

Synopsis of
**Selected
Verses**

JUZ 1-30



Published By:



DARUL IHSAN
HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

Synopsis of Selected Verses

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JUZ 1

Synopsis of
**Selected
Verses**

Al Fatihah (The Opener), Al-Baqarah (The Cow)

Recitation of the Glorious Qur'an must commence with Ta'awwuz (seeking protection in Allah from shaytan) and Basmalah (praising Almighty Allah). Ta'awwuz wards off the whispers of shaytan and brings blessings in recitation. We begin every act by invoking the name of Allah and remembering His mercy and kindness.

GREAT SIGNIFICANCE OF SURAH FATIHAH

Surah Al-Fatihah, also known as the Opening chapter, is the first chapter of the Glorious Qur'an, the greatest Surah, and a supplication from the servant to the Master (Allah). It consists of seven verses and is considered one of the most important chapters of the Qur'an. It is the only chapter that is compulsorily recited in every Salah. It has many names and titles, like As-Shifah, Al Burhaan, Fatihatal Kitab, Sab'um Minal Masani, and is also known as the "Mother of the Qur'an" because it introduces many of the key themes and concepts of the Qur'an. Reciting this Surah regularly helps to purify the heart and strengthens the connection with Allah.

Brief Overview of Surah Fatihah

The Surah begins with the Basmalah, "In the name of Allah, the Most Gracious, the Most Merciful," which is a Qur'anic verse and an Islamic phrase that is recited before starting any task.

The Surah praises and glorifies Allah, the Lord of all worlds. It highlights the oneness and uniqueness of Allah and acknowledges His sovereignty and authority over all things.

The reader asks for Allah's guidance and help, emphasising the importance of seeking Allah's guidance in all matters and recognising that true success and guidance can only come from Him.

Further verses describe some of the qualities of Allah, such as His mercy and judgement day. Allah is the most merciful and compassionate, but at the same time, He is also the ultimate judge who will hold all accountable for their actions.

Only Allah deserves to be worshipped and we seek His help and guidance in all aspects of our lives.

We ask Allah to guide us upon the Straight Path, which is the path of righteousness that leads to success in this life and the Hereafter.

The final verse is a supplication or prayer, in which Muslims ask Allah to guide them, forgive their sins, and protect them from evil.

Benefits of Surah Fatihah

Surah Al-Fatihah is considered to be the most spiritually empowering Surah in the Qur'an, and provides guidance, protection, forgiveness, and blessings from Allah Ta'ala.

It is often recited as a form of supplication, seeking Allah's protection from physical and spiritual harm. Surah Fatihah helps to establish a spiritual connection with Allah, which is pivotal to our spirituality.

This Surah has a healing effect on the body and mind. It should be recited often, seeking Allah's help and cure from physical and spiritual ailments.

Overall, reciting Surah Al-Fatihah brings Barakah (divine blessings) into one's life.

SURAH AL BAQARAH (THE COW)

Advocating belief in Oneness - the Messengers and Scriptures

“That is the Book, wherein is no doubt, a guidance for the mindful.”

(2:2)

Guidance and its prerequisites are important for discovering the truth, as it requires knowledge. The Qur'an provides this guidance in Surah al-Fatihah, and there is no room for doubt. However, there are pre-requisites for benefitting from this guidance, such as the need to shed pre-conceived ways of discovering truth and the proliferation of secularism. The first pre-requisite for seeking guidance is that the seeker must be a person of Taqwa (conscious of duties to Allah).

Taqwa is both an attitude and a state, and is the result of a lifelong struggle. It is the intention to follow Allah's command, leave out whatever He forbids, and seek knowledge to translate it into action. Therefore, The Qur'an may be of little significance to those who have no desire for guidance and direction.

In Surah Baqarah, Allah invokes man to believe in the unseen, to establish Salah and to spend in Allah's way from the provisions that He has granted. The details of Iman are described as belief in the Qur'an, belief in all the Prophets and the previously revealed Divine Scriptures and conviction in the Hereafter.

Belief in all Divine Scriptures

“And those who believe in what has been revealed to you and what has been revealed before you; and those who are certain of the Hereafter.” (2:4)

It goes without saying that individuals who believe in the Qur'an will receive instruction from it. But why is it necessary to believe in the earlier scriptures? It is because we have to affirm that the revealed scriptures always existed. Nabi Muhammad ﷺ was the culmination of a long line of Prophets, each of whom brought the identical message and numbering approximately 124,000.

Adam ﷺ was taught Everything

“And He taught Adam the knowledge of everything, and then presented him to the angels.” (2:31)

Adam ﷺ was taught the names and identities of all things, which the angels did not know. In this way, the angels recognised his superiority. Knowledge and information of all sciences and concepts was embedded within Adam ﷺ.

Bani Israeel were given many Favours

“O Children of Israel! Remember My favour which I bestowed upon you and that I preferred you over the Alamin (all the nations).”

(2:47)

Allah reminds the children of Israel of the favours that He granted their fathers and grandfathers, how He showed preference to them by sending them Messengers from among them and revealing Books to them, more so than any of the other previous nations.

Establishment of Baitullah

“When Ibraheem raised the foundations of the House, (aided by his son) Ismaeel, Our Lord, accept from us, Verily You are All Hearing,”

(2:127)

Hazrat Ibraheem ؑ was given the honour to resurrect the foundations of the Great House – Al Ka’bah and call humanity to for pilgrimage. Hazrat Ibraheem ؑ and his beloved son Ismaeel ؑ drew from the rocks around the mountains of Makkah to reconstruct the Ka’bah. This historic event was completed by father and son with the help of the angels and the elevator known as the Maqame Ebrahim. The completion of this monumental task was culminated with a dua for forgiveness and acceptance.

Who will you Worship after Me?

“Were you (Jews) there to see when death came upon Yacoob? When he said to his sons, ‘What will you worship after I am gone?’ they replied, ‘We shall worship your God and the God of your fathers, Ibraheem, Ismaeel, and Ishaq, one single God: we devote ourselves to Him.” (2:133)

When Yacoob ؑ was on his death bed, his foremost concern was the faith and Iman of his progeny. In his dying breaths, he reinforced the lesson of Oneness and the path of the messengers with his sons, as illustrated in the verse.

This practice of the Prophets provides a special guidance to parents: just as parents are keen to secure the worldly comfort and happiness for their children, they should pay equal, if not greater, attention to the discipline of their external and internal behaviour and upbringing. Is it at all reasonable that one should strain every nerve to protect one's children from the heat of the sun, but leave them exposed to the fire of Hell? (Ma'arifur Qur'an)

From this example of the messengers we also learn that it is the duty of the parents and the right of the children that one should prioritise the spiritual wellbeing of one's children.







JUZ 2

Synopsis of
**Selected
Verses**

Al-Baqarah (The Cow)

Surah Al-Baqarah discusses the complete message of Islam, including the rights of Allah, rights of the creation, way of life, and social interaction. It also outlines laws such as Salah, Zakah, Hajj, charity, social welfare, mutual consultation, marriage, divorce, Iddah, bequests, commerce, and giving loans. Additionally, the Surah presents commands and prohibitions, devoting much attention to matters that are lawful and unlawful.

Changing of the Qiblah from Baitul Maqdis to Makkah Mukarramah

“Many a time We have seen you, (Messenger) turn your face towards the Heavens, so We are turning you towards a prayer direction (qiblah) that pleases you. Turn your face in the direction of the Sacred Mosque: wherever you (believers) may be, turn your faces to it.” (2:144)

The opening of the second Juz talks about the change of the Qiblah. For a while, Nabi ﷺ was anxious about the direction he was facing. During the Asar Salah, Allah orders the Muslims to turn their direction away from Baitul Muqaddas (Jerusalem) and face the Ka’aba, which was to be the direction for all Muslims till

the last day. This took place at the Masjid which is known today as Masjid Qiblatain (Mosque of 2 Qiblahs).

Remember Me and I will Remember you

"So, remember Me; I will remember you. Be thankful to Me, and never ungrateful." (2:152)

Allah's appeal to His servant, you remember Me regarding what I have commanded you and I will remember you regarding what I have compelled Myself to do for your benefit (i.e., His rewards and forgiveness)." (ibn Kathir)

Nabi ﷺ said, Allah the Exalted said, 'Whoever remembers me secretly, then I will mention him secretly, and whoever remembers Me in a gathering, I will mention him in a better gathering.' (ibn Kathir)

The great Sufi Master Zunnun al-Misri (Rahimahullah) has said that the man who remembers Allah in the full sense of the term, forgets everything else, and that, in reward of such a total absorption, Allah Himself takes care of all his concerns, and grants him something far more valuable for everything he loses. (Ma'ariful Qur'an)

The great benefits of Zikr can never be emphasised enough. A believer's entire life should evolve around Zikr. It is the path to the ultimate love and friendship of the Beloved. Ideally, Zikr for spiritual remedy should be learnt from a spiritual guide.

Seek Help through Patience and Prayer

“O you who believe! Seek help in patience and Salah (prayer). Truly, Allah is with the patient.” (2:153)

Sabr has two parts: patience for the sake of Allah concerning what He is pleased with (i.e., acts of worship and obedience), even if it is hard on the heart and the body, and patience when avoiding what He dislikes, even if it is desired.

Those who acquire these qualities will be among the patient persons whom Allah shall greet (when they meet Him in the Hereafter; Allah willing.) (ibn Kathir)

The Sunnah teaching is whenever there is a need or worry, then one should turn to Salah first for relief and guidance. Verily Allah is with the patient.

The Martyrs are not Dead

“And do not say of those who are killed in the way of Allah, that they are dead.” Nay, they are living, but you do not perceive it.” (2:154)

This verse affirms that the martyrs are alive and receiving their sustenance from their Lord.

Nabi ﷺ said: “The believer's soul is a bird that feeds on the trees of Paradise until Allah sends it back to its body when the person is resurrected.” (Sahih Muslim)

This Hadith includes all the believers in its general meaning. Thus, the fact that the Qur'an mentions the martyrs in particular here serves to honour, glorify and favour them (although the other believers share the rewards they enjoy). (ibn Kathir)

Tests and Trials

“We shall certainly test you with fear and hunger, and loss of property, lives, and crops. And give good news to those who are steadfast.” (2:155)

Test and trials are an unavoidable part of human life. People are tested in various ways, inwardly and outwardly. Allah Ta'ala does not inflict hardship and difficulty to punish His servants, but it is to remind them of their purpose, direction and ultimate life of the hereafter. Tests for patient and steadfast believers serve as a means of forgiveness, salvation and elevation.

We Belong to Allah

“Those who when afflicted with a calamity say, ‘We belong to Allah and to Him we shall return.’ (2:156)

Meaning, those who recite this statement to comfort themselves in the face of their loss, know that they belong to Allah and that He does what He wills with His servants. They also know that nothing and no deed, even if it was the weight of an atom, will be lost with Allah on the Day of Resurrection. These facts thus compel them to admit that they are Allah's servants and that their return will be to Him in the Hereafter. (ibn Kathir)

This verse should be recited whenever there is a loss, big or small, and should be continuously recited whenever one feels the sadness of the loss. It serves as a healer for grief and reward for the loss.

Eat what is Halal and Pure

“O People, eat what is good and lawful from the earth, and do not follow the footsteps of shaytan, for he is your sworn enemy.” (2:168)

Eating Halal is fundamental to success and salvation of a believer. The lawful and unlawful has been declared in clear terms and therefore every effort should be made to conform with what is Halal.

Obligation of fasting

“O You who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may be mindful.” (2:183)

Allah Ta’ala ordered the believers to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allah the Exalted. This is because fasting purifies the soul and cleanses one from evil. Allah mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations.

Qur'an was Revealed in Ramadan

"It was in the month of Ramadan that the Qur'an was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong." (2:185)

This verse confirms that the revelation of the Qur'an was in Ramadan, with a message of guidance and truth.

They ask you about the Crescent...

"They ask you about the crescent. Say, 'they show the times appointed for people, and for the pilgrimage.'" (2:189)

Various questions were asked to the Messenger ﷺ. Questions pertaining to the crescent, charity, menses, fighting in the sacred months, wine and gambling, etc.





JUZ 3

Synopsis of
**Selected
Verses**

Al-Baqarah (The Cow), Aal-Imraan (Family of Imran)

Most Significant Verse of the Qur'an – Ayatul Kursi

“Allah: there is no God but Him, the Ever Living, the Ever Watchful. Neither slumber nor sleep overtakes Him. All that is in the heavens and in the earth belongs to Him. Who is there that can intercede with Him except with His permission? He knows what is before them and what is behind them, but they do not comprehend any of His knowledge except what He wills. His throne extends over the heavens and the earth; it does not weary Him to preserve them both. He is the Most High, the Tremendous.” (2:255)

Ayatul Kursi is the greatest verse of the Noble Qur'an. Many Ahadith carry statements featuring its wonderful merits and blessings. Various Ahadith say this verse is the most meritorious of all. Hazrat Abu Zar ؓ asked Nabi ﷺ, 'O Messenger of Allah, which is the greatest ayah of the Qur'an?' He said, 'Ayatul Kursi'. (ibn Kathir from Ahmad in Al-Musnad).

Hazrat Abu Hurayrah ؓ has reported that Nabi ﷺ said, 'There is a verse in Surah Al-Baqarah which is the Sayyidah (the Chief) of the verses of the Qur'an. Shaytan leaves the house where it is recited.'

Nabi ﷺ said: “If someone recites Ayatul Kursi after every fard Salah, nothing stops him from entering Paradise except death.”
(Nasai)

It means that, immediately upon death, this person will start witnessing the traces of Paradise and its comfort and tranquility.
(ibn Kathir)

Rewards of Charity

“Those who spend their wealth in Allah’s way, and do not follow their spending with reminders of their generosity or hurtful words, will have their reward with their Lord: there shall be no fear for them, nor shall they grieve.” (2:262)

The entire portion explains the great virtues of charity, multiplied by 700 times, the importance of spending solely for the pleasure of Allah and to avoid any form of boasting with one’s charity or hurting the recipient or reminding him of the favour. This destroys the benefit of charity.

Document your Transactions – Longest verse

“O You who believe, when you contract a debt for a stated term, put it down in writing: have a scribe write it down justly between you...” (2:282)

This is the longest verse in the Qur'an, found in Surah Al-Baqarah - verse 282. This verse is also known as the Verse of the Debtor, or Ayat Al-Dayn in Arabic.

The verse is lengthy and deals with the subject of financial transactions, specifically the rules and regulations regarding the writing of loan agreements and the importance of recording debts accurately. It contains 616 words in the Arabic language, making it the longest verse in the Qur'an.

Despite its length, this verse is considered to be of great importance in Islamic law, as it sets out guidelines for financial transactions and helps to ensure fairness and justice in economic dealings. (ibn Kathir)

Verses from Under the Throne

“Allah does not burden any soul with more than it can bear: each gains whatever good it has done, and suffers its bad – Our Lord, do not take us to task if we forget or make mistakes. Our Lord, do not burden us as You burdened those before us. Our Lord, do not burden us with more than we have strength to bear. Pardon us, forgive us, and have mercy on us. You are our Protector, so help us against the disbelievers.” (2:286)

The last 2 verses of Surah Baqarah are said to be from under the throne and given as a gift on the journey of Me'raj. The one who recites these verses before sleeping will gain the reward of one who performed Tahajjud Salah. (Ma'ariful Qur'an)

Surah Aal Imran (Family of Imran)

Letters whose meanings are known to Allah Alone

“Alif Laam Meem: Allah, there is no diety but Him, the Ever Living, the Ever Watchful.” (3:2)

The Surah commences with the letters Alif Laam Meem. No one knows the meaning of this sentence, and other similar sentences, besides Allah Ta'ala.

The opening verses of Surah Aal Imran speak about Tauheed (Oneness) and the reality of Qiyamah, reward, recompense and judgement. The Qur'an was revealed to distinguish between truth and falsehood.

Also in this Surah is the discussion of the Battle of Badr. If Muslims were to reflect over the remarkable victory that the Muslims earned in this battle, they can learn volumes about Allah's power.

Dua for Protection from Deviation

“Our Lord, do not let our hearts deviate after You have guided us. Grant us Your mercy: You are the best of Givers.” (3:8)

This is a wonderful supplication that can be made after every Salah to save oneself from the trial of misguidance and deviation. A corresponding dua to this is: O'Turner of the hearts, make my heart firm on Your faith.

Use the World to the extent of Necessity

“The love of desirable things is made alluring for men, women, children, gold and silver treasures piled up high, horses with fine markings, livestock, and farmland – these may be the joys of this life, but God has the best place to return to.” (3:14)

Allamah Rumi (Rahimahullah) says that things of this world with which we surround ourselves are like water, and the heart of man is like a boat in it. As long as the water remains beneath and around the boat, it is good and helpful, and certainly guarantees the very purpose of its being there. But, if water gets into the boat, it makes the boat capsize and destroys all that was in it. Similarly, man's wealth and possessions are means of convenience for his role in this world and in the life to come - provided that they do not enter into his heart, sit there, and kill it in the process. (Ma'arifur Qur'an)

Islam is the only Religion accepted by Allah

“Verily, the only (true) religion by Allah, is Islam.” (3:19)

This verse is clear in its meaning and message. There is no unity of faith in Islam. Interaction and communication with other faiths is permissible and at times necessary. However, this should not be construed as an acceptance of their beliefs or ways.

Sovereignty and Power belongs to Allah

“Say, Allah is the King of the Universe, You give control to whoever You will and remove it from whoever You will; You elevate whoever You will and disgrace whoever You will. All that is good lies in Your hand: You have power over everything.” (3:26)

The background to the revelation of this verse is the Battle of the Trench. The disbelievers of Arabia, the Jews and the Christians all joined in a united front against Muslims and resolved to attack Madinah and fight a conclusive battle. This they did, determined to eradicate Islam and Muslims from the face of the earth. Nabi ﷺ had decided in consultation with his Companions ؓ that a ‘khandaq’ or trench be dug around parts of Madinah to block the unhindered attack of the enemy during this battle. Nabi ﷺ commanded the Sahabah with the task of digging forty hand-span to a group of ten men each. This trench was several miles

long and fairly deep and wide, so that the enemy would find it impossible to cross over.

Miracle of Maryam (Radiyahallahu Anha)

“Every time he entered Al-Mibrab (the sanctuary) to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! Where did you get this from? She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without account.”

(3:37)

Hazrat Maryam (Radiyahallahu Anha) is mentioned here. She used to consume fruits that were out of season when she was under Hadrat Zakariyya's ﷺ care. When he asked her where it came from, she replied that it came from Allah, verily Allah supports whoever He chooses without any limitations.

The miraculous conception of Hazrat Isa ﷺ from Hazrat Maryam (Radiyahallahu Anha) without a father is mentioned in this Surah/Juz.





JUZ 4

Synopsis of
**Selected
Verses**

Aal-Imraan (Family of Imran), An-Nisa (The Womenfolk)

Attaining True Piety

"None of you will attain true piety unless you spend of what you love: and whatever you give, Allah knows about it very well."

(3:92)

The literal and real meaning of the word birr is the perfect fulfillment of someone's rights. It is also used in the sense of charity, performance of good deeds and nice conduct. Abu Talha ؓ had more property than anyone else among the Ansar in Madinah Munawwarah. When Abu Talha ؓ heard this verse, he donated his most beloved and precious garden which contained the sweet water well known as Bir Ruha to charity for the pleasure of Allah Ta'ala. Other companions made similar contributions.

The First House of Guidance

"The first House (of worship) to be established for people was the one at Makkah. It is a blessed place; a source of guidance for all people." (3:96)

This verse points out to the distinction and superiority of the House of Allah, the Ka'bah, as compared to the houses, and even

mosques, of the whole world. There are several reasons for this status, which have been mentioned in this verse, namely:

1. Among the true houses of worship in this world, the Ka'bah enjoys the distinction of being the first.
2. It is full of blessings.
3. It is a source of guidance for the entire world. (ibn Kathir)

Devote yourself to Allah till Death

“O You who believe, be mindful of Allah, as is His due, and make sure you devote yourselves to Him, to your dying moment.” (3:102)

Hazrat Jabir ؓ said that; three nights before Nabi ﷺ passed away, he heard him saying; “None of you should die except while having sincere trust in Allah, the Exalted and Most Honorable.” (Sahih Muslim - Ibn Kathir)

Hold fast onto the Rope of Allah

“Hold fast to the rope of Allah all together; and do not be divided.”
(3:103)

The golden principle of unity has been presented with great eloquence and wisdom, for the principle, being the only effective binding factor, has been identified before the command to unite was given, following which, came the prohibition of disunity and chaos. (Ma'ariful Qur'an)

Disunity of this Ummah has cost this Ummah dearly. The enemies of Islam have been able to exploit the Ummah through this weakness and have neutralised our power and influence. Muslims should work hard on finding each other and work for the greater good of the Ummah.

