

JUZ 6

Synopsis of  
**Selected  
Verses**

Published By:



**DARUL IHSAN**  
HUMANITARIAN CENTRE  
GUIDANCE • UBUNTU • EMPOWERMENT

## **Uphold Contractual Agreements**

*“O you who believe, fulfil your contractual agreements.” (5:1)*

There are various contractual agreements that we have concluded. One is when Allah asked humanity in the world of the souls, Am I not your Lord? To which we all agreed in the affirmative that there is no Lord but him. We recited the shahadah and accepted Islam as our religion; therefore, we have made an agreement to obey Allah and Nabi ﷺ. The second type is an oath that one takes with someone which must be fulfilled. The third type is treaties, commitments, trade, partnership, leasing, etc. that are undertaken with other parties. Allah instructs us to fulfil these contracts and not be amongst those who break such contracts and agreements.

## **Help each other to do Good**

*“And help one another in virtue (righteousness and piety); but do not help one another in sin and transgression.” (5:2)*

If we practice well wishing and help one another to implement Islam in our lives, then the effects of obedience to Allah will spread in the world and success will follow. Instead of focusing on the faults of others, let us help them to reform. If we help others in sin and transgression, then we will become disgraced just like the previous nations.

## **Ablution and Purification for Prayer**

*“O You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if required, wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. Allah does not wish to place any burden on you: He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful. (5:6)*

Allah commanded performing wudhu for Salah. This is a command of obligation in the case of impurity, and in the case of purity (when one is in a state of wudhu), it is a recommendation. In the beginning of Islam, Muslims had to perform wudhu for every prayer, but later on, this ruling was abrogated. (ibn Kathir)

## **Be Just and Impartial**

*“O You who believe, be steadfast in your devotion to Allah and bear witness impartially: do not let hatred of others lead you away from justice, but adhere to justice, for that is closer to awareness of Allah. Be mindful of Allah: Allah is well aware of all that you do.” (5:8)*

There are usually two causes which hold people back from doing justice and then make them do the unjust and the oppressive. The first one is taking the side of your own self, or that of your friends and relatives. Enmity with someone is the other cause. This verse calls for full adherence to justice whether dealing

with friends or foes. No weakness should be shown on account of any relationship, friendly or hostile.

## **Musa (Alayhis Salam) Reminds His People of Allah's Favours on them**

*“And (remember) when Musa said to his people:”O my people! Remember the favour of Allah to you, when He made Prophets among you.” (5:20)*

There were many Prophets among the Children of Israel calling to Allah and warning against His torment, until `Isa was sent as the final Prophet from the Children of Israel. Allah then sent down the revelation to the Final Prophet and Messenger, Muhammad ﷺ, the son of Abdullah, from the offspring of Ismail, the son of Ibrahim ؑ. Muhammad ﷺ is the final and most honourable Prophet of all times. (ibn Kathir)

## **The First Murder on Earth**

*“Tell them the truth about the story of Adam’s two sons: each of them offered a sacrifice, and it was accepted from one and not the other. One said, ‘I will kill you,’ but the other said, ‘Allah only accepts the sacrifice of those who are mindful of Him.” (5:27)*

Several scholars mention, that Allah allowed Adam ؑ to marry his daughters to his sons because of the necessity of such action. In every pregnancy, Adam and Hawa were given a twin, a male and a female, and he used to give the female of one twin, to the male of the other twin in marriage.

Adam ﷺ had two sons, Habil and Qabil. Habil's sister was not so beautiful while Qabil's sister was beautiful, resulting in Qabil wanting her for himself, instead of his brother. Adam ﷺ refused unless they both offer a sacrifice, and whose sacrifice was accepted, would marry Qabil's sister. Habil's was accepted and Qabil's was rejected. Allah describes the evil end and consequence of transgression, envy and injustice of the two sons of Adam, Habil and Qabil.

