

JUZ 18

Synopsis of
**Selected
Verses**

Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Attributes of the True Believers

“Surely, the believers are successful! Those who pray humbly, who shun idle talk, who pay the prescribed alms, who guard their chastity...” (23:1,2,3,4,5)

These verses extol the high attributes, of prayer, humility, charity, chastity, trust and honesty. These attributes with Iman and faith lead a person to ultimate salvation.

The believers will inherit these ranks because they were created to worship Allah Alone with no partner or associate. So when the believers did what was enjoined on them, and the disbelievers neglected to do that which they were commanded to do and for which they had been created. The believers gained their share for being obedient. Indeed, they will be given more than that as well. (ibn Kathir)

The Process of Gestation

“Then We made that drop into a clinging form, and We made that form into a lump of flesh, and We made that lump into bones, and We clothed those bones with flesh, and later We made him into other forms, Glory be to Allah, the best of Creators!” (23:14)

The entire process of human formation is described in detail in the Qur’an many centuries ago, long before science had any idea of this.

Allah has No Partner or Associate

“No son did Allah beget, nor is there any diety along with Him. (If there had been many gods), then each god would have taken aside what he had created, and some would have tried to overcome others.” (23:91)

Allah declares Himself to be above having any child or partner in dominion, control and worship. If it were decreed that there should be a plurality of dieties, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion. (Ibn Kathir)

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of Ilm-ul-Kalam (science of Islamic beliefs), who discussed it using the evidence of mutual resistance or counteraction. (ibn Kathir)

Seeking Protection from Evil Influences

“And say, ‘Lord, I take refuge with You from the goadings of the evil ones; I seek refuge with you, Lord, so that they may not come near me.’” (23:98/99)

This is a comprehensive prayer often invoked for protection from the guile and mischief of shaytan. Nabi ﷺ has urged Muslims to recite it frequently in order to avoid sudden bursts of rage which are brought about by the promptings of shaytan and which cause people to lose self-control. (Ma’ariful Qur’an)

Man has not been Created in Vain

“Did you think We had created you in vain, and that you would not be brought back to Us?” (23:115)

The last few verses of this Surah Al-Mu'minun from verse 115 to verse 118 have special merit. Baghawi and Thalabi have related from Abdullah ibn Masud رضي الله عنه that he came across a person who was very ill. He recited the above verses into the sick man's ears and he was cured immediately. Nabi ﷺ asked him what he had whispered in the sick man's ears to which Abdullah ibn Masud رضي الله عنه replied, that he had recited these verses (115 to 118 of Surah Noor) in his ears. Thereupon, Nabi ﷺ said, "I swear by Him Who has power over my life that if a person with genuine faith were to recite these verses on a mountain, the mountain itself may move from its place". (Qurtubi and Mazhari – Mariful Qur'an)

Our Lord Have Mercy

“Say (O Messenger), Lord, forgive and have mercy: You are the most merciful of all.” (23:118)

Here, Allah is teaching us to recite this supplication, for forgiveness, in a general sense, and it means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things. (ibn Kathir)

Surah An-Noor (The Light)

Flogging for the Fornicators

“The fornicator (male) and the fornicator (female), flog each of them with a hundred stripes.” (24:2)

Fornication (Zina) is a great crime and is a combination of many crimes. In a community where illicit sexual acts become rampant the family lineage is lost. That is why its punishment in Islam is very severe. These punishments are called ‘Hudud’ in the terminology of Islamic jurisprudence. (Ma’ariful Qur’an)

This verse contains the ruling on the law of retaliation for the person who commits unlawful cohabitation, and confesses or is found guilty. This punishment of whipping a hundred times is exclusive to an unmarried man and woman. For married persons the punishment is stoning to death. (ibn Kathir)

The False Accusation against our Pure Mother A'isha (Radiyahallahu anhu)

“It was a group from among you that concocted the lie, do not consider it a bad thing for you (people); it was a good thing, and every one of them will be charged with the sin he has earned. He who took the greatest part in it will have a painful punishment.” (24:11)

Ten verses were revealed concerning Sayyidah A'isha (Radiyahallahu anhu), the

mother of the believers, may Allah be pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allah became jealous on her behalf and on behalf of His Nabi ﷺ, and revealed her innocence to protect the honour of the Messenger of Allah. The incident of 'Ifk' has highlighted the excellence of Sayyidah A'isha's (Radiyahallahu anhu) superior wisdom and intelligence along with her chastity and purity. What could be a greater blessing than this, that Allah Ta'ala has confirmed her purity in no less than ten verses, which will be recited until the Last Day. (Ma'arifur Qur'an)

Seeking Permission to Enter the Houses of Others

“Believers, do not enter other people’s houses until you have asked permission to do so and greeted those inside – that is best for you: perhaps you will bear this in mind.” (24:27)

This is the Islamic etiquette of entering the houses of other people, be it relatives or anyone else. Allah taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of Salam after asking. One should seek permission three times, and if permission is given, (one may enter), otherwise, go away. (ibn Kathir)

Command to Lower the Gazes

“O Messenger, tell the believing men to lower their glances and guard their private parts: that is purer for them. Allah is well aware of everything they do.”
“And say to the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment, except that which appears thereof, and must wrap their bosoms with their shawls, and must not expose their adornment except to their husbands or their fathers or the fathers of their husbands, or to their sons or the sons of their husbands, or to their brothers or the sons of their brothers or the sons of their sisters, or to their women, or to those owned by their right hands, or male attendants having no (sexual) urge, or to the children who are not yet conscious of the shames of women. And let them not stamp their feet in a way that the adornment they conceal is known. And repent to Allah O believers, all of you, so that you may achieve success.” (24:30,31)

This is a command from Allah to the believing men and women. It is also to distinguish the believing women from the women of the jahiliyyah and the deeds of the pagan women. (ibn Kathir)





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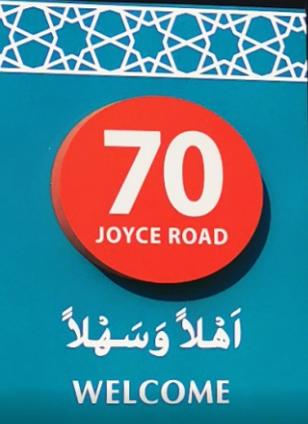
- Learn The Deen
- Teach The Deen
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- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug Awareness Drive (DAD)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



HUMANITARIAN

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- Feed a Patient
- Feed The Needy
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- Build a Home
- Al Ihsan Relief (AIR)
- Enable the Disabled
- Bursary Fund (DIBF)
- Operation H2O
- Sponsor a Blanket
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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.

