

JUZ 29

Synopsis of
**Selected
Verses**

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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

The Creation of Death and Life

“The One who created death and life, so that He may test you as to which of you is better in deeds. And He is the All-Mighty, the Most-Forgiving.” (67:2)

Anas ibn Malik رضي الله عنه reports that Nabi صلى الله عليه وسلم said regarding Surah Mulk: ‘A Surah containing thirty verses which will intercede on behalf of it’s reciter until he is forgiven.’(Tirmizi)

Abdullah ibn Mas’ud رضي الله عنه says: “Whomsoever recites Surah Mulk every night, Allah will protect him from the punishment of the grave by virtue of this Surah. In the time of Rasulullah صلى الله عليه وسلم we named this Surah ‘Al Mani’ah’ (preventer from the punishment of the grave). It is such a Surah, whoever recites it every night has certainly done a lot and has done good.”(Nasa’i)

In the verse, the thought of death, is most effective in correcting one's conduct. This signifies that witnessing the death of friends and relatives is the most effective lesson. If that does not exert any influence on one, nothing else will. And he whom Allah has granted the wealth of faith and certitude is the most need-free person. Rabi ibn Anas (Radiyallahu anhu) has stated that the thought of 'death' makes man disgusted with this world and inclines him towards the Hereafter. (Ma’ariful Qur’an)

‘Better in deeds’ means the person who abstains most from the things Allah has forbidden and is always ready to obey Him. (Qurtubi)

This indicates that it is not the quantity of actions that counts, but rather the quality of actions, that is, their being righteous and acceptable in the sight of Allah. That is why man's actions will not be counted on the Day of Judgement, but they will be weighed. In some instances, the weight of one action would be heavier than a thousand actions. (Ma'arifur Qur'an)

Birds Gliding in the Atmosphere

“Have they not looked to the birds above them spreading their wings, and (at times) they fold (them) in? No one holds them up except the Rahman (the All-Merciful). Surely He is watchful of everything.” (67:19)

This verse invites attention to the fact that the birds have weight, and in terms of the law of gravity, weighty bodies should fall down on the earth, if they are released from above. Normally, it is not possible for the air to hold them up. But Allah, through His consummate power, has created these birds in such a way that they can hold themselves up in the air. Apparently, they have no intellect, but Allah has taught them the art to make the air carry their burden and to fly in it by maneuvering their wings in such a way that at times they outspread them and at other times they fold them back. In this way they subjugate the air to their benefit. It is obvious that enabling air to hold them up, designing the wings of the birds in this particular shape and teaching them the art of controlling the air, all these functions were possible only by Allah's Supreme Creative Power. (Ma'arifur Qur'an)

Surah Al-Qalam (The Pen)

By the Oath of the Pen

“By the pen! By all they write!” (68:1)

If Qalam 'pen' in the verse under comment refers to the pen of destinies, its greatness and its superiority over everything is apparent and swearing by it is quite understandable. If it is taken to refer to all pens in general, including the pen of destinies, the pen of angels, and also the pen of human beings, swearing an oath by it is apt because all great tasks are accomplished by pen. In the conquests of territories, the pen plays a mighty role: 'The pen is mightier than the sword' goes the famous saying.

Special Note: Scholars have explained the Qur'anic concept of 'oath': Wherever Allah has sworn an oath by an object or a phenomenon, its subject has been cited as evidence or testimony to support and substantiate the claim. (Ma'ariful Qur'an)

Surah Al-Haqqah (The Inevitable Hour)

Book in the Right Hand

“Now, as for him who is given his book in his right hand, he will say (to his colleagues), “Come here, read my book.” (69:19)

One who is given his record book in his right hand, he will be elated and, looking at the people around him, will say 'Here, take my account book and read it!'

Book in the Left Hand

"But anyone who is given his Record in his left hand will say, 'If only I had never been given any record.'" (69:25)

These Ayat inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allah. At this time he will be very remorseful.