Be a community that drives Virtue

“Be a community that calls for what is good, urges what is right, and forbids what is wrong: those who do this are the successful ones.”
(3:104)

Muslims are dutibound to become beacons of good character, adopt responsibility and create an atmosphere of goodwill. If this duty is not done, then the society will be plagued with many ills and vices. Muslims will be held responsible.

Nabi ﷺ said, “By He in Whose Hand is my soul! You will enjoin righteousness and forbid evil, or Allah shall send down a punishment from Him to you. Then, you will supplicate to Him, but He will not accept your supplication. (Tirmizi)

Ordain Good and Forbid Evil

“You (Believers) are the best community singled out for people: you order what is right, forbid what is wrong, and believe in God. If the People of the Book had also believed, it would have been better for them. For although some of them do believe, most of them are lawbreakers.” (3:110)

Muslims are ordained to be promoters of good work, good character, and good morals and values. They should also prohibit that which is unlawful, through self restraint and by using wisdom and wise counsel to deter people from wrongdoing. Muslims should be the standard bearers of all good work, progress, development and advancement in the world. Every field of expertise, especially political, economic, academic and social spheres require Muslim presence and contribution.

The Epic Battle of Badr

“And certainly, Allah helped you at Badr when you were very weak.

Be mindful of Allah, so that you may be grateful.” (3:123)

The battle of Badr, occurred on a Friday, the 17th of Ramadan, in the second year of Hijrah. Badr is an area between Makkah and Madinah and is known by the well that bears its name, which in turn was so named after Badr bin An-Narayn, the person who dug the well. The day of Badr is known as Yawm Al-Furqan (the Day of the Clarification), by which Allah gave victory and dominance to Islam and its people and disgraced and destroyed Shirk, even though the Muslims were few. The Muslims numbered three hundred and thirteen men, with two horses and seventy camels. The rest were foot soldiers without enough supplies for the battle. The enemy army consisted of nine hundred to a thousand men, having enough shields and supplies, battle-ready horses and even various adornments. However, despite the apparent odds, Allah gave victory to His Messenger, supported His revelation, and illuminated success on the faces of the Prophet and his following. This verse is a reminder that victory is only from Allah, not because of a large army and adequate supplies. (ibn Kathir)

Interest & Usury is Forbidden

“O Believers, do not consume usurious interest, doubled and redoubled. Be mindful of Allah so that you may prosper.” (3:130)

Allah prohibits His believing servants from dealing in interest. The following Ahadith extol the detestation of Riba: “May the receiver and the payer of interest, the one who records it and the two witnesses to the transaction be cursed: “They are all alike (in guilt).” (Muslim, Tirmizi)

Superb Qualities of a Believer

“Those who give, both in prosperity and adversity, who restrain their anger and pardon people, Allah loves those who do good.”
(3:134)

Anger has caused a lot of destruction in marriages, family relations and society generally. The Qur’an lays special emphasis on developing this quality of restraint and avoid giving expression to anger.

Verily, there is no dose of anything better to Allah than a dose of rage that the servant controls, and whenever the servant of Allah

controls it, he will be internally filled with faith. (ibn Kathir)

Believers do not Despair

“Do not lose heart or despair, if you are true believers, you have the upper hand.” (3:139)

This verse is a profound message of hope and strength to the Muslims, that as long as they uphold true belief then they will be dominant and successful.

Be Gentle and Merciful

“By the mercy of Allah, you (O messenger) were gentle with them, had you been harsh, or hard-hearted, they would have dispersed and left you, so pardon them and ask forgiveness for them.” (3:159)

Among the special qualities of Nabi ﷺ are mercy and kindness. Allah addresses His Messenger and reminds him and the believers of the favour that He has made his heart and words soft for his Ummah, those who follow his command and refrain from what he prohibits.



JUZ 5

Synopsis of
**Selected
Verses**

An-Nisa (The Womenfolk)

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 (Radiyallahu 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)



JUZ 6

Synopsis of
**Selected
Verses**

An-Nisa (The Womenfolk), Al-Maidah (The Tablemat)

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 عليه السلام. 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 عليه السلام 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 عليه السلام 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 عليه السلام 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.



JUZ 7

Synopsis of
**Selected
Verses**

Al-Anaam (The Cattle)

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'ariful 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)





JUZ 8

Synopsis of
**Selected
Verses**

Al-Anaam (The Cattle), Al-A'raaf (The High Wall)

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 ؓ 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)



JUZ 9

Synopsis of
**Selected
Verses**

Al-A'raaf (The High Wall), Al-Anfaal (The Booty)

Musa ﷺ vs Firoun

Musa ﷺ said, "Firoun, I am a messenger from the Lord of all the Worlds." (7:104)

The verse is a clear declaration that Musa ﷺ was a messenger of Allah, the Lord of all the worlds, Musa ﷺ tried to convince them that they should believe him because his truthfulness was beyond question and that he had never uttered a word of lie. In addition to this, his miracles are a clear proof to support his claim to prophethood. However, they challenged him, rebuked him and rebelled against the messenger of Allah. (Ma'ariful Qur'an)

Accusing Musa ﷺ of Corruption

"The leaders among Pharaoh's people said to him, 'But are you going to leave Moses and his people to spread corruption in the land and forsake you and your gods?' He replied, 'We shall kill their male children, sparing only the females: We have complete power over them.'" (7:127)

Amazingly, these people were worried that Musa and his people would cause mischief! Rather, Fir`oun and his people are the mischief-makers, but they did not realise it. (ibn Kathir)

The Earth Belongs to Allah

Musa ﷺ said to his people, 'Turn to Allah for help and be steadfast: the earth belongs to Allah, He gives ownership of it to whichever of His servants He chooses, and the future belongs to those who are mindful of Him.' (7:128)

A little reflection over the above two teachings of Musa ﷺ will show that it is the sovereign remedy which never fails against any difficulty. The first ingredient is seeking help from Allah which is the essence of the remedy. (Ma'ariful Qur'an)

The second important ingredient of the recipe is being patient. Patience literally means to keep oneself under one's control against unfavourable happenings. It is common knowledge that nothing significant can be achieved without undergoing difficulties and hardships. Nabi ﷺ said, "No greater blessing has been given to anyone other than patience." (Abu Dawood)

The Foolishness of the Isrealites

"We took the Children of Israel across the sea, but when they came upon a people who worshipped idols, they said, 'Moses, make a god for us like theirs.' He said, 'You really are foolish people'" (7:138)

This is what the ignorant ones among the Children of Israel uttered to Musa after they crossed the sea and witnessed Allah's signs and great power. (ibn Kathir)

Musa ﷺ Spends 40 Nights by Allah

"And We made a promise with Musa for thirty nights, then We supplemented them with ten. So, the total period fixed was forty nights. And Musa said to his brother Harun, take my place among my people and keep things right, and do not follow the way of mischief makers." (7:142)

The commentators have reported that Musa ﷺ kept fasting constantly for thirty days and nights without breaking his fast in between. After completing thirty days he took the breakfast and presented himself at the fixed point on the Mount Sinai, Allah said to him that the peculiar odour emanating from the fasting

person's mouth is liked by Allah. Musa had lost the odour by brushing his teeth, he was therefore, required to observe fasting for ten more days in order to create the odour again.

The Oath of Mankind

“And when your Lord took out the offspring from the loins of the Children of Adam and made them bear witness about themselves, He said, ‘Am I not your Lord?’ and they replied, ‘Yes, we bear witness.’ So, you cannot say on the Day of Resurrection, ‘We were not aware of this,’” (7:172)

Allah stated that He brought the descendants of Adam out of their fathers' loins, and they testified against themselves that Allah is their Lord and King and that there is no deity worthy of worship except Him. Every child is born upon 'fitrah' (natural disposition), it is only his parents who turn him into a Jew, a Christian or a Zoroastrian. (ibn Kathir)

The 99 Names Belong to Allah

“The Most Excellent Names belong to Allah: use them to call on Him, and keep away from those who abuse them, they will be requited for what they do.” (7:180)

And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie His Names. They will be requited for what they used to do. Verily, Allah has ninety-nine Names, a hundred less one; whoever counts (and preserves) them, will enter Paradise. (ibn Kathir)

The Comfort and Conceiving of a Wife

It is He who created you all from one soul, and from it made its mate so that he might find comfort in her: when one [of them] lies with his wife and she conceives a light burden, going about freely, then grows heavy, they both pray to God, their Lord, 'If You give us a good child we shall certainly be grateful,' (7:189)

This verse describes that true comfort is found in a faithful wife. The various stages of pregnancy are explained: the first stage of pregnancy when the woman does not feel pain, for at that time, the foetus will be just a 'nutfah' (the mixture of the male and female discharge), then becomes an 'alaqah' (a piece of thick coagulated blood) and then a 'mudghah' (a small lump of flesh). (ibn Kathir)

The Most Impactful Verse on Good Character

“Be tolerant and command what is right: pay no attention to foolish people.” (7:199)

This verse is known as the ideal manifesto of moral ethics. The above verse provides us with a perfect code and model discipline of moral excellences. Jibrail عليه السلام after confirming the meaning of this verse from Allah mentioned that you (O messenger) have been commanded to pardon the one who does you wrong, and to be generous to the one who gives you nothing, and to continue your relationship with one who breaks off his connections with you. (Mariful Qur'an)

Surah Al-Anfaal (The Booty)

Attributes of the True Believers

“True believers are those whose hearts tremble with awe when Allah is mentioned, whose faith increases when His revelations are recited to them, who put their trust in their Lord.” (8:2)

The quality of a true believer is that when Allah is mentioned, he feels a fear in his heart, and thus implements His orders and abstains from His prohibitions.

Respond to Allah's Invitation

“Believers, respond to God and His Messenger when he calls you to that which gives you life. Know that God comes between a man and his heart and that you will be gathered to Him.” (8:24)

Every heart is between two of the Fingers of the Most Beneficent (Allah), Lord of all that exists, if He wills, He makes it straight, and if He wills, He makes it stray. O You Who changes the hearts! keep my heart firm on Your religion! (ibn Kathir)





JUZ 10

Synopsis of
**Selected
Verses**

Al-Anfaal (The Booty), At-Taubah (The Repentance)

Do not Dispute with each other

“And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength becomes weak.

“(8:46)

We are ordered to avoid disputing and arguing with each other, for this will lead to our defeat and failure. (ibn Kathir)

Therefore, along with the instruction to avoid dissension and dispute, the Holy Qur'an has also exhorted every individual of a group to observe patience so that avoiding disputes becomes easy in practice.

We are called upon to avoid disputes and arguments, not the expression of difference of opinion. True difference of opinion which is prompted by honesty and sincerity never leads to disputes. Quarrels and disputes are based on emotional attitude of making the other person accept what one says and not to accept what the other person does. (Ma'ariful Qur'an)

Allah Alone Unites the Hearts

“And He brought their hearts together. Even if you had given away everything in the earth you could not have done this, but Allah brought them together: Allah is mighty and wise.” (8:63)

Real and lasting unity among Muslims depends on Obedience to Allah Ta`ala, This also tells us that uniting the hearts of people and making them mutually filled with love for each other is a blessing from Allah and it is also obvious that this blessing cannot be hoped for in the presence of disobedience to Allah Ta'ala, in fact, for any hope to have His blessing, obedience to Him and the seeking of His pleasure are binding conditions. (Mariful Qur'an)

Surah At-Taubah (The Repentance)

Love for Allah is above All

“Say (O Messenger), 'If your fathers, sons, brothers, wives, tribes, the wealth you have acquired, the business which you fear will decline, and the houses you love are dearer to you than Allah and His Messenger and the struggle in His cause, then wait until Allah brings His punishment.' Allah does not guide those who break away.” (9:24)

A companion reported, "We were with the Messenger of Allah ﷺ, while he was holding the hand of Umar bin Al-Khattab ؓ. Umar said, 'By Allah! You, O Messenger of Allah, are dearer to me than everything, except for myself.'

The Messenger of Allah ﷺ said, 'None among you will attain true faith until I become dearer to him than even himself.'

Umar ؓ said, 'Verily, now, you are dearer to me than myself, by Allah!' (Bukhari)

Trying to Extinguish the Light of Allah

"They try to extinguish Allah's light with their mouths, but Allah insists on bringing His light to its fullness, even if the disbelievers hate it." (9:32)

They try through argument and lies to extinguish the guidance and religion of truth that the Messenger of Allah was sent with.

Their example is the example of he who wants to extinguish the light of the sun or the moon by blowing at them! Indeed, such a person will never accomplish what he sought. Likewise, the light

of what the Messenger ﷺ was sent with will certainly shine and spread. Islam will ultimately prevail and the name of Allah will be dominant. (ibn Kathir)

The Light of Islam will Spread Far and Wide

“It is He who has sent His Messenger with guidance and the religion of truth, to show that it is above all [other] religions, however much the idolaters may hate this.” (9:33)

Imam Ahmad (Rahimahullah) has recorded from Tamim Ad-Dari ؓ that he said, "I heard the Messenger of Allah ﷺ saying, This matter (Islam) will keep spreading as far as the night and day reach, until Allah will not leave a house made of mud or hair, but will make this religion enter it, while bringing might to a mighty person (a Muslim) and humiliation to a disgraced person (who rejects Islam). Might with which Allah elevates Islam (and its people) and disgrace with which Allah humiliates disbelief (and its people). (ibn Kathir)

As proven by the annals of the history of Islam, whenever Muslims acted whole-heartedly in accordance with the Qur'an and Sunnah, no impediment in their way could defeat their

determination and their presence was felt all over the world as a dominant force. And whenever and wherever they have reached the limits of being subjugated or oppressed, it was but the evil consequence of heedlessness to and contravention of the injunctions of Qur'an and Sunnah which came before them. As for the Religion of Truth, it stood its grounds as always, august and protected. (Ma'arifur Qur'an)

Punishment for those who Hoard Wealth

"...Those who hoard gold and silver instead of giving in Allah's cause will have a grievous punishment" (9:34)

"On the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them) "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." (9:35)

Whoever leaves a treasure behind (on which he did not pay the Zakah), then on the Day of Resurrection his wealth will be made like a bald-headed poisonous male snake with two black spots over the eyes. The snake will follow him, and he will say, 'Woe to you! Who are you!' The snake will say, 'I am your treasure that you

left behind,' and will keep following him until the man gives it his hand; the snake will devour it and then devour his whole body. (ibn Hibban)

The Sacred Months are Four

"Surely, the number of months according to Allah is twelve (as written) in the Book of Allah on the day He created the heavens and the earth, of which four are Sacred. That is the right faith. So, do not wrong yourself therein. And fight the idolaters all together as they fight you all together, and be sure that Allah is with the God-fearing. (9:36)

The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa`dah, Dhul-Hijjah and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumada (Ath-Thaniyah) and Sha`ban."

Place Full Trust in Allah

Say, "Only what Allah has decreed will happen to us. He is our Master: let the believers put their full trust in Allah." (9:51)

The outcome of believing in 'taqdeer' (divine decree) and 'tawakkul' (reliance) should never be that one goes home, sits tight, does nothing and says what will be will be. This is not belief in destiny nor practice of trust. Instead, one should devote full energy and courage towards whatever lawful material means one can arrange for - within the range of what lies in human control. After this has been done, the matter should be resigned to destiny and trust. However, the caveat is that one has to keep his or her sight trained towards Allah alone - for it is He who has the ultimate outcome of everything one does under His absolute power and control. (Ma'arifur Qur'an)

The Categories of Charity Recipients

Alms are meant only for the poor, the needy, those who administer them, those whose hearts need winning over, to free slaves and help those in debt, for Allah's cause, and for travellers in need. This is ordained by Allah; Allah is All Knowing and All-Wise. (9:60)

In this verse, by listing the recipients of 'sadaqat' in category, Allah has himself determined as to who should receive Sadaqat (Zakah). Nabi ﷺ only complies with the Divine decree while disbursing Sadaqat (Zakah) - doing nothing on his own or with his personal opinion. (Ma'arifur Qur'an)



JUZ 11

Synopsis of
**Selected
Verses**

At-Taubah (The Repentance), Yunus (Prophet Yunus ﷺ),
Hud (Prophet Hud ﷺ)

Virtues of the Muhajirin and Ansar and those who Followed them in Faith

“Allah is well pleased with the first emigrants and helpers and those who followed them in good deeds, and they will be well pleased with Him: He has prepared gardens graced with flowing streams for them, there to remain forever. That is the supreme triumph.”
(9:100)

Allah, the Greatest, stated that He is pleased foremost with the Muhajirin, the Ansar and those who followed their lead with excellence. Therefore, woe to those who dislike or curse them, or dislike or curse any of them, especially their master after the Messenger ﷺ, the best and most righteous among them, the Siddiq (the great truthful one) and the grand Khalifah, Abu Bakr bin Abi Quhafah, may Allah be pleased with him. (ibn Kathir)

All the Sahabah are the people of Jannah and are blessed with the pleasure of Allah. A note of warning for people who criticise some revered Sahabah on the basis of what transpired during their

mutual controversies with the aim of sowing seeds of suspicion and discord in the hearts of those who hold them in esteem are really treading a dangerous course. We seek the protection of Allah against it. (Ma'arifur Qur'an)

Purchase of life and wealth for Jannah

"Surely, Allah has bought their lives and their wealth from the believers, against (a promise) that Paradise shall be for them. They fight in the way of Allah, and kill and are killed – a promise on His part which is true (as made) in the Torah and the Injil and the Qur'an. And who can fulfill His covenant more than Allah? So, rejoice in the deal you have made, and that is the great achievement." (9:111)

Allah states that He has compensated His believing servants for their lives and wealth - if they give them up in His cause with Paradise. This demonstrates Allah's favour, generosity and bounty, for He has accepted the good that He already owns and bestowed, as a price from His faithful servants. (ibn Kathir)

The sage, Hasan al-Basri R said, ` Behold, what a profitable business is this that Allah has thrown open to every believer!' And he also said, 'It is Allah who has blessed you with wealth and property. Spend a little out of it and buy Paradise.' (Mazhari)

Adopt the Company of the Pious

“You who believe, be mindful of Allah: stand with those who are true.” (9:119)

The simple and effective way to achieve Taqwa is to frequent the company of those who are good in their deeds and true in their words, and to approximate one's own conduct to theirs. (Ma'arifur Qur'an)

Allah is Sufficient for the Believers

“A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers.” (9:128)

“If they turn away, (messenger), say, ‘Allah is enough for me: there is no deity but Him; I put my trust in Him; He is the Lord of the Mighty Throne.’” (9:129)

Sayyiduna `Ubay ibn Ka'b ؓ says, these are the last two verses of the Qur'an to be revealed. After these no other verse was revealed and Nabi ؑ left the mortal world. This is also the statement of Sayyidna ibn Abbas ؓ. (Qurtubi)

Great merits of these two verses appear in Hadith. Sayyiduna Abu Darda ؓ says, ‘One who recites these verses three times, morning and evening, shall find that Allah Ta’ala makes things easy for him.’ (Qurtubi)

Surah Yunus (Prophet Yunus ﷺ)

The Prayer of the People of Jannah

“But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss.” (10:10)

“Their prayer in them will be, ‘Glory be to You, God!’ their greeting, ‘Peace,’ and the last part of their prayer, ‘Praise be to God, Lord of the Worlds.” (10:11)

Verse 11 is the praises of the people of Jannah. The people of Paradise will be inspired to glorify Allah and praise Him instinctively as they breathe. This will be their nature because of the increasing bounties of Allah upon them. These bounties are repeated and brought back again and increased with no limit or

termination. So, praise be to Allah for there is no Lord but He and no Lord save He. (ibn Kathir)

The people of Jannah, when they wish to have something, will say ‘Subhanakallahumma’. Hearing this, the angels will instantly present what they wished before them - as if, the words: ‘Subhanakallahumma’ will serve as a password or access code for the people of Jannah through which they will articulate their wish, and the angels, doing their duty, will fulfill it every time. (Ruhul Ma'ani and Qurtubi). From that angle, we can also call the statement: ‘Subhanakallahumma’, a dua. (Ma’ariful Qur’an)

The Life of this World is like Rain

“The life of this world is like this: rain that We send down from the sky is absorbed by the plants of the earth, from which humans and animals eat. But when the earth has taken on its finest appearance, and adorns itself, and its people think they have power over it, then the fate We commanded comes to it, by night or by day, and We reduce it to stubble, as if it had not flourished just the day before. This is the way We explain the revelations for those who reflect.”

