

JUZ 16

Synopsis of
**Selected
Verses**

Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Endless bliss of Jannah

“But those who believe and do good deeds, for them will be the Gardens of Paradise. There they will remain, never wishing to leave.” (18:108/109)

These closing verses of Surah Kahf illustrate that Jannah is a place of never-ending bliss, from which a believer will never want to leave or exit.

Surah Maryam (Maryam – mother of Isa ﷺ)

Maryam gave birth to Isa with no Father ﷺ

“Mentioned in the Qur’an the story of Maryam. She withdrew from her family to a place to the east.” (19:16)

After Allah, the Exalted, mentioned the story of Zakariyya ﷺ, and that He blessed him with a righteous, purified and blessed child even in his old age while his wife was barren, He then mentions the story of Maryam.

Allah Ta’ala informs of His granting her a child named Isa without the medium of a father. Maryam bint Imran was from the family lineage of Dawood ﷺ. She was from a noble and righteous family of the Bani Israeel. Allah mentioned the story of her mother's pregnancy with her in Surah Aal Imran, and that she, Hanna, (Maryam's mother) dedicated her for the service of Allah. This meant that she dedicated the child (Maryam) to the service of the Masjid Al-Aqsa (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect. (ibn Kathir)

Consequences of neglecting Salah

“But there came after them generations who neglected prayer and were driven by their own desires. These will come face to face with their evil.” (19:59)

Neglect of and losing their prayers is when they do not consider the prayers obligatory, because the prayer (Salah) is the pillar and foundation of faith. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Such people will meet with 'Ghaiy', which means loss on the Day of Resurrection. (ibn Kathir)

Mutual Love for those who Believe and do Good Deeds

“Verily, The Lord of Mercy will give love to those who believe and do righteous deeds.” (19:96)

Meaning, for those who are steadfast in their faith in Him, Allah creates an environment of friendship and love for each other, which consequently promotes mutual harmony and goodwill among the true Muslims. Furthermore, by their conduct and behaviour they command the admiration and respect of all those with whom they come into contact.

Nabi ﷺ said, “When Allah Ta’ala is pleased with someone He says to Jibra’il "I am pleased with so and so and I desire that you too should show favour to him." Jibra’il makes an announcement to this effect in all the skies so that their residents begin to show a liking for that person. Then this love descends upon

the earth and the people of the earth also begin to love him. Nabi ﷺ then mentioned this verse. (Bukhari, Tirmizi - Ruh ul-Ma'ani)

Surah Taha (Taha)

The Stick becomes a Serpent

'O Musa, what is that in your right hand?' 'It is my staff,' he said, 'I lean on it; restrain my sheep with it, I also have other uses for it.' Allah said, 'Throw it down, Musa.' He threw it down and - lo and behold! - it became a fast-moving snake. (20:17,18,19,20)

This was a proof from Allah for Musa and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allah could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allah).

Calling the Tyrant to the Truth

"Go to Pharaoh, for he has truly become a tyrant. Musa said, 'Lord, uplift my heart (make me confident), And ease my task for me. Untie my tongue, so that they may understand my words..." (20:24,25,26,27,28)

Musa ﷺ is instructed to go to Fir'oun, the king of Egypt, and invite him to the

worship of Allah alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High.

Speak in a mild tone to the Tyrant

“And speak to him mildly, perhaps he may accept admonition or fear (Allah).”

(20:44)

This verse contains a great lesson. Even though Fir’oun was the most insolent and arrogant of people and Musa ﷺ was the friend of Allah among His creation at that time, Musa ﷺ was still commanded to speak to Fir’oun with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. (ibn Kathir)

Man has been Created from the Earth

“From this (earth) We created you from it, and We shall return you to it, and from this (earth) We shall raise you up once again.” (20:55)

The composition of every human being contains, together with the seed, the earth of the place where he will be buried. The words ‘from this We created you’ in verse 55 means that Allah created you from the earth. This verse is addressed to all mankind although it is known that man is created from seed and not from earth, except Adam ﷺ who was created directly from earth. One possible explanation for this is that since Adam ﷺ is the father of all mankind and was himself created from earth, therefore all his descendants have been similarly

described. Others have said that the seed itself is made of earth therefore anything created from the seed is in fact created from the earth. According to Imam al-Qurtubi the text of the Qur'an clearly indicates that man is created from the earth. (ibn Kathir)

Mountains will become Dust

“They ask you (Messenger) about the mountains: say, ‘(On that Day) my Lord will blast them into dust.’” (20:105)

This means that He will remove them from their places, wipe them out and dislodge them completely. (ibn Kathir)

Raised blind on the Day of Judgement

“Whoever turns away from My Remembrance, will have a life of narrowness. We shall bring him blind to the Assembly on the Day of Resurrection.” (20:124)

Another interpretation given to these words by Said ibn Jubair رضي الله عنه who is reported to have said that these people will be deprived of the gift of contentment which will result in an overpowering greed for worldly goods. (Mazhari)

But no amount of wealth will ever give them peace and content. The constant desire to augment their worldly possessions and the fear of any decrease in their size will always keep them anxious and uneasy. It is generally observed that

some of the wealthy people who have all the means of comfort at their disposal actually are unable to enjoy comfort themselves, because comfort cannot be achieved without contentment and peace of mind. (Mariful Qur'an)





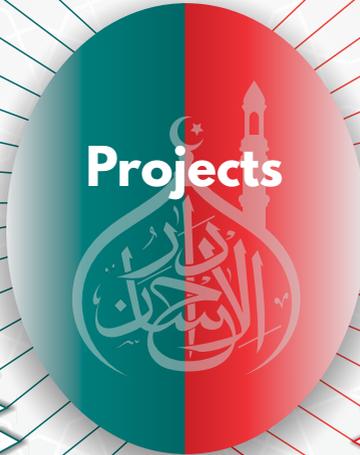
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About Darul Ihsan

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.

