

JUZ 5

Synopsis of
**Selected
Verses**

Published By:



DARUL IH SAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Abstain from major sins

“If you abstain from the major (sins) out of what you have been forbidden from, We shall write off your minor sins and shall admit you to a noble entrance.” (4:31)

Sin is any act which is against the command and the will of Allah Almighty. Some are minor and others major. Expiation of sins through righteous deeds such as wudu, salah, duas which appear in ahadith, concerns minor sins. As for major sins, they are not forgiven without Taubah (Repentance); and for minor sins, the condition is that one should have made the effort to stay away and remain safe from major sins. (ibn Kathir)

Do not wish for what others have

“And do not wish for something by which Allah has made some of you excel some others. For men there is a share of what they earned and for women, a share of what they earned. And pray to Allah for His grace. Surely, Allah is All-Knowing in respect of everything.” (4:32)

Imam Ahmad (Rahimahullah) mentions that Umm Salamah said, "O Messenger of Allah! Men go to battle, but we do not go to battle, and we earn one-half of the inheritance (that men get)." Allah sent down, And wish not for the things in which Allah has made some of you to excel others. (Tirmizi)

In the verse, "For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned," it indicates that each

person will earn his wages for his works, a reward, if his deeds are good, and punishment if his deeds are evil. (ibn Kathir)

Husband should take good care

“Husbands should take good care of and responsibility over their wives, with (the bounties) Allah has given to some, more than others, and with what they spend out of their own money.” (4:34)

The man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she needs to be cautioned. Men are physically and emotionally stronger than women, and have greater ability for certain tasks. This is why Prophethood was exclusive to men, as well as other important positions of leadership.

Appointment of Arbiters

“If you (believers) fear that a marriage may break up, appoint one arbiter from his family and one from hers. Then, if the couple want to set things right, Allah will bring about a reconciliation between them: He is All Knowing, All Aware.”
(4:35)

The Jurists say that when estrangement occurs between the husband and wife, the judge refers them to a trusted person who examines their case in order to correct the wrongs between them. If the matter continues or worsens, the judge sends a trustworthy person from the woman's family and a trustworthy person from the man's family to meet with them and examine their case to determine

whether it is best for them to part or to remain together. (ibn Kathir)

Worship Allah and be good to others

“Worship Allah; and do not join any partner with Him. Be good to your parents, to relatives, to orphans, to the needy, to neighbours near and far, to travellers in need, and to your slaves. Allah does not like arrogant, boastful people.” (4:36)

Having the fear of Allah and the concern to fulfill His rights is a foremost duty in making one conscious of the rights of others. A person who is neglectful of Allah, cannot be expected to remain particular about fulfilling the rights of others.

Do not claim purity

“(O Messenger) Have you considered those who claim purity (piety) for themselves? No! Allah purifies whoever He will: no one will be wronged by as much as the husk of a date stone.” (4:49)

The Jews claimed sanctity for themselves, Allah Almighty censures them in this verse as a strange lot attributing sanctity to themselves and then having the audacity to tell others that this is so.

From this verse we understand, that it is not permissible for anyone to claim and broadcast his or her sanctity, as the cause of self-praise is mostly pride and arrogance. So, in reality, what is forbidden is pride and arrogance. If

impediments mentioned above do not exist, one can speak about one's trait of character as an expression of gratitude for Allah's blessing. (Bayan al-Qur'an)

Order to return Trusts

“Allah orders you to return things entrusted to you to their rightful owners, and, if you judge between people, do so with justice: Allah’s instructions to you are excellent, for He hears and sees everything.” (4:58)

This command refers to all things that one is expected to look after, such as Allah's rights on His servants: praying, Zakah, fasting, penalties for sins, vows and so forth. The command also includes the rights of the servants on each other, such as what they entrust each other with, including the cases that are not recorded or documented. (ibn Kathir)

Allah commands that all types of trusts be fulfilled. Those who do not implement this command in this life, it will be extracted from them on the Day of Resurrection. (ibn Kathir)

In the company of the Messengers and Truthful

“Whoever obeys Allah and the Messenger will be among those He has blessed: the messengers, the truthful, those who bear witness to the truth and the righteous, what excellent companions these are!” (4:69)

A man came to Nabi ﷺ and said to him, “O Messenger of Allah! You are more beloved to me than myself, my family and children. Sometimes, when I am at

home, I remember you, and I cannot wait until I come and look at you. When I contemplate about my death and your death, I know that you will be with the Prophets when you enter Paradise. I fear that I might not see you when I enter Paradise.” (ibn Kathir)

Nabi ﷺ did not answer him until this Ayah was revealed. (ibn Kathir)

No Good in Secret Talks

“There is no good in most of their secret talk, only in commanding charity, or good, or reconciliation between people. Anyone who does so, seeking to please Allah, We shall give a handsome reward.” (4:114)

There is no good in most of their secret talks, meaning, except those talks about Sadaqah (charity), or goodness, or reconciliation between people.

Imam Ahmad (Rahimahullah) relates that Umm Kulthum bint Uqbah (Radiyahallahu anha) said that she heard the Messenger of Allah saying, He who brings about reconciliation between people by saying good things, is not a liar. (ibn Kathir)

Nabi ﷺ said, “Should I tell you what is better than (optional) fasting, (optional) Salah and (optional) Sadaqah? They said, "Yes, O Allah's Messenger!" He said, Bringing reconciliation between people. He also said, spoiling the relationship (between people) is the destroyer.” (Abu Dawood & Tirmizi)

Dedicate Yourself to Allah

“Who could be better in faith (and practice) than one who devotes himself to Allah fully, does good, and follows the religion of Ebrahim ﷺ, who was true in faith? Allah took Ebrahim ﷺ as a friend.” (4:125)

This means one who performs the good deed with sincerity solely for Allah with faith and awaiting the reward with Allah. ‘Muhsin’ means to do deeds in the desired manner according to the Sunnah. (ibn Kathir)





DARUL IHSAN

HUMANITARIAN CENTRE

GUIDANCE • UBUNTU • EMPOWERMENT

ISLAMIC

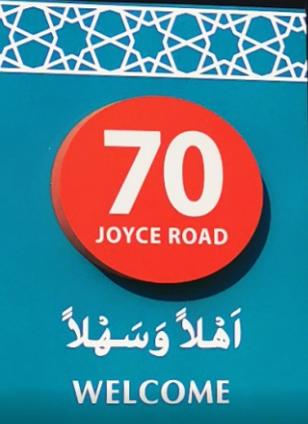
- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug Awareness Drive (DAD)
- Siyaphambili Madrasah
- Newsletters, Social Media Posts
- Azmatu-Ahlil-Bayt-was-Sahaba



HUMANITARIAN

- Feed a Pupil
- Feed a Patient
- Feed The Needy
- 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
- Uniforms & Stationery
- Al Ihsan Garden Patch
- Al Ihsan Caregiver Course





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.