(10:24)

Another beautiful parable that explains the nature of modern existence. Drops of rain fall to the soil and mix with it, rendering the earth's womb fertile. All types of good, useful cereals, vegetables, and fruits are produced for mankind and animals. The earth's green, gold, and other colours cover it entirely. Perhaps the 'owner' feels he deserves all the credit and that this will last forever. It may be destroyed by a hailstorm, blast, frost, or volcanic eruption, or it may happen naturally when harvest time arrives and some disease ravages the fields and orchards.

The Eternal House of Peace

"Allah invites (all) to the Home of Peace, and guides whoever He will to a straight path." (10:25)

'Darus Salam' means Jannah or Paradise. Paradise is our home where absolute and eternal peace reigns, a home that has neither pain and sorrow, nor the danger of disease, nor the concern of adverse change or sudden extinction. The inmates of Jannah will be frequently exchanging Salaam (greetings). (Ma'arifur Qur'an)

The Qur'an is Guidance, Healing and Mercy

“People, a teaching from your Lord has come to you, a healing for what is in [your] hearts, and guidance and mercy for the believers.”
(10:57)

“Say (O’ Prophet), ‘In Allah’s grace and mercy let them rejoice: these are better than all they accumulate.’” (10:58)

Meaning, let them rejoice in the guidance and the religion of the truth. It is better than anything they might rejoice in. (ibn Kathir)

Dua for Safety from Persecution

“They said, ‘We have put our trust in Allah. Lord! Do not make us an object of persecution for the oppressors. Save us, through Your mercy, from those who reject (your message).’” (10:85 & 86)

Musa عليه السلام asked his people to trust in Allah. They responded with this supplication.



JUZ 12

Synopsis of
**Selected
Verses**

Hud (Prophet Hud ﷺ), Yusuf (Prophet Yusuf ﷺ)

Allah Provides for Every Creature

“There is not a creature that moves on earth whose provision is not His concern. He knows where it lives and its [final] resting place: it is all [there] in a clear record.” (11:6)

Nabi ﷺ said, “Allah Ta`ala had written the destinies of all His creation fifty thousand years even before the creation of the heavens and the earth.” (Muslim)

In a portion of a lengthy Hadith, Nabi ﷺ said, “Man goes through different stages before his birth. When the parts of his body are formed completely, Allah Ta'ala commands an angel who writes down four things about him. One: Deeds he will do. Two: Years of life. Even recorded there is the month, day, minute and breath count. Three: Death: Where would he die and where would he be buried? Four: Rizq: How much is his sustenance and how and where does it have to reach him?’ (And that it stands written in the Preserved Tablet (Al-lawh Al-mahfuz) even before the creation of the heavens and the earth is not contrary to this).” (Bukhari & Muslim)

Those who Desire the World Alone have no Share in the Hereafter

*“Whosoever desires (only) the life of this world with all its finery,
We shall repay them in full in this life for their deeds, and they will
be given no less.” (11:15)*

A person who kept striving for the life of this world and its finery gets the full return for his or her deeds right here in this world. For such people, nothing is cut short in this world. These are the kind of men and women, there is nothing in Akhirah (Hereafter), except Hell. This is the condition of people who never wanted to have anything out of what they did but the good of this world. They never bothered to worry about what would happen in the life to come. As for the person who feels concerned about the Hereafter and does what would bring salvation there, along with it's aims and plans to have his share from the world, is not included in the purview of this verse. (Ma'ariful Qur'an)

Rewarding the People of Faith

*“Verily, those who believe and do righteous good deeds, and humble
themselves before their Lord, they will be the dwellers of Paradise to
dwell therein forever.” (11:23)*

When Allah mentioned the condition of the wretched, He also commended the people of faith. They are those who believe and do righteous deeds. Thus, their hearts believed and their limbs performed righteous deeds, both in words and deeds. This includes their performance of deeds of obedience and their abandonment of evils.

In this way they are the inheritors of Gardens (of Paradise), which contain lofty rooms and seats arranged in rows. Therein they will find bunches of fruit near to them, elevated couches, fair and beautiful wives, various types of fruit, desired kinds of food and delicious drinks. They also will be allowed to see the Creator of the heavens and the earth and they will be in this state of pleasure forever. They will not die, nor will they grow old. They will not experience sickness, nor will they sleep. They will not have excrement, nor will they spit or snot. Their perspiration will be the perfume of musk. (ibn Kathir)

Nuh عليه السلام Builds the Ark

“Build the Ark under Our (watchful) eyes and with Our inspiration. Do not plead with Me for those who have done evil – they will be drowned.” (11:38)

“So, he began to build the Ark, and whenever leaders of his people passed by, they laughed at him. He said, ‘You may scorn us now, but we will come to scorn you.’” (11:39)

Muhammad bin Ishaq has mentioned from the Taurah,

Allah commanded him (Nuh) to make it (the ship) from Indian oak wood. Then He commanded him to make its length eighty cubits and its width fifty cubits. Allah then commanded him to coat its interior and exterior with tar and to make it with a slanted bow to part the water (as it sailed). Its height was thirty cubits into the sky. It had three levels and each level was ten cubits high. The lowest level was for the animals, both tame and wild, the second level was for the human beings and the highest level was for the birds. Its door was in the centre of it and it had a cover on top of it that covered the entire ship. (ibn Kathir)

The gates of the heaven opened and springs gushed forth from the earth. This continued until the water gushed forth from the 'tananiir', which are places of fire (ovens in the ground). Water even gushed from the places where fire normally would be.

At this point, Allah commanded Nuh ﷺ to select one pair from

every kind of creature possessing a soul, and load them on the ship. Some said that this included other creatures as well, such as pairs of plants, male and female. It has also been said that the first of the birds to enter the ship was the parrot, and the last of the animals to enter was the donkey. (ibn Kathir)

Good Deeds Drive away Evil

“...Verily good deeds drive away bad ones – this is a reminder for those who are aware.” (11:114)

All good deeds have the power to drive away evil and wrong, especially Salah.

Events of the Past are to Strengthen our Resolve

“And all that We relate to you of the news of the Messengers is in order that We may make strong and firm your heart. And in this is the truth that has come to you, as well as an admonition and a reminder for the believers.” (11:120)

This comprehensive Surah contains the stories of the Prophets and how Allah saved them, and the believers along with them and how He destroyed the disbelievers. There has come to you (Muhammad) stories of truth and true events in this Surah.

Surah Yusuf (Prophet Yusuf ﷺ)

The Most Intriguing Story in the Qur'an

"We narrate to you the best of stories revealed in the Qur'an. Before this you were unaware about them (these events)." (12:3)

In this Surah, the story of Yusuf (Alayhis Salam) has been described with continuity and order.

Yusuf ﷺ said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon - I saw them prostrating themselves to me." Yusuf ﷺ mentioned his dream to his father, Prophet Yaqub ﷺ. In Yusuf's dream the eleven stars represent his brothers, who were eleven, and the sun and the moon represent his father and mother. Abdullah bin Abbas ؓ stated that the dreams of Prophets are revelations from

Allah. Yusuf's vision became a reality forty years later, or as some say, eighty years, when Yusuf raised his parents to the throne while his brothers were before him. (ibn Kathir).

The brothers of Yusuf ﷺ conspired to kill him, so they could gain proximity to their father. This led them to disobeying their father and causing pain to him, contravention of their pledge, conspiracy, due to jealousy and hatred.

After 40 long years of separation, emotional trauma, allegation, imprisonment, and pain, Yusuf ﷺ was united with his parents. This Surah demonstrates the best and worst traits of humans through the different individuals and teaches the most valuable life lessons, of patience, forgiveness, hope, and true happiness. (ibn Kathir)





JUZ 13

Synopsis of
**Selected
Verses**

Yusuf (Prophet Yusuf ﷺ), Ar-Ra'd (The Thunder), Ibrahim
(Prophet Ibraheem ﷺ), Al-Hijr (The Stone City)

Ego is a Mighty Instructor to Evil

"I do not pretend to be blameless, for man's very soul incites him to evil unless my Lord shows mercy: He is Most Forgiving, Most Merciful." (12:53)

Yusuf ﷺ undergoes many trials in his life journey, however, as a messenger of Allah he remains humble and resolute and is ever concerned about his inner self. As the story of Yusuf ﷺ unfolds he undergoes the following: betrayal by his elder brothers who conspire to murder him, abandoned in a well and left to face the elements, sold as a slave in Egypt, plot to frame him in a case which he refused to comply with the minister's wife's intimate desires, thrown into prison for 40 years without sentence and forgotten about.

Thereafter, his fortunes change and he returns to correctly interpret the king's strange dream, is appointed as finance minister of Egypt, helps his family and brothers with ration due to drought, meets and is reunited with his younger brother Bin

Yamin, recognises his brothers and forgives them for their wrongs, and is eventually reunited with his long-lost parents and marries Zulaykha. Throughout all his ordeals, Yusuf ﷺ was an embodiment of faith, hope, piety, trust and complete reliance in Allah Ta'ala.

The last verse of Surah Yusuf reads, “There is a lesson in the stories of such people for those who understand. This revelation is no fabrication: it is a confirmation of the truth of what was sent before it; an explanation of everything, a guide and a blessing for those who believe.”(12:111)

Sura Ar Ra'd (The Thunder)

Allah Knows the Seen and Unseen

“He knows what is not seen as well as what is seen; He is the Great, the Most High.” (13:10)

“It makes no difference whether any of you speak secretly or aloud, whether you are hiding under the cover of the night or walking about in the day.” (13:11)

The verses mean that, because of the all-encompassing knowledge of Allah Ta`ala, the one who talks quietly or secretly and the one who talks loudly and openly are both equal in His sight. He hears and knows what they say, identically and uniformly. Similarly, there is the person hiding in the darkness of the night and there is another walking freely in open daylight. Both of them are alike in terms of His knowledge and power, since He knows all inward and outward conditions of both alike and His power surrounds them both alike and no one is outside His power and control. (Ma'ariful Qur'an)

Truth shall Prevail

"He sends water from the sky that fills riverbeds, overflowing, each according to its measure. The stream carries on its surface a growing layer of froth, like the froth that appears when people melt metals in the fire to make ornaments and tools: in this way God illustrates truth and falsehood – the froth disappears, but what is of benefit to man stays behind, this is how Allah brings out parables." (13:17)

These verses contain two parables which affirm that truth remains and increases, while falsehood diminishes and perishes. In the second parable, gold and silver ore is heated with fire to make adornments with it, and iron and copper ore are heated to

make pots and the like with it. Foam also rises to the surface of these ores, just as in the case with water. When they both exist, falsehood does not remain, just as foam does not remain with the water or the gold and silver ores which are heated in fire. Rather, foam dissipates and vanishes. However, water, gold and silver remain and are used to man's benefit. (Ma'arifur Qur'an)

Twice the World's Wealth not Enough

"There will be the best of rewards for those who respond to their Lord; those who do not respond would willingly give away the earth's contents twice over, if they had it, in order to ransom themselves, so terrible will be their reckoning. Hell will be their home, and their wretched bed." (13:18)

This verse sounds the outcome for those who respond to and those who reject the truth.

Peace of heart found only in the Zikr of Allah

"Those who have faith and whose hearts find peace in the remembrance of Allah, truly it is in the remembrance of Allah that hearts find peace." (13:28)

True happiness lies in the obedience and Zikr of Allah. Restlessness, anxiety and depression is a result of lack of obedience and Zikr.

Surah Ibraheem (Prophet Ibraheem ﷺ)

Shaytan will Disown his Followers on the Day of Resurrection

“When everything has been decided, Satan will say, ‘God gave you a true promise. I too made promises but they were false ones: I had no power over you except to call you, and you responded to my call, so do not blame me; blame yourselves. I cannot help you, nor can you help me. I reject the way you associated me with God before.’ A bitter torment awaits such wrongdoers” (14:22)

Allah narrates to us what shaytan will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire).

Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief.

He will declare, 'Verily, Allah promised you a promise of truth. By the words of His Messengers, if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct, while I promised you then betrayed you.' I had no authority over you, shaytan will say, 'I had no proof for what I called you to, nor evidence for what I promised you, except that I called you, and you responded to me. So, blame me not, (today), but blame yourselves, because it is your fault for defying the proofs and following me in the falsehood that I called you to.' Shaytan will say next, I cannot help you, I cannot benefit, save, or deliver you from what you are suffering, nor can you help me, nor can you save me and deliver me from the torment and punishment I am suffering. (ibn Kathir)

The Parable of a Believer and a Tree

"Do you not see how Allah makes comparisons? A good word is like a good tree whose roots are firm and whose branches are high in the sky..." (14:24)

A good word refers to Kalimah Tayyibah which is the best of all words. This parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Ebrahim ؑ in the Valley of Makkah Mukarramah

“Our Lord, I have established some of my offspring in an uncultivated valley, close to Your Sacred House, Lord, so that they may keep up the prayer. Make people’s hearts turn to them, and provide them with produce, so that they may be thankful.” (14:37)

Its Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the Khalil - Allah's intimate friend, Prophet Ebrahim ؑ. (ibn Kathir)



JUZ 14

Synopsis of
**Selected
Verses**

Al-Hijr (The Stone City), Al-Nahl (The Honey Bee)

Allah Guarantees Preservation of the Qur'an

“We have sent down the Qur'an Ourself, and We Ourselves will guard it.” (15:9)

Allah Ta'ala Himself revealed the Qur'an and assured that the Qur'an will always be protected, so we find, despite constant efforts made by our enemies, not a single change in any letter, dot or mark could be made. Today, over fourteen hundred years have passed since revelation, whilst there has been neglect on the part of Muslims in all areas of their religious matters, yet the memorising of the Holy Qur'an all over the world stands firmly established as it was. In every period and era, there are millions of Muslims, old and young, male and female, in whose hearts and minds the Holy Qur'an lives protected. (Ma'ariful Qur'an)

Removal of ill feelings in Paradise

“And We shall remove feelings of bitterness from their chests. (So, they will be like) brothers facing each other on thrones.” (15:47)

The people of Paradise will enter Paradise with whatever enmity

is left in their hearts from this world. Then, when they come together, Allah will remove whatever hatred the world has left in their hearts. (ibn Kathir)

The believers, who were destined for hell due to evil deeds, will be removed from the fire, and they will be detained on a bridge between Paradise and Hell called A'raaf. Then judgment will be passed between them concerning any wrong they have committed in this world against one another, until they are cleansed and purified. Then permission will be given to them to enter Paradise. (ibn Kathir)

The Seven Oft Recited Verses: Surah Al-Fatiha

“We have given you the seven oft-recited verses, and the whole glorious Qur'an.” (15:88)

Commentators are of the view that 'seven oft-repeated verses' refer to Surah Al-Fatihah which consists of seven verses. Since these seven verses are repeated in every Salah, they have been referred to as 'oft-repeated verses.' (Ma'ariful Qur'an)

Do not long for the Possessions of the Worldly People

“(O Messenger), Do not look longingly at the good things We have given some to enjoy. Do not grieve over the (disbelievers), but lower your wings over the believers.” (15:88)

Since We have given you the Glorious Qur'an, there is no need to glance longingly at this world and its attractions, or the transitory pleasures of its people in order to test them. Do not envy what they have in this world, and do not upset yourself with regret for their rejection of you and their opposition to your religion. (ibn Kathir)

Allah is Sufficient for you against the Haters

“Truly, We will suffice you against the mockers.” (15:95)

Nabi ﷺ is being consoled not to fear the haters, because Allah is sufficient against them.

The people who have been referred to in the verse were the ring leaders of the disbelievers whos were five in number: (1) Al-`As

ibn Wa'il (2) Aswad ibn al-Muttalib (3) Aswad ibn ` Abd Yaghuth (4) Walid ibn Mughirah (5) Harith ibn Talhah. They were killed simultaneously and miraculously when signalled by Sayyiduna Jibra'il ﷺ.

This event provides a guideline in matters of Tabligh and Da'wah. In places and under circumstances where a worker in the way of Allah sees no good coming out of saying what is true and right openly, rather apprehends harm coming to him in doing so, then, under such conditions, doing so secretly is also correct and permissible. However, when there is the option and ability to proclaim things openly, then, no delay should be made in taking a public stance. (Ma'ariful Qur'an)

Surah An-Nahl (The Honey bee)

The Beauty and Benefit of Cattle

“And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and you eat from them.” (16:5)

Allah reminds His servants of the blessing in His creation of cattle and other animals of benefit, which include camels, cows and sheep. The blessings include the benefits derived from their wool and hair, from which clothes and furnishings are made, from their milk which is drunk, and their young which are eaten. (ibn Kathir)

Signs of Allah in the Night and Day, the Sun and the Moon, and in that which grows on Earth

“And He has subjected the night and the day for you, and the sun and the moon; and the stars are subjected by His command.” (16:12)

Allah mentions the mighty signs and immense blessings to be found in His subjection of night and day, which follow one another; the sun and moon, which revolve; the stars, both fixed and gliding through the skies, offering light by which people may find their way in the darkness.

Each of (these heavenly bodies) travels in its own orbit, which Allah has ordained for it, and travels in the manner prescribed for it, without deviating in any way. (ibn Kathir)

Heavenly Signs in the Oceans, Mountains, Rivers, Roads and Stars

“And He it is Who subjected the sea (to you), that you may eat from the fresh tender meat, and that you bring forth out of it ornaments to wear.” (16:14)

Allah tells us how He has subjected the seas, with their waves lapping the shores, and how He blesses His servants by subjecting the seas for them so that they may travel on them, and by putting fish and whales in them, by making their flesh permissible to eat.

He has created pearls and precious jewels in the oceans, and made it easy for His servants to recover ornaments that they can wear from the ocean floor.

He made the sea such that it carries the ships which traverse through it. He is the One Who taught mankind to make ships, which is the inheritance of their forefather Nuh (Alayhis Salam). He was the first one to travel by ship, he was divinely inspired and taught how to build a ship, then people took this knowledge from him and passed it down from generation to generation through the centuries, so that they could travel from country to country

and from place to place, bringing goods from here to there. (ibn Kathir)

The Favours of Allah are Innumerable

“And if you would try to count the favours of Allah, you would never be able to count them. Truly, Allah is Forgiving, Most Merciful.”
(16:18)

Ibn Jarir said: "It means that Allah is forgiving when you fail to thank Him sufficiently, if you repent and turn to Him in obedience, and strive to do that which pleases Him, He is Merciful to you and will not punish you. (ibn Kathir)

Furthermore, the singular of bounty, 'Ni'mat' is used, showing that there are innumerable favours within one single favour and thus cannot be counted by man.

Reward for the Migrants

“And as for those who emigrated for the cause of Allah, after they had been wronged, We shall give them a good home in this world, but the reward of the Hereafter will be far greater, if they only knew it.”
(16:41)

Allah tells us about the reward of those who migrated for His sake, seeking His pleasure, those who left their homeland behind, brothers and friends, hoping for the reward of Allah.

This may have been revealed concerning those who migrated to Ethiopia, those whose persecution at the hands of their own people in Makkah was so extreme that they left them and went to Ethiopia so that they would be able to worship their Lord in safety. (ibn Kathir)

This is a glad tiding for all those who are persecuted, displaced and migrate for the sake of Allah.

All Blessings are from Allah

“And whatever of blessings and good things you have, it is from Allah.” (16:53)

Allah tells us that He is the One Who has the power to benefit and harm, and that the provisions, blessings, good health and help, His servants enjoy are from His bounty and graciousness towards them. (ibn Kathir)





JUZ 15

Synopsis of
**Selected
Verses**

Bani Israeel (The People of Israel), Al-Kahf (The Cave)

The Miracle of the Night Journey

“Glory to Him who made His servant travel by night from the sacred place of worship to the furthest place of worship, whose surroundings We have blessed, to show him some of Our signs: He alone is the All Hearing, the All Seeing.” (17:1)

Allah glorifies Himself, for His ability to do that which none but He can do, for there is no diety but He and no Lord besides Him.

It is He who took His servant for a Journey, refers to Nabi ﷺ by night, means, in the depths of the night. From Al-Masjid Al-Haram, means the Masjid in Makkah Mukarramah to Al-Masjid Al-Aqsa, means the Sacred House which is in Jerusalem, the origin of the Prophets from the time of Ibraheem عليه السلام. The Prophets all gathered there, and He (Muhammad ﷺ) led them in prayer in their own homeland. This indicates that he is the greatest leader of all, may the peace and blessings of Allah be upon him and upon them.

