

JUZ 7

Synopsis of  
**Selected  
Verses**

Published By:



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HUMANITARIAN CENTRE  
GUIDANCE • UBUNTU • EMPOWERMENT

## **Do not Exceed the Limits**

*“O You who believe, do not forbid the good things Allah has made lawful to you for you and do not exceed the limits: Allah does not love those who exceed the limits.”*

*(5:87)*

This Ayah was revealed about some of the Companions who said, ‘We should remove our male organs (by castration), abandon the desires of this life and travel in the land, just as the ‘Ruhban’ (monks) do. When Nabi ﷺ heard of this statement, he summoned them and asked them if they made this statement and they answered ‘Yes.’ Nabi ﷺ said, “I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.” (ibn Kathir)

This verse teaches us the importance of moderation in Islam. Do not make things difficult for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; use of what satisfies your need; and do not fall into extravagance. (ibn Kathir)

## **All Intoxicants are Prohibited**

*“O You who believe, intoxicants and gambling, idolatrous practices, and divining arrows are repugnant acts – shaytan’s doing – shun them so that you may prosper.*

*With intoxicants and gambling, shaytan seeks only to incite enmity and hatred among you, and to stop you remembering Allah and prayer. Will you not give them up?” (5: 91 and 92)*

**The first verse (90) describes the prohibition of four things: (1) Drinking, (2) Gambling, (3) Idols and (4) Divining Arrows.**

Physical and spiritual disorders are caused by drinking and gambling. Drinking and gambling, being agencies of corruption, have been made haram. The addition of altar-stones or idols to this list is there for listeners to understand that this matter of drinking and gambling is as serious a crime as the worship of idols.

In brief, by saying that these things are filth, a work of shaytan, taken up first were their spiritual ills. The sense is that indulgence in these activities is despicable. This is a trap of shaytan. Whoever walks in, seldom walks out, only to become a victim of many more vices. (Ma'arifur Qur'an)

### **Good and Evil are not the same**

*“Say (O Messenger), ‘Evil cannot be likened to good, though you may be amazed by how abundant the evil is. Be mindful of Allah, O people of understanding, so that you may prosper.’ (5:100)”*

This verse means, the little which is permissible and lawful is better than the abundant evil. (ibn Kathir)

### **You are Responsible for Yourself**

*“O You who believe, you are responsible for your own souls; if anyone else goes astray it will not harm you so long as you follow the guidance; you will all return to Allah, and He will make you realise what you have done.” (5:105)”*

Allah commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked, whether they were his relatives or otherwise. (ibn Kathir)

Herein is an effective method of criticism. Here, Qur'an has pointed out to the error of people who are used to following their ancestral customs blindly. However, along with it, it subtly guides us to an effective method which can be used when needed to identify the error of the other person, so that the addressee is not hurt or provoked. It will be noticed that the comment made in the text is not direct. It does not say that their forefathers were ignorant or astray. Instead, it employs a subtle interrogative style in asking if the practice of following one's forefathers could be reasonable in a situation when they did not have either knowledge or guidance. (Ma'arifur Qur'an).

### **The Miracles of Isa ﷺ**

*“Then Allah will say, ‘Jesus, son of Mary! Remember My favour to you and to your mother: how I strengthened you with the holy spirit, so that you spoke to people in your infancy and as a grown man; how I taught you the Scripture and wisdom, the Torah and the Gospel; how, by My leave, you fashioned the shape of a bird out of clay, breathed into it, and it became, by My leave, a bird; how, by My leave, you healed the blind person and the leper; how, by My leave, you brought the dead back to life; how I restrained the Children of Israel from [harming] you when you brought them clear signs, and those of them who disbelieved said, ‘This is clearly nothing but sorcery.’” (5:110)*

Meaning, remember My favour, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your Prophethood and message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm. The wording of this Ayah indicates that `Isa will be reminded of these favors on the Day of Resurrection. (ibn Kathir)

