

JUZ 8

Synopsis of
**Selected
Verses**

Published By:



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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Assignment of Enemies for the Doers of Good Work

“In the same way We assigned to each prophet an enemy, evil humans and evil jinn. They suggest alluring words to one another in order to deceive – if it had been your Lord’s will, (O Messenger), they would not have done this, leave them to their inventions” (6:112)

Allah informs Nabi ﷺ, just as We made enemies for you, who will oppose and rebel against you and become your adversaries, We also made enemies for every Prophet who came before you. Therefore, do not be saddened by this fact. (ibn Kathir)

In this is a message for all who pursue the prophetic path of serving the deen and humanity. Not everyone will appreciate your good work and some will oppose and condemn you. Do not let this deter you from your purpose.

Abstain from Inner and Outer Sins

“Avoid committing sin, whether openly or in secret, for those who commit sin will be repaid for what they do” (6:120)

This encompasses sins committed in public and secret, whether few or many. The definition of sin is that which you find causing (dis-ease) in your heart and you dislike that people become aware of it. (ibn Kathir)

From Spiritual Death to Life

“Is a dead person brought back to life by Us, and given light with which to walk among people, comparable to someone trapped in deep darkness who cannot escape? In this way the evil deeds of the disbelievers are made to seem alluring to them.”

(6:122)

This is an example that Allah has given of the believer who was spiritually dead (due to negligence), wandering about in confusion and misguidance. Then, Allah brought life to him, by bringing life to his heart with faith, and guiding him to obeying His messengers. (ibn Kathir)

Keep Going on the Right Path

“O messenger, say, 'My people, keep going as you are, and so will I: you will come to realise who will have a happy homecoming in the Hereafter.' The evildoers will not prosper.” (6:135)

Allah indeed kept His promise and allowed Muhammad ﷺ to prevail in the land and rise above those who defied him. He conquered Makkah for him and made him triumphant over his people who rejected and showed enmity towards him. The Prophet's rule soon spread over the Arabian Peninsula, Yemen and Bahrain, and all this occurred during his lifetime. After his death, the various lands and provinces were conquered during the time of his successors, may Allah be pleased with them all. (ibn Kathir)

Rich Produce of the Land

“It is He who produces both trellised and untrellised gardens, date palms, crops of diverse flavours, the olive, the pomegranate, alike yet different. So, when they bear fruit, eat some of it, paying what is due on the day of harvest, but do not be wasteful: Allah does not like wasteful people.” (6:141)

This verse refers to eating moderately, meaning, do not waste in eating because this spoils the mind and the body. “Eat, drink and clothe yourselves without extravagance or arrogance.”(Bukhari)

Never Embezzle in the Wealth of Orphans

“Stay well away from the property of orphans, except with the best (intentions), until they come of age; give full measure and weight, according to justice'- We do not burden any soul with more than it can bear - 'when you speak, be just, even if it concerns a relative; keep any promises you make in Allah's name. This is what He commands you to do, so that you may take heed.” (6:152)

Strict warnings have been sounded for those who misplace the wealth of trust. Islam promulgates justice, especially in the rights and wealth of the most vulnerable. Those in positions of trust should be extra cautious and fear Allah in the wealth of others.

The Mercy of the Qur'an

“This, (the Glorious Qur'an) is a blessed Scripture which We have sent down, so follow it and be conscious of your Lord, so that you may receive mercy.” (6:155)

This calls to following the Qur'an. Allah encourages His servants to follow His Book (the Qur'an) and orders them to understand it, adhere to it and call to it. He also describes it as being blessed, for those who follow and implement it in this life and the Hereafter, because it is the Firm Rope of Allah. (ibn Kathir)

One Good Deed Equals Ten Good Deeds

“Whoever does a good deed will have it ten times to his credit, but whoever has done a bad deed will be repaid only with its equivalent, they will not be wronged.” (6:160)

Allah is indeed Most Merciful. Whoever intends to perform a good deed and does not do it, it will be written for him as a good deed. If he performs it, it will be written for him as ten deeds, to seven hundred, to multifold. Whoever intends to commit an evil deed, but does not do it, it will be written for him as a good deed. If he commits it, it will be written for him as a sin, unless Allah erases it. Only those who deserve destruction will be destroyed by Allah. (Bukhari and Muslim from ibn Kathir)

Everything is for Allah

“Say, My prayers and sacrifice, my life and death, are all for Allah, Lord of all the Worlds.” (6:162)

In Tafsir Ad-Durr Al-Manthur, under the commentary on this verse, it has been reported that the well-known Sahabi, Sayyidna Abu Musa Al-Ash'ari رضي الله عنه used to say: "I honestly wish that every Muslim would keep reciting this verse time and again, almost making it the constant formula of his or her life. (Ma'ariful Qur'an)

Surah Al A'raaf (The High Wall)

Weighing of Deeds

“On that Day the weighing of deeds will be true and just: those whose good deeds are heavy on the scales will be the ones to prosper.” (7:8)

Therefore, in this verse, special care has been taken while saying: (And the weighing on that day is definite) so that man may not be able to deny the weighing of deeds in the Hereafter - which stands proven from the Holy Qur'an and is the collective belief of the Muslim Ummah. That there will be the weighing of deeds on the day of Qiyamah is a subject dealt with in many verses of the Holy Qur'an from various angles, and in the Hadith.” (Ma'ariful Qur'an)

Shaytan's Refusal to Bow for Adam ﷺ

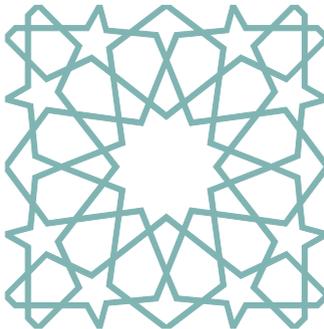
Allah said, "What prevented you from bowing down as I commanded you?" and he said, 'I am better than him: You created me from fire and him from clay.'" (7:12)

The angels were created from Noor (light), Shaytan from a smokeless flame of fire, while Adam was created from clay. Iblis (shaytan) was the first to use Qiyas (Analogical Comparison), against the command of Allah, based on his pride, which resulted in his expulsion and failure. (ibn Kathir)

Shaytan's Plan for Man

"I will come at them from their front and their back, from their right and their left— and You will find that most of them are ungrateful." (7:17)

This is meant to cover all paths of good and evil. Shaytan discourages the people from the path of good and lures them to the path of evil. (ibn Kathir)





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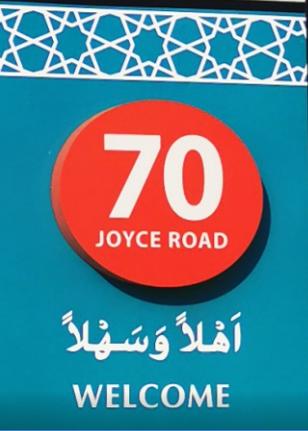
- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug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

