

JUZ 30

Synopsis of  
**Selected  
Verses**

Published By:



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HUMANITARIAN CENTRE  
GUIDANCE • UBUNTU • EMPOWERMENT

## **A Huge Army of Allah**

*“On the Day when the spirit and the angels will stand in rows. They will not speak, except the one who is permitted by Rahman (the All-Merciful) and speaks what is right.” (78:38)*

Ruh (Spirit), according to some of the commentators, refers to the angel Jibra'il. He has been mentioned before the other angels, in general, to show the greatness of his status. According to certain Prophetic traditions, Ruh is not an angel but a huge army of Allah. They have heads, hands and legs. In this interpretation, there will be two rows. One row will be that of Ruh and the other will be that of the angels. (ibn Kathir)

## **I wish that I were Dust!**

*“And the disbeliever will say: “Woe to me! Would that I were dust!” (78:40)*

The disbeliever on that Day will wish that he had only been dust in the worldly life. He will wish that he had not been created and that he had never come into existence. This will be when he sees the torment of Allah and he looks at his wicked deeds that will be written down against him by the noble righteous scribes among angels.

It has been said that he will only wish for that when Allah passes judgement between all of the animals that were in the worldly life. He will rectify matters

between them with His just wisdom that does not wrong anyone. Even the hornless sheep will be allowed to avenge itself against the sheep with horns. Then, when the judgement between them is finished, Allah will say to the animals, "Be dust." So they will all become dust. Upon witnessing this the disbeliever will say, 'Would that I were dust! meaning, 'I wish I was an animal so that I would be returned to dust.' (Ma'ariful Qur'an)

## **Surah An-Naziat (The Angels who tear out)**

### **Extraction of Souls**

*"By those who extract (the souls), by drowning." (79:1)*

These are the angels who remove the souls from the children of Adam. Among them are those whose souls are removed by the angels with difficulty, as if being drowned during its removal. There are those people (believers) whose souls the angels remove with ease, as if they were unraveling him (i.e. his soul from him) due to their briskness. (ibn Kathir)

### **It was just a Portion of the Morning or Afternoon**

*"The Day they see it (it will be) as if they had not lived (in this world) except an (ashyiyah) afternoon or its (duha) morning." (79:46)*

When people will stand up from their graves to go to the place of gathering,

they will feel that the period of the worldly life was short, it will seem to them that it was only the afternoon of one day. This refers to the time period of the worldly life in the eyes of the people when they see the Hereafter. (ibn Kathir)

## **Surah Abasa (He frowned)**

### **Frowning at the Weak Man**

*“He frowned.” (80:1)*

The Messenger of Allah ﷺ was addressing one of the great leaders of the Quraysh while hoping that he would accept Islam. While he was in direct conversation with him, the Companion, Ibn Umm Maktum ؓ came to him, and he was of those who had accepted Islam in its earliest days. He (Ibn Umm Maktum) then began asking the Messenger of Allah ﷺ about something, urgently beseeching him. The Prophet ﷺ hoped that the man would be guided, so he asked Ibn Umm Maktum ؓ to wait for a moment so he could complete his conversation. He frowned in the face of Ibn Umm Maktum ؓ and turned away from him in order to face the other man. Thus, Allah revealed these verses. (ibn Kathir)

### **When Every Person will Flee**

*“The Day when one will flee from his brother, His mother, his father, His wife, his children: Each of them will be absorbed in concerns of their own on that Day.”*

*(80:34,35,36,37)*

This depicts the scene when all the people will have gathered on the plain of gathering. Each person will be worried about himself, and the situation will be so horrifying and tense that it will make people heedless of anything around them. In the world, there are relationships between people that make one willing to lay down his life for the other, but on the Day of Resurrection there will be such horror and chaos that they will be unable to take care of anyone. In fact, even if one sees the other in front of him, he will turn away from him. They will try to flee from their brothers, from their mothers and fathers, from their spouses and their children. They will not be able to help any of them in the Hereafter, despite the natural attachment they had with them in the world. Normally, one is more anxious in this world about his parents than about his brothers, and he is more anxious about his wife and children than about his parents. Keeping this in view, the relationships, in the present verse, are arranged from lower order to higher order. (Ma'arifur Qur'an)

## **Surah At-Takweer (Shrouded in Darkness)**

### **When the Scrolls will be Opened**

*"And when the scrolls are laid open." (81:10)*

Every person will be given his record in his right hand or in his left hand. The written scroll which is rolled up, and then will be given to a person on the Day of Judgement. So let each man look at what he himself dictated to be written in his paper. (ibn Kathir)

# Surah Inshiqaq (The Sundering)

## Man has to Work Hard

*“O man, you have to work hard constantly to reach your Lord, then you have to meet Him.” (84:6)*

The word ‘kadh’ means to 'exert one’s efforts fully', and 'to your Lord' means 'to meet your Lord'. Mankind is addressed in this verse and shown a road that if he were to think about it carefully, and use his sense and intelligence, he could exert his efforts in the right direction that will ensure for him welfare, well-being and safety in this world, as well as in the Hereafter.

