those who benefit others while remaining conscious of their return to Allah Ta'ala.

The Qur'an does not prohibit lawful enjoyment nor material provision, but warns against allowing the heart to become attached to what is temporary. True loss lies not in possessing the world, but in being possessed by it. Success belongs to those who use the world as a bridge, not a dwelling, who act in this world with the awareness that they will stand before Allah Ta'ala in the Akhirah.

Seeking Good of both Worlds

This verse represents a profound dua which we are encouraged to recite and internalise

And of them there are some who say: *"Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"*
(Surah Al Baqarah – Verse 201)

This supplication includes all good aspects of this life and seeks refuge from all types of evil. The good of this life concerns every material request of well-being, spacious dwelling, good spouses, sufficient provision, beneficial knowledge, good profession or deeds, comfortable means of transportation and respect, all of which the scholars of Tafseer have mentioned regarding this subject. All of these are but a part of the good that is sought in this life. As for the good of the

Hereafter, the best of this includes acquiring Paradise, which also means acquiring safety from the greatest horror at the gathering place. It also refers to being questioned lightly and the other favours in the Hereafter.

Al-Qasim bin Abdur-Rahman said, "Whoever is gifted with a grateful heart, a remembering tongue and a patient body, will have been endowed with a good deed in this life, a good deed in the Hereafter and saved from the torment of the Fire." (Tafseer ibn Kathir)

Live like a Traveller

"Live in this world as though you were a stranger or a traveller." (Bukhari)

This narration teaches detachment, not from the world itself, but from becoming overly attached to its temporary pleasures and trials. Just as a traveller does not settle permanently in a temporary lodging, a believer should not become consumed by the distractions of dunya.

This hadith highlights the balanced lifestyle that Islam promotes, fulfilling one's responsibilities to Allah, to oneself, and to others. It dispels the false notion that piety means neglecting family or health, or that religiosity requires renouncing all worldly enjoyment. On the contrary, Islam promotes a life of responsibility, moderation, and dignity.

This verse reassures believers that even if they are overlooked or oppressed in this life, their patience and righteousness will not go unnoticed by Allah. Success, in its most enduring and meaningful sense, is reserved for those who live with consciousness, humility, and integrity.

#10

Core Themes
& Topics of the
Glorious Qur'an

JANNAH AND JAHANNUM

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Jannah and Jahannum

Paradise and Hell

Jannah, meaning garden, in Qur'anic terminology refers to the eternal garden of paradise. Jannah is the place of ideal bliss. The true believers, who had faith and did good deeds will be admitted into Jannah by the grace and mercy of Allah Ta'ala.

The word Jannah appears approximately 147 times in the Qur'an and is also translated a heaven or paradise.

Time in Jannah

Wherever mention is made of Jannah, Allah says gardens in which they will remain forever, for eternity. One day in paradise will be equal to a thousand years on earth.

“And verily a day with your Lord is as a thousand years of what you reckon.”

(Surah Al Hajj 22 Verse 47)

It is mentioned in a Hadith: *“This world in comparison with the Hereafter is like the amount of water one of you gets when he dips his finger in the sea. Let him see what his finger returns with.”*

(Muslim)

There can be no comparison between a drop and the ocean, and this is the reality of time in this world compared to the Hereafter.

Levels of Jannah

It is mentioned in a hadith “... *There are a hundred levels in Paradise which Allah has prepared for those who strive in His path. The distance between every two degrees is like the distance between the sky and the earth. Thus, when you ask Allah, ask Him for Al-Firdous, for it is the best and the highest (level) of Paradise. Above it is the Throne of The All-Merciful, and from it the rivers of Paradise gush forth.*” (Bukhari)

A Place of True Pleasure

The people of Jannah “*will have whatever they wish for, forever;*” (25:16)

Everyone in Jannah will be beautiful, radiant and hair free. Nobody spits, blows their noses or needs to go to the bathroom. Even their sweat will carry the fragrance of musk. In Jannah everyone will be of the same age with – there will be no old age, frailness or death.

“The people of Paradise will eat and drink, but they will neither defecate, nor sneeze, nor urinate. Rather, their food will be digested, emitting a scent like musk. They will glorify and praise Allah as easily as you breathe.” (Muslim)

In Jannah, hearts will overflow with love and gratitude to Allah Ta’ala.

“Surely those who believe and do good, their Lord will guide them to Paradise through their faith, rivers will flow under their feet in the Gardens of Bliss, in which their prayer will be, “Glory be to You, O Allah!” and their

greeting will be, “Peace!” and their closing prayer will be, *“All praise is for Allah – Lord of all worlds!”*

(Surah Yunus 10 – Verse 9 & 10)

Verse 10 denotes the code word of people of Jannah whenever they want something they will say ‘Subhana Kallahumma’. Hearing this, the angels will instantly present what they wished before them. These words will serve as a password or access code for the people of Jannah through which they will articulate their wish, and the angels, doing their duty, will fulfill it every time.

(Rubul Ma’ani and Qurtubi)

Jannah is beyond imagination. It is the ultimate prize and reward Allah Ta’ala has prepared for His obedient servants. Jannah is what no eye has ever seen, what no ear has ever heard and what no mind could ever imagine.

The End of Grief and Worries

The Qur’an paints Jannah as a place where the inner wounds are healed, not just the outer hardships removed.

Allah says: *“And We will remove whatever is in their hearts of resentment (ghill)...”*

(Surah Al-Araf 7 – Verse 43)

All bitterness, pain and emotional residue will be removed. No lingering grief – no betrayal. No regrets, no feelings of anxiety and depression. In this world, pain often lives on inside us long after the event has passed. But Jannah is different. It is peace without anxiety, joy without fear of loss and love without jealousy.

Another verse says: *“They will have whatever they wish therein, and with Us is even more.”* (Surah Qaf 50 – Verse 35)

The scholars explain that this ‘more’ includes complete inner serenity, a heart so purified that it cannot even feel sorrow.

So the promise of Jannah is not just rivers and gardens; it is emotional redemption. Every tear, every silent heartbreak, every injustice that left a mark. Allah does not merely compensate for them, He erases their pain entirely.

That’s why the people of Jannah say: *“All praise is for Allah who has removed grief from us.”* (Surah Fatir 35:34)

That’s absolute bliss. And that’s why this world, no matter how heavy, was never meant to be the final stop.

Bounties Upon Bounties

Jannah is lush and green and beautiful scenery stretch as far as the eye can see. Tree trunks are of pure gold and orchards overflow with pomegranates, grapes, dates and clusters of delicious and sweet fruit. Each fruit is perfect, always in season and always within reach.

In Surah Yasin, verse 57, Allah Ta’ala explains that those in heaven will get everything their heart desires. All types of food or drink will be provided to the believers eternally and limitlessly. Jannah will have wine that does not intoxicate, fruit in endless abundance, and meat from a myriad of birds.

Allah Ta'ala describes this eternal joy: *“Platters and cups of gold will be passed around them. There will be whatever the souls desire and the eyes delight in. And you will be there forever.”*
(*Surah Az-Zukhruf, 43: Verse 71*)

“... And any fruit they specify and any bird-meat they desire...”
(*Surah Waqiah 56 – Verse 20-21*)

A reference is also made in the Qur'an to 'zanjabil', referring to ginger that will be mixed into drinks and served to people in heaven. (*Surah Insan 76 – Verse 17*)

Bananas are also alluded to as a fruit of Paradise, “Amid thornless lote-trees and banana-trees, one above another and extended shade and water flowing constantly and abundant fruit, neither intercepted nor forbidden.”
(*Surah Waqiah 28 – Verses 29-33*)

Easy Entry

A man questioned the Messenger of Allah ﷺ and said: "Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that (in voluntary good deeds), then I shall enter Paradise?" He ﷺ replied, "Yes."
(*Muslim*)

Jahannum – The Fire of Hell

Jahannam Heated for Three Thousand Years

Nabi ﷺ said, “Jahannam was heated for a thousand years and its fire turned red; it was then heated for another thousand years and it became white; it was again heated for another thousand years and it turned black. At present, Jahannam is pitch black and dark.” (Tirmizi)

Nabi ﷺ said, “If a rock is dropped into Jahannam, it will remain plummeting for 70 years before touching the pit of Jahannam”. (Muslim)

Jahannam has Seven Gates

Allah says: *“Verily, the fire is the dwelling place of them all. It has seven gates and within each gate there is an appropriate punishment for each inhabitant...”*

(Surah Al-Hijr 15 – Verse 44)

The seven gates of Jahannam (Hell) are in terms of seven levels, one upon the other. Some others have taken these as common gates where every gate will be reserved for a specific category of sinners. (Qurtubi)

Intensity of the Fire

Various verses of the Qur’an describe the intensity and horror of Hell,

“There is no way out for them, except Laza (the fierce blaze), (it) will certainly scorch the inward organs and the outward flesh! It will invite everyone who turned away from following the truth, heedless of it and gathered wealth but refused to spend it in the cause of Allah...”

(Surah Al-Ma’arij 70 – Verse 15)

“Every time the fire eats away their flesh, We will replace it with new flesh so they can taste the punishment...”

(Surah An-Nisa – Verse 56)

Entry into the Fire

The inmates of the fire will forget all the joy they enjoyed in the world. It will be as though they had never experienced any happiness in the world.

“(Remind them of) the Day We will ask Hell, ‘Are you filled up?’ And it will respond, ‘Are there any more?’”

(Surah Qaf 50 – Verse 30)

“Nay they will be thrown into Al Hutamah (i.e. Crushing Fire). And what will make you know what Al Hutamah is? The fire of Allah kindled by men and stones which scorches the hearts. Surely it is vaulted over them in pillars widely extended.”

(Surah Humazah – Verse 4-9)

No Exit

The keepers of Jahannam will be harsh and stern. The leader of the keepers of the fire is Malik.

The inhabitants will be screaming for help. They will scream, “*Our Lord, take us out (from here), and we will act righteously, not in the way we have been doing before.*” (Surah Fatir 35 – Verse 37)

In another verse they will beg them: “*Pray to your Lord to lighten the torment for us for one day!*” (Surah Ghafir 40 – Verse 49)

Eventually, they will seek death. They will call out to Malik, the Keeper of Hell: “*O Malik! Let your Lord end our lives.*” (Surah Az-Zukhruf 43 – Verse 77)

The Tree of Zaqqum

The inmates of Hell will eat from a tree named Zaqqum. It is a tree which springs out of the bottom of Jahannam. Its fruits will scald their intestines.

The Messenger of Allah ﷺ said, “If a single drop of Zaqqum was to be dropped into this world, it would ruin the food of its inhabitants. So how will it be for the person who has no other food except it (i.e. Zaqqum)?” (Ibn Majah)

Once they’ve eaten, they will start to feel thirsty. They will then be given scalding water to drink. They will drink and drink like ‘camels suffering from the disease of over thirst’ (56:55). Not only will it burn their insides, but it will also disfigure their faces.

The Lightest Punishment in Hell

Nabi ﷺ said, “Among the men of Jahannam, the least punishment given will be that both his shoes and laces will be made of fire, which will make his head boil like a cauldron such, that he will think that he is receiving the most severe punishment, although his punishment is the least.” *(Bukhari, Muslim)*

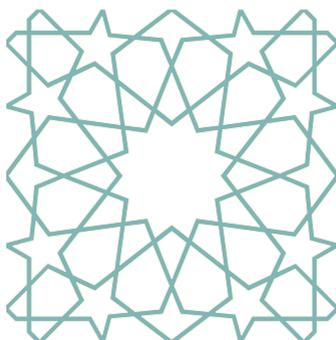
In some narrations it appears that this punishment will be given to Abu Talib bin Abdul Muttalib.

Save Yourself and your family

Allah calls upon the believers to save themselves: “*O Muslims! Save yourselves and your families from the Fire whose fuel is men and stones.*”

(Surah At-Tabreem 66 – Verse 6)

“*Our Lord, turn away from us the punishment of Hell-fire. Indeed, its punishment is endless. Indeed, it is an evil residence and abode.*” *(Surah Al-Furqan 25 – Verse 65 & 66)*



#11

Core Themes
& Topics of the
Glorious Qur'an

GOOD AND EVIL

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Good and Evil

The Glorious Qur'an is foundational, framing human life as a moral test between good and evil, between obedience to Allah Ta'ala and the temptations of Shaytan and desires.