Abu Dhar al-Ghifari رضي الله عنه says that he asked Nabi ﷺ ‘Which Masjid of this world comes first?’ He said, ‘Al-Masjid al-Haram.’ Then

he inquired, 'Which one after that?' He said, 'Al-Masjid al-Aqsa.' Then he tried to find out the intervening time difference between the two whereupon he said, 'Forty years.' After that, he added, '(as for the order of these masajid, this is it) but, Allah Ta'ala has made the entire earth a masjid for us. Wherever comes the time of Salah, offer it right there.' (Muslim)

Early Tafsir authority, Mujahid (Rahimahullah) says that Allah Ta'ala has made the site of Baytullah two thousand years before He made the entire earth and that its foundations reach as far down as the seventh (strata of) earth and that al-Masjid al-Aqsa was built by Sulayman عليه السلام. (Reported by an-Nasa'i - Tafsir al-Qurtubi, p. 137, v. 4 as cited by Mariful Qur'an)

Obedience to Parents

"Your Lord has commanded that you should worship none but Him, and that you be kind to your parents. If either or both of them reach old age with you, say no word that shows impatience with them, and do not be harsh with them, but speak to them respectfully."
(17:23)

"And lower your wing in humility towards them in kindness and say, 'Lord, have mercy on them, just as they cared for me when I was little.'" (17:24)


It is imperative to respect and obey parents, never say the slightest word of dissent to them.

Imam al-Qurtubi (Rahimahullah) says that, in this verse, Allah Ta`ala has made it necessary (wajib) to respect and treat parents well by combining it with the command to worship Him. The punishment for depriving parents of their rights comes - much before Akhirah - right here in this world. Nabi ﷺ said, "As for all those other sins, Allah Ta'ala defers whichever He wills up to the Last Day of Qiyamah - except the sin of depriving parents of their rights and disobeying them. The punishment for that is given, before the Hereafter, right here in this world. (Ma'arifur Qur'an from Tafsir Al-Mazhari)

Give Weight and Measure in full

"And give full measure when you measure." (17:35)

Do not try to make it weigh less nor wrong people with their belongings, and weigh with a balance, meaning scales, that is straight, meaning that which is not distorted nor that which will cause confusion.

Hazrat Ibn Abbas  used to say: "O people, you are entrusted with two things for which the people who came before you were destroyed – these are weights and measures." (ibn Kathir)

Do not walk with Pride

"Do not strut arrogantly about on the earth: you cannot break it open, nor can you match the mountains in height." (17:37)

Allah forbids His servants to walk on earth in a boastful manner with conceit and arrogance. Verily, you cannot penetrate the earth with your walking, nor can you attain a stature like the mountains in height.

"Allah Ta`ala has sent this command to me through revelation: Take to humility. Let no man vent pride on another man, nor adopt an attitude of self-eminence and let no one be unjust to anyone." (Mazhari)

"On the day of Qiyamah, arrogant people will be raised as humans scaled down to the size of tiny ants under the shadow of disgrace descending from all sides. (Tirmizi from Mazhari)

Surah Al-Kahf (The Cave)

Merits and Benefits of Surah Kahf

“All Praise belongs to Allah who has sent down to His servant the Book and allowed no crookedness in it” (18:1)

The merits of Surah Kahf are many,

“One who memorises the first ten verses of Surah Al-Kahf will remain protected from the ill effects of Dajjal (imposter). In another report in the same books and from the same authority, the same thing has been said about having memorised the last ten verses of Surah al-Kahf. (Muslim, Abu Dawud, Tirmizi, Nasa'i and Musnad Ahmad)

“One who recites the first and the last verses of Surah Al-Kahf, for him there will be light from his feet up to his head. And the one who were to recite the whole Surah, then, for him there is light from the earth up to the sky.” (Musnad Ahmad)

“The entire Surah al-Kahf was revealed at one time and seventy thousand angels came with it.” (Dailami)

Brief Overview of Surah Al-Kahf

(O Messenger), do you find the Companions in the Cave and Raqeem wondrous, among all Our other signs? (18:9)

There are 4 major events or trials in Surah Kahf with 4 central themes. The Trial of faith (faith versus materialism), Trial of Wealth, Trial of Knowledge and Trial of Power.

The first among 4 events recorded in Surah Kahf is the story of the Sleepers of the Cave, who were about 7 youth who fled a tyrant and disbelieving king to safeguard their faith. They demonstrated true faith and gave preference to faith. They fled their country, to seek a safer home to practice their faith. The next incident is about 2 friends, one wealthy the other not, and how wealth led the wealthy friend to disbelief, ingratitude and arrogance. The third event is about knowledge, Musa and Khidr عليه السلام, who go on a journey of extraordinary events and Khidr demonstrates knowledge that Musa عليه السلام does not possess. The fourth trial is about power, where the King Zul Qarnain, who was given the Kingship of the east and west, used his power and influence to bring relief and protection to people in a far-off land. All these events are intriguing and have resounding lessons behind them.

Command to Sit with the Poor and Pious

“And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His approval;” (18:28)

The order given to Nabi ﷺ is to sit with those who remember Allah, who say "La ilaha illallah", who praise Him, glorify Him, declare His greatness and call on Him, morning and evening, all the servants of Allah, whether rich or poor, strong or weak.

This order was revealed about the nobles of Quraysh when they asked the Prophet to sit with them on his own, and not to bring his weak Companions with him, such as Bilal, Ammar, Suhayb, Khabbab and Ibn Mas'ud - but Allah forbade him from doing that. Allah commanded him to patiently content himself with sitting with the weak believers, and said: And keep yourself patiently with those who call on their Lord morning and afternoon. (ibn Kathir)





JUZ 16

Synopsis of
**Selected
Verses**

Al-Kahf (The Cave), Maryam (Maryam (the mother of Isa
عليه السلام), Taha

Endless bliss of Jannah

*“But those who believe and do good deeds, for them will be the
Gardens of Paradise. There they will remain, never wishing to
leave.” (18:108/109)*

These closing verses of Surah Kahf illustrate that Jannah is a place
of never-ending bliss, from which a believer will never want to
leave or exit.

Surah Maryam (Maryam – mother of Isa عليه السلام)

Maryam gave birth to Isa with no Father عليه السلام

*“Mentioned in the Qur’an the story of Maryam. She withdrew
from her family to a place to the east.” (19:16)*

After Allah, the Exalted, mentioned the story of Zakariyya عليه السلام,
and that He blessed him with a righteous, purified and blessed
child even in his old age while his wife was barren, He then
mentions the story of Maryam.

Allah Ta'ala informs of His granting her a child named Isa without the medium of a father. Maryam bint Imran was from the family lineage of Dawood عليه السلام. She was from a noble and righteous family of the Bani Israeel. Allah mentioned the story of her mother's pregnancy with her in Surah Aal Imran, and that she, Hanna, (Maryam's mother) dedicated her for the service of Allah. This meant that she dedicated the child (Maryam) to the service of the Masjid Al-Aqsa (in Jerusalem). Thus, they (Zakariyya, Maryam's mother and Maryam) were similar in that aspect. (ibn Kathir)

Consequences of neglecting Salah

“But there came after them generations who neglected prayer and were driven by their own desires. These will come face to face with their evil.” (19:59)

Neglect of and losing their prayers is when they do not consider the prayers obligatory, because the prayer (Salah) is the pillar and foundation of faith. It is the best of the servants' deeds. Thus, these people will occupy themselves with worldly desires and delights, and they will be pleased with the life of this world. They will be tranquil and at ease in the worldly appetites. Such people

will meet with 'Ghaiy', which means loss on the Day of Resurrection. (ibn Kathir)

Mutual Love for those who Believe and do Good Deeds

"Verily, The Lord of Mercy will give love to those who believe and do righteous deeds." (19:96)

Meaning, for those who are steadfast in their faith in Him, Allah creates an environment of friendship and love for each other, which consequently promotes mutual harmony and goodwill among the true Muslims. Furthermore, by their conduct and behaviour they command the admiration and respect of all those with whom they come into contact.

Nabi ﷺ said, "When Allah Ta'ala is pleased with someone He says to Jibra'il "I am pleased with so and so and I desire that you too should show favour to him." Jibra'il makes an announcement to this effect in all the skies so that their residents begin to show a liking for that person. Then this love descends upon the earth and the people of the earth also begin to love him. Nabi ﷺ then mentioned this verse. (Bukhari, Tirmizi - Ruh ul-Ma'ani)

Surah Taha (Taha)

The Stick becomes a Serpent

‘O Musa, what is that in your right hand?’ ‘It is my staff,’ he said, ‘I lean on it; restrain my sheep with it, I also have other uses for it.’ Allah said, ‘Throw it down, Musa.’ He threw it down and – lo and behold! – it became a fast-moving snake. (20:17,18,19,20)

This was a proof from Allah for Musa and a great miracle. This was something that broke through the boundaries of what is considered normal, thus, it was a brilliant evidence that none but Allah could do. It was also a proof that no one could come with the likes of this (from mankind) except a Prophet who was sent (by Allah).

Calling the Tyrant to the Truth

“Go to Pharaoh, for he has truly become a tyrant. Musa said, ‘Lord, uplift my heart (make me confident), And ease my task for me. Untie my tongue, so that they may understand my words...” (20:24,25,26,27,28)

Musa ﷺ is instructed to go to Fir'oun, the king of Egypt, and invite him to the worship of Allah alone, Who has no partners. Command him to treat the Children of Israel well and to not torment them. For verily, he has transgressed, oppressed, preferred the worldly life and forgotten the Most High.

Speak in a mild tone to the Tyrant

“And speak to him mildly, perhaps he may accept admonition or fear (Allah).” (20:44)

This verse contains a great lesson. Even though Fir'oun was the most insolent and arrogant of people and Musa ﷺ was the friend of Allah among His creation at that time, Musa ﷺ was still commanded to speak to Fir'oun with mildness and softness. Therefore, their invitation to him was with gentle, soft and easy speech that is used by one who is a close friend. This is so that the message may have more effect on the souls, and so it would have deeper and more beneficial results. (ibn Kathir)

Man has been Created from the Earth

*“From this (earth) We created you from it, and We shall return you to it, and from this (earth) We shall raise you up once again.”
(20:55)*

The composition of every human being contains, together with the seed, the earth of the place where he will be buried. The words 'from this We created you' in verse 55 means that Allah created you from the earth. This verse is addressed to all mankind although it is known that man is created from seed and not from earth, except Adam عليه السلام who was created directly from earth. One possible explanation for this is that since Adam عليه السلام is the father of all mankind and was himself created from earth, therefore all his descendants have been similarly described. Others have said that the seed itself is made of earth therefore anything created from the seed is in fact created from the earth. According to Imam al-Qurtubi the text of the Qur'an clearly indicates that man is created from the earth. (ibn Kathir)


Mountains will become Dust

"They ask you (Messenger) about the mountains: say, '(On that Day) my Lord will blast them into dust.'" (20:105)

This means that He will remove them from their places, wipe them out and dislodge them completely. (ibn Kathir)

Raised blind on the Day of Judgement

“Whoever turns away from My Remembrance, will have a life of narrowness. We shall bring him blind to the Assembly on the Day of Resurrection.” (20:124)

Another interpretation given to these words by Said ibn Jubair  who is reported to have said that these people will be deprived of the gift of contentment which will result in an overpowering greed for worldly goods. (Mazhari)

But no amount of wealth will ever give them peace and content. The constant desire to augment their worldly possessions and the fear of any decrease in their size will always keep them anxious and uneasy. It is generally observed that some of the wealthy people who have all the means of comfort at their disposal actually are unable to enjoy comfort themselves, because comfort cannot be achieved without contentment and peace of mind. (Mariful Qur'an)



JUZ 17

Synopsis of
**Selected
Verses**

Al-Ambiya (The Messengers), Al-Hajj (The Pilgrimage)

The Hour is at hand but People are Heedless

“The time of people’s judgment has drawn near, yet they are heedlessly turning away.” (21:1)

A person who dies, his Qiyamah and Hereafter has begun. The underlying message of this verse is to warn those people, whether believers or non-believers, who are in a state of slumber due to indulgence in worldly affairs, unmindful of the certainty that all this will come to an end one day. In fact, it is this disregard of the Day of Judgment which is the root cause of all ills. (Ma’ariful Quran)

This is a warning from Allah of the approach of the Hour, and that people are heedless of it, i.e., they are not working for it or preparing for it. (ibn Kathir)

Truth vs Falsehood

“No! We hurl the truth against falsehood, and truth obliterates it – see how falsehood vanishes away! Woe to you (people) for the way you describe the Almighty!” (21:18)

This verse explains that Allah has not created this marvelous universe with earth and sky for amusement. This creation is the result of a carefully thought-out plan which aims at distinguishing right from wrong. Observation of Nature's creations leads people along the righteous path and protects them from evil. This idea is conveyed in the verse by saying that virtue is hurled against evil and smashes its head such that it disappears without a trace. (Ma'ariful Quran)

There cannot be Two Gods

"Had there been gods in them (the heavens and the earth) other than Allah, both would have fallen in disorder. Pure is Allah, the Lord of the Throne, from what they describe." (21:22)

Only a being who has these all power is worthy of worship. Had there been other gods in them (the heavens and the earth) other than Allah, both would have fallen in disorder (21:22).

This is an argument of common nature in favour of the Oneness of Allah which is based on common practice. It is also a logical proof of the Oneness of Allah. The argument of common nature is that if there were two gods, each independent and sovereign,

then the commands of both would prevail on the earth and in the sky which is not possible, because it is inconceivable that both of them would have common views on all matters. And, if there are differences of opinion which is inevitable where power is shared, there could be conflict, which would always lead to chaos and confusion. The suggestion that the two gods could consult each other before passing orders has been adequately discussed, and rejected, in the books of theology. The thing to note is that if the two gods had to take decisions jointly, then neither of them would have been sovereign, and a god with divided sovereignty is not God. (Ma'ariful Qur'an)

Tests through Bad and Good Times

“Every soul is certain to taste death: We test you all through the bad and the good, and to Us you will all return.” (21:35)

Meaning, We shall test you, sometimes with difficulties and sometimes with ease, to see who will give thanks and who will be ungrateful, who will have patience and who will despair. (ibn Kathir)

Man is tested both by good things and by bad things. Bad includes illness, grief, pain, poverty, etc. while good means things like good

health, happiness, comfort and abundance. Man is subjected to these conditions in this world for test and the test is that he should show patience and endurance in the face of adversity and should offer thanks to Allah when his life is peaceful and comfortable. Wise men have said that, it is more difficult to be steadfast and consistent in offering thanks to Allah for His gifts than to persevere and show patience in difficult circumstances. (Ma'ariful Qur'an)

Umar ؓ is reported to have said: "We were tested by discomforts and we bore it with patience, but when we were tested by pleasures, we could not observe patience (i.e. we could not offer gratitude to Allah as was due.) (Ruh ul-Ma'ani)

Scales of Justice will be Erected

"We will set up scales of justice for the Day of Resurrection so that no one can be wronged in the least, and if there should be even the weight of a mustard seed, We shall bring it out - We take excellent account. (21:47)

Great caution must be exercised in dealings and relationships as every minute aspect will be accounted for on the Day of Judgement.

The Flying Carpet

“And for Sulayman, (We subjugated) the strong wind that blew under his command to the land in which We placed Our blessings. And We have knowledge of everything. (21:81)

Nabi Sulayman ﷺ had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and despatch his equipment and entourage. (ibn Kathir)

Ibn Kathir in his commentary has described in fair detail the platform on which Sulayman ﷺ was carried by the wind. It was made of wood and was of an enormous size which could accomodate him and all the functionaries of the government as well as the army alongwith their weapons, and the wind carried them all wherever it was commanded to go, covering two month's journey in one day. (Ma'ariful Qur'an)

Yunus عليه السلام in the Whale's Belly

“And remember the man with the whale, when he went off angrily, thinking We could not restrict him, but then he cried out in the deep darkness, ‘There is no being to worship but You, glory be to You, I was wrong.’ (21:87)

Yunus bin Matta عليه السلام was sent by Allah to the people of Nineveh, which was a town in the area of Mousul (in northern Iraq). He called them to Allah, but they rejected him and persisted in their disbelief. So he left them in anger, threatening them with punishment after three days.

When they realised that he was telling the truth and that a Prophet never lies, they went out to the desert with their children and cattle and flocks. They separated the mothers from their children, then they beseeched Allah and pleaded to Him, with the camels and their young groaning, the cows and their calves mooing, and the sheep and their lambs bleating, Allah spared them from the punishment.

Yunus عليه السلام, meanwhile, left and traveled with some people on a ship, which was tossed about on the sea. The people were afraid

that they would drown, so they cast lots to choose a man whom they would throw overboard. The lot fell to Yunus, but they refused to throw him overboard considering his piety. This happened a second and a third time and the draw went against him, so Yunus ﷺ stood up, removed his garment and cast himself into the sea.

Then Allah sent from the sea a large fish which cleaved the oceans until it came and swallowed Yunus ﷺ when he threw himself into the sea. Allah inspired the large fish not to devour his flesh or break his bones, (as if He said) Yunus is not food for you, rather your belly is a prison for him.

But he cried through the depths of darkness (saying): "There is no being worthy of worship but You, Glorified be You! Truly, I have been of the wrongdoers."

Ibn Mas'ud ؓ said regarding the 'depths of darkness': "The darkness of the belly of the fish, the darkness of the sea and the darkness of the night." (ibn Kathir)

`Awf Al-A`rabi has mentioned: "When Yunus found himself in the belly of the fish, he thought that he had died. Then he moved

his legs. When he moved his legs, he prostrated where he was, then he called out: `O Lord, I have taken a place of worship to You in a place which no other person has reached.'" (ibn Kathir)







JUZ 18

Synopsis of
**Selected
Verses**

Al-Muminoon (The Believers), An-Noor (The Light), Al-Furqan (The Criterion)

Attributes of the True Believers

“Surely, the believers are successful! Those who pray humbly, who shun idle talk, who pay the prescribed alms, who guard their chastity...” (23:1,2,3,4,5)

These verses extol the high attributes, of prayer, humility, charity, chastity, trust and honesty. These attributes with Iman and faith lead a person to ultimate salvation.

The believers will inherit these ranks because they were created to worship Allah Alone with no partner or associate. So when the believers did what was enjoined on them, and the disbelievers neglected to do that which they were commanded to do and for which they had been created. The believers gained their share for being obedient. Indeed, they will be given more than that as well. (ibn Kathir)

The Process of Gestation

“Then We made that drop into a clinging form, and We made that form into a lump of flesh, and We made that lump into bones, and

We clothed those bones with flesh, and later We made him into other forms, Glory be to Allah, the best of Creators!” (23:14)

The entire process of human formation is described in detail in the Qur’an many centuries ago, long before science had any idea of this.

