

DARUL ULOOM TRINIDAD AND TOBAGO A CONCISE COMMENTARY COURSE OF THE HOLY QURAAAN (2001-2020)

the extent that at times she even loses her life. This is the type of pain, hardship and difficulty that a mother has to go through with every child she delivers. After the child is born, both parents continue to work hand in hand, going through difficulties and making sacrifices in the upbringing of the child. This is one which man must recognize so that he may show gratitude to his parents and be kind and obedient to them.

The verse further states, '**And the bearing of him and the weaning is thirty months**'. It means that the period the mother carries the child in her womb and then weans him off breastfeeding is a period of thirty months. This part of the verse continues to show the great sacrifice a mother is required to make for her child. It explains that besides carrying the child through the term of pregnancy and going through the pains of delivery, the mother has to nurse the baby for a period of two years after delivery. Therefore, kindness to parents, especially the mother, must never be neglected.

The verse also highlights the fact that both pregnancy and weaning is for a period of thirty months. Based on this, Ali bin Abi Talib (R.A) has deduced that the minimum duration of pregnancy is six months. He cited verse 233 of Surah Baqara in which Allah states, 'And mothers suckle their children for full two years for that person who wishes to complete the period of suckling'.

In verse 15 of Sura Al Ahqaaf, the total period of pregnancy and suckling has been given as thirty months, and in the above verse the period of suckling has been given as two years (24 months). From this, it becomes clear that if 24 months is given for nursing, then six months can be taken as the full period of pregnancy so that both can reach a total of thirty months. (Tafseer Ibn Katheer vol.5 pg. 510 Dar Al Kitab Al Arabi, Beirut 2013). Having quoted the above, Hafiz Ibn Katheer states, 'This deduction of Ali (R.A) is strong and sound/correct, and Uthman (R.A) and a group of Sahabahs agreed with him. (Ibid)

Imam Al Qurtubi has mentioned in his Tafseer that during the time of Uthman (R.A), a woman was brought to him who gave birth to a child in six months. Upon this, he intended to apply the punishment upon her, but Ali (R.A) advised him against this decision, and showed from the verses of the Quran that pregnancy can be for six months. Uthman (R.A) accepted this and cancelled his previous order. (Tafseer Al Qurtubi vol.16 pg. 166 Maktaba Rasheediya Queta).

The verse further states, '**Till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."**

The above description given in the verse, according to some commentators, speaks about the conduct of a true believer. It explains that having been born, the child grows up to be dutiful to his parents and obedient to his Lord. He then grows into strength and maturity, serving his Creator, and when he reaches the age of forty years (which is the age of mental maturity), he turns to Allah in supplication, and beseeches Him saying, *"My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims."*

In this supplication, the true believer begs Allah to grant him the ability to continue to show gratitude to Him for all His bounties/favors which He has given to him and his parents. He beseeches Allah to give him strength and ability to do good deeds and be righteous in his life, and also supplicates to Allah to make his progeny good and righteous. In his supplication, he turns to Allah in repentance, and affirms his total submission to Him by confirming that he is a Muslim.

The above verse highlights some important qualities which every true believer should adopt. These are:

- 1) When one reaches the age of forty years, he should be grateful to Allah and thank Him for this special favor of reaching forty. This age of 'forty' has been specifically mentioned by Allah because it is a great gift from Allah. It is an age where one achieves maturity and soundness of intelligence and completeness of the mind. It has been narrated that no one was commissioned

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for prophet hood except after forty years of age. As mentioned by scholars, 'The age of forty is regarded as the prime of mental maturity because a person is neither deceived by the passions and ambitions of youth nor does he experience the weakness and handicap of old age'. (Anwarul Bayaan vol.4 pg. 564 (English) Darul Ishaat Karachi 2005)

- 2) Upon reaching this age, one should begin to turn to Allah frequently in worship and supplications.
- 3) One should beseech Allah for strength and ability to continue to do good and righteous deeds.
- 4) One should be fully concerned about the religious welfare of his children and progeny, and pray to Allah to make them good and righteous.

With respect to those mentioned in the above verse, who possess the qualities of supplicating to Allah, repenting to Him, showing gratitude to Him and praying for the goodness of their progeny, Allah mentions their rewards and says in verse 16:

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.

Here, Allah says that He will accept their good deeds and will reward them handsomely for their good actions and righteous deeds. He will also forgive their sins and mistakes, and overlook their slips, and grant them entry into paradise. The verse makes it clear that this is a promise of truth which the believers have been given through the message of the prophets.

With regards to verse 15 which has been mentioned previously, in which the following is mentioned, **'Till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims',** some commentators of the Holy Quran have stated that the description given in the verse relates to a particular incident which occurred before the revelation of the verse.

According to these commentators, the person spoken about in the verse refers to Abu Bakr Siddiq (R.A). This is based on a narration from Abdullah bin Abbas (R.A) in which it states, 'Abu Bakr accompanied the Prophet (ﷺ) on a journey when he was 18 years of age and the Prophet (ﷺ) was 20 years old. At that time, they were travelling to Syria for trade purposes. After travelling for some time, they came down at a place where there was a lote tree, and the Prophet (ﷺ) sat in its shade, while Abu Bakr went to a monk who was close by. Upon meeting him, the monk began to question Abu Bakr about his religion and then asked, 'Who is that person who is sitting beneath the tree?' He (Abu Bakr) said, 'He is Muhammad bin Abdullah bin Abdul Muttalib'. The monk then said, 'By Allah! He is a prophet. No one sat beneath that tree after Isa (A.S)'.

(Upon hearing these words), certainty and conviction entered into the heart of Abu Bakr, and so, he started to accompany the Prophet (ﷺ) wherever he went, and did not separate himself from him, whether it was on journey or in residence. This continued until the Prophet (ﷺ) was gifted with prophet hood at the age of 40, and Abu Bakr (R.A) was 38. Then, when Abu Bakr (R.A) reached the age of 40 years, he supplicated to Allah in the following words, "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims." (Tafseer Al Qurtubi vol.16 pg. 166, 167 Maktaba Rasheediya Queta Pakistan)

Imam Al Baghwi also writes, 'Ali bin Abi Talib (R.A) said, 'The verses were revealed about Abu Bakr (R.A). Both of his parents accepted Islam together, and this did not occur with any of the immigrants'. Abdullah bin Abbas (R.A) said, 'Allah accepted the supplication of Abu Bakr (R.A) and gave him the ability to purchase and set free nine slaves who were being punished severely for embracing Islam. Abu Bakr (R.A) did not intend any good, except that Allah helped him in accomplishing it. He also made the dua and said, 'and make my offspring (progeny) good'. Allah also accepted this supplication and made all his children believers. So his parents and all his children accepted Islam. His father, Abu