

Points to Ponder

Excerpts from the 26th Juz

SURAH AHQAF

Ayah 15: And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."

After according respect to Allah Ta'alaah, His Ambiyaa, His deen and everything associated with it, the most important people that we are required to respect is our Parents. Allah Ta'alaah has mentioned this repeatedly in the Quran. The Quran speaks about respect and kindness to both parents. But using a subtle nuance it first implies to the importance of a mother by using the word **والدين**. This word is derived from **ولد** which mean to give birth. We are aware that this is the function of the mother and not the father, however due to being such an important factor an **USLOOB of Taghleeb** is used. i.e. the overwhelming characteristic of one of two is used to depict both. But the Quran does not leave it there.... it goes on to explicitly mention the MOTHER, her carrying of the child, and her giving birth to the child which are two such trying and difficult moments for a mother that **even if one has to be generous and kind to a mother for the entire life span it could NOT be compared to what a mother has done for a child, it would not be enough to repay her for just a spasm of pain she experienced at the time of child birth.**

Thereafter Allah Ta'alaah mentions the dua of Abu Bakr R.A. (Qurtubi) at the age of forty: *[He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, **"My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims."***

Abu Bakr R.A. is one of those special fortunate persons whose parents and children both were Muslims.

One day, Rasulullah sallahu alaihi wasallamsat with his companions, early in the morning. He asked, “who among you is fasting this day?” Abu Bakr said “I am.” Rasulullah sallahu alaihi wasallam asked, “who amongst you followed the funeral bier (i.e. a janaazah) today?” and Abu Bakr said “I have.” Then Rasulullah sallahu alaihi wasallam said, “who amongst you served food to the needy?” Abu Bakr said “I have.” Then the Rasulullah sallahu alaihi wasallam said, “who amongst you visited a sick person today?” Again, Abu Bakr said “I have.”

Then, the Rasulullah sallahu alaihi wasallamsaid: **All these four things don't gather in one person except that Allah enters them into Paradise.** [[Sahih](#) Muslim]

Surah Muhammad

This Surah discusses the battle of Badr, and it also discusses war. Now for the Quran to be a timeless book of guidance, it must give insight into all possible circumstances that a human would face. One such circumstance is conflict, confrontation and war. Just like it discusses peaceful scenarios it has to shed light on occasions when that peace might be disturbed. And thus today the Hype that the Quran talks about killing and war.... etc. etc. is due to taking everything out of context. Any country today claims it is peaceloving, however, in the constitution of that country, directives regarding war would without doubt be mentioned. Similarly, Islam means and talks about peace like no other. However, it also discusses in the absence of peace what conduct should be adopted.

Surah Hujuraat

Conflict resolution.

Ayah 9: And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah . And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly.

point to poder: The discussion is about *TWO* groups, but the verb that is used for fight is plural???. Because more often than not when two groups, people, individuals

have a confrontation, the supporters , fans intervene. Which no longer remains a fight between two , it becomes and all out fight.

Be wary of being part of the supporters club of any altercation. whether it be two groups or individuals, whether it be macro or domestic. Even between two spouses be careful as to what kind of support you lend. Remember you are not emotionally attached.

How to avoid conflict??

Golden advice.

Ayah 12:

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah ; indeed, Allah is Accepting of repentance and Merciful.

Rasulullah Sallallahu alaihi wasallam has said “when a person begins to entertain evil thoughts about his subordinates soon he will corrupt, or cause chaos amongst them”

إن الأمير إذا ابتغى الريبة في الناس أفسدهم

Bukhari