Allah has No Partner or Associate

“No son did Allah beget, nor is there any diety along with Him. (If there had been many gods), then each god would have taken aside what he had created, and some would have tried to overcome others.” (23:91)

Allah declares Himself to be above having any child or partner in dominion, control and worship. If it were decreed that there should be a plurality of dieties, each of them would have exclusive control over whatever he had created, so there would never be any order in the universe. But what we see is that the universe is ordered and cohesive, with the upper and lower realms connected to one another in the most perfect fashion. (Ibn Kathir)

Moreover, if there were a number of gods, each of them would try to subdue the other with enmity, and one would prevail over the other. This has been mentioned by the scholars of Ilm-ul-Kalam

(science of Islamic beliefs), who discussed it using the evidence of mutual resistance or counteraction. (ibn Kathir)

Seeking Protection from Evil Influences

“And say, ‘Lord, I take refuge with You from the goadings of the evil ones; I seek refuge with you, Lord, so that they may not come near me.’” (23:98/99)

This is a comprehensive prayer often invoked for protection from the guile and mischief of shaytan. Nabi ﷺ has urged Muslims to recite it frequently in order to avoid sudden bursts of rage which are brought about by the promptings of shaytan and which cause people to lose self-control. (Ma’ariful Qur’an)

Man has not been Created in Vain

“Did you think We had created you in vain, and that you would not be brought back to Us?” (23:115)

The last few verses of this Surah Al-Mu'minun from verse 115 to verse 118 have special merit. Baghawi and Thalabi have related from Abdullah ibn Masud ؓ that he came across a person who was very ill. He recited the above verses into the sick man's ears and he was cured immediately. Nabi ﷺ asked him what he had

whispered in the sick man's ears to which Abdullah ibn Masud ؓ replied, that he had recited these verses (115 to 118 of Surah Noor) in his ears. Thereupon, Nabi ﷺ said, "I swear by Him Who has power over my life that if a person with genuine faith were to recite these verses on a mountain, the mountain itself may move from its place". (Qurtubi and Mazhari – Mariful Qur'an)

Our Lord Have Mercy

"Say (O Messenger), 'Lord, forgive and have mercy: You are the most merciful of all.'" (23:118)

Here, Allah is teaching us to recite this supplication, for forgiveness, in a general sense, and it means wiping away sins and concealing them from people, and mercy means guiding a person and helping him to say and do good things. (ibn Kathir)

Surah An-Noor (The Light)

Flogging for the Fornicators

"The fornicator (male) and the fornicator (female), flog each of them with a hundred stripes." (24:2)

Fornication (Zina) is a great crime and is a combination of many crimes. In a community where illicit sexual acts become rampant the family lineage is lost. That is why its punishment in Islam is very severe. These punishments are called ‘Hudud’ in the terminology of Islamic jurisprudence. (Ma’ariful Qur’an)

This verse contains the ruling on the law of retaliation for the person who commits unlawful cohabitation, and confesses or is found guilty. This punishment of whipping a hundred times is exclusive to an unmarried man and woman. For married persons the punishment is stoning to death. (ibn Kathir)

The False Accusation against our Pure Mother A’isha (Radiyallahu anhu)

“It was a group from among you that concocted the lie, do not consider it a bad thing for you (people); it was a good thing, and every one of them will be charged with the sin he has earned. He who took the greatest part in it will have a painful punishment.”
(24:11)

Ten verses were revealed concerning Sayyidah A’isha (Radiyallahu anhu), the mother of the believers, may Allah be

pleased with her, when the people of slander and falsehood among the hypocrites made their accusations against her and spread lies about her. Allah became jealous on her behalf and on behalf of His Nabi ﷺ, and revealed her innocence to protect the honour of the Messenger of Allah. The incident of 'Ifk' has highlighted the excellence of Sayyidah A'isha's (Radiyah anhu) superior wisdom and intelligence along with her chastity and purity. What could be a greater blessing than this, that Allah Ta'ala has confirmed her purity in no less than ten verses, which will be recited until the Last Day. (Ma'arifur Qur'an)

Seeking Permission to Enter the Houses of Others

"Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside - that is best for you: perhaps you will bear this in mind." (24:27)

This is the Islamic etiquette of entering the houses of other people, be it relatives or anyone else. Allah taught these manners (of seeking permission) to His believing servants and commanded them not to enter houses other than their own until they had asked permission, i.e., to ask for permission before entering and to give the greeting of Salam after asking. One

should seek permission three times, and if permission is given, (one may enter), otherwise, go away. (ibn Kathir)

Command to Lower the Gazes

“O Messenger, tell the believing men to lower their glances and guard their private parts: that is purer for them. Allah is well aware of everything they do.” “And say to the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment, except that which appears thereof, and must wrap their bosoms with their shawls, and must not expose their adornment except to their husbands or their fathers or the fathers of their husbands, or to their sons or the sons of their husbands, or to their brothers or the sons of their brothers or the sons of their sisters, or to their women, or to those owned by their right hands, or male attendants having no (sexual) urge, or to the children who are not yet conscious of the shames of women. And let them not stamp their feet in a way that the adornment they conceal is known. And repent to Allah O believers, all of you, so that you may achieve success.”

(24:30,31)

This is a command from Allah to the believing men and women. It is also to distinguish the believing women from the women of the jahiliyyah and the deeds of the pagan women. (ibn Kathir)



JUZ 19

Synopsis of
**Selected
Verses**

Al-Furqan (The Criterion), As-Shuarah (The Poets), An-Naml (The Ant)

When the Wrongdoer will bite his Hands

"And (remember) the Day when the wrongdoer will bite at his hands, he will say: 'O! Would that I had taken a path with the Messenger.'" (25:27)

Allah tells us of the regret felt by the wrongdoer who rejected the path of the messenger and what he brought from Allah of clear truth concerning which there is no doubt, and followed another path. When the Day of Resurrection comes, he will feel regret, but his regret will avail him nothing, and he will bite on his hands in sorrow and grief. Some say this Ayah was revealed concerning Uqbah bin Abi Mu`it. (ibn Kathir)

Those who Walk Humbly on the Earth

"The servants of the Lord of Mercy are those who walk humbly on the earth, and who, when the foolish address them, reply, 'Peace.'" (25:63)

So these people do not walk with conceit or arrogance or pride. This does not mean that they should walk like weak people, making a show of their humility. (ibn Kathir)

Thirteen special traits of Allah's favoured servants are mentioned in the subsequent verses. Included among them are correct beliefs, righteous acts, both physical and financial, to obey the command of Allah and His messenger, social dealings with others, Allah's fear in His worship, refraining from sins and guiding along wife and children on the right path with oneself. (Ma'ariful Qur'an)

Dua for One's Progeny

"Those who pray, 'Our Lord, give us joy in our spouses and offspring. Make us good examples to those who are aware of You'."
(25:74)

This verse contains a prayer for one's spouses and children. According to the explanation of Hasan al-Basri (Rahimahullah) one can draw solace from his dear one's (wife and children) if they submit to the way of Allah. That is the true bliss for a man, and if the good health and well being of the wife and children is also added to this, it is also in order.

What is alluded to here is that the righteous servants do not care about correcting themselves only, but also take care of the virtuous actions of their children and spouse, and keep trying for their improvement, and it is a part of their efforts that they pray to Allah to guide them on the right path. (Ma'ariful Qur'an)

Surah Ash-Shu'arah (The Poets)

Dua for Wisdom

"My Lord, grant me wisdom; join me with the righteous; Forgive (guide) my father, for he is one of those who have gone astray - and do not disgrace me on the Day when all people are resurrected: The Day when neither wealth nor children can help, when the only one who will be saved is the one who comes before Allah with a heart devoted to Him." (26:83 to 89)

These verses contain the noble duas of Ebraheem ؑ.

Ibn Sirin (R) said, "The clean heart knows that Allah is true, that the Hour will undoubtedly come and that Allah will resurrect those who are in the graves."

Sa'id bin Al-Musayyib said, "The clean heart is the sound heart."

Abu Uthman An-Nisaburi said, "It is the heart that is free from innovation and is content with the Sunnah. (ibn Kathir)

If only We could Live our Lives Again

"If only we could live our lives again, we would be true believers!"

(26:102)

Alas! If we only had a chance to return, we shall truly be among the believers, will be the lament of the disbelievers. They will wish that they could come back to this world so that they could do deeds of obedience to their Lord - as they claim - but Allah knows that if they were to come back to this world, they would only go back to doing forbidden things, and He knows that they are liars. (ibn Kathir)

Lower your Wings for the Believers

"And lower your wing tenderly over the believers who follow you."

(26:215)

Allah commanded the Messenger to be kind and gentle with the believing servants of Allah who followed him, and to disown those who disobeyed him, no matter who they were. (ibn Kathir)

Surah An-Naml (The Ant)

The Valley of Ants

“And when they came to the Valley of the Ants, one ant said, ‘Ants! Go into your homes, in case Sulayman and his hosts unwittingly crush you. Sulayman smiled broadly at her words and said, ‘Lord, inspire me to be thankful for the blessings You have granted me and my parents, and to do good deeds that please You; admit me by Your grace into the ranks of Your righteous servants.’ (27: 18,19)

The dua means, inspire me to give thanks for the blessings that You have bestowed upon me by teaching me to understand what the birds and animals say, and the blessings that You have bestowed upon my parents by making them Muslims who believe in You. (ibn Kathir)

Bilkis and Her Kingdom

“I found a woman ruling over the people, who has been given a share of everything – she has a magnificent throne.” (27:23)

A series of verses discuss the kingdom of Bilkis and Sulaymans’ ﷺ invitation to her.

Her throne was in a great, strong palace which was high and firmly constructed. In it there were three hundred and sixty windows on the east side, and a similar number on the west, and it was constructed in such a way that each day when the sun rose it would shine through one window, and when it set it would shine through the opposite window. And the people used to prostrate to the sun morning and evening.

The hoopoe bird reported, that she found Bilkis and her people worshipping the sun instead of Allah, and shaytan has made their deeds seeming fair to them, and has prevented them from the right way. She and her people accepted the Oneness of Allah and responded to the message of Sulayman ﷺ. (ibn Kathir)

Lut ﷺ Urges his People to Abandon their Evil

“We also sent Lut to his people. He said to them, ‘How can you commit this outrage with your eyes wide open? How can you lust after men instead of women? What fools you are!’” (27: 55,56)

Allah tells us about His servant and Messenger Lut ﷺ and how he warned his people of Allah's punishment for committing an act of immorality which no human ever committed before them -

intercourse with males instead of females. This is a major sin, whereby men are satisfied with men and women are with women (i.e. homosexuality). (ibn Kathir)

Formality of Beginning an Address

“Say (O Messenger), ‘Praise be to Allah and peace on the servants He has chosen, Who is better: Allah, or those they set up as partners with Him? (27:59)

This verse teaches the formalities of an address, a sermon or a lecture, that it should start with the praise of Allah and Salawat and Salam to the Prophets. This had always been the practice of the Holy Prophet in his addresses. His companions also adopted the same practice by commencing not only their addresses but also all the important tasks by praising Allah Ta’ala and then Salawat and Salam on Nabi ﷺ. (Ma’ariful Qur’an)





JUZ 20

Synopsis of
**Selected
Verses**

An-Naml (The Ant), Al-Qasas (The Stories), Al-Ankabut
(The Spider)

A Beast will Emerge from the Earth

“When the verdict is given against them, We shall bring a creature out of the earth, which will tell them that people had no faith in Our revelations.” (27:82)

The nature of the beast coming out of the earth, and its time and place is reported in Musnad Ahmed. Nabi ﷺ said that Qiyamah will not come until you witness ten signs:

1. Appearance of the sun from the west
2. Dukhan (Smoke)
3. Daaba-tul-ard, i.e the beast coming out of the earth
4. Emergence of Ya'juj and Ma'juj
5. Descent of Isa ﷺ
6. Appearance of Dajjal
- 7,8 & 9. Three lunar eclipses together - one in the west, second in the east and the third in the Arabian Peninsula.
10. A fire, that will emerge from the Gulf of Aden and drive every

one towards the plain of Qiyamah; wherever people will stop for the rest at night, the fire will also stop there, and will drive them again the next day. (Muslim & Tirmizi, ibn Kathir)

The Terrors of the Day of Resurrection

“And (remember) the Day on which the Trumpet (Sur) will be blown – and all who are in the heavens and all who are on the earth, will be terrified.” (27:87)

Dajjal will emerge in my Ummah, and will remain for forty days – then Allah will send `Isa son of Maryam عليه السلام, who resembles Urwah bin Mas`ud, and he will search for him and destroy him.

Then mankind will remain for seven years during which there will not be any enmity between any two people. Then Allah will send a cool wind from the direction of Syria, and no one will be left on the face of the earth who has even a speck of goodness or faith in his heart, but it will take him. Even if he entered into the heart of a mountain, the wind would follow him and seize him.

According to the Hadith about the Sur (Trumpet), it is (the Angel) Israfil who will blow into it by the command of Allah

Ta'ala. He will blow into it for the first time, for a long time. This will signal the end of the life of this world, and the Hour will come upon the most evil of people ever to live. Everyone who is in the heavens and on earth will be terrified, except him whom Allah wills. These are the martyrs, for they are alive, with their Lord, and being provided for.

After that will come the blast which will resurrect them to meet the Lord of the worlds - this is when all of the creation will be brought forth from their graves. (ibn Kathir)

Surah Al-Qasas (The Stories)

How Musa's ﷺ Mother was inspired and shown what to do

"We inspired Musa's ﷺ mother, saying, 'Suckle him, and then, when you fear for his safety, put him in the river: do not be afraid, and do not grieve, for We shall return him to you and make him a messenger.'" (28:7)

It was mentioned that when Firoun killed many of the males of the Children of Israel, the Copts were scared that the Children of Israel would die out, and they themselves would have to do the

heavy labour that the Children of Israel used to do. So they said to Firoun, "If this continues, and their old men die and the young men are killed, their women will not be able to do the work that the men are doing, and we will end up having to do it." So Firoun issued orders that the boys should be killed one year, and left alone the following year.

Harun عليه السلام, was born in a year when the boys were not killed, and Musa was born in a year when the boys were being killed.

Firoun had people who were entrusted with this task. There were midwives who would go around and check on the women, and if they noticed that any woman was pregnant, they would write her name down. When the time came for her to give birth, no one was allowed to attend to her except for Coptic women. If the woman gave birth to a girl, they would leave her, but if she gave birth to a boy, the killers would come in with their sharp knives and kill the child.

When the mother of Musa عليه السلام became pregnant with him, she did not show any signs of pregnancy as other women did, and none of the midwives noticed. But when she gave birth to a boy, she became very distressed and did not know what to do with him.

She was extremely afraid and worried for him, because she loved him very much.

Her house was on the banks of the Nile, so she took a box and made it into a cradle, and started to nurse her child. When someone came to her that she was afraid of, she would put him in that box and put it in the river, and she would tie it with a rope. One day someone that she was afraid of came to the house, so she went and put the child in that box and put it in the river, but she forgot to tie it. The water carried him away, past the house of Firoun, where some servant women picked the box up and took it to Firoun's wife. They did not know what was inside, and they were afraid that they would be in trouble if they opened it without her permission. When the box was opened, they saw it was a child with the most beautiful features. Allah filled her heart with love for him when she saw him; this was because she was blessed and because Allah wanted to honour her and cause her husband's doom. (ibn Kathir)

Use your Wealth to secure the Akhirah

“Seek the abode of the Hereafter by means of what Allah has granted you, but do not neglect your duty (share) in this world. Do good to

others as Allah has done good to you. Do not seek to spread corruption in the land, for Allah does not love those who do this.”
(28:77)

Use this wealth and the immense blessing Allah has given you to worship your Lord and draw closer to Him by doing a variety of good deeds which will earn you reward in this world and the Hereafter. And do not forget your portion of lawful enjoyment in this world - that which Allah has permitted of food, drink, clothing, dwelling places and women. Your Lord has rights over you, your self has rights over you, your family has rights over you, and your visitors have rights over you. So give each of them their due. (ibn Kathir)







JUZ 21

Synopsis of
**Selected
Verses**

Al-Ankabut (The Spider), Ar-Rum (The Romans), Luqman (Luqman AS), As-Sajdah (The Prostration), Al-Ahzab (The Confederates)

Lofty Dwellings for the Righteous

“And those who believe and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow.” (29:58)

The faithful shall dwell in lofty homes in Paradise under which various kinds of rivers flow - water, wine, honey and milk - which they can direct and cause to flow wherever they wish, they will remain there forever, never wanting to leave. These dwellings will be a blessed reward for the good deeds of the believers. (ibn Kathir)

This World is just Play and Amusement

“And this life of the world is only an amusement and a play! Verily, the home of the Hereafter -that is the life indeed” (29:64)

Allah tells us how insignificant and transient this world is, and


how it will soon end. All that it is, is amusement and play, means, the true everlasting life that will never end, but will continue forever and ever, if they but knew, means, they would prefer that which will last over that which will pass.

The Real Meaning of Jihad

“And those who strive in Our way, We will certainly guide them to (open for them) our paths, and indeed Allah is with those who do good deeds.” (29:69)

The real meaning of jihad is to make a concerted effort to remove the hurdles in the way of faith. These hurdles include those that are caused by the infidels, for which various degrees of engagement, striving and combat is required, and also those hurdles that are created by one's own self and by shaytan.

Also, when there is a 'confusion between evil and virtue, truth and falsehood, and profit or loss, and a wise person wonders which way to adopt, on such occasions Allah Ta'ala guides those striving in His way to the path which is straight, righteous and without risk. In other words, He turns their hearts towards a way that may bring divine protection, blessing and the best results.

Abu Darda  while interpreting this verse has said that the people who strive for acting in accordance with their knowledge are promised by Allah Ta'ala in this verse that He will disclose to them some other areas of knowledge that they did not have before. Fudayl Ibn Iyad (Rahimahullah) has given yet another interpretation to this verse, that is, 'those who strive for knowledge, We make it easy for them to act'. (Mazhari – Ma'ariful Qur'an)

Surah Ar-Rum (The Romans)

Repairing the deficiencies of the Actions of the Day and Night

“So, proclaim Allah's purity when you see the evening and when you see the morning. And to Him be praise in the heavens and the earth, and in the afternoon and when you enter the time of Zuhr (soon after the decline of the sun towards the West). He brings out the living from the dead and brings out the dead from the living, and gives life to the land after it is dead. And, in a similar way you will be brought out. (30:17 & 19)

Whoever will recite them in the morning, all shortcomings in his acts during the day will be repaired; and whoever will recite these verses in the evening all shortcomings in his actions during the night will be repaired. (Mariful Qur'an)

Nikah is a Manifestation of Allah's Greatness

“And it is among His signs that He has created for you wives from among yourselves, so that you may find tranquillity in them, and He has created love and kindness between you. Surely in this there are signs for a people who reflect.” (30:21)

Men and women are created from the same matter, yet there is a world of difference in their built, appearance, looks, character, habits, morals, disposition, etc. The object of marriage is tranquillity for which mutual love and affection is the key. This is also true that the very foundation of a successful married life rests on a lawful marriage. Societies that developed illicit ways of living together without the bond of marriage are devoid of peace and tranquillity. They fulfil lust and gain temporary pleasure, but not the lasting peace of mind and comfort one draws from an authentic married life.

The verse has declared that the object of marriage is peace of mind. This could be achieved only when there is a mutual recognition of each other's rights and a sincere effort to fulfil them.

Mutual relations between man and woman are of such a delicate and sensitive nature that neither a law can ensure the fulfilment of their respective rights completely, nor can any court do full justice to it. It is for this reason that Nabi ﷺ has selected those verses of the Qur'an for the khutbah (sermon) of nikah in which stress is laid on piety, fear of Allah and the Hereafter. Only these qualities in the spouses could stand as a guarantor for the fulfilment of mutual rights.

Set your Face Towards the True Faith

“So, set your face to the true faith steadily, this (faith) being the nature designed by Allah on which He has created mankind. There is no change in Allah's creation. That is the straight faith, but most of the people do not know.” (30:30)

The subject of Oneness of Allah has been dealt with in these verses by giving various proofs. Ponder that human beings, angels,

and all other things in the universe are created by Allah Ta'ala and they are all His creation and slaves; then how could you take them as His equals or partners?

There is no change in Allah's creation, means no one can bring about any change in the instinct and capability bestowed by Allah Ta'ala, which helps recognise the Truth. The wrong environment can make one an infidel, but cannot eliminate his inherent capability to recognise the Truth. (Ma'ariful Qur'an)

Be Patient and do not be Discouraged

“So be patient, for Allah's promise is true: do not let those with no firm beliefs discourage you.” (30:60)

Meaning, bear the stubborn opposition of your opponents with patience, for Allah will fulfil His promise to grant you victory over them and cause you and those who follow you to prevail in this world and in the Hereafter. (ibn Kathir)

Surah Luqman (Luqman عليه السلام)

Luqman عليه السلام was of African Origin

"We endowed Luqman with wisdom: 'Be thankful to Allah: whoever gives thanks benefits his own soul, and as for those who are thankless, Allah is self-sufficient, worthy of all praise.'" (31:12)

The scholars differ over the identity of Luqman the Wise; there are two opinions: was he a Prophet or a righteous servant of Allah? The majority favoured the latter view, that he was a righteous servant of Allah, not a Prophet.

Sufyan Ath-Thawri said: Luqman was an Ethiopian slave who was a carpenter.

Yahya bin Sa'id Al-Ansari narrated from Sa'id bin Al-Musayyib that: Luqman was from the black people of (southern) Egypt, and had thick lips. Allah gave him wisdom but withheld Prophethood from him.

Allah tells us how Luqman advised his son. His full name was Luqman bin Anqa' bin Sadun, and his son's name was Tharan, according to a saying quoted by As-Suhayli.