## **Surah Al-Anaam (The Cattle)**

### **Allah Knows your Secrets**

*“He is Allah in the heavens and on earth, He knows your secrets and what you reveal, and He knows what you do” (6:3)*

It is He Who is called Allah, throughout the heavens and the earth, that is, it is He who is worshipped, singularly, whose divinity is believed in by the inhabitants of the heavens and the earth. They call Him Allah, and they supplicate to Him in fear and hope, except those who disbelieve among the jinn and mankind. (ibn Kathir)

### **Travel the Earth**

*“Say, “Travel throughout the earth and see what fate befell those who rejected the truth.” (6:11)*

Contemplate about yourselves and think about the afflictions that struck previous nations, those who defied His messengers and denied them. Allah sent torment, afflictions and punishment on them in this life, as well as the painful torment in the Hereafter, while saving His messengers and believing servants. (ibn Kathir)

## **Only Allah can remove Affliction**

*“If Allah touches you (O messenger) with affliction, no one can remove it except Him, and if He touches you with good, He has power over all things” (6:17)*

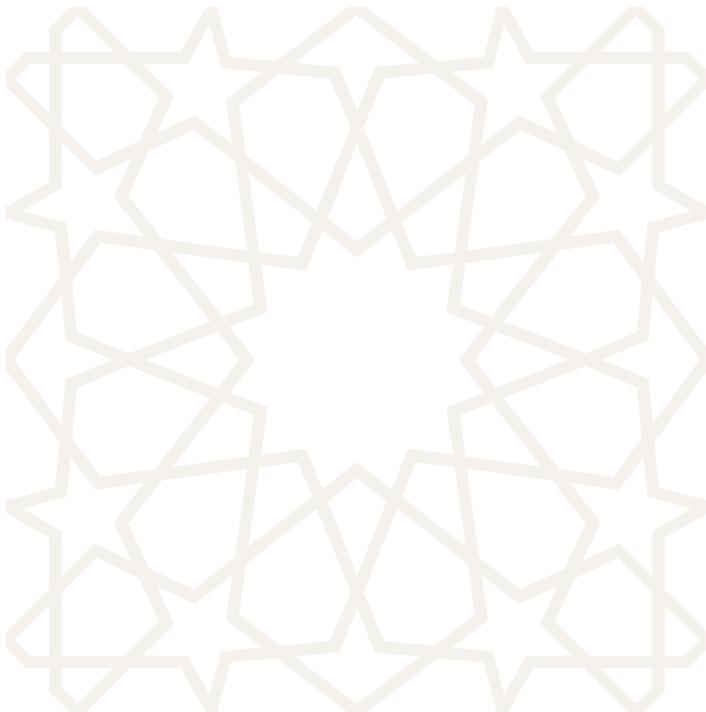
In another verse, Allah says, *“Whatever mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter.” (35:2)*

The messenger ﷺ used to supplicate, 'O Allah, there is none Who can avert what You grant or give what You deprive, and no fortune ever helps the fortunate against You.'

## **All Creatures are Communities**

*“All the creatures that crawl on the earth and those that fly with their wings are communities like yourselves. We have missed nothing out of the Record – in the end they will be gathered to their Lord.” (6:38)*

Another verse explains, "All creatures will be gathered on the Day of Resurrection, the beasts, birds and all others. Allah's justice will be so perfect, that the un-horned sheep will receive retribution from the horned sheep. Allah will then command them, `Be dust!' This is when the disbeliever will say, "Woe to me! How I wish I were dust (an animal safe from punishment)!" (78:40)





# DARUL IHSAN

## HUMANITARIAN CENTRE

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## ISLAMIC

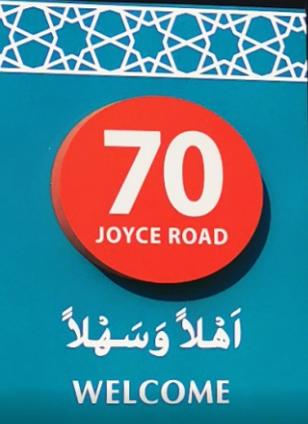
- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug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