Humans are Limited

As humans, our understanding of good and evil is based on human perception and thinking. Human experience, however, is limited in many ways. What at first, may appear to be good, may prove to be otherwise, and vice versa. Thus, Allah Ta'ala is the ultimate authority in defining good and evil.

“... But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows, and you do not know.”

(Surah Al-Baqarah 2 – Verse 216)

Divine sources of revelation are meant to inform and guide people and calls on humanity to act in accordance with divine ordainment.

Life is about Options

Life is about options, decisions and situations to choose between good and evil. It is a test of free will to choose between these two paths, allowing humans to excel and gain spiritual ascendancy.

In Islam, we believe that both good and evil comes from Allah Ta'ala, whilst the choice rests with the person.

“This is the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve.”
(Surah Al-Kahf 18 – Verse 29)

A Matter of Choice

Allah has given man the faculty of intellect to discern and act justly. The Sunnah teaches that good is to have noble character and perform righteous deeds. Evil is what makes the heart uncomfortable, shameful and restless.

As per the Hadith: “Sin (wrongdoing) is that which wavers in your soul, and which you dislike people finding out and knowing about.” *(Muslim)*

Allah Ta'ala acknowledges, appreciates and rewards the good deeds of the believers. The outcome of good deeds is good outcomes and conditions. For the unbelievers, they receive the benefit of any good work in this life and nothing in Hereafter.

...And those who persevere in seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode.
(Rad 13:22)

Repelling Evil with Good

The Qur'an calls on believers to respond to evil with being better, by taking the higher moral ground. Good means to act with kindness and conscience and to avoid being reactive. This approach turns enemies into close friends.

“Good and evil cannot be equal. Respond (to evil) with what is best, then the one you are in a feud with will be like a close friend.” (Surah Fussilat 41 – Verse 35)

Enjoining Good and Forbidding Evil

A central duty of Muslims is to promote righteousness and actively work to stop oppression and injustice. For this duty to be beneficial and effective, it must be undertaken with the required knowledge and etiquette.

“And let there be a group among you who invite towards righteousness and commands with good and forbids evil, and those are the successful ones.”

(Surah Al Imran 3 – Verse 104)

The Qur'an assures the believers that despite the presence of evil, good will ultimately prevail. The righteous who do good deeds will be rewarded with Paradise, while those who persist in evil will face the consequences of their actions in the Hereafter.

“Then who has done an atom's-weight of good shall see it. And who has done an atom's-weight of evil shall see it.”

(Surah Zilzal 99 – Verse 7 & 8)

#12

Core Themes
& Topics of the
Glorious Qur'an

NAFS - EGO & DESIRES

Published By:



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Nafs – Ego & Desires

The word ‘nafs’ in the Qur’an alludes to the inner self or personality. It is the seat of cravings, passions, and consciousness of right and wrong. The nafs also carries the awareness and the capacity to reach inner peace and contentment through restraint of our selfish desires.

Long before the western psychologists started their study of the human mind, Islam had described the psychological mental illness in Qur’anic language as: Nafs al-Ammara, Nafs al-Lawwama and Nafs al-Mutmainna. The following are the 3 types and conditions,

First Type – Blind Following of Desires

Nafs al-Ammara is the psycho state of a mind where the desires become the mighty instructor to evil and commands the human being to blindly follow his desires with no boundaries. Nafs al-Ammara is such a dominating state of soul that a human being becomes powerless in front of its desires and acts remorselessly and blatantly to fulfil the commands of its master.

“Indeed the nafs that overwhelmingly commands a person to do sin.”

(Surah Yusuf 12 – Verse 53)

Second Type – Struggle Between Good and Evil

Nafs al-Lawwamah is the state of the soul that reproaches itself for its own actions. At this level, the nafs may at times urge a person towards sin, yet later, it

is overtaken by remorse and self-blame. This guilt can become so intense that a person resolves to abandon wrongdoing and strive for a more noble and righteous life. However, this state is not permanent. It is an ongoing inner struggle, a condition of self-conflict in which the soul struggles between obedience and desire, without reaching a final or lasting resolution.

“And I swear by the reproaching soul (to the certainty of resurrection).”

(Surah Qiyamah 75 – Verse 2)

Third Type – The Tranquil Soul

Nafs al-Mutmainnah is the tranquil soul. The soul content with Allah’s decree, satisfied with His choices, and at rest in His remembrance. Such a soul is freed from envy, hatred, and rebellion, and is drawn instead toward righteousness and the companionship of the pious. Its desires are no longer scattered; they are gathered upon one purpose alone: seeking the pleasure of Allah Almighty.

“To the righteous it will be said “Oh reassured soul, return to your Lord well pleased, and pleasing to Him.”

(Surah Al-Fajr 89 – Verses 27–28)

The Nafs is like a Wild Horse

Scholars have likened the nafs to a wild untrained horse. The rider of this horse is required to keep it under control. Taking the reins by restraining one’s base desires tames the wild beast within. Gradually, with constant restraint the beast acquires discipline and direction.

Taming any wild creature requires patience, skill, and an understanding of its nature. One must remain alive to its reality and never believe it to have been totally subdued. Until, eventually, the nafs is humbled and submits to its higher purpose.

The Snake Within Us

Allamah Rumi (Rahimahullah) tells the story of a snake-catcher who finds a huge snake frozen in the mountains. Believing it to be dead, he drags it into the city of Baghdad to display before crowds, assuming it will bring him some money. As the heat of the sun warms up the snake, the snake awakens, breaks free and charges at both the people and the man who thought he controlled it.

This narrative informs us of the reality of the nafs - the snake is the human nafs.

“Indeed the soul constantly commands to evil.”

(Surah Yusuf 12 – Verse 53)

This is the snake itself. It is instinctive, hungry, and unconcerned with right or wrong. It seeks pleasure, power, recognition, and control. When restrained, it appears harmless. But it is not dead.

The snake was frozen by cold. Cold represents distance from temptation: lack of opportunity, absence of attention, limited power.

Many people mistake this for spiritual success. They believe: “I have changed - sin no longer attracts me - ego is under control.”

The moment the ego is seen, praised, followed, or empowered, what seemed controlled becomes violent. The nafs does not need permission to act, it only needs opportunity.

The Qur'an does not teach negotiation with the nafs. It teaches discipline. This discipline requires structure, limits, obedience, and sometimes forceful restraint. Without this, the snake remains undefeated.

The Qur'an does not promise the death of the nafs in this life. It promises purification:

“Successful is the one who purifies it.” (91:9)

Purification means disciplining it until it no longer rules.

“O tranquil soul, return to your Lord...” (89:27)

Such a soul does not drag snakes into marketplaces. It leaves them buried in the cold. (Mathnavi of Moulana Rumi)

Man has Power to Overcome

In Surah As Shams, Allah takes eleven consecutive oaths, and then says:

“And by the soul and the One Who fashioned it, then with the knowledge of right and wrong inspired it. Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!” (Surah As-Shams 91 – Verses 7–9)

Allah Ta'ala has given man options and opportunities for guidance. The human psyche has been infused with an intuitive consciousness of good and bad. Distinction between truth and falsehood, justice and injustice, good and evil has been informed through revelation to the messengers' in a language understandable to the people. After this, if people do not adopt the right path, they are undoubtedly transgressors.

That human soul has been inspired with conscience to distinguish between right and wrong, and has also been granted the ability to do good as well as the ability to commit sin, stands as a testimony that man is not a creature of pure force or coercion. He has free will to choose his path of good or evil. He has the option to do good or refrain from sin. The choice is his, for which he is rewarded or punished.

Sayyiduna Abu Hurairah and Ibn Abbas ؓ reported that whenever the Holy Prophet ﷺ recited the verses (91:7-8) under comment would stop and recite the following supplication aloud:

'O Allah! Give my soul its good. You are its Guardian and Master, and the best to purify it.'

(Mariful Qur'an)



#13

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 ؓ mention the story of Hazrat Adam ؑ, 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)

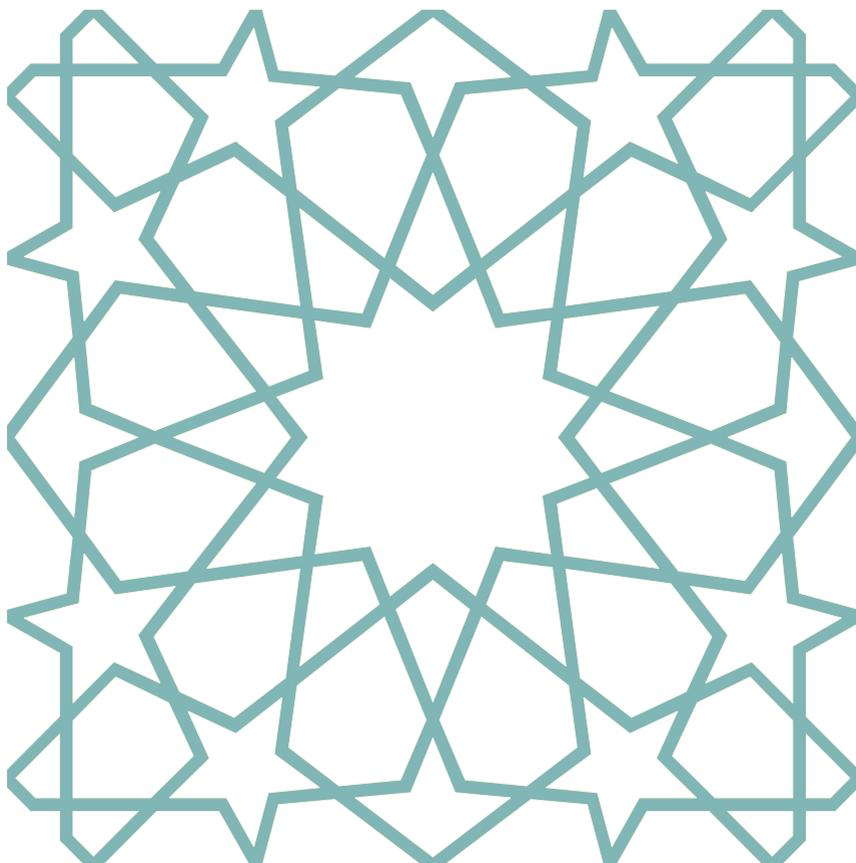
The words ‘Zalum’ (exceedingly unjust) and ‘Jahul’ (extremely ignorant) in this verse have been applied to those individuals among mankind who failed to obey as required and did not fulfil the rights of the Amanah (trust) placed upon them. This includes disbelievers, hypocrites, transgressors and sinful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



#14

Core Themes
& Topics of the
Glorious Qur'an

QIYAMAH
THE LAST DAY

Published By:



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Qiyamah - The Last Day

One of the most outstanding themes and topic of the Qur'an is the Day of Qiyamah. Qiyamah literally means, standing, rising or resurrection. Verses about this day can be found throughout the pages of the Qur'an, from beginning to end. It is so prominent that the Day of Qiyamah is referred to simply as 'youm' the day or that day. It is also known as the 'Last Day' or the 'Day of Judgement.'

The Qur'an contains graphic descriptions of the events of the Day of Qiyamah. Mankind will be plunged into complete darkness on the plains of resurrection. The only light will be the light of faith.

Allah has dedicated an entire chapter in the Qur'an named Surah Al-Qiyamah that speaks about the state of humanity on the day of Qiyamah. Various descriptions are given of how people will give expression to their condition and that there will be no escape for anyone on that Day.

“You will be resurrected barefooted, naked, and uncircumcised.” (Bukhari)

People will wake up from graves naked looking up to the heavens. Every will be absorbed in their own worry and grief.

Fifty Thousand Years

“... Through which the angels and the holy spirit will ascend to Him on a Day fifty thousand years in length.” (Surah Al-Ma'arij 70 – Verse 4)

Allah has made the Day of Judgement to measure fifty thousand years for the disbelievers.

Sayyiduna Abu Said Khudri ؓ narrates that the blessed Companions asked Nabi ﷺ about the length of the day that measures fifty thousand years. He replied: "I swear by the Being in Whose control is my life! The day for the believers will be lighter and less than the time during which they would perform an obligatory Salah." (*Transmitted by Ahmad, Abu Yala, Ibn Hibban, Baihaqi through a chain of narrators - Mazhari*)

Major Signs of Qiyamah

There are a number of narrations which indicate that the Qur'an will be taken away from this world at the end of time.

