

JUZ 25

Synopsis of
**Selected
Verses**

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Signs of Allah's Greatness in Everything

"We shall show them Our signs in every region of the earth (and skies) and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything?" (41:53)

In other words, if one looks at the creatures and creations of the whole universe, big and small, in the skies, on the earth and in between them, they all bear witness not only to the existence of Allah Ta'ala, but also to His Knowledge, His all-encompassing authority, and to His being One and unique. If one looks more closely at one's self, at each organ and limb, at the fine and fragile mechanisms and systems functioning within him to provide ease and comfort, it simply leaves one amazed. These fragile mechanisms and systems have been made so durable that they do not wear out even after seventy, eighty year's use. Look at the springs inside the joints. Had they been made of steel by humans, they would have been rendered unserviceable long ago. Look at the skin of the hands and then lines made thereon that last for the whole life, and yet do not wear out. If a person of even an ordinary intellect ponders over these matters, he is bound to believe that the Creator and Sustainer of all these things is a Being who has limitless knowledge and power, and there simply cannot be anyone like Him. (Ma'ariful Qur'an)

Surah As-Shura (The Consultations)

Desiring the Harvest of the Akhirah

“Whoever intends (to have) the harvest of the Hereafter, We will increase in his harvest; and whoever intends (to have) the harvest of the world (only), We will give him thereof, while in the Hereafter there is no share for him.” (42:20)

One who desires the Akhirah, Allah will give him strength and help him to do what he wants to do, and We will increase it for him. So, for every good, We multiply it and give him between ten and seven hundred good rewards, as much as Allah wills. And whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter, means whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter at all, Allah will deny him the Hereafter; and in this world, if He wills He will give to him and if He does not will, he will gain neither. So, the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter.

Allah’s Distribution of Wealth and Bounties

“And should Allah expand the provision for His slaves (to its full extent), they would spread mischief on earth; but He sends down what He wills in (due) measure. Surely, with regard to His slaves, He is All-Aware, Ever-Watchful.”
(42:27)

Allah Almighty has opened this subject by pointing towards the economic system which He, in His Wisdom, has established. This subject bears a relationship with the previous verses wherein it had been stated that Allah Almighty accepts the worship of the believers which includes acceptance of their supplications as well. Here one could get perplexed by the frequent

observation that a Muslim supplicates for some worldly need, but his objective is not met; this doubt has been removed. The gist of the clarification is that sometimes fulfillment of all a person's wishes is neither in his own interest nor in the interest of his society. As such, if any supplication has apparently not manifested, it would be for the sake of the greater well-being of the universe which nobody knows, except the All-knowing, All-wise Creator. If every human being is given every kind of sustenance and enjoys every blessing, the system of the world will suffer an imbalance. (Tafsir Kabir)

Some narrations also corroborate that this verse was revealed about those Muslims who used to wish that they also should get the same wealth and opulence as was available to the infidels. (Ruh-ul-Ma'ani). Accordingly, He has provided everybody with what is good for him, and if He has deprived somebody of anything, it is because of his welfare and the welfare of those around him.

Therefore, we find that Allah Ta'ala, instead of providing everybody with every kind of sustenance and every kind of blessing, has distributed his blessings in such a way that somebody has abundance of riches and wealth, another person is healthier and stronger than others, yet another person is more handsome and beautiful than others, and yet another has surpassed others in knowledge and wisdom. In short, everybody is dependent on others for one thing or another, and it is this inter-dependence which is the foundation of civilisation. (Ma'ariful Qur'an)

Misfortune is on account of Sins

“And whatever misfortune befalls you, it is because of what your hands have earned.” (42:30)

Whatever disasters afflict man is on account of his sins. Allah does not punish you for them, rather He forgives. ‘If Allah were to really punish men for that which they earned, He would not leave a moving creature on the surface of the earth.’ (35:45)

According to several Ahadith we learn: ‘By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allah will forgive him for some of his sins thereby - even a thorn which pricks him.’

“No physical harm befalls a believer, but Allah will expiate for some of his sins because of it.” (Ahmad)

“If a person commits many sins and has nothing that will expiate for them, Allah will test him with some grief that will expiate for them.” (Ahmad – ibn Kathir)

Granting of Off-Spring

“Allah has control of the heavens and the earth; He creates whatever He will, He grants female offspring to whoever He wishes, male to whoever He wishes, or both male and female, and He makes whoever He wills barren: He is all knowing and all powerful. (42:49,50)

The granting and non granting of children and their respective genders is determined and granted by Allah Alone.

Surah Ad-Dukhan (The Smoke)

Virtues of Reciting Surah Dukhan

Hazrat Abu Hurairah رضي الله عنه reports that Nabi ﷺ said, "Whoever recites Surah Dukhan in the night, he wakes up in the morning in the condition that seventy thousand angels beg forgiveness on his behalf." (Tirmizi)

Hazrat Abu Hurairah رضي الله عنه reports that Nabi ﷺ said, "Whoever recites Surah Dukhan on Thursday night, all his (minor) sins will be forgiven by the morning." (Bayhaqi)

Hazrat Abu Umamah رضي الله عنه narrates that Nabi ﷺ said, "The one who recites Surah Dukhan on Friday, during the day or night of Friday (Thursday night), Allah will build for him a house in Paradise." (Mu'jamul Kabeer)

Surah Al-Jasiyah (The Kneeling)

Divine Justice of the Hereafter

"Do those who have committed evils assume that We will make them like those who believe and do righteous deeds, so as their life and death becomes equal? Evil is what they judge." (45:21)

Every person is a witness to the fact that no one receives his full measure of reward or punishment for the good or bad deeds he does in this world. Generally, the unbelievers and evil-doers wallow in wealth and lead a life of luxury. The obedient servants of Allah, on the other hand, live in poverty, hardship and misery. As a result, the rebels, who follow their selfish and base desires, move about in high spirits and without any hindrance, enjoying full powers in this world. The believers, on the other hand, who follow the Shari'ah, do not enjoy such affluence and wealth and give up many pleasures because they treat them as unlawful. They only adopt the lawful ways of gaining anything in order to avoid calamities and afflictions. Since people are not rewarded or punished in this world in commensurate with their actions, it follows that there must be another world - the Hereafter and life after death - where people will be recompensed fully for their deeds.

In other words, the Day of Requit is necessary in order to wipe out wrong and injustice. As for the question, why the people are not requited or recompensed

for the good or bad deeds in this world, then this is not in keeping with the Divine wisdom of creation: He made this world the 'domain of deeds and test and trial', not the 'domain of requital'. Allah knows best! (Ma'ariful Qur'an)





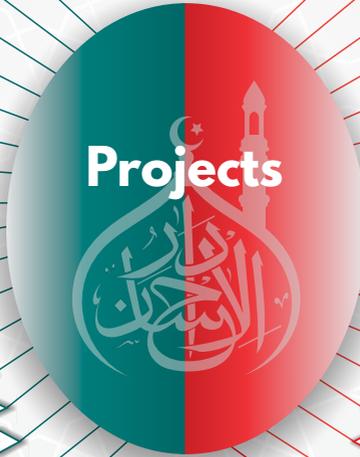
DARUL IHSAN

HUMANITARIAN CENTRE

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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
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- 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





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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.