One of them fought against the other and killed him out of envy and transgression, because of the bounty that Allah gave his brother and because the sacrifice that he sincerely offered to Allah was accepted. The murdered brother earned forgiveness for his sins and was admitted into Paradise, while the murderer failed and earned a losing deal in both the lives. (ibn Kathir)

## **Taking Jews and Christians as bosom friends**

*“O You who believe, do not take the Jews and Christians for intimate friends. They are friends to each other. And whoever takes intimate friends from them, he is one of them. Surely, Allah does not take the unjust people to the right path.”*

(5:51)

The verse cites the basic principles of unity among Muslims as a collectively organised community. Muslims can deal with non-Muslims in the spirit of tolerance, sympathy, goodwill, equity, justice, favour and kindness, almost everything within that line of conduct. In fact, they should do that for they have been taught to do that. But, what is not permitted is the kind of fast friendship and indiscriminating intimacy which may affect the distinctive hallmarks of

Islam. This is the issue known as the 'al-Muwalat' to refrain from deep (friendship) in Islamic terminology. (Mariful Quran)

## **Adopting the Path of Moderation**

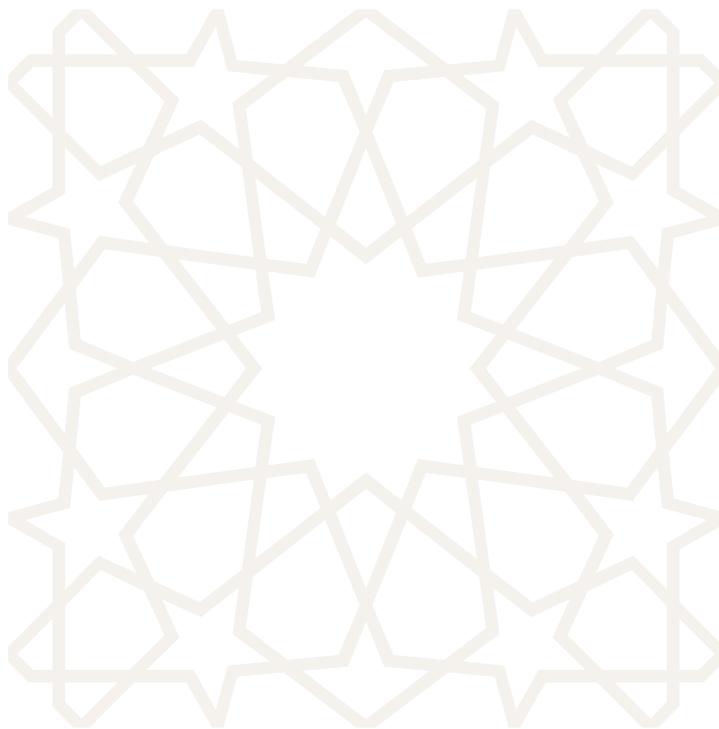
*“Say, ‘O People of the Book, do not overstep the bounds of truth in your religion and do not follow the whims of those who went astray before you, they led many others astray and themselves continue to stray from the even path.’ (5:77)*

Addressing the Bani Isra'il at the end of the verse, that they should not follow the desires and whims of a people who had themselves gone astray before them, and had made others go astray as well. This straight path was the path of moderation between the two extremes of excess and deficiency. Thus, two things have been accomplished in this verse: It points out to the fatal error made by crossing over the norm, or lagging far behind it, and stresses upon the need to stay firm on the straight path, the ideal path of moderation. (Ma'ariful Quran)

## **Najashi Accepts Islam**

*“You are sure to find that the most hostile to the believers are the Jews and those who associate other deities (committing shirk) with Allah; you are sure to find that the closest in affection towards the believers are those who say, ‘We are Christians,’ for there are among them people devoted to learning and ascetics. These people are not arrogant.” (5:82)*

These verses were revealed concerning a delegation that Najashi (King of Ethiopia) sent to the Prophet ﷺ in order to hear his words and observe his qualities. When the delegation met with the Prophet ﷺ and he recited the Qur'an to them, they embraced Islam, cried and were humbled. Then they returned to Najashi and told him what happened, after which he accepted the message.





# DARUL IHSAN

## HUMANITARIAN CENTRE

GUIDANCE • UBUNTU • EMPOWERMENT

## ISLAMIC

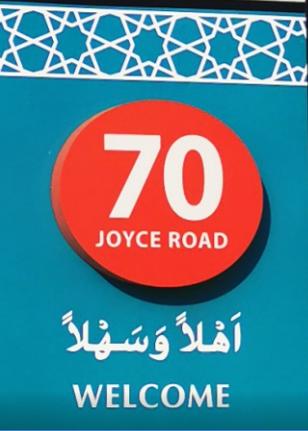
- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug 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.