Hazrat Abdullah bin Masood ؓ narrated that Nabi ﷺ said. "Something will come and take the Qur'an one night and not a single verse will be left, either in the mushaf (printed copy) or in the heart of any person, but it will be taken away." (Darimi)

In another narration it is mentioned, "Recite the Qur'an much before it is taken away." They (companions) said, "Will these mushafs be taken away? What about that which is (memorised) in men's hearts?" He (the messenger) said: "Something will come and take it one night, and in the morning they will wake up without it. They will forget the phrase 'la ilaha illallah' and they will start to recite the sayings and poetry of the jahiliyyah (ignorance). That is when the Word will be fulfilled against them." (Darimi)

Hazrat Abu Hurayrah ؓ narrates that Nabi of Allah ﷺ said: “The Ka’bah will be destroyed by Zul-Suwayqatayn from Ethiopia. And Allah will take the Qur’an away from the earth, and not one ayah (verse) of it will be left...”

(Darimi)

Many other signs minor and major have been mentioned in the books of Hadith.

Massive Earthquake

According to certain scholars, the most massive earthquake ever will occur in this world before the Day of Judgment and will be among the last signs of the coming of the Dooms Day, to which reference has been made in several verses of the Qur'an, such as:

“When earth is shaken with a mighty shaking” - 99:1

“And the earth and the mountains are lifted up and crushed with a single blow” - 69:14

“When the earth shall be rocked.” 56:4

Other verses speak of the earthquake of the Day of Resurrection when all the pregnant women will abort their foetuses and every breast-feeding woman nursing her child will be diverted from it.

(Qurtubi)

Every Soul for Himself

“The Day when one will flee from his brother...”

(Surah Infitar 80 – Verse 34)

This depicts the scene when all the people will have gathered in the Plain of Gathering. Each person will be worried about himself, and the situation will be so horrifying and tense that it will make people heedless of anything around them. In the world, there are relationships between people that make one willing to lay down his life for the other, but on the Day of Resurrection there will be such horror and chaos that they will be unable to take care of anyone. In fact, even if one sees the other in front of him, he will turn away from him. People will try to flee from their brothers, from their mothers and fathers, from their spouses and their children. They will not be able to help any of them in the Hereafter, despite the natural attachment they had with them in the world. Normally, one is more anxious in this world about his parents than about his brothers, and he is more anxious about his wife and children than about his parents. Keeping this in view, the relationships, in the verse, are arranged from lower order to higher order.

(Ma’ariful Qur’an)

Allah says, *“Guard yourselves against the Day on which no soul will be of help to another. No intercession will be accepted, no ransom taken, and no help will be given.”*

(Surah Baqarah 2 – Verse 48)

#15

Core Themes
& Topics of the
Glorious Qur'an

DEATH

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Death

Death is frequently mentioned in the Qur'an to remind believers of the transitory nature of life and the eventual returning to Allah in the next life. Death is not an end, but rather as a transition to the eternal life of the Akhirah (hereafter).

Definite and Decreed

The following are clear verses that expound death,

“Every soul will taste death. And you will only receive your full reward on the Day of Judgment. Whoever is spared from the Fire and is admitted into Paradise will indeed triumph, whereas the life of this world is no more than the delusion of enjoyment.”

(Surah Al-Imran 3 – Verse 185)

“Every soul will taste death, then to Us you will all be returned.”

(Surah Al-Ankabut – Verse 57)

The phrase, ‘Every soul shall taste death’ emphasises that no living being escapes death. Death will reach everyone, regardless of status, wealth, or safety.

The term ‘feel’ or ‘taste’ death means that every individual will feel the pain of death, because considering the manner in which body and soul are joined together, separation is painful. There are some saintly persons who regard death as a deliverance from the trials and tribulations of the worldly life and a means

of bringing them closer to their Supreme love, that is Allah. This pleasure does not negate the agony of death, because where the reward is high, a little pain is easily tolerated. (Ma'ariful Qur'an)

Time and Place Decreed

The exact time and place of death of every soul is precisely determined and decreed by Allah Ta'ala alone. No intervention from creation can fast-track or delay this appointment.

The Qur'an says: *"Wherever you may be, death will overtake you, even if you are in lofty towers."* (Surah An-Nisa 4 – Verse 78)

"If Allah were to punish people (immediately) for their wrongdoing, He would not have left a single living being on earth. But He delays them for an appointed term. And when their time arrives, they cannot delay it for a moment, nor could they advance it." (Surah An-Nabl – 61)

"Indeed, Allah (alone) has the knowledge of the Hour. He sends down the rain and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die. Surely Allah is All-Knowing, All-Aware." (Surah Luqman – Verse 34)

These are known as the five divine secrets of Almighty Allah, that no one from the creation will know or be able to grasp in its entirety.

Purpose of Death

Death and life are created to test who is 'best in deed.' (Surah Al-Mulk 67 – Verse 2)

Worldly comforts and discomforts are a test

“Every soul will taste death. And We test you with good and evil as a trial, then to Us you will be returned.”
(Surah Ambiya 21 – Verse 35)

It means that man is tested both by good things and by bad things, includes unpleasant things such as illness, grief, pain, poverty, etc. while, good means desirable things, like good health, happiness, comfort and abundance. Man is subjected to these conditions in this world for test and the test is that he should show patience and endurance in the face of adversity and should offer thanks to Allah when his life is peaceful and comfortable. Wise men have said that, it is more difficult to be steadfast and consistent in offering thanks to Allah for His gifts than to persevere and show patience in difficult circumstances. Sayyiduna Umar رضي الله عنه is reported to have said:

“We were tested by discomforts and We bore it with patience, but when we were tested by pleasures, we could not observe patience (i.e. we could not offer gratitude to Allah as was due).”
(Tafseer Rubul Ma'ani)

Death is the Gift of a believer

Nabi صلى الله عليه وسلم said: “Death is a gift for a Believer,” (Bayhaqi)

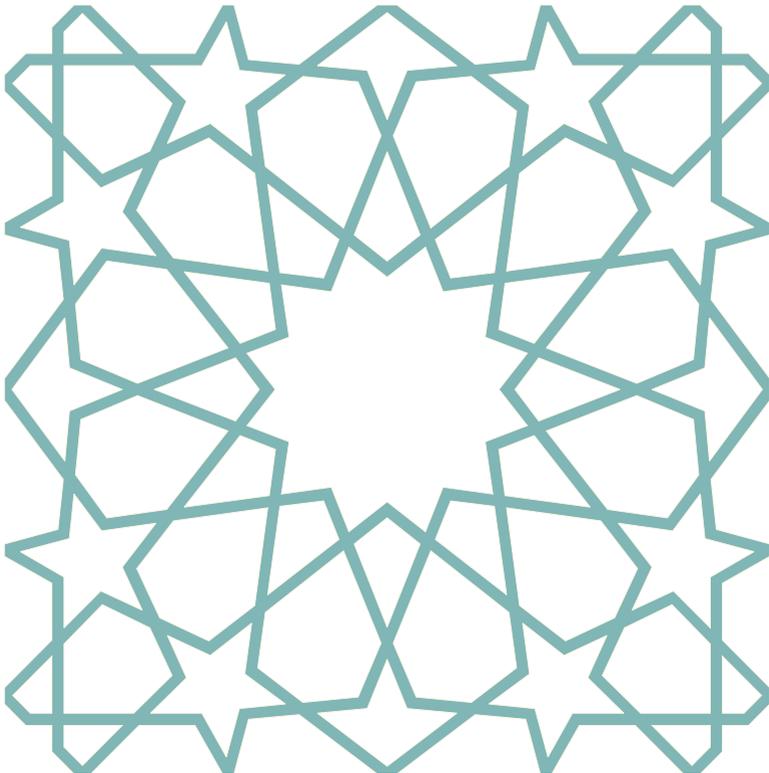
The hadith makes mention of death as a gift and an event that joins the lover with the beloved. It marks the end of worldly struggles, anxieties, and trials, serving as a peaceful transition to the mercy and rewards of Allah Ta'ala.

“O soul that is at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him), So enter among My servants, And enter into My garden.”

(Surah Al-Fajr 89 – Verses 27-30)

The Qur'an urges mankind: "And die not except in a state of Islam."

(Surah Al-Imran 3 – Verse 102)



#16

Core Themes
& Topics of the
Glorious Qur'an

RESURRECTION

Published By:



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Resurrection

Resurrection in the Qur'an is a foundational tenet affirming that, after death, all humans will be bodily restored to life by Allah Ta'ala to face judgment and accountability for their earthly actions. Every person will be recreated in the exact form they were in this world. The Qur'an describes this physical recreation to include that a person will have the very same fingertips.

“Do people think We cannot reassemble their bones? Yes! We are (most) capable of restoring (even) their very fingertips.” (Surah Qiyamah 75 – Verse 4)

Major Contention of Disbelievers

“...And (the idolaters) persisted in the worst of sin. They used to ask (mockingly), When we are dead and reduced to dust and bones, will we really be resurrected? And our forefathers as well?” (Surah Al Waqiah 56 – Verses 46 to 48)

The Qur'an responds to those who doubt resurrection,

“Say, (O Prophet), most certainly, the earlier and later generations will surely be gathered (together) for the appointed Day.” (Surah Waqiah 56 – Verses 49 and 50)

In Surah Yaseen, clear affirmation is given of the recreation of man,

And they argue with Us, forgetting they were created, saying, “Who will give life to decayed bones?”

“And he presents for Us an example and forgets his (own) creation. He says, ‘Who will give life to bones while they are disintegrated?’ ‘Say, (O Prophet) they will be revived by the One Who produced them the first time, for He has (perfect) knowledge of every created being.’”

(Surah Yaseen 36 – Verses 78 and 79)

Reason for Resurrection

Resurrection after death is purposed to reward the good-doer and punish the evil-doer. This meaning is mentioned in many verses,

“To Him is your return all together. Allah’s promise is true. Indeed, He originates the creation then resurrects it so that He may justly reward those who believe and do good. But those who disbelieve will have a boiling drink and a painful punishment for their disbelief.”

(Surah Yunus 10 – Verse 4)

Qur’anic Parables of Recreation

The Qur’an presents various parables of resurrection. The story of the person who passed by a destroyed and ruined town whose inhabitants were dead and wondered how Allah would revive the inhabitants of this town. Allah showed him how He brings the dead to life, as He caused this person to die for one hundred years and then brought him back to life. This person asked Allah to show him how he would bring his donkey to life, and Allah let him see this with his eyes.

(Surah Al-Baqarah 2 – Verse 259)

There is also the story of the People of the Cave whom Allah awakened after 309 years of sleep: “...that they (who found them) would know that the promise of Allah is true and there is no doubt in the Hour...” (Surah Al-Kahf 18 - Verse 21)

There is also the story of Hazrat Ayyub عليه السلام, whom Allah tested with his life, family, and money, as the members of his family died, and he lost his wealth and his health. Allah says: “So We responded to him and removed what afflicted him of adversity. And We gave him (back) his family and the like thereof with them as mercy from Us and a reminder for the worshippers.” (Qur’an 21: 84)

Allah also enabled Hazrat Isa عليه السلام to bring the dead to life, as He says: “...and when you designed from clay (what was) like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind (from birth) and the leper with My permission; and when you brought forth the dead with My permission...” (Surah 5 - Verse 110)

Bringing the dead to life with Allah’s permission was one of the miracles of Hazrat Isa عليه السلام. This was tangible evidence for those who witnessed the incident of the resurrection of dead bodies and decisive textual evidence for those who did not witness it.

These are the origins of the evidence that Allah Ta’ala mentioned in His Book to prove the creed of resurrection after death, and the return of bodies to their original state before death. These evidences are clear and are used by Allah to address those who disbelieve in the resurrection and those who believe in it so that the disbelievers may believe and the believers may have stronger faith.

#17

Core Themes
& Topics of the
Glorious Qur'an

RESURRECTION

Published By:



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Scales and Accountability

In the Qur'an, the concepts of scales (Al-Mizan) and accountability (Hisab) are a central theme. The weighing of human deeds represents the divine justice and fairness that each individual will be treated with. There will no injustice done to anyone.

Weighing will be Just

The weighing on that Day will be just.

