

JUZ 17

Synopsis of
**Selected
Verses**

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GUIDANCE • UBUNTU • EMPOWERMENT

The Hour is at hand but People are Heedless

“The time of people’s judgment has drawn near, yet they are heedlessly turning away.” (21:1)

A person who dies, his Qiyamah and Hereafter has begun. The underlying message of this verse is to warn those people, whether believers or non-believers, who are in a state of slumber due to indulgence in worldly affairs, unmindful of the certainty that all this will come to an end one day. In fact, it is this disregard of the Day of Judgment which is the root cause of all ills. (Ma’ariful Quran)

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. (ibn Kathir)

Truth vs Falsehood

“No! We hurl the truth against falsehood, and truth obliterates it – see how falsehood vanishes away! Woe to you (people) for the way you describe the Almighty!” (21:18)

This verse explains that Allah has not created this marvelous universe with earth and sky for amusement. This creation is the result of a carefully thought-out plan which aims at distinguishing right from wrong. Observation of Nature's creations leads people along the righteous path and protects them from evil. This idea is conveyed in the verse by saying that virtue is hurled

against evil and smashes its head such that it disappears without a trace.
(Ma'ariful Quran)

There cannot be Two Gods

“Had there been gods in them (the heavens and the earth) other than Allah, both would have fallen in disorder. Pure is Allah, the Lord of the Throne, from what they describe.” (21:22)

Only a being who has these all power is worthy of worship. Had there been other gods in them (the heavens and the earth) other than Allah, both would have fallen in disorder (21:22).

This is an argument of common nature in favour of the Oneness of Allah which is based on common practice. It is also a logical proof of the Oneness of Allah. The argument of common nature is that if there were two gods, each independent and sovereign, then the commands of both would prevail on the earth and in the sky which is not possible, because it is inconceivable that both of them would have common views on all matters. And, if there are differences of opinion which is inevitable where power is shared, there could be conflict, which would always lead to chaos and confusion. The suggestion that the two gods could consult each other before passing orders has been adequately discussed, and rejected, in the books of theology. The thing to note is that if the two gods had to take decisions jointly, then neither of them would have been sovereign, and a god with divided sovereignty is not God. (Ma'ariful Qur'an)

Tests through Bad and Good Times

“Every soul is certain to taste death: We test you all through the bad and the good, and to Us you will all return.” (21:35)

Meaning, We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair. (ibn Kathir)

Man is tested both by good things and by bad things. Bad includes illness, grief, pain, poverty, etc. while good means 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. (Ma'arifur Qur'an)

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.) (Ruh ul-Ma'ani)

Scales of Justice will be Erected

“We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out - We take excellent account. (21:47)

Great caution must be exercised in dealings and relationships as every minute aspect will be accounted for on the Day of Judgement.

The Flying Carpet

“And for Sulayman, (We subjugated) the strong wind that blew under his command to the land in which We placed Our blessings. And We have knowledge of everything. (21:81)

Nabi Sulayman ﷺ had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and despatch his equipment and entourage. (ibn Kathir)

Ibn Kathir in his commentary has described in fair detail the platform on which Sulayman ﷺ was carried by the wind. It was made of wood and was of an enormous size which could accommodate him and all the functionaries of the government as well as the army alongwith their weapons, and the wind carried them all wherever it was commanded to go, covering two month's journey in one day. (Ma'ariful Qur'an)

Yunus ﷺ in the Whale's Belly

“And remember the man with the whale, when he went off angrily, thinking We could not restrict him, but then he cried out in the deep darkness, ‘There is no being to worship but You, glory be to You, I was wrong.’ (21:87)”

Yunus bin Matta ﷺ was sent by Allah to the people of Nineveh, which was a town in the area of Mousul (in northern Iraq). He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three days.

When they realised that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, Allah spared them from the punishment.

Yunus ﷺ, meanwhile, left and traveled with some people on a ship, which was tossed about on the sea. The people were afraid that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yunus, but they refused to throw him overboard considering his piety. This happened a second and a third time and the draw went against him, so Yunus ﷺ stood up, removed his garment and cast himself into the sea.

Then Allah sent from the sea a large fish which cleaved the oceans until it came and swallowed Yunus عليه السلام when he threw himself into the sea. Allah inspired the large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

But he cried through the depths of darkness (saying): "There is no being worthy of worship but You, Glorified be You! Truly, I have been of the wrongdoers."

Ibn Mas'ud رضي الله عنه said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night." (ibn Kathir)

`Awf Al-A`rabi has mentioned: "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I have taken a place of worship to You in a place which no other person has reached." (ibn Kathir)





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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.



أَهْلًا وَسَهْلًا

WELCOME

