

JUZ 22

Synopsis of
**Selected
Verses**

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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Assurance for Women in the Qur'an

“Surely, Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, humble men and humble women, and the men who give sadaqah (charity) and the women who give sadaqah, and the men who fast and the women who fast, and the men who guard their private parts (against evil acts) and the women who guard (theirs), and the men who remember Allah abundantly and the women who remember (Him) abundantly - for them, Allah has prepared forgiveness and a great reward. (33:35)

The Qur'anic addresses in masculine gender are generally meant to include women. Whilst the address is made to men (in the masculine form), women are included there as a corollary. Though, this style of the Qur'an was rooted in great wisdom and expediency, yet it was natural that women should have a feeling of some apprehension about it. Therefore, there are several narrations in the Hadith in which women have been reported to have said to the Holy Prophet ﷺ: We see that Allah Ta'ala mentions only men everywhere in the Qur'an and it is them alone that He addresses. This implies that women have almost no good in them. We are afraid our acts of Ibadah may not be accepted from us (reported by al-Baghawi from the blessed wives). Similar submissions of this nature from Umm 'Umarah al-Ansariyyah ؓ appear in Tirmizi, etc. And in all these narrations, this very submission has been identified as the cause of the revelation of the verse cited above. (Ma'ariful Qur'an)

In these verses special mention has been made of the acceptability of their

deeds to compose the hearts of women. Here, it has been made very clear that the touchstone of acceptance and appreciation with Allah Ta'ala is the righteousness of deeds and the spirit of obedience to Him. In this, there is no discrimination between man and woman. (Ma'ariful Qur'an)

Special Attributes of Nabi ﷺ

“O Messenger, We have sent you as a witness and a bearer of good news and a warner and as one who calls (people) towards Allah with His permission, and as a luminous lamp.” (33:45,46)

The text here outlines the special perfect attributes of Nabi ﷺ.

A general meaning of being a witness for the Ummah may be that Nabi ﷺ will give evidence about the good and bad deeds of his Ummah. And this evidence would be on the basis that the deeds of the Ummah are presented before Nabi ﷺ every morning and evening daily; some narrations state that the deeds are presented once a week. Nabi ﷺ thus recognises each and every individual of his Ummah by their deeds and as such he will be made witness for the Ummah on Doomsday. (Ibn al-Mubarak from Sa'id Ibn al- Musayyab, Mazhari)

'Mubashir' means bearer of good news, and as such Nabi ﷺ is the announcer of the good news of Paradise for the righteous people of his Ummah.

'Nazeer' means the one who warns; thus Nabi ﷺ also instils the fear of Allah's punishment in the hearts of his Ummah in case they violate or disobey the injunctions of Shari'ah. (Ma'ariful Qur'an)

'Dae' means, you call mankind to worship their Lord because He has commanded you to do so and as a lamp spreading light means, 'the message that you bring is as clear as the sun shining brightly, and no one can deny it except those who are stubborn.' (ibn Kathir)

Those who Annoy Allah and His Messenger are Cursed

"Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment."

(33:57)

Allah warns those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by accusing him of having faults or shortcomings - Allah forbid. (ibn Kathir)

Command to Wear the Veil

"O Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over them, so as to be recognised and not insulted: Allah is most forgiving, most merciful." (33:59)

Allah addresses His Messenger to command the believing women - especially his wives and daughters, because of their position of honour - to draw their jilbabs (outer garments) over their bodies, so that they will be distinct in their appearance from the women of jahiliyyah (ignorance) and from slave women. Allah commanded the believing women, when they went out of their houses

for some need, to cover their faces from above their heads with the jilbab, leaving only one eye showing. (ibn Kathir)

Speak Politely and Clearly

“O Believers, be mindful of Allah, speak in a clear manner and to good purpose, And He will set right your deeds for you and forgive your sins. Whoever obeys Allah and His Messenger will truly achieve a great triumph.” (33:71,72)

The original word used in the text for "what is straight forward" is 'Sadeed' which has been explained by some as 'what is the truth'. Others explain it as straight, while others, as correct. Quoting all of these, Ibn Kathir approves these explanations. The Qur'an has chosen this word, instead of Sadiq or Mustaqim, because the present word holds all these attributes of ideal speech within itself. It was for this reason that Kashifi said in Ruh-ul-Bayan: Qawl Sadeed is the saying of what is true having no trace of falsity; correct having no trace of error, saying what is right without joking or making fun; spoken softly, not harshly. (Ma'arifur Qur'an)

Surah Saba (Nation of Sheba)

Dawood ﷺ was Gifted with Special Favours

“And surely, We bestowed Our grace on Dawood, O mountains, pronounce with him Allah’s purity repeatedly – and you too O birds! And We made the iron soft for

him. 'Make coats of chain mail and measure the links well.' 'Do good, all of you, for I see everything you do.' (34:10,11)

Allah Ta'ala has blessed every Prophet with some unique attributes that are considered to be their distinctive excellence. Dawood عليه السلام was given a few of his own. Together with being a Messenger of Allah, he was also blessed with power over the world of his time. He was gifted an exceptionally melodious voice. When he was busy with the Zikr of Allah or the recitation of Torah, the birds flying above would converge over him to listen. Iron was made as soft as wax for him to manufacture steel coats, the wind was subjugated for him, copper was liquified for him like water. (Mariful Qur'an)

Sulayman عليه السلام Special Gifts and Favours

"And (We subjected) the wind for Sulayman. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord's permission..."
(34:12)

And for Sulayman (We subjugated) the wind; its journey in the morning was equal to the journey of one month, and its journey in the afternoon was equal to the journey of another month. According to Hasan al-Basri R, Sulayman عليه السلام would leave Baytul-Maqdis in the morning, reach Istakhr by afternoon and had his lunch there. Then he would leave after Zuhr and by the time he got to Kabul, it would be night. The travel distance between Baytul-Maqdis and Istakhr is something a swift rider would cover in a month. Similarly, the travel

distance from Istakhr to Kabul is also what a swift rider would cover in a month.
(Ibn Kathir)

Allah Ta'ala made a metal as hard as the copper turn into a liquid flowing like water, even gushing forth like a stream of water, and was not hot either – so that, utensils and other things of need could be easily shaped from of it. (Mariful Qur'an)

Surah Fatir (Originator)

Mankind is in Need of Allah

“O mankind, you are in need of Allah, while Allah, ‘He’ is Free of need, the Praiseworthy.” (35:15)

Allah has no need of anyone or anything, but all of creation is in need of Him and is in a position of need and destitution before Him. (ibn Kathir)

Freedom from all Grief

“And they (the believers) will say: “All praises and thanks be to Allah, Who has removed from us (all) grief...” (35:34)

The people of paradise will enjoy pure bliss and fear of everything that is feared will be lifted. They will be relieved of all the concerns and the anxieties of the world and the Hereafter. (ibn Kathir)



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- Sadaqah Jariyah Projects
- Taqwa School of Excellence
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- Drug Awareness Drive (DAD)
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- Azmatu-Ahlil-Bayt-was-Sahaba



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- Feed a Patient
- Feed The Needy
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- Al Ihsan Relief (AIR)
- Enable the Disabled
- Bursary Fund (DIBF)
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- Sponsor a Blanket
- Sponsor a Kajoor Pack
- Al Ihsan Boreholes
- House & Home Improvement
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- Uniforms & Stationery
- Al Ihsan Garden Patch
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أهلاً وسهلاً
WELCOME

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.