"As for those whose scale will be heavy (with good deeds), they will be successful. But those whose scale is light, they have doomed themselves for wrongfully denying Our signs."
(Surah Al-A'raf - Verses 8 & 9)

"And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly. And if there is (even) the weight of a mustard seed, we will bring it. And Sufficient are We in taking account."
(Surah Al-Anbiya, 21:47)

"So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."
(Surah Az-Zalzalah, 99:7-8)

"Those whose good deeds outweigh their bad deeds will have a "pleasant life" in Paradise."
(Surah Al-Qari'ah 101 - Verse 6-7)

"Those whose scales are light will have their refuge in a "pit" or "abyss."
(Surah Al-Qari'ah 101 - Verses 8-9)

These verses show the intensity and accuracy of the weighing will be to the minutest detail, the last atom, even to the weight of a mustard seed.

The famous commentator of the Qur'an, Ibn Kathir (Rahimahullah) explains that this weighing will be a miraculous process. Good deeds will appear as light and beauty. Bad deeds will show as darkness and burden. Allah will make their true impact visible in the scale of justice.

Possible Forms of Weighing Deeds

Scholars have studied how deeds might be weighed on the Day of Judgment. They have described three possible forms:

The first form, Allah may create special bodies to represent these deeds and weigh those bodies. Deeds done with pure intent will take a form of light and effulgence and weigh heavy.

A second form is that good deeds may be transformed into beautifully shaped bodies. Bad deeds may turn into deformed bodies. These bodies will then be weighed.

A third form may be that the scale might not weigh the deeds themselves but the records of deeds, the book in which angels write every action. If good deeds are many, the book will be heavy; otherwise, it will be light.

These three forms show us that the weighing of deeds reflects Allah's great power.

(Tafseer Kabeer)

Accountability (Hisab)

The Qur'an emphasises that life is a serious business, and every person is responsible for their actions. Each person bears their own burden and no one shall carry the burden of another person.

“And no person shall carry the burden of the other.” (Surah Fatir 35 – Verse 18)

Every action, whether small or large, is recorded by angels in a ‘Book of Deeds’. On Judgment Day, individuals will read their own books as witnesses against themselves.

“And every person will be yoked with his deeds around his neck.”
(Surah Al-Isra, 17 – Verse 14)

On that day, not only will the books be opened, but the limbs, ears, eyes and skin, will testify against them regarding what they did in secret. (Surah Fussilat 41 – Verses 20 to 22)

Living with a ‘fear’ and consciousness of punishment is a deeply positive state. It nurtures responsibility and cultivates honesty. Such fear builds a welcome sense of predictability into one’s character and safeguards a person from deviation and moral collapse. A strong sense of accountability urges a person to manage their affairs in the best possible manner. It drives one to make optimal use of time, energy and resources, ensuring that life is lived with purpose.

#18

Core Themes
& Topics of the
Glorious Qur'an

BOUNTIES AND GRATITUDE

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
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Bounties and Gratitude

Allah Ta'ala is the Giver of all favours and bounties that man possesses. The Noble Qur'an repeatedly calls upon mankind to reflect upon His countless bounties. These favours surround us at every moment, with us and within us, through life, sight and hearing, sustenance, guidance, comforts, health and protection. Allah declares:

“And whatever blessing you have is from Allah.” (Surah An-Nahl 16 – Verse 53)

Innumerable Bounties

The favours of Allah Ta'ala are beyond human grasp and understanding. Meaning, that no matter how much we try to process or 'count' these favours, we will never be able to.

Allah Ta'ala reminds us of this,

“And if you were to count the favours of Allah, you will not (be able) to enumerate them.” (Surah Ibrahim 14 – Verse 34)

The Greatest Bounty

Among the greatest of all blessings is guidance through revelation. Allah says:

“Indeed, Allah has conferred a great favour upon the believers when He sent among them a Messenger from themselves.” (Surah Al-Imran 3 – Verse 164)

Without guidance, all other favours are of no real benefit. The purpose of life is to live a life of purpose. The greatest purpose is to recognise and realise the Creator through the revealed guidance.

This Qur'anic guidance is referred to as a mercy and a healing:

“O mankind, there has come to you an admonition from your Lord, a healing for what is in the hearts, and a guidance and mercy for the believers.” (Surah Yunus 10 – Verse 57)

Gratitude Preserves Bounties

In response to these divine gifts, the Qur'an calls believers to be grateful to Allah for His gifts. Gratitude is not merely verbal, but expression through obedience and righteous action.

“So remember Me; I will remember you. Be grateful to Me and do not be ungrateful.”
(Surah Al-Baqarah 2 – Verse 152)

Allah promises increase for those who are thankful:

“If you are grateful, I will surely increase you.” *(Surah Ibrahim 14 – Verse 7)*

Denial of Favours

In Surah Ar-Rahman, Allah brings the oft repeated verse, “And which of the favours of your Lord shall you deny.” This verse signifies that every bounty is precious and irrefutable. Despite this man is ungrateful to his Creator.

Describing ingratitude as a common human weakness, Allah says,

“And few of My servants are truly grateful.”

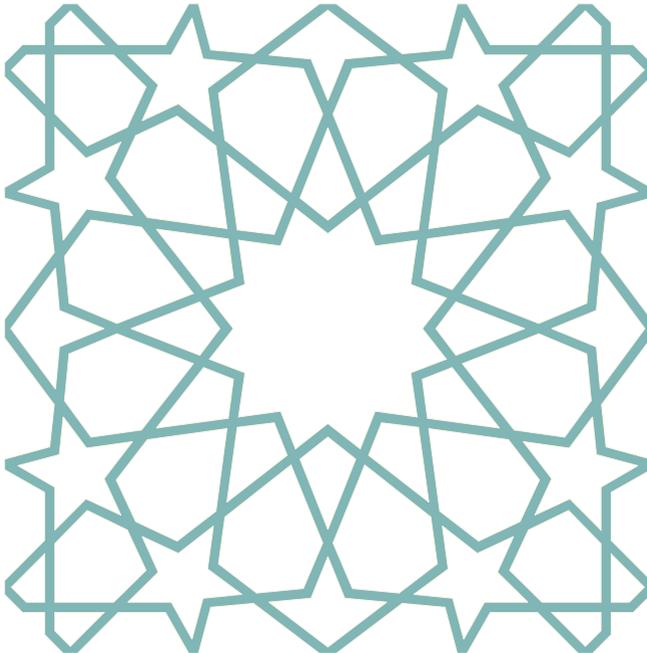
(Surah Saba 34 – Verse 13)

Ultimately, gratitude leads to prosperity and closeness to Allah. The Qur’an teaches that gratitude benefits the servant, not the Creator:

“Whoever is grateful, it is only for his own benefit.”

(Surah Luqman 31 – Verse 12)

A grateful heart transforms everyday blessings into acts of worship and turns recognition of Allah’s mercy into a lifelong journey of faith.



#19

Core Themes
& Topics of the
Glorious Qur'an

RELATIONSHIPS

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Relationships

The Family of Humanity

Allah Ta'ala created humanity as His 'family', sustained and cherished by Him with his bounties. All humans are the children of Adam ﷺ.

“O Mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever watching over you.”

(Surah An Nisa 4 – Verse 1)

This verse establishes the first and general bond between humans.

In the following verse Allah Ta'ala says how he dispersed man into nations and tribes so that man may recognise each other and be dutiful to his Lord.

“O Mankind! Indeed, we created you from a male and a female, and made you into peoples and tribes so that you may know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”

(Surah Al Hujurat 49 – Verse 13)

Respect for Parents

“And your Lord has decreed that you worship none but Him. And be kind to your parents. If one or both of them reach old age in your care, never say to them ‘ugh’, nor yell at them. Rather, address them respectfully.”

(Surah Bani Israeel 17 – Verse 23)

Imam Qurtubi (Rahimahullah) says that, in this verse, Allah Ta'ala has made it necessary (wajib) to respect and treat parents well by combining it with the command to worship Him.

Further counsel on their treatment is given in the next verse, *“And be humble with them out of mercy, and pray, “My Lord! Be merciful to them as they raised me when I was young.”* (Surah Bani Israeel 17 – Verse 23)

Spouses

A significant number of verses have been dedicated to the importance of upholding the spousal bond as this impacts on all other relationships.

“And live with them in kindness. For if you dislike them – perhaps you dislike something and Allah makes much good therein.” (Surah An Nisa 4 – Verse 19)

“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they settle their differences (amicably) – and settlement is best...” (Surah An Nisa – Verse 128)

Kindness to Relatives

Keeping family ties is a fundamental commandment in Islam. This order serves to uphold strong family bonds by having concern and caring for each other, thereby strengthening the Muslim Ummah.

“And (remember) when We took the covenant from the Children of Israel, (enjoining upon them), do not worship except Allah; and to parents do good and to relatives, orphans, and the needy. And speak to people gently and establish prayer and discharge Zakah. Then you turned away, except a few of you and you were refusing.”

(Surah Al Baqarah 2 – verse 83)

Consideration to Neighbours

The mercy and etiquette of Islam is broad and universal. Neighbours who are immediate, far and occasional are all to be given due consideration and shown mercy.

“Worship Allah and associate nothing with Him, and do good to your parents, relatives, orphans, the needy, the near neighbour, the distant neighbour, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.”

(Surah An Nisa – Verse 36)

Justice in Relationships

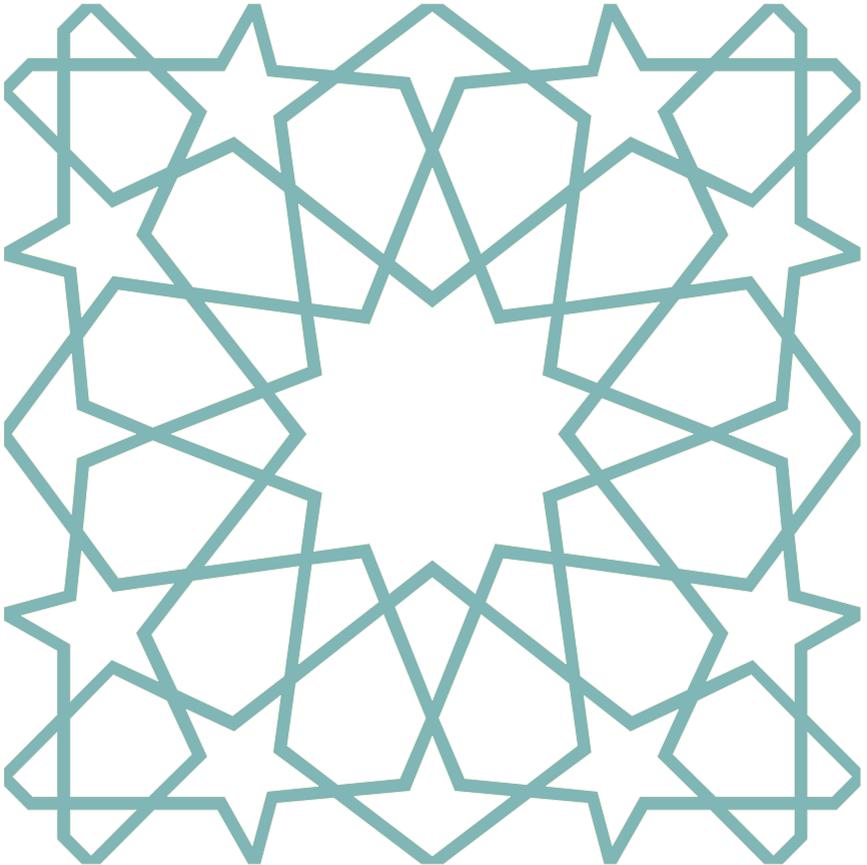
Blood relationships and blind allegiance should not cause one to be unjust. Justice is before relations.

“O Believers, be steadfast in standing firm for justice, as witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So do not follow your desires, lest you be unjust...”

(Surah An Nisa – Verse 136)

“We definitely know the grief their words cause you, it is not you they deny but it is the signs of Allah that the oppressors deny. Indeed, messengers were denied before you and they were patient with the denial and they were harmed until our help came....”

(Surah Al-An'aam 6:33-34)



#20

Core Themes
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FRIENDSHIP

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Friendship

The concept of friendship is mentioned in the Qur'an in various forms.

Friendship should be for the pleasure of Allah and to learn good habits and skills from people we befriend.

Allah is a Friend of the Believer

Allah Ta'ala takes his faithful servants as friends. Those who recognise Him and love him are the friends of Allah Ta'ala. Numerous verses expound on this special bond of friendship between the slave and the Master.

“Allah is the Guardian of the believers. He brings them out of darkness and into light.”