Allah describes Luqman in the best terms, and states that he granted him wisdom. Luqman advised his son, the closest and most beloved of all people to him, who deserved to be given the best of his knowledge. Luqman's foremost advice to him was worship Allah Alone, and not to associate anything with Him, among many other advices mentioned in this portion of the Qur'an. (ibn Kathir)

In verses 16, 17, 18 and 19 of Surah Luqman, he advises his son: "My son, if even (an act) the weight of a mustard seed were hidden in a rock or anywhere in the heavens or earth, Allah will bring it (to light), for He is all subtle and all aware."

"Keep up the prayer, my son; command what is right; forbid what is wrong; bear anything that happens to you steadfastly: these are things to be aspired to."

"Do not turn (pull) your nose up at people, nor walk about arrogantly, for Allah does not love arrogant or boastful people."

"Walk at a moderate pace and lower your voice, for the worst of all voices is the braying of the ass."

Five Secrets of Allah

“Knowledge of the Hour belongs to Allah; it is He who sends down the relieving rain and He who knows what is hidden in the womb. No soul knows what it will reap tomorrow, and no soul knows in which land it will die; it is Allah who is All-Knowing and All-Aware.” (31:34)





JUZ 22

Synopsis of
**Selected
Verses**

Al-Ahzab (The Confederates), Saba (Nation of Sheba), Fatir
(Originator), Yaseen (Yaseen)

Assurance for Women in the Qur'an

“Surely, Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, patient men and patient women, humble men and humble women, and the men who give sadaqah (charity) and the women who give sadaqah, and the men who fast and the women who fast, and the men who guard their private parts (against evil acts) and the women who guard (theirs), and the men who remember Allah abundantly and the women who remember (Him) abundantly – for them, Allah has prepared forgiveness and a great reward. (33:35)

The Qur'anic addresses in masculine gender are generally meant to include women. Whilst the address is made to men (in the masculine form), women are included there as a corollary. Though, this style of the Qur'an was rooted in great wisdom and expediency, yet it was natural that women should have a feeling of some apprehension about it. Therefore, there are several narrations in the Hadith in which women have been reported to

have said to the Holy Prophet ﷺ: We see that Allah Ta'ala mentions only men everywhere in the Qur'an and it is them alone that He addresses. This implies that women have almost no good in them. We are afraid our acts of Ibadah may not be accepted from us (reported by al-Baghawi from the blessed wives). Similar submissions of this nature from Umm 'Umarah al-Ansariyyah ؓ appear in Tirmizi, etc. And in all these narrations, this very submission has been identified as the cause of the revelation of the verse cited above. (Ma'ariful Qur'an)

In these verses special mention has been made of the acceptability of their deeds to compose the hearts of women. Here, it has been made very clear that the touchstone of acceptance and appreciation with Allah Ta'ala is the righteousness of deeds and the spirit of obedience to Him. In this, there is no discrimination between man and woman. (Ma'ariful Qur'an)

Special Attributes of Nabi ﷺ

“O Messenger, We have sent you as a witness and a bearer of good news and a warner and as one who calls (people) towards Allah with His permission, and as a luminous lamp.” (33:45,46)

The text here outlines the special perfect attributes of Nabi ﷺ.

A general meaning of being a witness for the Ummah may be that Nabi ﷺ will give evidence about the good and bad deeds of his Ummah. And this evidence would be on the basis that the deeds of the Ummah are presented before Nabi ﷺ every morning and evening daily; some narrations state that the deeds are presented once a week. Nabi ﷺ thus recognises each and every individual of his Ummah by their deeds and as such he will be made witness for the Ummah on Doomsday. (Ibn al-Mubarak from Sa'id Ibn al-Musayyab, Mazhari)

'Mubashir' means bearer of good news, and as such Nabi ﷺ is the announcer of the good news of Paradise for the righteous people of his Ummah.

'Nazeer' means the one who warns; thus Nabi ﷺ also instils the fear of Allah's punishment in the hearts of his Ummah in case they violate or disobey the injunctions of Shari'ah. (Ma'ariful Qur'an)

'Dae' means, you call mankind to worship their Lord because He has commanded you to do so and as a lamp spreading light means, the message that you bring is as clear as the sun shining brightly,

and no one can deny it except those who are stubborn.' (ibn Kathir)

Those who Annoy Allah and His Messenger are Cursed

“Verily, those who annoy Allah and His Messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment.” (33:57)

Allah warns those who annoy Him by going against His commands and doing that which He has forbidden, and who persist in doing so, and those who annoy His Messenger by accusing him of having faults or shortcomings - Allah forbid. (ibn Kathir)

Command to Wear the Veil

“O Prophet, tell your wives, your daughters, and women believers to make their outer garments hang low over them, so as to be recognised and not insulted: Allah is most forgiving, most merciful.” (33:59)

Allah addresses His Messenger to command the believing women - especially his wives and daughters, because of their

position of honour - to draw their jilbabs (outer garments) over their bodies, so that they will be distinct in their appearance from the women of jahiliyyah (ignorance) and from slave women.

Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the jilbab, leaving only one eye showing. (ibn Kathir)

Speak Politely and Clearly

“O Believers, be mindful of Allah, speak in a clear manner and to good purpose, And He will set right your deeds for you and forgive your sins. Whoever obeys Allah and His Messenger will truly achieve a great triumph.” (33:71,72)

The original word used in the text for "what is straight forward" is 'Sadeed' which has been explained by some as 'what is the truth'. Others explain it as straight, while others, as correct. Quoting all of these, Ibn Kathir approves these explanations. The Qur'an has chosen this word, instead of Sadiq or Mustaqim, because the present word holds all these attributes of ideal speech within itself. It was for this reason that Kashifi said in Ruh-ul-Bayan: Qawl Sadeed is the saying of what is true having no trace of

falsity; correct having no trace of error, saying what is right without joking or making fun; spoken softly, not harshly. (Ma'ariful Qur'an)

Surah Saba (Nation of Sheba)

Dawood عليه السلام was Gifted with Special Favours

"And surely, We bestowed Our grace on Dawood, O mountains, pronounce with him Allah's purity repeatedly - and you too O birds! And We made the iron soft for him. 'Make coats of chain mail and measure the links well.' 'Do good, all of you, for I see everything you do.'" (34:10,11)

Allah Ta'ala has blessed every Prophet with some unique attributes that are considered to be their distinctive excellence. Dawood عليه السلام was given a few of his own. Together with being a Messenger of Allah, he was also blessed with power over the world of his time. He was gifted an exceptionally melodious voice. When he was busy with the Zikr of Allah or the recitation of Torah, the birds flying above would converge over him to listen. Iron was made as soft as wax for him to manufacture steel coats, the wind was subjugated for him, copper was liquified for him like water. (Mariful Qur'an)

Sulayman ﷺ Special Gifts and Favours

“And (We subjected) the wind for Sulayman. Its outward journey took a month, and its return journey likewise. We made a fountain of molten brass flow for him, and some of the jinn worked under his control with his Lord’s permission...” (34:12)

And for Sulayman (We subjugated) the wind; its journey in the morning was equal to the journey of one month, and its journey in the afternoon was equal to the journey of another month. According to Hasan al-Basri R, Sulayman ﷺ would leave Baytul-Maqdis in the morning, reach Istakhr by afternoon and had his lunch there. Then he would leave after Zuhr and by the time he got to Kabul, it would be night. The travel distance between Baytul-Maqdis and Istakhr is something a swift rider would cover in a month. Similarly, the travel distance from Istakhr to Kabul is also what a swift rider would cover in a month. (Ibn Kathir)

Allah Ta’ala made a metal as hard as the copper turn into a liquid flowing like water, even gushing forth like a stream of water, and was not hot either – so that, utensils and other things of need could be easily shaped from of it. (Mariful Qur’an)

Surah Fatir (Originator)

Mankind is in Need of Allah

“O mankind, you are in need of Allah, while Allah, ‘He’ is Free of need, the Praiseworthy.” (35:15)

Allah has no need of anyone or anything, but all of creation is in need of Him and is in a position of need and destitution before Him. (ibn Kathir)

Freedom from all Grief

“And they (the believers) will say: ‘All praises and thanks be to Allah, Who has removed from us (all) grief...” (35:34)

The people of paradise will enjoy pure bliss and fear of everything that is feared will be lifted. They will be relieved of all the concerns and the anxieties of the world and the Hereafter. (ibn Kathir)





JUZ 23

Synopsis of
**Selected
Verses**

Yaseen (Yaseen), Safat (Those who set ranks), Sawd (Sawd),
Az-Zumar (The Troops)

Surah Yaseen - The Heart of the Qur'an

According to the hadith, Surah Yaseen is the heart of the Qur'an and some words of this Hadith tell us that a person who recites Surah Yaseen exclusively for the sake of Allah and reward of the Hereafter is forgiven, and that it should be recited over the dead among us (reported by Ahmad, Abu Dawood and Ibn Hibban, Hakim and others - as in Ruh-ul-Ma'ani and Mazhari)

Imam al-Ghazzali (Rahimahullah) said that one reason for calling Surah Yaseen the heart of the Qur'an could be that, in this Surah, themes relating to the Day of Judgment and the Resurrection have appeared with particular details and eloquent presentation. The fear of the Hereafter makes one zealous for good deeds and this is what stops one from indulging in desires that are impermissible and things that are unlawful. Surah Yaseen is also known as 'Azimah' and the name of this Surah has appeared in Torah as Mu'immah, that is, a Surah that universalises its blessings in worldly life and in the Hereafter for its readers, and the name of its reader has been given as Ash-Sharif. In some narrations, its name has also been cited as 'Mudafi'ah' that is, it

removes misfortunes from its readers, while some others mention it by the name ‘Qadiyah’ that is, the caretaker of needs. (Ruhul Ma’ani)

Yahya Ibn Kathir (Rahimahullah) said: “Whoever recites Surah Yaseen in the morning will remain happy until evening and whoever recites it in the evening will be happy until morning and he said that this thing was mentioned to him by a person who had experienced it.” (reported by Ibn al-Faris – Mazhari - Adapted from Ma’ariful Qur’an)

The Theme of the Hereafter

“And a sign for them is the dead land. We gave it life and brought forth grain from it; so from it they eat.” (36:33)

Most of the discussion taken up in Surah Yaseen relates to the signs of Divine power and the rewards and favours bestowed on human beings. These have been harnessed to prove that there is a life in the hereafter and that people need to be firm in their belief in being raised again and having to face the Day of Judgment. In the verse cited above, the Divine signs pointed to are, on one hand, clear proofs of His perfect power, while on the other, they serve as

mirrors of particular rewards and favours of Allah Ta'ala bestowed on human beings and the rest of creatures. In this, lie amazing lessons of wisdom.

When the Hands and Legs will Speak

“This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.”

(36:65)

This will be the state of the disbelievers and hypocrites on the Day of Resurrection, when they deny the sins they committed in this world and swear that they did not do that. Allah will seal their mouths and cause their limbs to speak about what they did.

The believer will be called to account on the Day of Resurrection, and his Lord will show him his deeds, just between him and His Lord. He will admit it and will say, ‘Yes, O Lord, I did do that.’ Then Allah will forgive him his sins and conceal them, and no creature on earth will see any of those sins, but his good deeds will be seen, and he will want all the people to see them.

Then the disbeliever and the hypocrite will be brought to account, and his Lord will show him his deeds and he will deny them, saying, 'O Lord, by Your glory, this angel has written down things that I did not do.'

The angel will say to him, 'Did you not do such and such on such a day and in such a place?'

He will say, 'No, by Your glory, I did not do that.' When he says this, Allah will seal his mouth."

Abu Musa Al-Ash`ari, may Allah be pleased with him, said, "I think that the first part of his body to speak will be his right thigh." (Ma'arifur Qur'an)

Surah As-Safat (Those who set the ranks)

Father and Son in total Submission

"Thereafter, when he (Ismaeel) reached an age in which he could work with him, he said, "O my little son, I have seen in a dream that I am slaughtering you, so consider, what do you think?" He said, "O my dear father, do what you have been ordered to do. You will find

me, (if Allah wills) one of those who endure patiently." (37:102)

When Ismaeel عليه السلام reached an age in which he could work with his father Ebraheem عليه السلام, he said, O my little son, I have seen in a dream that I am slaughtering you, so consider, what do you think? Ismaeel عليه السلام really had no hesitation about carrying out the Divine command. The dream of a Messenger is Wahi (revelation), so this dream meant that Allah Ta'ala was asking Ebraheem عليه السلام to slaughter his firstborn son. The purpose here was not to have Ismaeel عليه السلام slaughtered, instead, the purpose was to give the command that he should, on his part, do everything necessary to slaughter him and take all steps leading to his slaughter.

In other words, it could be said that he was commanded to sacrifice his son he had so ardently prayed for at a time when this son was old enough to walk by the side of his father, and the days when he could become the right arm of his father were not far. Commentators say that the age of Ismaeel عليه السلام was thirteen years at that time. Some others say that he had past the age of puberty. (Tafsir Mazhari)

Distress is removed by Ayate Kareema – Tasbih of Yunus ﷺ

Yunus ﷺ while in the belly of the fish, used to recite the following Tasbih: 'There is no diety but You – Pure are You – Indeed I was among the wrongdoers' (Al-Anbiya', 21:87)

By the Barakah of this Tasbih, Allah Ta'ala had him delivered from this trial, and he came out safe and sound from the belly of the fish. Therefore, it has been reported from pious elders to recite this Tasbih one hundred and twenty-five thousand times (125 000) when faced by any individual or collective distress and, by virtue of its blessings, Allah Ta'ala would have this distress removed from them.

Any Muslim who recites the prayer Yunus ﷺ had made while in the belly of the fish, that is: La ilaha illa anta Subhanaka inni Kuntu Minaz Zalimin: There is no diety but You – Pure are You – Indeed I was among the wrongdoers – 21:87) for any (permissible) objective, his du'a will be answered. (Tafsir Qurtubi)

Dua for a Grand Ending

"Pure is your Lord, the Lord of all might and honor, from what they describe." (37:180)

Surah As-Saffat has been concluded on these verses, and the truth of the matter is that it would take volumes to explain this beautiful finale. In summary, Allah Ta'ala has compressed all subjects of this Surah in these three verses. The Surah began with a description of tauhid, the theme of the Oneness of Allah, the essence of which was that Allah Ta'ala is free from everything the idolaters attribute to Him.

Abu Said al-Khudri رضي الله عنه reports, "I have heard many times from Nabi ﷺ recite these verses after Salah:

"Pure is your Lord, Lord of great might and honour, from what they describe and salam be on the messengers and all praise belongs to Allah, Lord of the worlds." (Verse: 180 – Qurtubi)

In addition to that, there are several commentaries in which the following saying of Ali رضي الله عنه has been reported with reference to Imam al-Baghawi: "Whoever wishes to have the best of return filled to the brim on the Day of Judgment should recite this at the end of every sitting attended. (Ma'ariful Qur'an)



JUZ 24

Synopsis of
**Selected
Verses**

Az-Zumar (The Troops), Al-Mu'min (The Believer), Ha
Meem Sajdah (Ha Meem Sajdah)

Verse with the Greatest Hope and Relief

*Say: "O My servants who have transgressed against their souls!
Never despair of the mercy of Allah, Verily, Allah forgives all sins.
Truly, He is Most-Forgiving, Most Merciful." (39:53)*

This verse is a universal call to all who have been unfaithful to their Creator, be they disbelievers or others, to repent and turn to Allah. This verse tells us that Allah Ta'ala will forgive all the sins of those who repent to Him and turn back to Him, even if they are like the foam of the sea.

At-Tabarani has recorded that Shutayr bin Shakal said, "I heard Ibn Mas'ud say, the Ayah in the Qur'an which brings the most relief is in Surah Az-Zumar: Say: "O My servants who have transgressed against themselves! Despair not of the mercy of Allah." (ibn Kathir)

Imam Ahmad recorded that Anas bin Malik, may Allah be pleased with him, said, "I heard the Messenger of Allah, say: By the One in Whose Hand is my soul, if you were to commit sin

until your sins filled the space between heaven and earth, then you were to ask Allah for forgiveness, He would forgive you. (ibn Kathir)

“By the One in Whose Hand is the soul of Muhammad, if you did not commit sin, Allah would bring other people who would commit sins and then ask Allah for forgiveness so that He could forgive them.” (Ahmad)

Abu Ayub Al-Ansari رضي الله عنه, narrated, as he was on his deathbed, "I have concealed something from you that I heard from the Messenger of Allah; he said: If you did not commit sins, Allah would create people who would sin so that He could forgive them." (Muslim, Tirmizi, Ahmad)

Surah Al-Mu'min (The believer)

The Forgiver of sin, the Acceptor of Repentance

“The One who forgives sins and accepts repentance, the One who is severe in punishment, the One who is the source of all power. There is no deity but He. To Him is the ultimate return (of all).” (40:3)

Allah forgives sins that have been committed in the past, and He accepts repentance for sins that may be committed in the future, from the one who repents and submits to Him. He is severe in punishment to the one who persists in transgression and prefers the life of this world over the hereafter, who stubbornly turns away from the commands of Allah and commits sin.

These two attributes (mercy and punishment) are often mentioned together in the Qur'an, so that people will remain in a state of both, hope and fear.

Carriers of the Throne

“Those (Angels) who carry the Throne and those who surround it celebrate the praise of their Lord and have faith in Him. They beg forgiveness for the believers: ‘Our Lord, You embrace all things in mercy and knowledge, so forgive those who turn to You and follow Your path. Save them from the pains of Hell.’ (40:7)

Allah commanded that His angels who are close to Him should pray for the believers in their absence, so it is a part of the angels' nature that they say Aameen when a believer prays for his brother in his absence. (ibn Kathir)

Proof for Punishment in the Grave

“The Fire, they are exposed to it, morning and afternoon, then being transferred from there to Hell, for their souls are exposed to the Fire morning and evening until the Hour begins. When the Day of Resurrection comes, their souls and bodies will be reunited in Hell.”

