

JUZ 21

Synopsis of
**Selected
Verses**

Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Lofty Dwellings for the Righteous

“And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow.” (29:58)

The faithful shall dwell in lofty homes in Paradise under which various kinds of rivers flow - water, wine, honey and milk - which they can direct and cause to flow wherever they wish, they will remain there forever, never wanting to leave. These dwellings will be a blessed reward for the good deeds of the believers. (ibn Kathir)

This World is just Play and Amusement

“And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -that is the life indeed” (29:64)

Allah tells us how insignificant and transient this world is, and how it will soon end. All that it is, is amusement and play, means, the true everlasting life that will never end, but will continue forever and ever, if they but knew, means, they would prefer that which will last over that which will pass.

The Real Meaning of Jihad

“And those who strive in Our way, We will certainly guide them to (open for them) our paths, and indeed Allah is with those who do good deeds.” (29:69)

The real meaning of jihad is to make a concerted effort to remove the hurdles in the way of faith. These hurdles include those that are caused by the infidels, for which various degrees of engagement, striving and combat is required, and also those hurdles that are created by one's own self and by shaytan.

Also, when there is a 'confusion between evil and virtue, truth and falsehood, and profit or loss, and a wise person wonders which way to adopt, on such occasions Allah Ta'ala guides those striving in His way to the path which is straight, righteous and without risk. In other words, He turns their hearts towards a way that may bring divine protection, blessing and the best results.

Abu Darda رضي الله عنه while interpreting this verse has said that the people who strive for acting in accordance with their knowledge are promised by Allah Ta'ala in this verse that He will disclose to them some other areas of knowledge that they did not have before. Fudayl Ibn Iyad (Rahimahullah) has given yet another interpretation to this verse, that is, 'those who strive for knowledge, We make it easy for them to act'. (Mazhari – Ma'ariful Qur'an)

Surah Ar-Rum (The Romans)

Repairing the deficiencies of the Actions of the Day and Night

“So, proclaim Allah's purity when you see the evening and when you see the morning. And to Him be praise in the heavens and the earth, and in the afternoon and when you enter the time of Zuhr (soon after the decline of the sun towards the West). He brings out the living from the dead and brings out the dead from the

living, and gives life to the land after it is dead. And, in a similar way you will be brought out. (30:17 & 19)

Whoever will recite them in the morning, all shortcomings in his acts during the day will be repaired; and whoever will recite these verses in the evening all shortcomings in his actions during the night will be repaired. (Mariful Qur'an)

Nikah is a Manifestation of Allah's Greatness

“And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquillity in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect.”

(30:21)

Men and women are created from the same matter, yet there is a world of difference in their built, appearance, looks, character, habits, morals, disposition, etc. The object of marriage is tranquillity for which mutual love and affection is the key. This is also true that the very foundation of a successful married life rests on a lawful marriage. Societies that developed illicit ways of living together without the bond of marriage are devoid of peace and tranquillity. They fulfil lust and gain temporary pleasure, but not the lasting peace of mind and comfort one draws from an authentic married life.

The verse has declared that the object of marriage is peace of mind. This could be achieved only when there is a mutual recognition of each other's rights and a sincere effort to fulfil them.

Mutual relations between man and woman are of such a delicate and sensitive nature that neither a law can ensure the fulfilment of their respective rights completely, nor can any court do full justice to it. It is for this reason that Nabi ﷺ has selected those verses of the Qur'an for the khutbah (sermon) of nikah in which stress is laid on piety, fear of Allah and the Hereafter. Only these qualities in the spouses could stand as a guarantor for the fulfilment of mutual rights.

Set your Face Towards the True Faith

“So, set your face to the true faith steadily, this (faith) being the nature designed by Allah on which He has created mankind. There is no change in Allah's creation.

That is the straight faith, but most of the people do not know.” (30:30)

The subject of Oneness of Allah has been dealt with in these verses by giving various proofs. Ponder that human beings, angels, and all other things in the universe are created by Allah Ta'ala and they are all His creation and slaves; then how could you take them as His equals or partners?

There is no change in Allah's creation, means no one can bring about any change in the instinct and capability bestowed by Allah Ta'ala, which helps recognise the Truth. The wrong environment can make one an infidel, but cannot eliminate his inherent capability to recognise the Truth. (Ma'arifur Qur'an)

Be Patient and do not be Discouraged

“So be patient, for Allah's promise is true: do not let those with no firm beliefs discourage you.” (30:60)

Meaning, bear the stubborn opposition of your opponents with patience, for Allah will fulfil His promise to grant you victory over them and cause you and those who follow you to prevail in this world and in the Hereafter. (ibn Kathir)

Surah Luqman (Luqman عليه السلام)

Luqman عليه السلام was of African Origin

“We endowed Luqman with wisdom: ‘Be thankful to Allah: whoever gives thanks benefits his own soul, and as for those who are thankless, Allah is self-sufficient, worthy of all praise.’” (31:12)

The scholars differ over the identity of Luqman the Wise; there are two opinions: was he a Prophet or a righteous servant of Allah? The majority favoured the latter view, that he was a righteous servant of Allah, not a Prophet.

Sufyan Ath-Thawri said: Luqman was an Ethiopian slave who was a carpenter.

Yahya bin Sa`id Al-Ansari narrated from Sa`id bin Al-Musayyib that: Luqman was from the black people of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld Prophethood from him.

Allah tells us how Luqman advised his son. His full name was Luqman bin Anqa' bin Sadun, and his son's name was Tharan, according to a saying quoted by As-Suhayli.

Allah describes Luqman in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. Luqman's foremost advice to him was worship Allah Alone, and not to associate anything with Him, among many other advices mentioned in this portion of the Qur'an. (ibn Kathir)

In verses 16, 17, 18 and 19 of Surah Luqman, he advises his son: "My son, if even (an act) the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, Allah will bring it (to light), for He is all subtle and all aware."

"Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to."

"Do not turn (pull) your nose up at people, nor walk about arrogantly, for Allah does not love arrogant or boastful people."

"Walk at a moderate pace and lower your voice, for the worst of all voices is the braying of the ass."

Five Secrets of Allah

“Knowledge of the Hour belongs to Allah; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in which land it will die; it is Allah who is All-Knowing and All-Aware.” (31:34)





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- Sadaqah Jariyah Projects
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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.