Man still has the chance (while he is living) to redirect his attention to working hard towards switching the situation in a direction that not only fulfils his legitimate needs and desires in this world, but also attains the eternal pleasures of the Hereafter. (Ma’arifur Qur’an)

# Surah Al-Buruj (The Heavenly Stars)

## Result of those who persecute Believers

“Surely, those who persecuted the believing men and the believing women, then did not repent, for them there is the torment of Jahannam (Hell), and for them there is the torment of burning.” (85:10)

This verse describes the torment of the wrong-doers who burned the Muslims in the fire pit only on account of their faith - they will be put into hell and will have to suffer eternal torment of the fire. The believers, who had been cast in fire pits, were spared the torture of the fire, in that the souls of the believers were removed before the fire could touch them. Only their dead bodies were lying in the fiery furnace. Then, the fire flared up so high that it spread wildly through the city and burned all those who were watching the fun of burning the Muslims. Only Yusuf Dhu Nuwas managed to run away, and threw himself into the sea in order to save himself from the rage of the fire, but he got drowned and died. (Mazhari).

Attached to the torment of Hell and the torment of burning for the wrong-doers is the restrictive phrase: 'then they did not repent'. That is, this torment is for those who did not repent of their deed and did not offer taubah. Thus this part of the verse invites people to repent. Sayyiduna Hasan ؓ states: "Look at Allah's compassion and benevolence. They burned Allah's friends alive, yet He invites them towards repentance and forgiveness." (ibn Kathir)

## **Surah Al-Ghashiya**

### **(The Overwhelming Event)**

**A Muslim is systematic and orderly**

*"And goblets, well placed." (88:14)*

This signifies that the glasses or cups or containers in Jannah will be set in their due places close to water. This description opens an important chapter in setting down some of the rules of correct behaviour in social situations. The drinking containers for water ought to be placed near the water in the designated place. They should not be misplaced so that the other members of the household will have to look for them when they wish to drink water. This situation is irritating. Other household items of daily use, such as cans, glasses, towels, and so on, should be arranged in their designated places, and after using them, they must be kept back in their respective places, so that the other members of the household do not face any difficulty in finding them out. (Ma'ariful Qur'an)

## **Surah Al-Fajr (The Morning)**

### **The Contented Soul shall enter Paradise**

*(As for an obedient man, it will be said to him,)"O content soul, return to your Lord well pleased and well pleasing; enter among My servants; and into My Garden.'* (87:27,28,29,30)

Here the soul of the believer is referred to as nafs mutma'innah 'the contented soul'. The word mutma'innah literally means 'calm'. It refers to the soul that is 'peaceful and tranquil' as a result of remembrance and obedience of Allah. When he abandons it, he feels restless. This is probably the same soul as is made pure, through spiritual exercises and discipline, from the evil traits and bad

conduct. Obedience of Allah and His remembrance becomes his predisposition. Shari'ah becomes his nature.

These verses indicate that entry into Paradise depends on their being, first and foremost, in the fold of the righteous believers. Then they will enter paradise all together. This shows that joining the company of the righteous in this world is a sign that he will enter Paradise with them. (Ma'ariful Qur'an)

## **Surahs Ad-Duha to An-Naas**

### **Closing Surahs have Special Merits and Rewards**

In most Surahs from Surah Duha to the end of Qur'an, Allah's special favours upon our beloved Nabi ﷺ and his special virtues and characteristics are mentioned. In a few of the Surahs, the Day of Judgement and its conditions are mentioned. The earlier part of the Qur'an asserts the greatness and authenticity of the Qur'an, while the later part asserts the greatness of the personality to whom the Qur'an was revealed.

The Surahs towards the end carry certain special rewards and virtue. Recitation of Surah Ikhlaas is equivalent to one third of the Qur'an and Surah At-Takasur is equivalent to the reward of reciting 1000 verses of the Qur'an. Many other special benefits of these shorter Surahs have been mentioned in the Ahadith.

It is Sunnah to recite Takbeer at the beginning of every Surah from Surah

Duha to the end of the Qur'an. The wordings of the takbir, according to Shaikh Salih al-Misri, are as follows:

'There is no deity worthy of worship except Allah, and Allah is the greatest.'  
(Mazhari)

According to ibn Kathir, the Takbeer may be recited at the end of every Surah and, according to Baghawi, it may be recited once at the beginning of every Surah. Either way the requirement of Sunnah will be fulfilled. And Allah knows best. (Mazhari & Ma'ariful Qur'an)





# DARUL IHSAN

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- Feed a Patient
- Feed The Needy
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- Enable the Disabled
- Bursary Fund (DIBF)
- Operation H2O
- Sponsor a Blanket
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- Al Ihsan Boreholes
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- Uniforms & Stationery
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أَهْلًا وَسَهْلًا  
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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.

