

JUZ 27

Synopsis of
**Selected
Verses**

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Flee to Allah for Protection

“So, flee to Allah. Indeed, I am a plain warner sent by Him for you.” (51:50)

Hazrat Ibn Abbas رضي الله عنه said: "This verse means: Flee from your sins and take shelter in Allah for repentance." Abu Bakr Warraq and Junaid Baghdadi (R) said that the inner evil desires of man and the devil invite him to commit sins, and they deceive him. He needs to take refuge in Allah who will protect him against their evil. (Qurtubi)

Purpose of Man’s Creation

“And I did not create the Jinn and the human beings except that they should worship Me.” (51:56)

Tafseer Mazhari gives a plain and simple explanation of this verse: Allah has equipped every jinn and man with the innate capacity to worship. Some use the capacity rightly and succeed, while others employ it wrongly in sinning and fulfilling their base emotions, and thus destroy it. The Messenger ﷺ is reported to have said:

"Every child is born upon fitrah (natural faith), but his parents cause him to deviate from this path and turn him into a Jew or a Christian or a Magian."
(Ma’ariful Qur’an)

Children will be Elevated to the Rank of their Pious Parents

“And those who believed and their children followed them in belief, We will join their children with them, and will not curtail (the reward of) any of their deeds at all. Every person will be pledged for what he earned.” (52:21)

When a person enters Paradise, he will inquire about his parents, wife and children (as to where they are). He will be told that they have not attained your grade. Therefore, their place is elsewhere in Paradise. The person will say: O Lord! I had worked not only for myself, but for all of them.' Allah will command that they all be kept together with him in the same rank of Paradise. (ibn Kathir)

Allah will elevate the ranks of the believers' children to the rank of their parents, even though the latter do not deserve the same rank as their parents deserve, so that the eyes of the parents are comforted. (Hakim, al-Baihaqi in his Sunan, al-Bazzar, Abu Nu'aim in al-Hilyah, ibn-Jarir and ibn-Abi Haim as quoted by Mazhari)

Formula for acceptance of dua

“And (O Prophet) be patient about the decision of your Lord, because you are before Our Eyes. And proclaim the purity of your Lord along with His praise when you stand (in prayer).” (52:48)

The hostility of the enemies towards, and their opposition to, and rejection of the Holy Prophet ﷺ depressed him. At the conclusion of the chapter, the Qur'an says 'You are before our eyes', that is, under divine care and We shall protect you from every evil. Do not be anxious about it. (ibn Kathir)

Then the verse goes on to say, 'And proclaim the purity of your Lord along with His praise when you stand (in prayer).' To proclaim the purity and praise of Allah is the real purpose of life, and also the real cure of every calamity.

Nabi ﷺ said: "Whoever gets up at night and recites: 'There is no God except Allah. He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all things. Glory be to Allah and all praise is due to Allah, and there is no God except Allah, and Allah is the Greatest. There is neither might nor power except with Allah.' Then, if he intends to pray, and performs prayer after ablution, the prayers will be accepted." (ibn Kathir)

It has also been reported that "When you stand from a gathering, proclaim the purity and praise of Allah. If you have done any good work, your good work will be increased and enhanced. If you had done any bad deed, these words of proclamation will serve as an expiation and atonement". (Mujahid)

Abstention from Major Sins

"Those who abstain from the major sins and from shameful acts, except minor involvements. Indeed, your Lord is One of immense forgiveness. He knows you more than anyone else (from the time) when He created you from the earth and when you were embryos in the wombs of your mothers. So, do not claim purity (from faults) for yourselves. He knows best who is mindful of Him." (53:32)

The good-doers are those who avoid major sins and, especially immorality and shameful deeds. There is one exception made by the expression 'lamam'. It

means that they sometimes do commit minor sins (lamam) but that does not exclude them from the category of being good doers. (Mariful Qur'an)

It should be noted that overwhelming majority of scholars concur that if a person persists in a minor sin and continues to do it in a determined way so that it becomes a habit, it will no longer be a minor sin, but will turn into a major sin. The concluding part of the verse puts it thus:

The real merit of a person lies not only in his outer actions, but in Taqwa in one's heart and in his inner moral excellence and uprightness which endures till his death. Only Allah knows who is perfect in this quality. (Mariful Qur'an)

Therefore, nobody can or should claim piety or purity.

The Qur'an has been Made Easy

“And indeed, We have made the Qur'an easy for seeking advice. So, is there one to seek advice?” (54:17)

The word Zikr in the prepositional phrase 'liz Zikr' has several shades of meaning: to remember or memorise or by-heart; and to take heed of admonition and warnings. Both these meanings are equally applicable here. Allah has made it easy to memorise the Holy Qur'an. The verse could also mean that Allah has made the Qur'an so simple that just as an intellectual and knowledgeable person benefits from its contents, so does a layman, having no expertise in relevant sciences. He too can benefit from its admonition and warnings (at his own level). (Mariful Qur'an)

Surah Ar-Rahman (The All-Merciful)

Which of His Favours can be Disputed?

“It is the Lord of Mercy, who taught the Qur’an, He created man, and taught him to communicate.” (55, 1,2,3,4)

In the entire Surah, Allah's bounties - worldly as well as spiritual - are continuously recounted. The greatest of all bounties is the knowledge of the Holy Qur'an, because it is an all-comprehensive Book directing man in temporal and spiritual matters and in matters relating to this world and the next. Those who heeded the Holy Qur'an and fulfilled its right, like the blessed Companions, Allah raised their status in the Hereafter and blessed them with inconceivable bounties and favours. In this world too they are promoted to such high stations as the greatest of kings were not able to attain.

By repeating the words, 'Which of the bounties of your Lord will you deny?', Surah Ar-Rahman describes the boons and bounties of Allah, of this world as well as of the Hereafter. Thus, when a particular bounty of Allah is described, the verse: Fa-bi-ayyi' ala'i Rabbikuma Tukazziban (So, which of the bounties of your Lord will you deny?) is used deliberately as a refrain in order to awaken the people and urge them to give thanks to Allah for His favours. This verse is repeated thirty-one times in the Surah. According to the rules of impressive language, repetition of an expression serves the deliberate purpose of 'emphasis'. (Ma'arifur Qur'an)

Surah Al-Waqi'ah (The Day of Judgement)

The Imminent Hour of Doom

“When the Imminent Event (of Doom) will occur.” (56:1)

Ibn Kathir says that Al-Waqi'ah is one of the names of the Day of Resurrection, because there is no room for doubt in its occurrence. It is real and will surely come to pass. (ibn Kathir)

Surah Al-Hadeed (Iron)

Has the Time not Come...

“Has the time not yet come for the believers that their hearts should be humbled for the remembrance of Allah? And that which has been revealed of the truth” (57:16)

Allah asks, ‘Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey.’ (ibn Kathir)



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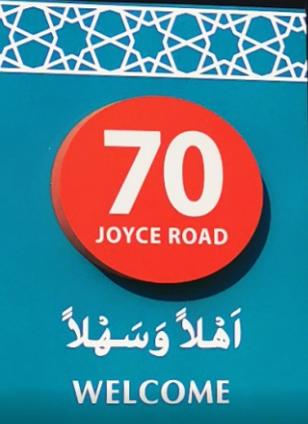
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- Al Ihsan Micro Library
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- Drug Awareness Drive (DAD)
- Siyaphambili Madrasah
- Newsletters, Social Media Posts
- Azmatu-Ahlil-Bayt-was-Sahaba



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
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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.