(Surah Al Baqarah 2 – Verse 257)

“Lo! verily the friends of Allah shall not fear nor shall they grieve.”

(Surah Yunus 10 – Verse 62)

“And who is better in religion than one who submits himself to Allah while being a doer of good and follows the creed of Ibrahim, inclining towards truth? And Allah took Ibrahim as a close friend.”

(Surah An Nisa 4 – Verse 125)

“For them will be the Home of Peace with their Lord. And He will be their protecting friend because of what they used to do.”

(Surah Al-Anam 6 – Verse 127)

Believers are Friends

“And the believing men and the believing women are guardians of each other. They enjoy good and forbid evil and keep up prayer and discharge Zakah, and obey Allah and His Messenger. They are the ones, Allah will show mercy to them, surely Allah is All Mighty, All Wise.” (Surah At-Taubah 9 – Verse 71)

Various Ahadith also purport the closeness and protective relationship that believers share.

Nabi ﷺ said, “Do not accompany except a believer, and do not serve your food except to one with Taqwa.” (Tirmizi)

Nabi ﷺ said, “A man follows the religion of his friend; so each one should consider whom he makes his friend.” (Abu Darwood)

Accompany the Truthful

One hallmark of a good friend is honesty and truthfulness. A person must be true in faith to be true to others. The Qur’an encourages us to befriend the ‘Sadiqeen’ (those who are true and sincere).

“O you who believe, fear Allah, and be in the company of the truthful.” (Surah Taubah 9 – Verse 119)

Among the seven categories of people who will enjoy shade on the day of

Qiyamah when there will be no other shade will be two friends, "...two men who love and meet each other and depart from each other for the sake of Allah."

(Bukhari and Muslim)

When Friends will be Enemies

Allah speaks about the fragile nature of worldly friendship where people befriend people for ulterior motives.

"Friends on the Day will be enemies one to another, except those who are righteous."

(Surah Az-Zukhruf 43 – Verse 67)

Befriending the Disbelievers

"O you who believe, do not take the Jews and the Christians as allies. They are allies of one another. And whoever is an ally to them among you, then indeed, he is (one) of them. Indeed, Allah does not guide the wrongdoing people."

(Surah Al-Ma'idah 5 – Verse 51)

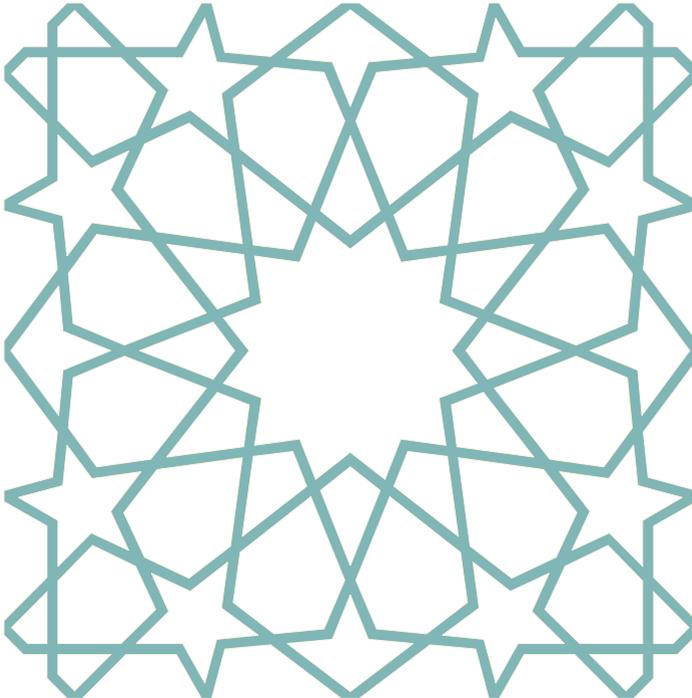
The scholars explain that having a general cooperative relationship with non-Muslims is permissible

Imam Qurtubi (Rahimahullah) explains that in this verse Allah forbade the believers from keeping a close and intimate friendship with the disbelievers, in the sense of closely consulting them and trusting them with their affairs, etc.

A Dutiful Deed

Nabi ﷺ said, “Among the most dutiful of deeds is that a man nurtures relations with the people his father was friends with.” *(Tirmizi)*

Hazrat Aisha (Radiyallahu Anha) said, “I never felt so envious of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of ‘Qasab’ and because he used to slaughter a sheep and distribute its meat among her friends.” (Bukhari)



#21

**Core Themes
& Topics of the
Glorious Qur'an**

**SACRED RITES AND
SALIENT SYMBOLS**

Published By:



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Sacred Rites and Salient Symbols

The salient symbols and sacred rites in Islam are known as the Sha'a'ir of Allah (the salient symbols of Allah). These visible manifestations of faith, in the form of rites, worship, places, sites, etc. are considered sacred, and honouring them is a direct expression of piety.

“Whoever honours the sacred things of Allah, then that is better for him with his Lord.” (Surah AlHajj 18 – Verse 30)

Whoever refrains from disobeying Allah, does not transgress that which is sacred and regards committing sin as a serious matter, will attain a great reward.

(ibn Kathir)

Rites and Symbols of Worship

Among the salient symbols of Islam that are revered is the Ka'bah, Masjid, Azan, Iqamah and religious texts. Some key symbols and rites in Islam mentioned or established by the Qur'an,

The Five Salah - Mandatory and fundamental Ibadah (worship) performed facing the Ka'bah.

Hajj - The blessed pilgrimage, compulsory once in a lifetime for one who has the means and ability.

Mount Safa and Marwa - Mentioned in the Qur'an (2:158) as 'among the Symbols of Allah,' the rite of walking between these two hills, known as Saee, is an essential part of Hajj and Umrah. The sites of Mina, Arafah, Muzdalifa are sacred places of Hajj.

Sacrificial Animals (Udhiyah/Qurbani): Slaughtering animals for Allah during Hajj is a symbol of obedience, in reverence of the sacrifice of Ibrahim عليه السلام.

"And the big animals of sacrifice (like camels) are made by Us among the symbols of Allah for you."
(Surah Hajj 22 – Verse 36)

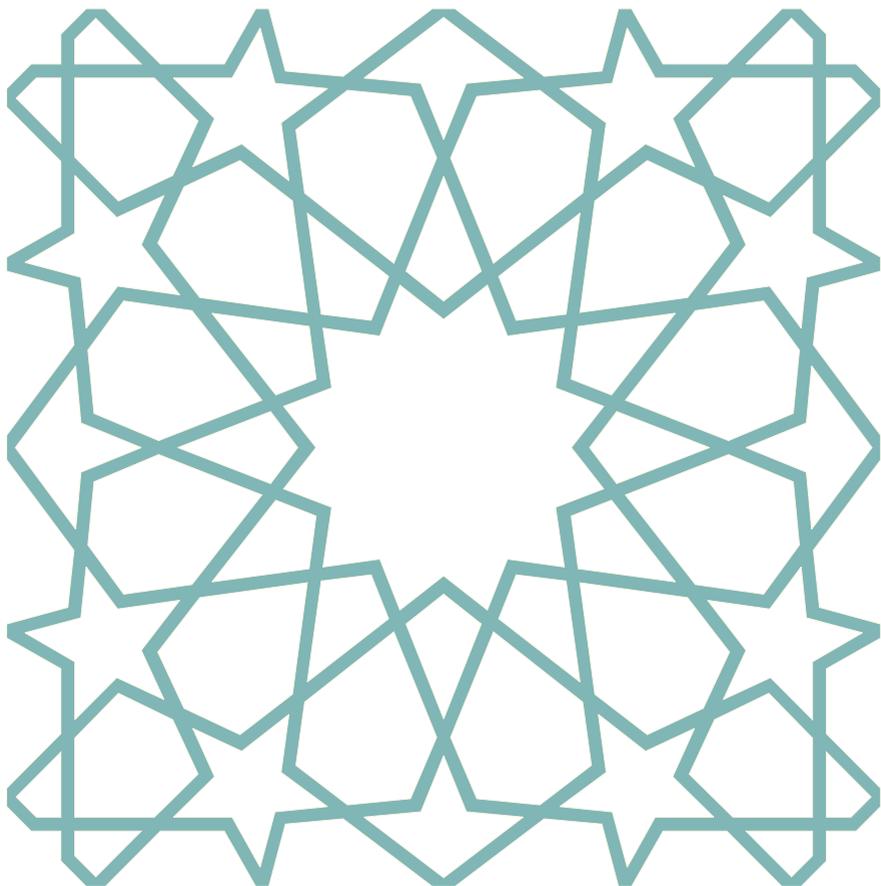
- ♦ Ramadan & Fasting: The fast during the month of Ramadan is a major act of self-discipline and purification.
- ♦ Zakah: The mandatory discharge of a portion of one's wealth to those in need.

An Act of Piety

"...And whoever honours the symbols of Allah, it is certainly out of the piety of the heart."
(Surah AlHajj 22 – Verse 32)

The symbols of Islam refer to the distinctive symbols which are considered as the specific emblems of certain groups of people or certain faiths. These distinctive features are those special laws which are generally taken to be the identifying features of a Muslim. Most of the rules of Hajj fall in this category.

Respect for the symbols of Islam is an evidence of the piety of heart, which indicates that the symbols of Allah are respected by the one who has Taqwa (fear of Allah) in his heart and that Taqwa rests in one's heart. When the heart is imbued with this quality, it is reflected in all his actions. *(Ma'ariful Qur'an)*



#22

Core Themes
& Topics of the
Glorious Qur'an

TRADE AND BUSINESS

Published By:



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Trade and Business

The Qur'an encourages trade and commerce as a lawful, ethical, and essential part of human life. In Islam trade must be conducted with fairness, honesty, and mutual consent. Interest (Riba), fraud, and exploitation is prohibited. Earning an honest living is not only permissible, but a duty upon a Muslim who has financial responsibilities to fulfil. It is known as the obligation after the major obligations of Salah and other obligations.

Permissibility of Trade

The Qur'an says, "Allah has permitted trading and forbidden interest."

(Surah Al-Baqarah 2 – Verse 275)

In another verse Allah speaks about the permissibility and prosperity of trade and destruction of usury.

"Those who consume interest shall stand (on the Day of Resurrection) as one who stands beaten by Satan into insanity. That is because they say, Trade is (just) like interest. But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to (dealing in interest or usury) – those are the companions of the Fire; they will abide eternally therein."

(Surah Al Baqarah 2 – Verse 275)

Longest Verse is on Trade

The longest verse in the Qur'an is on trade and documenting a debt.

Allah says: “O Believers, when you contract a debt for a specified term, write it down. And let a scribe write (it) between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And two men are not available, then a man and two women from those whom you accept as witnesses – so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be weary to write it, whether it is small or large, for its (specified) term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. Then, there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is (grave) disobedience in you. And fear Allah. And Allah teaches you. And Allah is Knowing of all things.”

(Surah Al-Baqarah – Verse 282)

The philosophy of trade in Islam is honesty, integrity and transparency. Traders are urged to be lenient. It encourages using wealth for positive societal impact, such as charity and empowerment.

The Fiqh of trade and business in Islam serves as a moral compass for Muslims engaging in commerce. By adhering to these principles, individuals not only seek Allah's blessings but also contribute to a just and equitable society.

#23

Core Themes
& Topics of the
Glorious Qur'an

CHARITY

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Charity

The Qur'an encourages Muslims to be charitable and warns against miserliness. Generosity is the hallmark of a Muslim.

Spend your Wealth

“O Believers, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers – they are the wrongdoers.” (Surah Al Baqarah 2 – verse 254)

“The example of those who spend their wealth in the way of Allah is like a seed (of grain) which grows seven spikes; in each spike is a hundred grains. And Allah multiplies (His reward) for whom He wills. And Allah is All-Encompassing and All-Knowing.” (Surah Al Baqarah – Verse 261)

Spend for Allah

“And whatever good you spend is for yourselves, and you do not spend except seeking the pleasure of Allah. And whatever you spend of good – it will be fully repaid to you, and you will not be wronged.” (Surah Al-Baqarah – Verse 272)

Spending of good quality wealth which you love, is a means of attaining piety,

“Never will you attain piety until you spend (for Allah) from that which you love. And whatever you spend – indeed, Allah is Knowing of it.” (Surah Al Imran 3 – Verse 92)

Spend Sincerely

Spending sincerely means not to cause harm or injury to the recipient by reminding the person of the favour. Allah Ta'ala has channelled that person's sustenance through you. So be humble and courteous.

“Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders or injury, will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.”

(Surah Al-Baqarah 2 - Verse 262)

“Kind speech and forgiveness are better than charity followed by injury. And Allah is free of need and Forbearing.”

(Surah Al-Baqarah 2 - Verse 263)

“O Believers, do not spoil your charities with reminders or injury (hurtful remarks), like one who spends his wealth to show people and does not believe in Allah and the Last Day.”

(Surah Al-Baqarah 2 - Verse 264)

Giving Defective Charity

The Qur'an prohibits us from giving charity that is unusable or defective, something you want to discard and not prefer for yourself.

“O Believers, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not pick out the defective things for charity, spending (that) while you would not take it, except with closed eyes. And know that Allah is free of need and Praiseworthy.”

(Surah Al-Baqarah 2 - Verse 267)

How much to Spend

"And they ask you what they should spend. Say, The excess (beyond needs) ..."

(Surah Al Baqarah 2 - Verse 219)

This verse explains that spending should be from the excess wealth one has, after fulfilling immediate responsibilities and personal expenses.

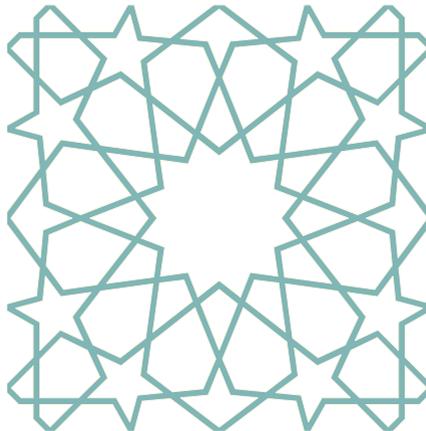
In another verse, we are advised to give charity in a balanced manner, for it to be effective and sustained.

"Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty."

(Surah Al Isra 18 - Verse 29)

The purpose is to teach a just and moderate course in spending which does not prevent one from helping others nor does it end up in a lot of trouble for a person.

(Ma'ariful Qur'an)



#24

Core Themes
& Topics of the
Glorious Qur'an

PILGRIMAGE - HAJ

Published By:



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Pilgrimage - Haj

An entire chapter in the Qur'an, Surah Al Hajj is dedicated to the great pilgrimage. Additionally, numerous verses speak specifically about the various rites and chapters of Haj. These verses highlight and throw light on the universal nature of this important pillar and its influence over people of all times and ages.

The Obligation of Haj

Haj is obligatory on every sane, adult Muslim at least once in their lifetime, if the person is physically and financially able.

“Pilgrimage to this House is an obligation by Allah upon whoever is able among the people. And whoever disbelieves, then surely Allah is not in need of any of His creation.”

(Surah Aal Imran – Verse 96)

Call to Haj

After building the Ka'bah, Ibrahim (As) was asked by Allah to proclaim the duty of Haj.

“Call (all) people to the pilgrimage. They will come to you on foot and on every lean camel from every distant path...”

(Surah Al Hajj 22 – Verse 27)

This verse is part of the command given to Prophet Ibrahim to purify the Ka'bah and invite people for the pilgrimage after building it.

The Haj Months

“The Haj is in the months well known. Whoever commits to (performing) pilgrimage, let them stay away from intimate relations, foul language, and arguments during pilgrimage. Whatever good you do, Allah knows of it. Take provisions (for the journey), surely the best provision is righteousness. And be mindful of Me, O people of reason!”

(Surah Al Baqarah 2 – Verse 197)

Meaningful Benefits of Hajj

In all acts of worship including Hajj, there is the outward act and an inner deeper meaning. Hereunder some of these great benefits of hajj are mentioned;

Hajj as a picture of death

A person leaves his home, bids farewell to near and dear ones and departs on the journey alone. As how he boards the plane as a conveyance, in death his conveyance will be the bier carried on people's shoulders.

Just as how family and friends can only accompany the Haji to the airport, friends and family can only accompany one in death to the edge of the grave. In death, a person leaves behind his home, family and undertakes this journey alone.

A Haji wears two white sheets to cover his body. In death a person is also wrapped in sheets of the kafan which serve as his garment.

The greatest comfort a Haji enjoys in Hajj comes from the money and provisions, which he carries with him before leaving. Likewise, the greatest comfort one enjoys in the life after death is that which comes from the good deeds, he performed before his death.

International Conference

There are times when different classes of people gather to dialogue, share information and discuss possible solutions. This is what happens in Hajj where representatives from all over the globe, from all spheres of life and from all ranks gather at Makkah for this great annual international conference.

Networking

What better place can there be for networking than at Makkah at the time of Hajj; for discussions and deliberations between rulers, ministers and ambassadors of various countries; for improving relations; for the forming of unity and co-operation among them?

At the headquarters of Islam, with the added influence of the spirit of goodwill and brotherhood at the time of Hajj, it is the best opportunity to network, to build ties and to strengthen unity.

Diversity

So many are the different tongues and dialects spoken and the various cultures at Hajj. Every language and country is present. What a grand expose of the

cosmopolitan nature of Islam! This builds a mind-set of accepting diversity of the human race, which eliminates racism and prejudice.

Unity and Discipline

Nowhere else can a person see a better exhibit of the soldier like uniformity as on the Haj journey. This uniformity is a special and unique symbol and badge of Islam. Hence, we see all the Hajis in the same dress, following the same prescriptions and commands, avoiding the same prohibitions, doing the same actions at the same time. It is an unimaginable display of cohesion and discipline.

Equality and Brotherhood

It is a fact that no better demonstration for the teaching and propagation of equality between the various classes can be seen, than in Hajj. Here at the same time; and at the same places; for a substantial period of time, the rich and the poor, the Arab and the Turk, the Englishman and the African, all dressed in the simple pilgrims garb present themselves for a common purpose and goal. All barriers of rank, class, wealth and status are set aside. Racism and prejudice is removed.

Physical benefits

A change of climate is good for health, and Haj provides a good opportunity for this. Hajj entails much walking and physical activities which contribute to bodily health and well-being.

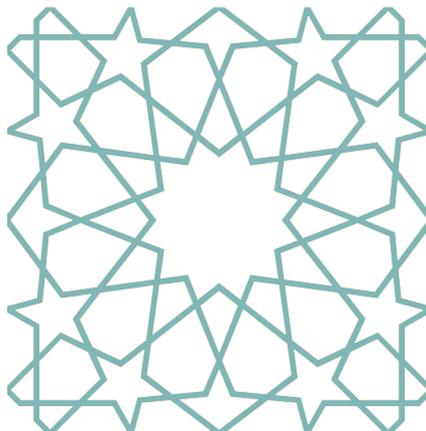
Education and Knowledge

From an educational point of view, Hajj is most beneficial. Many learned scholars from a great number of countries from numerous universities come together; which leads to worthy discussions on educational topics. One gets to know the views, progress, decline and achievements in different countries and societies. All this definitely affords an opportunity of learning from others.

Spiritual Benefits

Great saints attend the Hajj gathering annually; whereby an opportunity is offered to derive spiritual benefit from their esteemed presence, by being in their company and listening to their discourses and advices.

(Source: Significance and Meaningful Benefits of Hajj – Daru Ihsan Publication)



#25

**Core Themes
& Topics of the
Glorious Qur'an**

**SOCIAL COHESION THROUGH
GOOD CONDUCT**

Published By:



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Social Cohesion through Good Conduct

The Qur'an promulgates good character and harmonious relationships within a community. Social cohesion is the invisible glue that binds people together and ensures the well-being of individuals as well as society as a whole. At the heart of this cohesion lies trust, loyalty and respect which are signs of a healthy and united community.

Surah Al-Hujurat stands as one of the most comprehensive chapters in the Qur'an addressing social conduct. Throughout the 18 verses of this incredible chapter, lies a universal code of guidance that helps Muslims in nurturing good character, fostering harmony, and positively influencing the world through ethical behaviour.

Treat Others with Respect

Surah Al-Hujurat reminds us that respect and dignity are foundational to social harmony. Islam affirms that the judgment of all human beings will be before Allah, not people. Superiority is not based on race, lineage, wealth, or status, but solely on righteousness.

Allah says: *“O Mankind, indeed We have created you from a male and a female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is All-Knowing, All-Aware.”*

(Surah Al-Hujurat, 49 – Verse 13)

This verse dismantles racism, tribalism, and prejudice. Being mindful of our speech, tone, and behaviour is essential in preserving dignity in our actions.

Verify and Seek Clarification

A cohesive society cannot exist without effective communication. Suspicion, lies and false assumptions cause strife and friction. The Qur'an warns believers against acting upon unverified information:

“O Believers! If a troublemaker (fasiq) brings you news, verify it, lest you harm people out of ignorance and then become regretful for what you have done.”

(Surah Al-Hujurat 49 – Verse 6)

Ibn Kathir (Rahimahullah) deduced from this verse that one should not accept reports blindly without first examining the credibility of the source.

In today's world of instant messaging and viral content, this divine principle is more relevant than ever. Spreading unverified information damages reputations, breaks trust, and fractures communities. The Qur'an teaches restraint and responsibility.

Be Humble and Well Mannered

Humility is another pillar of social development. Pride, mockery, and arrogance corrode relationships and breed resentment.

Allah rebukes those who displayed poor manners toward the Prophet ﷺ:

“Indeed, those who call out to you, (O Prophet), from behind the chambers, most of them do not understand. Had they been patient until you came out to them, it would have been better for them. And Allah is All-Forgiving, Most Merciful.”

(Surah Al-Hujurat, 49:4-5)

This teaches refinement in speech, patience, and respect for boundaries.

Further, Allah commands:

“O believers! Let not some men ridicule others, perhaps they may be better than them; nor let women ridicule other women, perhaps they may be better than them. Do not defame one another, nor call each other by offensive nicknames. How evil is it to act rebelliously after having faith! And whoever does not repent, it is they who are the wrongdoers.”

(Surah Al-Hujurat, 49:11)

Mockery, sarcasm, backbiting, and name-calling may appear trivial, but they deeply wound hearts and disrupt unity. True humility allows a person to acknowledge their own shortcomings and recognise the potential goodness in others.

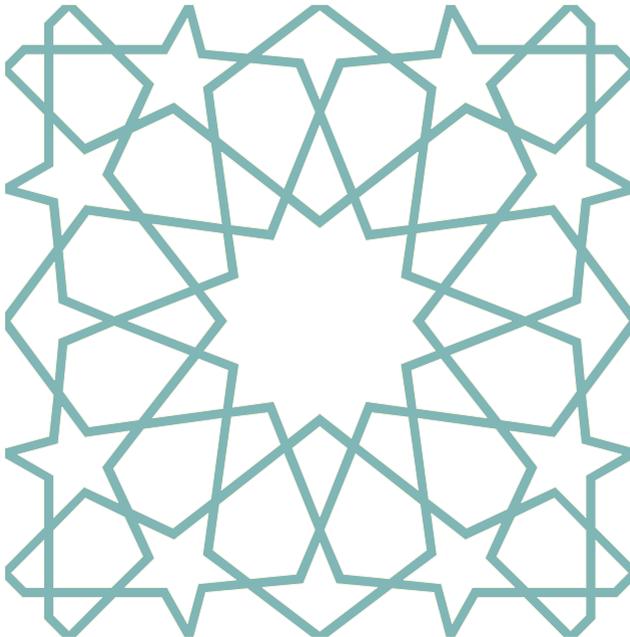
Good Character Beyond Etiquette

The concept of ‘Husn Akhlaq’ (noble character) in Islam transcends basic social etiquette. It represents a comprehensive moral framework rooted in divine

guidance. Our manners reflect our relationship with Allah, with fellow human beings, and with the broader creation.

A Muslim's character becomes a living testimony of faith. Social harmony, therefore, is not merely a societal goal; it is a spiritual responsibility.

When respect replaces ridicule, verification replaces assumption, and humility replaces arrogance, communities flourish. Surah Al-Hujurat thus offers not only a code of conduct but a blueprint for building a morally sound and cohesive society, one that earns success in this world and the Hereafter.



#26

Core Themes
& Topics of the
Glorious Qur'an

MORALITY AND CHASTITY

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Morality and Chastity

Morality is a universal system that refers to the set of standards that enable people to live with dignity, respect and honour. Morality in Islam is defined by Qur’anic codes of chastity, lineage, dignity of life and care and compassion.

