

JUZ 26

Synopsis of
**Selected
Verses**

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HUMANITARIAN CENTRE
GUIDANCE • UBUNTU • EMPOWERMENT

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'arifur 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-Hdaybiyah peace treaty a manifest victory, because of the benefits peace would carry and the good results that originated from it. The treaty at Hdaybiyah 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 Hudaibiyah 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 ﷺ determination to perform Umrah was on account of Nabi’s ﷺ 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

Hudaybiyah was in essence a victory near at hand. As a result of this victory, on the occasion of Hudaybiyah 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'ariful 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)





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ISLAMIC

- Learn The Deen
- Teach The Deen
- Jumuah Roster
- Bookshop
- Basic Islam
- Library & Research Facility
- GUIDELINE (Counselling)
- Literature Collection
- Al Ihsan Micro Library
- Marriage Registration
- Sadaqah Jariyah Projects
- Taqwa School of Excellence
- Muslim Marriages Tribunal (MMT)
- Drug Awareness Drive (DAD)
- Siyaphambili Madrasah
- Newsletters, Social Media Posts
- Azmatu-Ahlil-Bayt-was-Sahaba



HUMANITARIAN

- Feed a Pupil
- Feed a Patient
- Feed The Needy
- Al Ihsan Clinic
- Build a Home
- Al Ihsan Relief (AIR)
- Enable the Disabled
- Bursary Fund (DIBF)
- Operation H2O
- Sponsor a Blanket
- Sponsor a Kajoor Pack
- Al Ihsan Boreholes
- House & Home Improvement
- Al Ihsan Fashion & Design Course
- Uniforms & Stationery
- Al Ihsan Garden Patch
- Al Ihsan Caregiver Course





About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.



أَهْلًا وَسَهْلًا

WELCOME

