

JUZ 24

Synopsis of
**Selected
Verses**

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Verse with the Greatest Hope and Relief

Say: "O My servants who have transgressed against their souls! Never despair of the mercy of Allah, Verily, Allah forgives all sins. Truly, He is Most-Forgiving, Most Merciful." (39:53)

This verse is a universal call to all who have been unfaithful to their Creator, be they disbelievers or others, to repent and turn to Allah. This verse tells us that Allah Ta'ala will forgive all the sins of those who repent to Him and turn back to Him, even if they are like the foam of the sea.

At-Tabarani has recorded that Shutayr bin Shakal said, "I heard Ibn Mas'ud say, the Ayah in the Qur'an which brings the most relief is in Surah Az-Zumar: Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah." (ibn Kathir)

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah, say: By the One in Whose Hand is my soul, if you were to commit sin until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. (ibn Kathir)

"By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them." (Ahmad)

Abu Ayub Al-Ansari رضي الله عنه, narrated, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah; he said: If you

did not commit sins, Allah would create people who would sin so that He could forgive them." (Muslim, Tirmizi, Ahmad)

Surah Al-Mu'min (The believer)

The Forgiver of sin, the Acceptor of Repentance

"The One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no diety but He. To Him is the ultimate return (of all)." (40:3)

Allah forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him. He is severe in punishment to the one who persists in transgression and prefers the life of this world over the hereafter, who stubbornly turns away from the commands of Allah and commits sin.

These two attributes (mercy and punishment) are often mentioned together in the Qur'an, so that people will remain in a state of both, hope and fear.

Carriers of the Throne

"Those (Angels) who carry the Throne and those who surround it celebrate the praise of their Lord and have faith in Him. They beg forgiveness for the believers: 'Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell.'" (40:7)

Allah commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say Aameen when a believer prays for his brother in his absence. (ibn Kathir)

Proof for Punishment in the Grave

“The Fire, they are exposed to it, morning and afternoon, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell.” (40:46)

This verse contains one of the major proofs used by the Ahlus-Sunnah to prove that there will be torment in the grave during the period of Al-Barzakh (stage of life after death). (ibn Kathir)

Duas are Accepted

“Your Lord says, ‘Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.’ (40:60)

Literally, dua means to call, and it is frequently used to call for something needed. The warning of Divine wrath on a person who does not make a dua is applicable only when this abstention from asking is based on arrogance, and on taking oneself to be free of need, as it is established from the words of this verse. (Mazhari)

Surah Ha Meem Sajdah

Excuses made by the Disbelievers for not Believing

“And they (disbelievers) say, “Our hearts are (wrapped) in covers against that to which you invite us, and in our ears there is deafness, and between you and us there is a barrier. So, do (in your way). We too are doing (in our own way)”.

(41:5)

Here three statements of the infidels of Quraysh are reproduced. Firstly, they said that there was a cover on their hearts against Nabi's ﷺ discourse, and therefore they do not understand what he says. Secondly, that their ears are deaf to listen to his speech. Thirdly, that there are barriers between him and them. The Holy Qur'an has reproduced this statement of theirs in the context of denouncing it, which indicates that these statements are wrong. But at another place, Qur'an has also stated their condition to be the same. A verse of Surah Al-An'am states:

“But We have put coverings on their hearts, so that they do not understand, and heaviness in their ears.”(6:25)

One may doubt that there is a conflict between this verse and that of Surah Al-An'am in this respect. But the answer is that the infidels, by saying the above, meant that they were helpless and excusable, because their hearts were curtained, their ears were leaden and there were barriers between them and him. So how could they listen to him and accept what he said? This is how they

proved themselves to be helpless. And when the Holy Qur'an stated their condition (in Surah An'am) to be the same, it did not consider them to be helpless, rather held them fully capable of hearing and understanding. It is when they refused even to hear, and had no intention of understanding, then as a punishment, heedlessness and ignorance were imposed upon them, but not to the degree that they were deprived of their volition; rather if they had changed their minds even then, their abilities of hearing and understanding would have been restored fully. (Bayan-ul-Qur'an)

All Man's provisions are found in the Earth

“He has placed firm mountains in it (the earth) towering above it, and placed blessings in it, and proportioned its foods therein, in four days, equal for those who ask.” (41:10)

Allah has made this earth, so to say, a great store of all necessities such as food, shelter, clothes, etc. of all its inhabitant, including billions of humans and innumerable animals that are to come in this world up to the Last Day. These necessities have been kept inside the earth, and they will keep on growing and being supplied as needed until the Last Day of this world. All a man has to do is to take the necessities out of the earth according to his need and use them. (Ma'ariful Qur'an)

The Earth and Sky respond to Allah's Order

“Then He turned straight to the sky, while it was a smoke, and said to it and to

the earth," Come (to My obedience), both of you, willingly or unwillingly." Both said, " We come willingly." (41:11)

This command addressed to the earth and sky and their compliant and obedient reply, according to some exegetes, is a metaphorical expression for the readiness of the earth and the sky to comply with every order from Allah Almighty. But Ibn Atiyyah and other leading research scholars have stated that this is no metaphor, as it is based on reality. Allah Almighty had endowed the earth and the skies with the faculty of intellect and comprehension of the commands addressed to them and also with the power of speaking and replying. Tafsir Al-Bahr-ul-Muhit, after quoting this explanation, has held it to be the most suitable and the best. Ibn Kathir, after quoting the above explanation, has also quoted the statement of some exegetes that the earth's reply was given by that portion of the earth on which Baytullah has been constructed and the sky's reply was given by that portion of the sky which is just above the Baytullah, known as Al-Bayt-ul- Ma'mur. (Ma'arifur Qur'an)

Good & Evil are not Equal

"And good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with will turn as if he were a close friend."
(41:34)

The gist of these instructions is not to repay evil with evil, but to be patient and to obliging. Repel (evil) with what is best, means that the habit of those people who are engaged in calling others towards Allah should be to reply to the evil

behaviour of the addressees in the best possible manner. No doubt, it is good not to repay evil with evil and to forgive, but it is much better to do some good to the evil-doer after forgiving him. Hazrat Ibn Abbas رضي الله عنه has said that the instruction in this verse is to be patient with the one who is expressing his anger with you, to be tolerant and forbearing with the one who is being ignorant with you and to forgive the one who has made you suffer. (Mazhari)





DARUL IHSAN

HUMANITARIAN CENTRE

GUIDANCE • UBUNTU • EMPOWERMENT

ISLAMIC

- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- 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

- Feed a Pupil
- Feed a Patient
- Feed The Needy
- Al Ihsan Clinic
- Build a Home
- Al Ihsan Relief (AIR)
- Enable the Disabled
- Bursary Fund (DIBF)
- Operation H2O
- Sponsor a Blanket
- Sponsor a Kajoor Pack
- Al Ihsan Boreholes
- House & Home Improvement
- Al Ihsan Fashion & Design Course
- Uniforms & Stationery
- Al Ihsan Garden Patch
- Al Ihsan Caregiver Course





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