Chastity is central to morality and it commands dressing modestly, guarding private parts, avoiding promiscuous thoughts, restraint of carnal desires, avoiding speech and actions that lead to promiscuity and protecting oneself from fornication and adultery. The laws of chastity serve to protect individuals and society from moral, psychological and social breakdown.

The Eternal Symbol of Chastity

The Qur’an heralds Maryam bint Imran عليها السلام as the eternal symbol of purity and chastity, showing the special care Allah has granted her even before birth,

“And when the angels said, “O Maryam! Surely Allah has selected you, purified you, and chosen you over all women of the world. O Maryam! Be devout to your Lord, prostrate yourself and bow along with those who bow down.”

(Surah Aal Imran 3 – Verses 42 & 43)

Maryam عليها السلام represents the peak of human chastity, as Allah defended her against the false accusations of the Bani Israeel, declaring her purity and dignity, and making her son a living miracle of the absolute power of Allah.

“And (the example of) Mary, the daughter of Imran, who guarded her chastity, so We blew into (her garment) through Our angel, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient.” (Surah At-Tabreem 66 – Verse 12)

Societal Benefits of Chastity

“Tell the believing men to lower some of their gaze and guard their private parts. That is purer for them. Indeed, Allah knows what they do.” (Surah An Nur 24 – Verse 30)

Chastity in Islam creates psychological and physical balance for individuals, granting peace and stability through lawful marriage that guard the gaze from forbidden desires and the body from immorality.

At the societal level, chastity builds a strong, cohesive nation, preserving lineage and preventing disintegration. Thus, Islam firmly rejects all forms of promiscuous behaviour and unlawful cohabitation.

Chastity brings Success

Chastity calls for control over sexual desires and to enjoy them only within the ordained limits.

“Successful indeed are the believers, who are humble in their prayers, those who avoid idle talk; those who pay alms-tax, those who guard their chastity, except with their wives or those in their possession, for then they are free from blame...”

(Surah AlMuminun 23 – Verses 1 to 7)

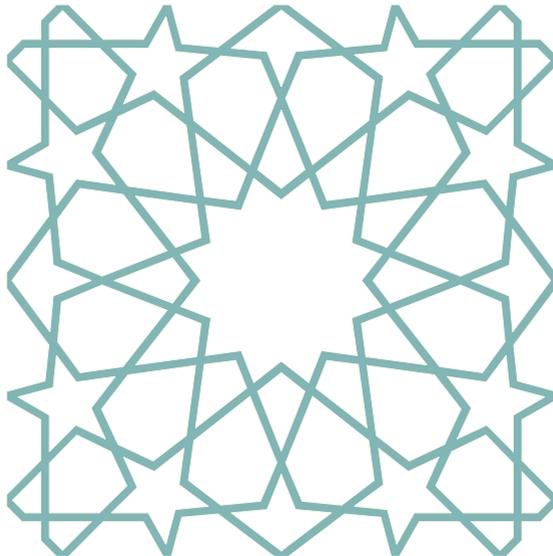
Immorality is Destructive

Immoral behaviour, adultery, fornication, lewdness and obscenity are acts that erode and destroy the chastity. Islam prohibits and condemns unlawful acts of intimacy and cohabitation in the strongest possible terms. Strong penalties are sanctioned for those found guilty.

Allah Ta'ala has kept boundaries for males and females within which to live and interact. When these parameters are compromised, then it leads one into the territory of sin and vice – the trap of shaytan. Hence every person must guard that which Allah Ta'ala has deemed sacred.

Allah Ta'ala says: *"And do not go near Zina. Verily it is a shameful and evil path."*

(Surah Al Isra - Verse 32)



#27

Core Themes
& Topics of the
Glorious Qur'an

QADR - DIVINE DECREE

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
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Qadr - Divine Decree

Among the core beliefs of a Muslim is the concept of ‘Qadr’, also known as ‘Taqdeer’ and can be translated as destiny or divine decree. The Qur’an and Ahadith speak of Allah’s ultimate knowledge and pre-ordained plan for all creation, established 50 000 years before the universe was created. The belief entails that all events, both good and bad, occur by Allah's will. Belief in ‘Qadr’ does not provide an excuse for man to resolve to inaction or sin or abandon obligations.

The Perfection of Allah’s Knowledge and the Writing of Destiny

1. Knowledge: Allah knows everything, past, present, future.

“With Him are the keys of the unseen – no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything, green or dry, but it is in a perfect Record.”

(Surah Al-An'am 6:59)

“He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is the Most Merciful, All-Forgiving.”

(Surah Saba 34 – Verse 3)

These verses emphasise that Knowledge of the Unseen and Absolute Power are two attributes of Allah, not shared by anyone.

2. Pre-recording: Everything is recorded in the Preserved Tablet - The belief that Allah recorded everything in a Tablet that He kept with Himself, called 'Al-Lawh Al-Mahfuz' (The Preserved Tablet).

“Do you not know that Allah knows what is in the heaven and earth? Indeed, that is in a Record (Al-Lawh Al-Mahfuz). Indeed, that, for Allah, is easy.” (Qur’an 22:70)

“Not even the weight of a speck of dust, or less than that or greater, in the heavens or on the earth, but it is in a Clear Book.” (Surah Saba 34 - Verse 3)

Nabi ﷺ said, “Allah recorded the measurement of all matters pertaining to creation fifty thousand years before He created the heavens and earth.” (Muslim)

3. Supreme Will: Nothing happens except by Allah’s permission - The belief that nothing, whether related to Allah’s actions or actions taken by His slaves, can occur without His permission.

“And your Lord creates what He wills and chooses...” (Surah 28 - Verse 68)

“...And Allah does what He wills.” (Surah 14 - Verse 27)

4. Supreme Creator: Allah created all actions and beings

“Allah is the Creator of all things, and He is, over all things, Disposer of affairs.” (Surah 39 - Verse 62)

“...He has created each thing and determined it with (precise) determination.”

(Surah 25 – Verse 2)

“While Allah created you and that which you do?”

(Surah 37 – Verse 96)

In one Hadith it appears, “If you spend gold to the extent of Mount Uhud in the path of Allah, Allah will not accept it from you unless you believe in Qadr and you know that whatever has befallen you could not have missed you and that whatever has missed you could not have befallen. If you die while holding a contrary belief to this, you will most assuredly enter the fire.”

(Ahmad, Abu Dawood, Ibn Majah)

Imam Abu Hanifa (Rahmatullah Alayhi) explained this thus, Allah Most High created all things from nothing. Allah Most High knew in pre-eternity all things prior to their being. It was He who apportioned all things and ordained them. There is in this world nothing, nor in the next, except through His will, knowledge, ordination, decree, and in accordance with His writing it in the Preserved Tablet. Yet His writing entails descriptions, not commands. Ordaining, decreeing, and willing are His attributes in pre-eternity without description. (*Al Fiqh Al Akbar*)

Thus every single thing that happened, is happening, or will happen has been pre-destined by Allah Ta'ala.

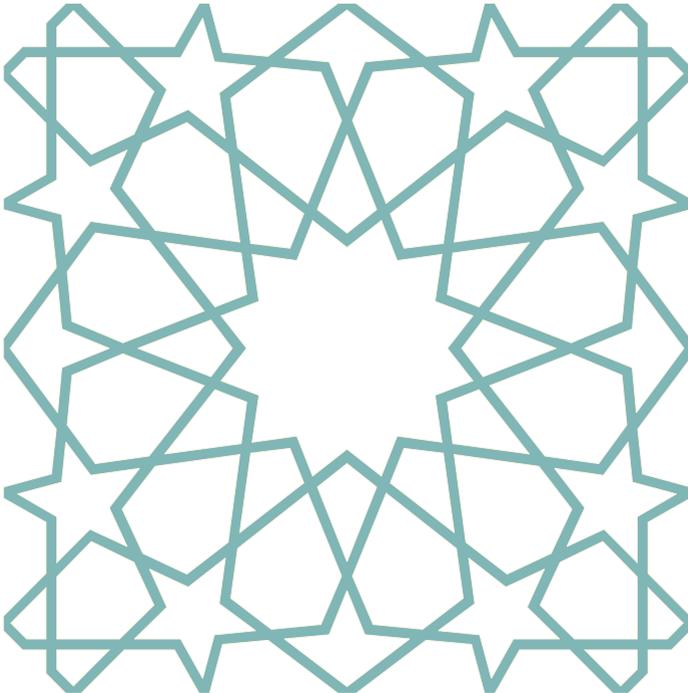
Dua and Taqdeer

Nabi ﷺ said, “Nothing can change the Divine Decree except dua.” *(Tirmizi)*

The fact that the act of dua which can change Taqdeer is also pre-destined in itself, so it will not change what has already been written on the Tablet.

One should not ponder, overthink or delve too deeply into the matter of ‘Qadr’.

Nabi ﷺ said: “When destiny is discussed, restrain yourself from it.” *(Tabarani)*



#28

Core Themes
& Topics of the
Glorious Qur'an

JUSTICE AND OPPRESSION

Published By:



DARUL IHSAN
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Justice and Oppression

The Qur'an establishes justice as a core pillar of faith. It entails fairness to all people, even enemies, while strictly prohibiting oppression and injustice. The Qur'an presents the struggle against oppression as a fight to establish peace and justice, emphasising that oppression and tyranny will ultimately lead to ruin, while the righteous will triumph.

Most Comprehensive Verse of the Qur'an

“Indeed, Allah commands justice, grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful.”

(Surah An Nahl 16 – Verse 90)

The commentators have dedicated this verse as the most comprehensive verse of the Glorious Qur'an. The first of the six commands in this verse is Justice. Justice entails being just to oneself and in one's dealings and relationships. It entails a person forsaking personal desire and preference to what is ordained and just.

Imam Qurtubi (Rahimahullah) says, this verse encompasses in itself the adherence to all good morals and deeds and the avoidance of all bad morals and deeds. Some Tafseer authorities have mentioned that, justice means that one should give the right of the other person in full and take what comes to him, neither less nor more; then, should someone hurt you, you hurt him only as much as he did, no more.

(Ma'ariful Qur'an)

Be Just Against Yourself

"O Believers! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you sway – and if you distort justice or fail to be just, verily Allah is well-acquainted with all that you do."

(Surah Al-Nisa 4 – Verse 135)

This instruction points out that justice is not something to be demanded from others only, instead, it should also be exacted from one's own self. One should not oppose or speak against what is true and just, even when one has to declare something against one's own self, even if such an action is likely to result in personal loss. This personal loss is insignificant in relations to truth and justice. On the contrary, should someone elect to placate his self by flat lies, then he earns for himself the severe punishment of the Day of Retribution.

(Ma'arifur Qur'an)

Allah says: *"And let not hatred of a people... prevent you from being just."*

(Surah Al-Maidah – Verse 8)

No Support for Wrongdoers

Believers are forbidden from inclining toward or supporting those who act unjustly or engaging in acts of oppression and tyranny.

"And do not be inclined to the wrongdoers or you will be touched by the Fire. For then you would have no protectors other than Allah, nor would you be helped."

(Surah Hud 11 – Verse 113)

Allah is Aware of the Oppressors

“And do not think (O Prophet) that Allah is unaware of what the wrongdoers do. He only delays them until a Day when (their) eyes will stare in horror.”

(Surah Ibrahim 14 – Verse 42)

This verse is to comfort the Holy Prophet and the oppressed of the world of a severe punishment for all oppressors. The unjust practitioners of crime should not become carefree because Allah Ta’ala has given them respite. Let them not be deluded by the idea that Allah is not aware of their wrongdoings for which reason they are flourishing despite their crimes and for which reason nothing unwelcome happens to them, nor does any punishment visit them. This is not true. Instead of all that they presuppose, everything they are doing is all within the sight of Allah Ta’ala, but He, in His mercy and wisdom, is giving them respite.

(Ma’ariful Qur’an)



#29

Core Themes
& Topics of the
Glorious Qur'an

THE LAWFUL
AND UNLAWFUL

Published By:



DARUL IHSAN
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The Lawful and Unlawful

The concepts of Halal (lawful) and Haram (unlawful) form the foundation of a Muslim's moral, legal, and spiritual life. These rulings are not personal or cultural preferences, formulated by human analogy or tradition. Qur'anic laws are divine ordainments revealed by Allah for human well-being.