Surah Al-Ma'arij (The Ascending Staircase)

Man has been created 'weak'

"Indeed man is created weak in courage." (70:19)

According to this verse of the Holy Qur'an, man is created weak in courage, in other words, it is man's nature or his natural weakness, to be impatient, greedy and miserly - then it is not his fault, and why is he declared 'guilty'? This doubt may be allayed thus: Allah has created human nature such that it has the innate capacity to do good as well as evil. He has endowed him with intellect and intelligence. He has raised His Prophets with His Message and sent down His

books clearly stating the consequences of every action chosen by his free will. He has the right to choose between good and bad. Man, in this sense, will be declared 'guilty', and consequently punished on account of freely choosing to do the wrong deed, not on account of his inborn capacity. (Ma'arifur Qur'an)

Surah Nuh (Nabi Nuh ﷺ)

Benefits of Istighfaar

“I (Nuh) said, Ask forgiveness of your Lord: He is ever forgiving. He will send down abundant rain from the sky for you; He will give you wealth and sons; He will provide you with gardens and rivers.” (71:10,11,12)

If you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your livestock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens. (ibn Kathir)

Seeking Forgiveness for All

“Lord, forgive me, my parents, and whoever enters my house as a believer. Forgive believing men and women but bring nothing but ruin down on the evildoers!” (71:28)

Here Nuh عليه السلام supplicated for every person who entered his house who was a believer. He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate in this manner, in following the example of Nuh عليه السلام, and that which has been reported in the narrations and well-known, legislated supplications. (ibn Kathir)

Surah Jinn (The Jinn)

Masajid are for Allah and His Worship Alone

“Places of worship (Masajid) are for Allah alone, so do not pray to anyone other than Allah.” (72:11)

Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship. (ibn Kathir)

Surah Muzammil (The Enfolded One)

Patiently Endure what they Say

“Patiently endure what they say, ignore them politely, And leave to Me those who deny the truth and live in luxury. Bear with them for a little while...” (73:11)

This indicates that people who live a life of ease, plenty and luxury can only be the ones who deny the Hereafter. Plentiful comforts and wealth also do fall to the lot of the believers, but do not intoxicate them. Therefore, even when they live a life of comfort, their hearts are never, at any time, empty of the thought of the Hereafter. Only the deniers of the Hereafter will live a life of luxury that is neglectful of the Hereafter. (Ma'ariful Qur'an)

Allah Alone is Worthy

“And they will not take advice unless Allah so wills. He is worthy to be feared, and worthy to forgive.” (74:56)

He, Allah Alone is worthy to be feared, and worthy to forgive. Allah is Ahl-ut-Taqwa in the sense that 'He alone is worthy to be feared and entitled to be obeyed'. Ahl-ul-Maghfirah signifies that 'He alone is the Being Who forgives the sins of even the greatest sinners whenever He so wishes': No one else has the power to do this. (Mariful Qur'an)

Surah Al-Qiyamah (The Resurrection)

Man shall be a Witness against Himself

“Rather, man will be a witness against himself.” (75:14)

One meaning of the words basirah is 'to see'. Another meaning of basirah is 'evidence'.

Every man knows what he does in this world, and he will recall his deeds in the Hereafter, even though he will make excuses. Furthermore, he will see all his good and bad actions on the plain of reckoning. If the word basirah is taken in the sense of 'evidence, or proof, the verse signifies that man will be a clear proof against himself, in spite of any excuses he might offer. However, man fails to realise that in this situation, the limbs of his own body, his hearing, his sight, his two hands and his two legs will testify against him. (Ma'ariful Qur'an)





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- Teach The Deen
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- Literature Collection
- Al Ihsan Micro Library
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- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug Awareness Drive (DAD)
- Siyaphambili Madrasah
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- Azmatu-Ahlil-Bayt-was-Sahaba



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- 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





أَهْلًا وَسَهْلًا
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.