(40:46)

This verse contains one of the major proofs used by the Ahlus-Sunnah to prove that there will be torment in the grave during the period of Al-Barzakh (stage of life after death). (ibn Kathir)

Duas are Accepted

“Your Lord says, ‘Call on Me and I will answer you; those who are too proud to serve Me will enter Hell humiliated.’ (40:60)

Literally, dua means to call, and it is frequently used to call for something needed. The warning of Divine wrath on a person who does not make a dua is applicable only when this abstention from asking is based on arrogance, and on taking oneself to be free of need, as it is established from the words of this verse. (Mazhari)

Surah Ha Meem Sajdah

Excuses made by the Disbelievers for not Believing

“And they (disbelievers) say, “Our hearts are (wrapped) in covers against that to which you invite us, and in our ears there is deafness, and between you and us there is a barrier. So, do (in your way). We too are doing (in our own way)”. (41:5)

Here three statements of the infidels of Quraysh are reproduced. Firstly, they said that there was a cover on their hearts against Nabi's ﷺ discourse, and therefore they do not understand what he says. Secondly, that their ears are deaf to listen to his speech. Thirdly, that there are barriers between him and them. The Holy Qur'an has reproduced this statement of theirs in the context of denouncing it, which indicates that these statements are wrong. But at another place, Qur'an has also stated their condition to be the same. A verse of Surah Al-An'am states:

“But We have put coverings on their hearts, so that they do not understand, and heaviness in their ears.” (6:25)

One may doubt that there is a conflict between this verse and that of Surah Al-An'am in this respect. But the answer is that the

infidels, by saying the above, meant that they were helpless and excusable, because their hearts were curtained, their ears were leaden and there were barriers between them and him. So how could they listen to him and accept what he said? This is how they proved themselves to be helpless. And when the Holy Qur'an stated their condition (in Surah An'am) to be the same, it did not consider them to be helpless, rather held them fully capable of hearing and understanding. It is when they refused even to hear, and had no intention of understanding, then as a punishment, heedlessness and ignorance were imposed upon them, but not to the degree that they were deprived of their volition; rather if they had changed their minds even then, their abilities of hearing and understanding would have been restored fully. (Bayan-ul-Qur'an)

All Man's provisions are found in the Earth

"He has placed firm mountains in it (the earth) towering above it, and placed blessings in it, and proportioned its foods therein, in four days, equal for those who ask." (41:10)

Allah has made this earth, so to say, a great store of all necessities such as food, shelter, clothes, etc. of all its inhabitant, including billions of humans and innumerable animals that are to come in

this world up to the Last Day. These necessities have been kept inside the earth, and they will keep on growing and being supplied as needed until the Last Day of this world. All a man has to do is to take the necessities out of the earth according to his need and use them. (Ma'arifur Qur'an)

The Earth and Sky respond to Allah's Order

"Then He turned straight to the sky, while it was a smoke, and said to it and to the earth, 'Come (to My obedience), both of you, willingly or unwillingly.' Both said, 'We come willingly.'" (41:11)

This command addressed to the earth and sky and their compliant and obedient reply, according to some exegetes, is a metaphorical expression for the readiness of the earth and the sky to comply with every order from Allah Almighty. But Ibn Atiyyah and other leading research scholars have stated that this is no metaphor, as it is based on reality. Allah Almighty had endowed the earth and the skies with the faculty of intellect and comprehension of the commands addressed to them and also with the power of speaking and replying. Tafsir Al-Bahr-ul-Muhit, after quoting this explanation, has held it to be the most suitable and the best. Ibn Kathir, after quoting the above

explanation, has also quoted the statement of some exegetes that the earth's reply was given by that portion of the earth on which Baytullah has been constructed and the sky's reply was given by that portion of the sky which is just above the Baytullah, known as Al-Bayt-ul- Ma'mur. (Ma'ariful Qur'an)

Good & Evil are not Equal

“And good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with will turn as if he were a close friend.” (41:34)

The gist of these instructions is not to repay evil with evil, but to be patient and to obliging. Repel (evil) with what is best, means that the habit of those people who are engaged in calling others towards Allah should be to reply to the evil behaviour of the addressees in the best possible manner. No doubt, it is good not to repay evil with evil and to forgive, but it is much better to do some good to the evil-doer after forgiving him. Hazrat Ibn Abbas ؓ has said that the instruction in this verse is to be patient with the one who is expressing his anger with you, to be tolerant and forbearing with the one who is being ignorant with you and to forgive the one who has made you suffer. (Mazhari)





JUZ 25

Synopsis of
**Selected
Verses**

Ha Meem Sajdah (Ha Meem Sajdah), As-Shura (The Consultations), Az-Zukhruf (The Gold Adornment), Ad-Dukhan (The Smoke), Al-Jasiyah (The Kneeling)

Signs of Allah's Greatness in Everything

"We shall show them Our signs in every region of the earth (and skies) and in themselves, until it becomes clear to them that this is the Truth. Is it not enough that your Lord witnesses everything?"
(41:53)

In other words, if one looks at the creatures and creations of the whole universe, big and small, in the skies, on the earth and in between them, they all bear witness not only to the existence of Allah Ta'ala, but also to His Knowledge, His all-encompassing authority, and to His being One and unique. If one looks more closely at one's self, at each organ and limb, at the fine and fragile mechanisms and systems functioning within him to provide ease and comfort, it simply leaves one amazed. These fragile mechanisms and systems have been made so durable that they do not wear out even after seventy, eighty year's use. Look at the springs inside the joints. Had they been made of steel by humans, they would have been rendered unserviceable long ago. Look at

the skin of the hands and then lines made thereon that last for the whole life, and yet do not wear out. If a person of even an ordinary intellect ponders over these matters, he is bound to believe that the Creator and Sustainer of all these things is a Being who has limitless knowledge and power, and there simply cannot be anyone like Him. (Ma'ariful Qur'an)

Surah As-Shura (The Consultations)

Desiring the Harvest of the Akhirah

"Whoever intends (to have) the harvest of the Hereafter, We will increase in his harvest; and whoever intends (to have) the harvest of the world (only), We will give him thereof, while in the Hereafter there is no share for him." (42:20)

One who desires the Akhirah, Allah will give him strength and help him to do what he wants to do, and We will increase it for him. So, for every good, We multiply it and give him between ten and seven hundred good rewards, as much as Allah wills. And whosoever desires the reward of this world, We give him thereof, and he has no portion in the Hereafter, means whoever strives for the purpose of worldly gains, and never pays any heed to the Hereafter at all, Allah will deny him the Hereafter; and in this

world, if He wills He will give to him and if He does not will, he will gain neither. So, the one who strives with this intention in mind will have the worst deal in this world and in the Hereafter.

Allah's Distribution of Wealth and Bounties

“And should Allah expand the provision for His slaves (to its full extent), they would spread mischief on earth; but He sends down what He wills in (due) measure. Surely, with regard to His slaves, He is All-Aware, Ever-Watchful.” (42:27)

Allah Almighty has opened this subject by pointing towards the economic system which He, in His Wisdom, has established. This subject bears a relationship with the previous verses wherein it had been stated that Allah Almighty accepts the worship of the believers which includes acceptance of their supplications as well. Here one could get perplexed by the frequent observation that a Muslim supplicates for some worldly need, but his objective is not met; this doubt has been removed. The gist of the clarification is that sometimes fulfillment of all a person's wishes is neither in his own interest nor in the interest of his society. As such, if any supplication has apparently not manifested, it would be for the sake of the greater well-being of the universe which nobody

knows, except the All-knowing, All-wise Creator. If every human being is given every kind of sustenance and enjoys every blessing, the system of the world will suffer an imbalance. (Tafsir Kabir)

Some narrations also corroborate that this verse was revealed about those Muslims who used to wish that they also should get the same wealth and opulence as was available to the infidels. (Ruh-ul-Ma'ani). Accordingly, He has provided everybody with what is good for him, and if He has deprived somebody of anything, it is because of his welfare and the welfare of those around him.

Therefore, we find that Allah Ta' ala, instead of providing everybody with every kind of sustenance and every kind of blessing, has distributed his blessings in such a way that somebody has abundance of riches and wealth, another person is healthier and stronger than others, yet another person is more handsome and beautiful than others, and yet another has surpassed others in knowledge and wisdom. In short, everybody is dependent on others for one thing or another, and it is this inter-dependence which is the foundation of civilisation. (Ma'arifur Qur'an)

Misfortune is on account of Sins

“And whatever misfortune befalls you, it is because of what your hands have earned.” (42:30)

Whatever disasters afflict man is on account of his sins. Allah does not punish you for them, rather He forgives. ‘If Allah were to really punish men for that which they earned, He would not leave a moving creature on the surface of the earth.’ (35:45)

According to several Ahadith we learn: ‘By the One in Whose Hand is my soul, no believer is stricken with fatigue, exhaustion, worry or grief, but Allah will forgive him for some of his sins thereby - even a thorn which pricks him.’

“No physical harm befalls a believer, but Allah will expiate for some of his sins because of it.” (Ahmad)

“If a person commits many sins and has nothing that will expiate for them, Allah will test him with some grief that will expiate for them.” (Ahmad – ibn Kathir)

Granting of Off-Spring

"Allah has control of the heavens and the earth; He creates whatever He will, He grants female offspring to whoever He wishes, male to whoever He wishes, or both male and female, and He makes whoever He wills barren: He is all knowing and all powerful. (42:49,50)

The granting and non granting of children and their respective genders is determined and granted by Allah Alone.

Surah Ad-Dukhan (The Smoke)

Virtues of Reciting Surah Dukhan

Hazrat Abu Hurairah رضي الله عنه reports that Nabi ﷺ said, "Whoever recites Surah Dukhan in the night, he wakes up in the morning in the condition that seventy thousand angels beg forgiveness on his behalf." (Tirmizi)

Hazrat Abu Hurairah رضي الله عنه reports that Nabi ﷺ said, "Whoever recites Surah Dukhan on Thursday night, all his (minor) sins will be forgiven by the morning." (Bayhaqi)

Hazrat Abu Umamah ؓ narrates that Nabi ﷺ said, "The one who recites Surah Dukhan on Friday, during the day or night of Friday (Thursday night), Allah will build for him a house in Paradise." (Mu'jamul Kabeer)

Surah Al-Jasiyah (The Kneeling)

Divine Justice of the Hereafter

"Do those who have committed evils assume that We will make them like those who believe and do righteous deeds, so as their life and death becomes equal? Evil is what they judge." (45:21)

Every person is a witness to the fact that no one receives his full measure of reward or punishment for the good or bad deeds he does in this world. Generally, the unbelievers and evil-doers wallow in wealth and lead a life of luxury. The obedient servants of Allah, on the other hand, live in poverty, hardship and misery. As a result, the rebels, who follow their selfish and base desires, move about in high spirits and without any hindrance, enjoying full powers in this world. The believers, on the other hand, who follow

the Shari'ah, do not enjoy such affluence and wealth and give up many pleasures because they treat them as unlawful. They only adopt the lawful ways of gaining anything in order to avoid calamities and afflictions. Since people are not rewarded or punished in this world in commensurate with their actions, it follows that there must be another world - the Hereafter and life after death - where people will be recompensed fully for their deeds.

In other words, the Day of Requitul is necessary in order to wipe out wrong and injustice. As for the question, why the people are not requited or recompensed for the good or bad deeds in this world, then this is not in keeping with the Divine wisdom of creation: He made this world the 'domain of deeds and test and trial', not the 'domain of requital'. Allah knows best! (Ma'ariful Qur'an)







JUZ 26

Synopsis of
**Selected
Verses**

Al-Ahqaf (The Sand Dunes), Muhammad (Nabi ﷺ), Al-Fath (The Victory), Al-Hujurat (The Private Rooms), Qaaf (Qaaf), Az-Zariyat (The Scattering Winds)

Respect and service to Parents

"And We have enjoined upon man to do good to his parents. His mother carried him with toil and delivered him with toil. And his carrying and his weaning is (in) thirty months, until when he attains his maturity, and reaches forty years, he says, "My Lord, grant me (guidance) that I offer gratitude for the favour You have bestowed upon me and upon my parents, and that I do righteous deeds that You like. And grant for me benefit in my progeny. Of course, I repent to you, and truly one of those who submit to You."
(46:15)

The real subject of these four verses is to instruct man to behave respectfully and compassionately with one's parents, and in that context, there are other instructions also. The word wasiyyah used in the text means 'emphatic order' and ihsan means 'doing good' or 'behaving beautifully' which includes service, obedience, respect and reverence.

The verse draws attention to the fact that parents have gone through hardships and have endured toil for the child's sake, from birth up to youth. The toil and labour of the mother, especially, is much more prominent. That is why only toil of the mother has been stated here by reminding us that she carries the baby during pregnancy for nine long months, during which she had to bear all kinds of hardship and suffering, and then she endures extreme pain during delivery. (Ma'ariful Qur'an)

A mother has more rights than the father as understood from the hadith: "Do good to and serve your mother, then your mother, then your mother, then your father, then the near relatives and then those who come after them." (Mazhari)

The Treaty of Hdaybiyah

"Truly We have opened up a path to clear triumph for you (O Prophet)." (48:1)

Surah Al-Fath was revealed after the Messenger of Allah ﷺ returned from Al-Hdaybiyah, during the month of Zul-Qa'dah, in the sixth year of Hijrah. This is when the idolators prevented him from entering Makkah Mukarramah and Al-Masjid Al-Haram to perform the Umrah he intended.

They prevented the Muslims from reaching Makkah Mukarramah at that time, but then were prone to peace negotiations. A peace treaty was concluded stipulating that they would return this year and then come back for Umrah the following year. However, some of the companions were not agreeable to these terms, including Umar ؓ.

After Nabi ﷺ slaughtered his sacrificial animals in the area where he was stopped and headed back to Madinah Munawwarah, Allah Ta'ala revealed this Surah about what occurred between him and the idolators.

Allah declared the Al-Hudaybiyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that originated from it. The treaty at Hudaybiyah resulted in great goodness, including people embracing Islam in large numbers and having the chance to meet each other openly. During that time, the believers preached to the idolators and thus beneficial knowledge and faith spread all around. (ibn Kathir)

A Dream Come True

“Indeed, Allah has made true to His Messenger the dream (shown) with truth: You will most definitely enter the Sacred Mosque insha’ Allah (if Allah wills,) peacefully, with your heads shaved, and your

hairs cut short, having no fear. So He knew what you did not know, and He assigned before that a well earned victory.” (48:27)

When the Peace Treaty of Hdaybiyah was concluded, it was decided that the Muslims would not enter Makkah that year, and would rather return to Madinah without performing Umrah. They were highly upset at this, because the blessed Companions ؓ determination to perform Umrah was on account of Nabi’s ؐ vision, which is also a kind of revelation. The fact that everything was apparently happening contrary to the dream, they could not understand how the journey had served its purpose. As a result, some began to doubt, whether the vision was fulfilled. The non-believers and hypocrites, on the other hand, taunted the believers that their Prophet's dream was not translated into reality. At this, these verses were revealed. (Transmitted by Baihaqi and others from Mujahid).

It was within Allah's power to have allowed the Muslims to enter the sacred Mosque and perform their Umrah that very year. However, there was great wisdom in deferring it until the following year which Allah only knew and the Muslims generally did not. Among these benefits was the conquest of Khaybar which Allah had willed must be achieved first, so that the

Muslims may become a powerful force in terms of material resources. The Peace Treaty of Hdaybiyah was in essence a victory near at hand. As a result of this victory, on the occasion of Hdaybiyah the noble companions did not number more than 1500, later they increased in number to about 10 000. (Qurtubi) (Full story narrated by Mariful Qur'an)

Raising the Voices is Disrespectful

“Believers, do not raise your voices above the Prophet’s, do not raise your voice when speaking to him as you do to one another, or your (good) deeds may be wiped out without you knowing.” (49:2)

The honourable sage of the Ummah has in his Bayan-ul-Qur'an said; the meaning of the verse is thus: O Muslims, avoid raising your voices above the voice of the Holy Prophet ﷺ or speaking loudly to him, because in so doing there is the fear that your deeds should be thwarted and destroyed. The danger in raising your voices above that of the Holy Prophet ﷺ lies in the fact that it is tantamount to disrespect to the Holy Prophet ﷺ which is the same as vexing him. It is unthinkable that the noble companions would intentionally attempt to hurt him. However, it is possible that certain deeds and actions, such as "advancing forward" and

"raising voices", without the intention of hurting could upset or offend him. Therefore, all such conduct has been prohibited, forbidden and regarded as sin. (Ma'ariful Qur'an)

The Command to Verify Information

"Believers, if a troublemaker brings you news, verify it first, in case you wrong others unwittingly and later regret what you have done."

(49:6)

On the basis of this verse, it may be ruled that if a mischief-monger, sinner, wicked or corrupt person complains about any person or nation, or accuses them of any wrong-doing, it is not lawful to act upon the sole information or evidence of such a person without making a thorough investigation.

Imam Jassas (Rahimahullah) in Ahkam-ul-Qur'an says that this verse indicates that it is not lawful to accept information conveyed by a sinful (unreputable) person and act upon it unless it is investigated by other sources and confirmed. This verse contains the injunction 'fatabayyanu' (verify its correctness). In another reading the word 'tasabbatu' conveys the same meaning. The sense is: "Do not rush into taking action or measures; be stable, and stand firmly in your place; and do not be easily moved or

shaken. Wait until the news or information is confirmed by other independent sources. Since it is not lawful to accept the information or report of an ungodly sinful person, then the testimony of such a person would not be acceptable with greater force, because every testimony is a statement which is confirmed by a kind of oath.

Therefore, according to majority of scholars a statement or evidence of an ungodly person, in terms of Shari'ah, is not acceptable. However, all scholars agree that as far as the common worldly affairs are concerned, it is not necessary to ascertain the accuracy or truth of every news and the reliability of every informer. (Ma'arifur Qur'an)

The Prohibition of Mocking and Ridiculing others

“O Believers, no one group of men should jeer at another, who may after all be better than them; no one group of women should jeer at another, who may after all be better than them; do not speak ill of one another; do not use offensive nicknames for one another. How bad it is to be called a mischief-maker after accepting faith! Those who do not repent of this behaviour are evildoers.” (49:11)

Allah forbids scoffing at people, which implies humiliating and belittling another person is sinful. Arrogance is refusing the truth and belittling people and, in another version, despising people. It is forbidden to scoff at and belittle people, for the injured party could be more honoured and dearer to Allah the Exalted than those who ridicule and belittle them. (ibn Kathir)

The further verses prohibit Muslims from insulting one another by nicknames that they dislike. (Ma'ariful Qur'an)

The Most Honourable are those best in Actions

“O People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognise one another. In Allah’s eyes, the most honoured of you are the ones most mindful of Him: Allah is All Knowing, All Aware.”

(49:13)







JUZ 27

Synopsis of
**Selected
Verses**

Az-Zariyat (The Scattering Winds), At-Toor (The Mountain),
An-Najm (The Star), Al-Qamar (The Moon), Ar-Rahman
(The Most Beneficent), Al-Waqiah (The day of Judgement),
Al-Hadeed (Iron)

Flee to Allah for Protection

“So, flee to Allah. Indeed, I am a plain warner sent by Him for you.”
(51:50)

Hazrat Ibn Abbas ؓ said: "This verse means: Flee from your sins and take shelter in Allah for repentance." Abu Bakr Warraq and Junaid Baghdadi (R) said that the inner evil desires of man and the devil invite him to commit sins, and they deceive him. He needs to take refuge in Allah who will protect him against their evil. (Qurtubi)

Purpose of Man's Creation

“And I did not create the Jinn and the human beings except that they should worship Me.” (51:56)

Tafseer Mazhari gives a plain and simple explanation of this verse: Allah has equipped every jinn and man with the innate capacity to

worship. Some use the capacity rightly and succeed, while others employ it wrongly in sinning and fulfilling their base emotions, and thus destroy it. The Messenger ﷺ is reported to have said:

"Every child is born upon fitrah (natural faith), but his parents cause him to deviate from this path and turn him into a Jew or a Christian or a Magian." (Ma'ariful Qur'an)

Children will be Elevated to the Rank of their Pious Parents

"And those who believed and their children followed them in belief, We will join their children with them, and will not curtail (the reward of) any of their deeds at all. Every person will be pledged for what he earned." (52:21)

When a person enters Paradise, he will inquire about his parents, wife and children (as to where they are). He will be told that they have not attained your grade. Therefore, their place is elsewhere in Paradise. The person will say: O Lord! I had worked not only for myself, but for all of them.' Allah will command that they all be kept together with him in the same rank of Paradise. (ibn Kathir) Allah will elevate the ranks of the believers' children to the rank of their parents, even though the latter do not deserve the same rank

as their parents deserve, so that the eyes of the parents are comforted. (Hakim, al-Baihaqi in his Sunan, al-Bazzar, Abu Nu'aim in al-Hilyah, ibn-Jarir and ibn-Abi Haim as quoted by Mazhari)

Formula for acceptance of dua

“And (O Prophet) be patient about the decision of your Lord, because you are before Our Eyes. And proclaim the purity of your Lord along with His praise when you stand (in prayer).” (52:48)

The hostility of the enemies towards, and their opposition to, and rejection of the Holy Prophet ﷺ depressed him. At the conclusion of the chapter, the Qur'an says 'You are before our eyes', that is, under divine care and We shall protect you from every evil. Do not be anxious about it. (ibn Kathir)

Then the verse goes on to say, 'And proclaim the purity of your Lord along with His praise when you stand (in prayer).' To proclaim the purity and praise of Allah is the real purpose of life, and also the real cure of every calamity.

Nabi ﷺ said: "Whoever gets up at night and recites: 'There is no God except Allah. He is One without partners. For Him is the kingdom and all praise is due to Him. He has power over all

things. Glory be to Allah and all praise is due to Allah, and there is no God except Allah, and Allah is the Greatest. There is neither might nor power except with Allah.' Then, if he intends to pray, and performs prayer after ablution, the prayers will be accepted.” (ibn Kathir)

It has also been reported that "When you stand from a gathering, proclaim the purity and praise of Allah. If you have done any good work, your good work will be increased and enhanced. If you had done any bad deed, these words of proclamation will serve as an expiation and atonement". (Mujahid)

Abstention from Major Sins

“Those who abstain from the major sins and from shameful acts, except minor involvements. Indeed, your Lord is One of immense forgiveness. He knows you more than anyone else (from the time) when He created you from the earth and when you were embryos in the wombs of your mothers. So, do not claim purity (from faults) for yourselves. He knows best who is mindful of Him.” (53:32)

The good-doers are those who avoid major sins and, especially immorality and shameful deeds. There is one exception made by

the expression 'lamam'. It means that they sometimes do commit minor sins (lamam) but that does not exclude them from the category of being good doers. (Mariful Qur'an)

It should be noted that overwhelming majority of scholars concur that if a person persists in a minor sin and continues to do it in a determined way so that it becomes a habit, it will no longer be a minor sin, but will turn into a major sin. The concluding part of the verse puts it thus:

The real merit of a person lies not only in his outer actions, but in Taqwa in one's heart and in his inner moral excellence and uprightness which endures till his death. Only Allah knows who is perfect in this quality. (Mariful Qur'an)

Therefore, nobody can or should claim piety or purity.