Scholars mention that there are approximately 500 verses of legal rulings in the Qur'an. Legal rulings form less than ten percent (10%) of the Qur'an. The majority of the Qur'an focuses on Tawheed (belief in Allah), the Hereafter, stories of Prophets and moral purification and spiritual reflection. Islamic law is built upon faith and spirituality, not merely rules.

Allah says, *“O believers! Do not forbid the good things which Allah has made lawful for you, and do not transgress. Indeed, Allah does not like transgressors.”*

(Surah Al Maidah 5 – Verse 87)

This verse commands believers not to prohibit for themselves the lawful things that Allah has deemed permissible.

Transgression here means that one abandons something Halal, without any valid excuse, as an act of reward. This is something an ignorant person takes to be Taqwa, fear of Allah, while, in the sight of Allah, that is transgression, which is impermissible. Leaving off good and pure things as a source of reward is not Taqwa. Rather, quite contrary to that, Taqwa lies in using them as the blessings of Allah and showing one's gratitude for them. However, if something is

abandoned as a curative measure against a physical or spiritual disease, that does not count here. *(Ma'ariful Qur'an)*

“Do not falsely declare with your tongues, ‘This is lawful, and that is unlawful,’ fabricating lies against Allah. Indeed, those who fabricate lies against Allah will never succeed.” *(Surah An Nabl 16 – Verse 116)*

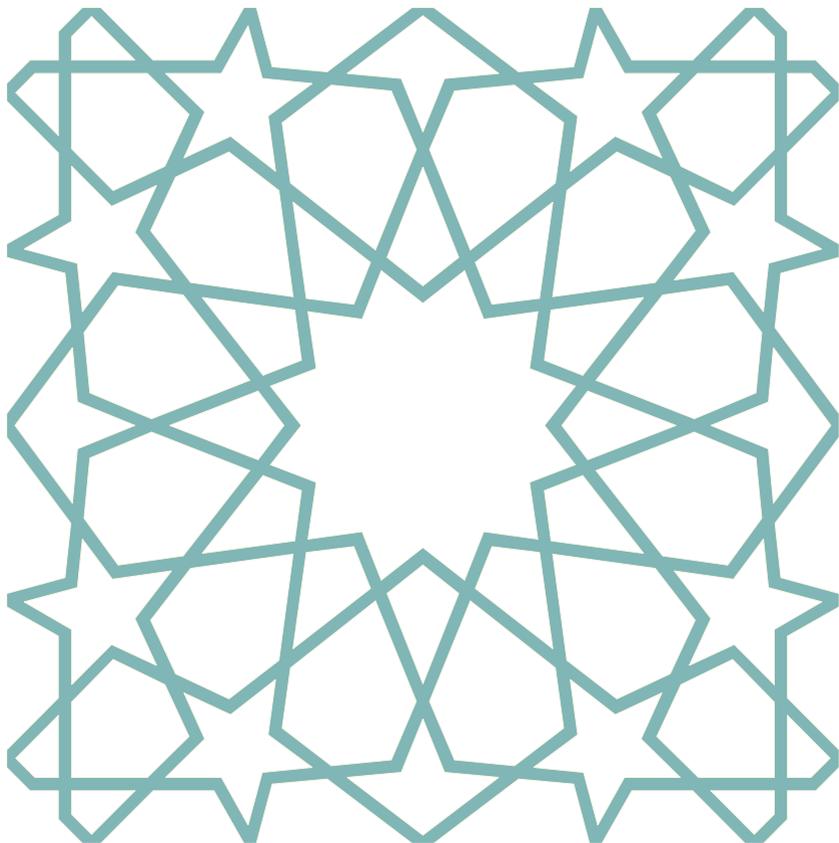
Allah Ta'ala orders His believing servants to eat the good and lawful things that He has provided, and to give thanks to Him for that, for He is the Giver and Originator of all favours, Who alone deserves to be worshipped, having no partners or associate. Then Allah mentions what He has forbidden things which harm them in both religious and worldly affairs *(ibn Kathir)*

Lawful and Unlawful is Clear

Nabi ﷺ said, “The lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honour, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every king has a sacred boundary and the sacred boundary of Allah is His prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart.”

(Bukhari and Muslim)

This Hadith Shareef sets the framework for understanding Halal and Haram. A balanced approach to actions must be adopted and caution must be adopted in terms of consumption.



#30

Core Themes
& Topics of the
Glorious Qur'an

*REPENTANCE
AND FORGIVENESS*

Published By:



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Repentance and Forgiveness

Taubah and Repentance is a privilege of this Ummah. Previous nations were not so easily forgiven and had to undergo difficulty to secure their forgiveness. The Qur'an focuses on the importance of sincere repentance and urges one to make amends for sins committed.

Every Human is a Sinner

It is human to commit sin. Every person errs and no one is perfect. Nabi ﷺ said, "All the children of Adam are sinners (prone to sinning), but the best of sinners are those who make Taubah (repent with remorse)." *(Tirmizi)*

Taubah means to truly feel the grief and pain of breaking the command of Almighty Allah.

When a sin is committed, sincere Taubah must be made and the sin must be abandoned. Literally, Taubah means to return to and become close after having distanced one's self (from the Mercy of Allah Ta'ala).

Seeking Forgiveness and Repentance

The Noble Qur'an makes reference to two terms - Istighfar and Taubah. Istighfar is to seek forgiveness for past sins with words of forgiveness, and Taubah is to feel remorse and ashamed of breaking the covenant with Allah Ta'ala.

With Taubah, a person pledges not to return to sins in future. This is deduced from a verse in Surah Hud: *“And seek forgiveness of your Lord, and turn unto Him (in repentance). For my Lord is indeed full of Mercy and most loving.”*

(Surah 11 – Verse 90)

Allah’s Mercy and Forgiveness

“And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.”

(Surah 20 – Verse 82)

“And whoever does a wrong or wrongs himself, then seeks forgiveness from Allah, will find Allah Forgiving and Merciful.”

(Surah An-Nisa 4 – Verse 110)

“It is He who accepts the repentance of His worshipers and pardons their evil deeds. He has knowledge of what you do.”

(Surah 42 – Verse 25)

How to make Taubah

At the earliest opportunity, if not immediately, make Taubah. There is no specified time, place or state for Taubah. Repent from the heart.

The preferred method of Taubah is to perform 2 Rakats (units) of Salat Taubah. Then repent by expressing shame and regret for committing the unlawful act.

Nabi ﷺ said: “There is no man who commits a sin, then gets up, purifies himself, prays 2 rakats (of Taubah Salah) then asks Allah to forgive him, but Allah shall forgive him.”
(At-Targheeb)

Nabi ﷺ said: “The one who repents is like the one who never sinned in the first place.”
(Ibn Majah)

Taubah is a critical component of faith. Sin draws the displeasure of Allah Ta'ala. A Muslim can never feel at ease or succeed with sin. Taubah gives us the opportunity to cleanse our souls and leave the wrong behind us.

What if I sin again?

Do not be concerned about what may happen if one commits the sin again. If it happens such, that after a sincere and determined effort of abstaining from sin, one happens to 'slip' again, then repent immediately. In this way, even if one has to slip or err a hundred times, then renew the Taubah each time. Just as we continuously wash our clothes when they need washing, similarly wash the heart with Taubah when it gets dirty.

Say, “O My servants who have transgressed against themselves (by sinning), do not despair of the Mercy of Allah. Indeed, Allah forgives all sins.”

(Surah Az Zumar 39 – Verse 53)

Never become Despondent of Allah's Mercy

“And do not lose hope in the mercy of Allah, for no one loses hope in Allah's mercy except those with no faith.”

(Surah Yusuf 12 – Verse 87)

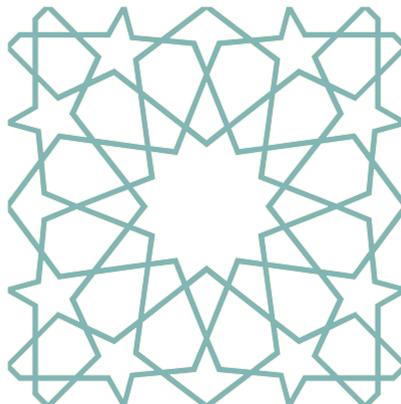
A commonly asked question by those who wish to repent: 'Will Allah forgive me?' The answer is, a resounding 'Yes'. There should never be any doubt or despondency in one's forgiveness. Always focus on Allah Ta'ala's mercy and be fully hopeful of being forgiven. Allah rejoices when His slave repents to Him. His Mercy is described in various Ahadith;

“Allah is more compassionate towards His slaves than (this) mother towards her child.”

(Muslim)

“O my slave, you err night and day, but I forgive all sins. So ask Me forgiveness and I shall forgive you.”

(Muslim)



Core Themes
& Topics of the
Glorious Qur'an

CONCLUDING REMARKS

Published By:



DARUL IH SAN
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Concluding Remarks: The Core Themes and Topics of the Qur'an

With the immense grace of Allah Ta'ala, another series on the Noble Quran draws to a close. We thank Allah Ta'ala for the guidance and opportunity and all who assisted in making this production a success.

As we conclude this series on the core themes of the Qur'an, we are reminded that the Qur'an is not simply a book of themes to be studied, but a divine call to transformation.

Every verse is a reminder that we are travelers in this world, guided by revelation toward our final meeting with our Creator. If the study of these themes awakens within us a deeper love for the Qur'an, a stronger commitment to its guidance, and a sincere resolve to live by its teachings, then the true purpose of this effort has been fulfilled. These themes are not scattered randomly; they form a powerful, consistent message that runs through every chapter and every verse. It reminds us of where we came from, why we are here, and where we are ultimately returning.

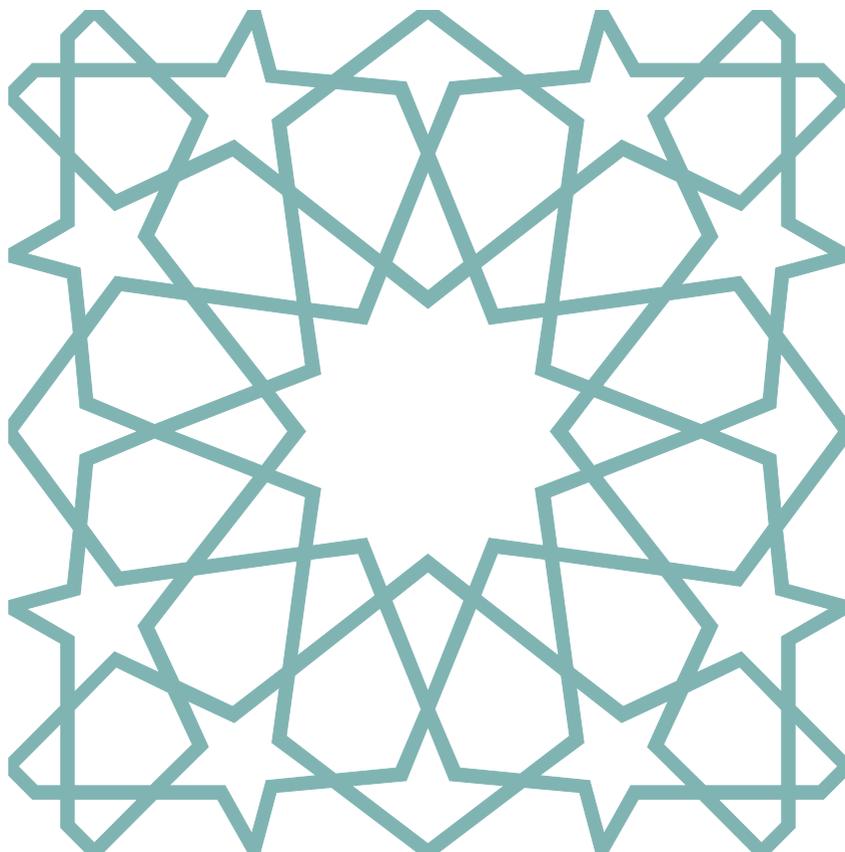
The true purpose of engaging with the Qur'an is not only understanding its themes, it is living them.

May Allah make the Qur'an the spring of our hearts, the light of our chests, the remover of our sorrows, and the guide for every step of our lives.

And may He grant us the honour of being among the people of the Qur'an,
those who recite it, understand it, and live by it.

Darul Ihsan Publications Department

23 March 2026 - 3 Shawwal 1447





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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.

