

JUZ 15

Synopsis of
**Selected
Verses**

Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

The Miracle of the Night Journey

“Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship, whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing.” (17:1)

Allah glorifies Himself, for His ability to do that which none but He can do, for there is no diety but He and no Lord besides Him.

It is He who took His servant for a Journey, refers to Nabi ﷺ by night, means, in the depths of the night. From Al-Masjid Al-Haram, means the Masjid in Makkah Mukarramah to Al-Masjid Al-Aqsa, means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibraheem ؑ. The Prophets all gathered there, and He (Muhammad ﷺ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

Abu Dhar al-Ghifari ؓ says that he asked Nabi ﷺ ‘Which Masjid of this world comes first?’ He said, 'Al-Masjid al-Haram.' Then he inquired, 'Which one after that?' He said, 'Al-Masjid al-Aqsa.' Then he tried to find out the intervening time difference between the two whereupon he said, 'Forty years.' After that, he added, '(as for the order of these masajid, this is it) but, Allah Ta’ala has made the entire earth a masjid for us. Wherever comes the time of Salah, offer it right there.' (Muslim)

Early Tafsir authority, Mujahid (Rahimahullah) says that Allah Ta’ala has made the site of Baytullah two thousand years before He made the entire earth

and that its foundations reach as far down as the seventh (strata of) earth and that al-Masjid al-Aqsa was built by Sulayman عليه السلام. (Reported by an-Nasa'i - Tafsir al-Qurtubi, p. 137, v. 4 as cited by Mariful Qur'an)

Obedience to Parents

"Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully." (17:23)

"And lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.'" (17:24)

It is imperative to respect and obey parents, never say the slightest word of dissent to them.

Imam al-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. The punishment for depriving parents of their rights comes - much before Akhirah - right here in this world. Nabi ﷺ said, "As for all those other sins, Allah Ta'ala defers whichever He wills up to the Last Day of Qiyamah - except the sin of depriving parents of their rights and disobeying them. The punishment for that is given, before the Hereafter, right here in this world. (Ma'ariful Qur'an from Tafsir Al-Mazhari)

Give Weight and Measure in full

“And give full measure when you measure.” (17:35)

Do not try to make it weigh less nor wrong people with their belongings, and weigh with a balance, meaning scales, that is straight, meaning that which is not distorted nor that which will cause confusion.

Hazrat Ibn Abbas رضي الله عنه used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed – these are weights and measures." (ibn Kathir)

Do not walk with Pride

“Do not strut arrogantly about on the earth: you cannot break it open, nor can you match the mountains in height.” (17:37)

Allah forbids His servants to walk on earth in a boastful manner with conceit and arrogance. Verily, you cannot penetrate the earth with your walking, nor can you attain a stature like the mountains in height.

"Allah Ta`ala has sent this command to me through revelation: Take to humility. Let no man vent pride on another man, nor adopt an attitude of self-eminence and let no one be unjust to anyone." (Mazhari)

"On the day of Qiyamah, arrogant people will be raised as humans scaled down to the size of tiny ants under the shadow of disgrace descending from all sides. (Tirmizi from Mazhari)

Surah Al-Kahf (The Cave)

Merits and Benefits of Surah Kahf

“All Praise belongs to Allah who has sent down to His servant the Book and allowed no crookedness in it” (18:1)

The merits of Surah Kahf are many,

“One who memorises the first ten verses of Surah Al-Kahf will remain protected from the ill effects of Dajjal (imposter). In another report in the same books and from the same authority, the same thing has been said about having memorised the last ten verses of Surah al-Kahf. (Muslim, Abu Dawud, Tirmizi, Nasa'i and Musnad Ahmad)

“One who recites the first and the last verses of Surah Al-Kahf, for him there will be light from his feet up to his head. And the one who were to recite the whole Surah, then, for him there is light from the earth up to the sky.” (Musnad Ahmad)

“The entire Surah al-Kahf was revealed at one time and seventy thousand angels came with it.” (Dailami)

Brief Overview of Surah Al-Kahf

(O Messenger), do you find the Companions in the Cave and Raqeem wondrous, among all Our other signs? (18:9)

There are 4 major events or trials in Surah Kahf with 4 central themes. The Trial of faith (faith versus materialism), Trial of Wealth, Trial of Knowledge and Trial of Power.

The first among 4 events recorded in Surah Kahf is the story of the Sleepers of the Cave, who were about 7 youth who fled a tyrant and disbelieving king to safeguard their faith. They demonstrated true faith and gave preference to faith. They fled their country, to seek a safer home to practice their faith. The next incident is about 2 friends, one wealthy the other not, and how wealth led the wealthy friend to disbelief, ingratitude and arrogance. The third event is about knowledge, Musa and Khidr عليه السلام, who go on a journey of extraordinary events and Khidr demonstrates knowledge that Musa عليه السلام does not possess. The fourth trial is about power, where the King Zul Qarnain, who was given the Kingship of the east and west, used his power and influence to bring relief and protection to people in a far-off land. All these events are intriguing and have resounding lessons behind them.

Command to Sit with the Poor and Pious

“And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His approval;” (18:28)

The order given to Nabi ﷺ is to sit with those who remember Allah, who say "La ilaha illallah", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allah, whether rich or poor, strong or weak.

This order was revealed about the nobles of Quraysh when they asked the Prophet to sit with them on his own, and not to bring his weak Companions with him, such as Bilal, Ammar, Suhayb, Khabbab and Ibn Mas'ud - but Allah forbade him from doing that. Allah commanded him to patiently content himself with sitting with the weak believers, and said: And keep yourself patiently with those who call on their Lord morning and afternoon. (ibn Kathir)





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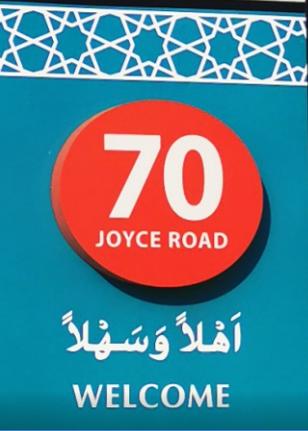
- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug Awareness Drive (DAD)
- Siyaphambili Madrasah
- Newsletters, Social Media Posts
- Azmatu-Ahlil-Bayt-was-Sahaba



HUMANITARIAN

- Feed a Pupil
- Feed a Patient
- Feed The Needy
- Al Ihsan Clinic
- Build a Home
- Al Ihsan Relief (AIR)
- Enable the Disabled
- Bursary Fund (DIBF)
- Operation H2O
- Sponsor a Blanket
- Sponsor a Kajoor Pack
- Al Ihsan Boreholes
- House & Home Improvement
- Al Ihsan Fashion & Design Course
- Uniforms & Stationery
- Al Ihsan Garden Patch
- Al Ihsan Caregiver Course





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.

