

JUZ 28

Synopsis of
**Selected
Verses**

Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Surah Al-Mujadalah (The Woman who Complained)

The Woman who complained to Allah

“Allah has heard the talk of the woman who was debating with you about her husband, and was complaining to Allah. And Allah was listening to the conversation between both of you. Indeed, Allah is All-Hearing, All-Knowing.”

(58:1)

The initial verses of this Surah refer to a particular incident: Aus Ibn Samit ﷺ said to his wife Khaulah bint Tha'labah ﷺ which, literally, means 'You are to me like the back of my mother.' Its underlying meaning is 'You are unlawful to me for cohabitation just like my mother.' Such an utterance, in the days of ignorance, amounted to divorce - it was taken to imply that the husband is rescinding all marital ties with his wife and, in addition, he is classifying her within the prohibited degree or permanently forbidden women like his mother. According to pre-Islamic custom, reunion with the wife was possible after divorce, but not after zihar, as she became permanently and absolutely forbidden. When this incident took place, the aggrieved lady went to the Messenger of Allah ﷺ complaining about her husband and seeking redress for her problem according to Shari'ah. Up to that point, the Messenger of Allah ﷺ had not received any revelation concerning that legal issue. Therefore, he pleaded his inability to do anything to help her in the absence of a revealed ordinance and said to her: "I have not yet received any ordinance regarding your matter." However, he expressed his opinion according to common custom and

said: "In my opinion, you have become forbidden to him." Having heard this ruling, she pleaded: "O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the zihar formula on me. Where shall I go and how will my children do their living. (ibn Kathir)

The verses explain how Allah heard Khaulah's ﷺ complaint and revealed the rule of Shari'ah to redress her grievances. Allah not only made matters easy for her, but the rule has been eternally enshrined in the Holy Qur'an for all sensible people to follow. (Ma'ariful Qur'an)

A'ishah (Radiyallahu anhu) is reported to have said: "Pure is He, whose hearing encompasses all things. I heard what Khaulah bint Tha'labah said about her husband while some of it I could not hear despite being so close to her in the same room, but Allah heard the entire conversation and revealed: 'Allah has heard...'" (Bukhari & ibn Kathir)

Ettiquette of the Assembly

"O You who believe! When you are told to make room in the assemblies, make room. Allah will give you room. Indeed, the reward or recompense depends on the type of action. (58:11)

Allah teaches His servants good manners and orders them to be kind to each other when they are sitting together. Qatadah (Radiyallahu anhu) said, "This Ayah was revealed about gatherings in places where Allah is being

remembered. When someone would come to join in assemblies with the Messenger, they would hesitate to offer them space so that they would not lose their places. Allah the Exalted commanded them to spread out and make room for each other." (ibn Kathir)

Merits of the Muhajireen

“(And booty is especially) for the poor emigrants who were expelled from their homes and properties, while they were seeking the grace of Allah and (His) pleasure, and were helping Allah and His Messenger. They are the truthful.”

(59:8)

This verse describes all the characteristics of the emigrants. The first of them is that they were driven from their homes and wealth, that is to say, their only crime was that they had embraced Islam and supported the Messenger of Allah (sallallahu alayhi wa sallam) a result of which the pagans of Makkah persecuted them, so much so that they had to abandon their homes and emigrate to Madinah. Some of them had to tie stones to their stomachs on account of unbearable hunger, and others used to protect themselves against cold by digging holes in the ground, because they did not have clothes to save them from the chill of winter. (Mazhari & Qurtubi)

Surah Al-Hashr (The Gathering)

The Command to have Taqwa and to prepare for the Day of Resurrection

“O You who believe! Be mindful of Allah, and let every soul consider carefully what it sends ahead for tomorrow; and be mindful of Allah, for Allah is well aware of everything you do.” (59:18)