The Qur'an has been Made Easy

"And indeed, We have made the Qur'an easy for seeking advice. So, is there one to seek advice?" (54:17)

The word Zikr in the prepositional phrase 'lil Zikr' has several shades of meaning: to remember or memorise or by-heart; and to

take heed of admonition and warnings. Both these meanings are equally applicable here. Allah has made it easy to memorise the Holy Qur'an. The verse could also mean that Allah has made the Qur'an so simple that just as an intellectual and knowledgeable person benefits from its contents, so does a layman, having no expertise in relevant sciences. He too can benefit from its admonition and warnings (at his own level). (Mariful Qur'an)

Surah Ar-Rahman (The All-Merciful)

Which of His Favours can be Disputed?

"It is the Lord of Mercy, who taught the Qur'an, He created man, and taught him to communicate." (55, 1,2,3,4)

In the entire Surah, Allah's bounties - worldly as well as spiritual - are continuously recounted. The greatest of all bounties is the knowledge of the Holy Qur'an, because it is an all-comprehensive Book directing man in temporal and spiritual matters and in matters relating to this world and the next. Those who heeded the Holy Qur'an and fulfilled its right, like the blessed Companions, Allah raised their status in the Hereafter and blessed them with

inconceivable bounties and favours. In this world too they are promoted to such high stations as the greatest of kings were not able to attain.

By repeating the words, 'Which of the bounties of your Lord will you deny?', Surah Ar-Rahman describes the boons and bounties of Allah, of this world as well as of the Hereafter. Thus, when a particular bounty of Allah is described, the verse: Fa-bi-ayyi' ala'i Rabbikuma Tukazziban (So, which of the bounties of your Lord will you deny?) is used deliberately as a refrain in order to awaken the people and urge them to give thanks to Allah for His favours. This verse is repeated thirty-one times in the Surah. According to the rules of impressive language, repetition of an expression serves the deliberate purpose of 'emphasis'. (Ma'ariful Qur'an)

Surah Al-Waqi'ah (The Day of Judgement)

The Imminent Hour of Doom

“When the Imminent Event (of Doom) will occur.” (56:1)

Ibn Kathir says that Al-Waqi'ah is one of the names of the Day of Resurrection, because there is no room for doubt in its occurrence.

It is real and will surely come to pass. (ibn Kathir)

Surah Al-Hadeed (Iron)

Has the Time not Come...

“Has the time not yet come for the believers that their hearts should be humbled for the remembrance of Allah? And that which has been revealed of the truth” (57:16)

Allah asks, ‘Has not the time come for the believers to feel humility in their hearts by the remembrance of Allah and hearing subtle advice and the recitation of the Qur'an, so that they may comprehend the Qur'an, abide by it, and hear and obey.’ (ibn Kathir)







JUZ 28

Synopsis of
**Selected
Verses**

Al-Mujadalah (The Woman who Complained), Al-Hashr (The Gathering), Al-Mumtahanah (The Women Tested), As-Saff (The Rows), Al-Jumuah (The Day of congregation - Friday), Al-Munafiqun (The Hypocrites), At-Taghabun (Mutual Neglect), At-Talaq (Divorce), At-Tahreem (Prohibition)

Surah Al-Mujadalah (The Woman who Complained)

The Woman who complained to Allah

“Allah has heard the talk of the woman who was debating with you about her husband, and was complaining to Allah. And Allah was listening to the conversation between both of you. Indeed, Allah is All-Hearing, All-Knowing.” (58:1)

The initial verses of this Surah refer to a particular incident: Aus Ibn Samit ؓ said to his wife Khaulah bint Tha'labah ؓ which, literally, means 'You are to me like the back of my mother.' Its underlying meaning is 'You are unlawful to me for cohabitation just like my mother.' Such an utterance, in the days of ignorance,

amounted to divorce - it was taken to imply that the husband is rescinding all marital ties with his wife and, in addition, he is classifying her within the prohibited degree or permanently forbidden women like his mother. According to pre-Islamic custom, reunion with the wife was possible after divorce, but not after zihar, as she became permanently and absolutely forbidden. When this incident took place, the aggrieved lady went to the Messenger of Allah ﷺ complaining about her husband and seeking redress for her problem according to Shari'ah. Up to that point, the Messenger of Allah ﷺ had not received any revelation concerning that legal issue. Therefore, he pleaded his inability to do anything to help her in the absence of a revealed ordinance and said to her: "I have not yet received any ordinance regarding your matter." However, he expressed his opinion according to common custom and said: "In my opinion, you have become forbidden to him." Having heard this ruling, she pleaded: "O Allah's Messenger! He spent my wealth, exhausted my youth and my womb bore abundantly for him. When I became old, unable to bear children, he pronounced the zihar formula on me. Where shall I go and how will my children do their living. (ibn Kathir)

The verses explain how Allah heard Khaulah's ﷺ complaint and revealed the rule of Shari'ah to redress her grievances. Allah not

only made matters easy for her, but the rule has been eternally enshrined in the Holy Qur'an for all sensible people to follow. (Ma'ariful Qur'an)

A'ishah (Radiyallahu anhu) is reported to have said: "Pure is He, whose hearing encompasses all things. I heard what Khaulah bint Tha'labah said about her husband while some of it I could not hear despite being so close to her in the same room, but Allah heard the entire conversation and revealed: 'Allah has heard...'. " (Bukhari & ibn Kathir)

Ettiquette of the Assembly

"O You who believe! When you are told to make room in the assemblies, make room. Allah will give you room. Indeed, the reward or recompense depends on the type of action. (58:11)

Allah teaches His servants good manners and orders them to be kind to each other when they are sitting together. Qatadah (Radiyallahu anhu) said, "This Ayah was revealed about gatherings in places where Allah is being remembered. When someone would come to join in assemblies with the Messenger, they would hesitate to offer them space so that they would not

loose their places. Allah the Exalted commanded them to spread out and make room for each other." (ibn Kathir)

Merits of the Muhajireen

"(And booty is especially) for the poor emigrants who were expelled from their homes and properties, while they were seeking the grace of Allah and (His) pleasure, and were helping Allah and His Messenger. They are the truthful." (59:8)

This verse describes all the characteristics of the emigrants. The first of them is that they were driven from their homes and wealth, that is to say, their only crime was that they had embraced Islam and supported the Messenger of Allah (sallallahu alayhi wa sallam) a result of which the pagans of Makkah persecuted them, so much so that they had to abandon their homes and emigrate to Madinah. Some of them had to tie stones to their stomachs on account of unbearable hunger, and others used to protect themselves against cold by digging holes in the ground, because they did not have clothes to save them from the chill of winter. (Mazhari & Qurtubi)

Surah Al-Hashr (The Gathering)

The Command to have Taqwa and to prepare for the Day of Resurrection

“O You who believe! Be mindful of Allah, and let every soul consider carefully what it sends ahead for tomorrow; and be mindful of Allah, for Allah is well aware of everything you do.” (59:18)

Imam Ahmad (Rahimahullah) has recorded that Al-Mundhir bin Jarir ؓ narrated that his father said, "While we were in the company of the Messenger of Allah ﷺ in the early hours of the morning, some people arrived who were barefooted, naked, wearing striped woolen clothes, or cloaks, with their swords hung (around their necks). Most of them, nay, all of them, belonged to the tribe of Mudar. The colour of the face of the Messenger of Allah ﷺ underwent a change when he saw them in poverty. He then entered (his house) and came out and commanded Bilal ؓ to pronounce Adhan. Bilal ؓ gave the Adhan and Iqamah, and the Prophet ﷺ led the prayer. He then addressed them, reciting these verses of Surah Hashr. (ibn Kathir)

The Mountains would have split apart

“If We had sent this Qur'an down to a mountain, you (O Prophet) would have seen it humbled and split apart in its awe of Allah: And such examples are cited by Us for the people, so that they may ponder.” (59:21)

This is a parable that Allah is using to illustrate the fact that if the Holy Qur'an were to be revealed on a strong, firm and unmovable mountain and endowed with intelligence like man, it would have submitted to the greatness of the Qur'an, nay, it would have crushed to pieces. But man is too selfish and proud. As a result, he has lost his natural intelligence and remains unaffected by the powerful message of the Qur'an. This, it would appear, is a hypothetical example, 'if mountains had sense or intelligence'. Some scholars have stated that reason and revelation both bear testimony to the fact that everything in nature has sense, perception and intelligence. (Ma'arifur Qur'an)

Do not make us Trial for the Disbelievers

“Our Lord! Make us not a trial for the disbelievers.” (60:5)

Commentators explain that these verses mean, 'Do not punish us by their hands, nor with a punishment from You.' And "Do not give the disbelievers victory over us, thus subjecting us to trials by their hands. Surely, if You do so, they would then think that they were given victory over us because they are on the truth." (ibn Kathir)

Good Behaviour, Justice and Fairness with Non-Believers

"Allah does not forbid you from doing good and justice to those who did not fight you because of faith, and did not expel you from your homes. Surely Allah loves those who maintain justice." (60:80)

The verse directs that justice and good behaviour should be maintained with those unbelievers who do not fight the Muslims. As for justice, it is obligatory to maintain with every non-Muslim, whether he is a citizen of an Islamic State, or the Muslims have peace agreement with him, or a citizen of an un-Islamic State, even though he is at war with Muslims. Rather, Islam enjoins upon Muslims to do justice even to animals. We are not allowed to lay a burden on them more than they can bear. We need to take care of their fodder and comfort. The focus of the verse, therefore,

is upon the direction that they should be treated, not only with justice, but also in good and courteous manner. This verse proves that optional charities may be spent on non-Muslim citizens of an Islamic State and on non-Muslims with whom the Muslims have a peace pact. It is, however, forbidden to spend on non-believers who are at war with Muslims. (Ma'arifur Qur'an)

Surah Saff (The Rows)

Trying to Put Out the Divine Light

*"They (the disbelievers) wish to put His light out with their mouths.
But He will perfect His light, even though the disbelievers hate it."
(61:8)*

The disbelievers will try to contradict the truth with falsehood. Their attempts are similar to one's attempt to extinguish the light of the sun with his words, which is impossible. Likewise, is the case of their attempt to extinguish truth. (ibn Kathir)

Surah Al-Jumuah (Friday)

Friday is the Best Day

“O Believers! When the call to prayer is made on the day of Jumuah (congregation), hurry towards the reminder of Allah and leave your trading, that is better for you, if only you knew.” (62:9)

Allah appointed Friday as the day of congregation and rejoicement for the people, but the previous nations were not fortunate enough to appoint it as their sacred day. The Jews regarded Saturday as their day of congregation. The Christians made Sunday their day of congregation. Allah gave this Ummah the ability to elect Friday as their day of congregation. (As transmitted by Bukhari and Muslim on the authority Abu Hurairah رضي الله عنه as quoted by ibn Kathir)





JUZ 29

Synopsis of
**Selected
Verses**

Al-Mulk (The Kingdom), Al-Qalam (The Pen), Al-Haqah (The Inevitable Hour), Al-Maarij (The Ascending Stairways), Nuh (Prophet Nuh (Alayhis Salam)), Al-Jinn (The Jinn), Al-Muzammil (The Enfolded One), Al-Mudassir (The Wrapped One), Al-Qiyamah (The Resurrection), Al-Insan (Man), Al-Mursalat (The Winds)

The Creation of Death and Life

“The One who created death and life, so that He may test you as to which of you is better in deeds. And He is the All-Mighty, the Most-Forgiving.” (67:2)

Anas ibn Malik رضي الله عنه reports that Nabi ﷺ said regarding Surah Mulk: ‘A Surah containing thirty verses which will intercede on behalf of it’s reciter until he is forgiven.’ (Tirmizi)

Abdullah ibn Mas’ud رضي الله عنه says: “Whomsoever recites Surah Mulk every night, Allah will protect him from the punishment of the grave by virtue of this Surah. In the time of Rasulullah ﷺ we named this Surah ‘Al Mani’ah’ (preventer from the punishment of the grave). It is such a Surah, whoever recites it every night has certainly done a lot and has done good.” (Nasa’i)

In the verse, the thought of death, is most effective in correcting one's conduct. This signifies that witnessing the death of friends and relatives is the most effective lesson. If that does not exert any influence on one, nothing else will. And he whom Allah has granted the wealth of faith and certitude is the most need-free person. Rabi ibn Anas ؓ has stated that the thought of 'death' makes man disgusted with this world and inclines him towards the Hereafter. (Ma'ariful Qur'an)

'Better in deeds' means the person who abstains most from the things Allah has forbidden and is always ready to obey Him. (Qurtubi)

This indicates that it is not the quantity of actions that counts, but rather the quality of actions, that is, their being righteous and acceptable in the sight of Allah. That is why man's actions will not be counted on the Day of Judgement, but they will be weighed. In some instances, the weight of one action would be heavier than a thousand actions. (Ma'ariful Qur'an)

Birds Gliding in the Atmosphere

“Have they not looked to the birds above them spreading their wings, and (at times) they fold (them) in? No one holds them up except the Rahman (the All-Merciful). Surely He is watchful of everything.” (67:19)

This verse invites attention to the fact that the birds have weight, and in terms of the law of gravity, weighty bodies should fall down on the earth, if they are released from above. Normally, it is not possible for the air to hold them up. But Allah, through His consummate power, has created these birds in such a way that they can hold themselves up in the air. Apparently, they have no intellect, but Allah has taught them the art to make the air carry their burden and to fly in it by maneuvering their wings in such a way that at times they outspread them and at other times they fold them back. In this way they subjugate the air to their benefit. It is obvious that enabling air to hold them up, designing the wings of the birds in this particular shape and teaching them the art of controlling the air, all these functions were possible only by Allah's Supreme Creative Power. (Ma'ariful Qur'an)

Surah Al-Qalam (The Pen)

By the Oath of the Pen

“By the pen! By all they write!” (68:1)

If Qalam 'pen' in the verse under comment refers to the pen of destinies, its greatness and its superiority over everything is apparent and swearing by it is quite understandable. If it is taken to refer to all pens in general, including the pen of destinies, the pen of angels, and also the pen of human beings, swearing an oath by it is apt because all great tasks are accomplished by pen. In the conquests of territories, the pen plays a mighty role: 'The pen is mightier than the sword' goes the famous saying.

Special Note: Scholars have explained the Qur'anic concept of 'oath': Wherever Allah has sworn an oath by an object or a phenomenon, its subject has been cited as evidence or testimony to support and substantiate the claim. (Ma'ariful Qur'an)

Surah Al-Haqqah (The Inevitable Hour)

Book in the Right Hand

“Now, as for him who is given his book in his right hand, he will say (to his colleagues), “Come here, read my book.” (69:19)

One who is given his record book in his right hand, he will be elated and, looking at the people around him, will say 'Here, take my account book and read it!'

Book in the Left Hand

“But anyone who is given his Record in his left hand will say, ‘If only I had never been given any record.’ (69:25)

These Ayat inform about the condition of the wretched people when one of them is given his Record (of deeds) in his left hand when the people are brought before Allah. At this time he will be very remorseful.

Surah Al-Ma'arij (The Ascending Staircase)

Man has been created 'weak'

"Indeed man is created weak in courage." (70:19)

According to this verse of the Holy Qur'an, man is created weak in courage, in other words, it is man's nature or his natural weakness, to be impatient, greedy and miserly - then it is not his fault, and why is he declared 'guilty'? This doubt may be allayed thus: Allah has created human nature such that it has the innate capacity to do good as well as evil. He has endowed him with intellect and intelligence. He has raised His Prophets with His Message and sent down His books clearly stating the consequences of every action chosen by his free will. He has the right to choose between good and bad. Man, in this sense, will be declared 'guilty', and consequently punished on account of freely choosing to do the wrong deed, not on account of his inborn capacity. (Ma'arifur Qur'an)

Surah Nuh (Nabi Nuh ﷺ)

Benefits of Istighfaar

“I (Nuh) said, Ask forgiveness of your Lord: He is ever forgiving. He will send down abundant rain from the sky for you; He will give you wealth and sons; He will provide you with gardens and rivers.” (71:10,11,12)

If you repent to Allah, seek His forgiveness and obey Him, He will increase your provisions for you and provide you with water from the blessings of the sky. He will cause the blessings of the earth and crops to grow for you. He will increase your livestock animals for you and give you more wealth and children. This means that He will give you more wealth, more children and gardens with various types of fruits. He will cause rivers to flow among these gardens. (ibn Kathir)

Seeking Forgiveness for All

“Lord, forgive me, my parents, and whoever enters my house as a believer. Forgive believing men and women but bring nothing but ruin down on the evildoers!” (71:28)

Here Nuh عليه السلام supplicated for every person who entered his house who was a believer. He supplicated for all of the believing men and women, and that includes those of them who were living and those of them who were dead. For this reason, it is recommended to supplicate in this manner, in following the example of Nuh عليه السلام, and that which has been reported in the narrations and well-known, legislated supplications. (ibn Kathir)

Surah Jinn (The Jinn)

Masajid are for Allah and His Worship Alone

“Places of worship (Masajid) are for Allah alone, so do not pray to anyone other than Allah.” (72:11)

Whenever the Jews and Christians used to enter their churches and synagogues, they would associate partners with Allah. Thus, Allah commanded His Prophet to tell them that they should single Him out alone for worship. (ibn Kathir)

Surah Muzammil (The Enfolded One)

Patiently Endure what they Say

“Patiently endure what they say, ignore them politely, And leave to Me those who deny the truth and live in luxury. Bear with them for a little while...” (73:11)

This indicates that people who live a life of ease, plenty and luxury can only be the ones who deny the Hereafter. Plentiful comforts and wealth also do fall to the lot of the believers, but do not intoxicate them. Therefore, even when they live a life of comfort, their hearts are never, at any time, empty of the thought of the Hereafter. Only the deniers of the Hereafter will live a life of luxury that is neglectful of the Hereafter. (Ma’ariful Qur’an)

Allah Alone is Worthy

“And they will not take advice unless Allah so wills. He is worthy to be feared, and worthy to forgive.” (74:56)

He, Allah Alone is worthy to be feared, and worthy to forgive. Allah is Ahl-ut-Taqwa in the sense that 'He alone is worthy to be

feared and entitled to be obeyed'. Ahl-ul-Maghfirah signifies that 'He alone is the Being Who forgives the sins of even the greatest sinners whenever He so wishes': No one else has the power to do this. (Mariful Qur'an)

Surah Al-Qiyamah (The Resurrection)

Man shall be a Witness against Himself

"Rather, man will be a witness against himself." (75:14)

One meaning of the words basirah is 'to see'. Another meaning of basirah is 'evidence'.

Every man knows what he does in this world, and he will recall his deeds in the Hereafter, even though he will make excuses. Furthermore, he will see all his good and bad actions on the plain of reckoning. If the word basirah is taken in the sense of 'evidence, or proof, the verse signifies that man will be a clear proof against himself, in spite of any excuses he might offer. However, man fails to realise that in this situation, the limbs of his own body, his hearing, his sight, his two hands and his two legs will testify against him. (Ma'ariful Qur'an)





JUZ 30

Synopsis of
**Selected
Verses**

Surah An-Naba (The Announcement), An-Naziat (The Angels Who Tear Out), Abasa (He Frowned), At-Takweer (Shrouded In Darkness), Al-Infitar (Torn Apart), Al-Mutaffifeen (The Fraudsters), Al-Inshiqaq (Torn Apart), Al-Buruj (Heavenly Stars), At-Tariq (The Night Comer), Al-A'la (The Most High), Al-Ghashiyah (The Overwhelming Event), Al-Fajr (The Daybreak), Al-Balad (The City), As-Shams (The Sun), Al-Layl (The Night), Ad-Duha (The Morning Brightness), Al-Inshirah (The Relief), At-Teen (The Fig), Al-Alaq (The Clot), Al-Qadr (The Night Of Glory), Al-Bayyinah (The Clear Evidence), Az-Zilzal (The Earthquake), Al-Adiyat (The Charging Horses), Al-Qari'ah (The Crashing Blow), At-Takasur (Striving For More), Al-Asr (Time), Al-Humazah (The Backbiter), Alfeel (The Elephant), Al-Quraysh (The Quraysh), Al-Ma'oon (Common Kindness), Al-Kausar (The Abundance), Al-Kafiroon (The Disbelievers), An-Nasr (Help), Al-Masad (The Palm Fibre), Al-Ikhlās (Purity Of Faith), Al-Falaq (The Daybreak), An-Naas (The People)

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 (ashiyah) 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'ariful 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'arifur 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 diety 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)





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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.