Imam Ahmad (Rahimahullah) has recorded that Al-Mundhir bin Jarir ؓ narrated that his father said, "While we were in the company of the Messenger of Allah ﷺ in the early hours of the morning, some people arrived who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The colour of the face of the Messenger of Allah ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal ؓ to pronounce Adhan. Bilal ؓ gave the Adhan and Iqamah, and the Prophet ﷺ led the prayer. He then addressed them, reciting these verses of Surah Hashr. (ibn Kathir)

The Mountains would have split apart

“If We had sent this Qur’an down to a mountain, you (O Prophet) would have seen it humbled and split apart in its awe of Allah: And such examples are cited by Us for the people, so that they may ponder.” (59:21)

This is a parable that Allah is using to illustrate the fact that if the Holy Qur'an were to be revealed on a strong, firm and unmovable mountain and endowed with intelligence like man, it would have submitted to the greatness of the Qur'an, nay, it would have crushed to pieces. But man is too selfish and proud. As a result, he has lost his natural intelligence and remains unaffected by the powerful message of the Qur'an. This, it would appear, is a hypothetical example, 'if mountains had sense or intelligence'. Some scholars have stated that reason and revelation both bear testimony to the fact that everything in nature has sense, perception and intelligence. (Ma'ariful Qur'an)

Do not make us Trial for the Disbelievers

"Our Lord! Make us not a trial for the disbelievers." (60:5)

Commentators explain that these verses mean, 'Do not punish us by their hands, nor with a punishment from You.' And "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." (ibn Kathir)

Good Behaviour, Justice and Fairness with Non-Believers

"Allah does not forbid you from doing good and justice to those who did not fight you because of faith, and did not expel you from your homes. Surely Allah loves those who maintain justice." (60:80)

The verse directs that justice and good behaviour should be maintained with those unbelievers who do not fight the Muslims. As for justice, it is obligatory to maintain with every non-Muslim, whether he is a citizen of an Islamic State, or the Muslims have peace agreement with him, or a citizen of an un-Islamic State, even though he is at war with Muslims. Rather, Islam enjoins upon Muslims to do justice even to animals. We are not allowed to lay a burden on them more than they can bear. We need to take care of their fodder and comfort. The focus of the verse, therefore, is upon the direction that they should be treated, not only with justice, but also in good and courteous manner. This verse proves that optional charities may be spent on non-Muslim citizens of an Islamic State and on non-Muslims with whom the Muslims have a peace pact. It is, however, forbidden to spend on non-believers who are at war with Muslims. (Ma'ariful Qur'an)

Surah Saff (The Rows)

Trying to Put Out the Divine Light

“They (the disbelievers) wish to put His light out with their mouths. But He will perfect His light, even though the disbelievers hate it.” (61:8)

The disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the light of the sun with his words, which is impossible. Likewise, is the case of their attempt to extinguish truth. (ibn Kathir)

Surah Al-Jumuah (Friday)

Friday is the Best Day

“O Believers! When the call to prayer is made on the day of Jumuah (congregation), hurry towards the reminder of Allah and leave your trading, that is better for you, if only you knew.” (62:9)

Allah appointed Friday as the day of congregation and rejoicement for the people, but the previous nations were not fortunate enough to appoint it as their sacred day. The Jews regarded Saturday as their day of congregation. The Christians made Sunday their day of congregation. Allah gave this Ummah the ability to elect Friday as their day of congregation. (As transmitted by Bukhari and Muslim on the authority Abu Hurairah ﷺ as quoted by ibn Kathir)





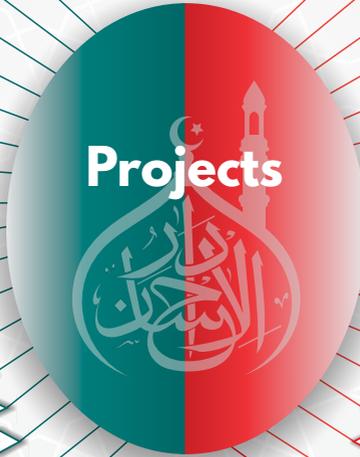
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- Uniforms & Stationery
- Al Ihsan Garden Patch
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أَهلاً وَسَهْلاً
WELCOME

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.

