

QURANIC AYAHS (31-40)

AYAH # 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَنْزَغُكُمْ وَإِنَّكُمْ لَفِي ذَنْبٍ عَسِيراً

TRANSLATION

“And kill not your children for fear of poverty. We shall provide for them [children] as well as for you [parents].
Surely, the killing of them is a great sin”

MAIN THEME

Killing a child by any mean e.g. to bury a daughter alive or by abortion/ family planning is **Haram** and a **greatest sin** after Shirk.

(The word used for this kind of killing in Quran is “Qatl”)

EXPLANATION

Killing of a child has two famous meanings:

- (1) To bury one's daughter alive as it was a custom in Arabia before the advent of Islam.

This is in actual belongs to **gender discrimination**.

- (2) Family planning and contraception (birth control) due to the fear of poverty.

In this case, it is not based on gender discrimination.

BURYING DAUGHTER ALIVE IS FORBIDDEN IN ISLAM

- It was a custom in Arab before Islam that some people, **NOT ALL**, used to bury their daughters alive considering them symbol of weakness and shameful for them.
- Islam has condemned this wicked custom strictly and bestowed them a status of respect and honour in the society. Since birth and up bringing of girls in good manner is declared **bleasing** and **source of entering into paradise** for parents.
- Quran says:

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ

“And (at the Day of Judgment) when the female (infant) buried alive (as the pagan Arabs used to do) is questioned For what sin was she killed?”

(Surah Takweer, Ayahs 8-9)

QURANIC QUOTATIONS

- “To Allah belongs the dominion of the heavens and the earth; **He creates what He wills**. He gives to whom He wills **females** [children], and He gives to whom He wills **males**. Or He makes them [both] **males and females**, and He renders whom He wills **barren**. Indeed, He is Knowing and Competent”

[Surah Shura' 49:50]

HADITH QUOTATIONS

- “He who raises two daughters until their puberty, will be with me in Paradise like this”, and he symbolized the proximity by showing two of his fingers with a slight gap between them.”
(Muslim)
- “Whoever Allah has given two daughters and is kind towards them, will have them as a reason for him to be admitted into Paradise.”
And:
- “Whoever Allah has given three daughters and he endures through raising them, will have them as a shield for him from the Hellfire on the Day of Resurrection.”

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WHAT IS FAMILY PLANNING?

- (1) “Planning intended to determine the number and spacing of one's children through birth control”
(Merriam-Webster)
- (2) “Planned parenthood, also called family planning, is a practice of measures designed to regulate the number and spacing of children within a family”
(Encyclopaedia of Britannica)
- (3) “The concept or a program of limiting the size of families through the spacing or prevention of pregnancies, especially for **economic reasons**”
(dictionary.com)

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REASONS OF FAMILY PLANNING?

- All the numerous reasons for family planning can be summed up into **TWO** categories:
 1. Either due to **poverty**
or
 2. **Giving special attention to children** by having fewer children.

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METHODS OF FAMILY PLANNING

- (1) **Permanent Method:**
e.g. **Vasectomy** for men and **Tubectomy** for women
- (2) **Temporary Methods:**
e.g. **abortion/ use of different preventions**

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ISLAMIC VERDICT

- All the Islamic scholars unanimously agree that **permanent methods** of family planning are prohibited since they involve changing human physiology.
- All the Islamic scholars agree that almost all **temporary methods** of family planning except of a few, are **prohibited** as they involve changing human physiology and have side effects on human health

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WHEN FAMILY PLANNING IS PERMISSIBLE?

- Islamic scholars unanimously come to an agreement that any permanent method of family planning and temporary method, can be done only after consultation with an **expert** and **religious** medical physician in following cases:
 - When the life of the mother is in danger. For instance if the woman is suffering from certain disease like **heart disease** or if pregnancy may be **detrimental** to her child. In this case, family planning is allowed to save the life of the mother and her baby.

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WHY FAMILY PLANNING IS PROHIBITED IN ISLAM?

Because:

- (1) Family planning is based on the concept that is **against Islamic belief in providence of Allah** and lack of faith in Him
- (2) The Holy Prophet Muhammad (S.A.W.) **wants his nation to be in a large number**
تزوجوا الودود الولود فإني مكثر بكم الأمم يوم القيامة
- (3) It is **wastage of wealth and resources**
- (4) It causes **lack of man power**

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REFUTATION OF FAMILY PLANNING THEORY

- Theory of family planning is mainly based on the research of **Reverend Thomas Robert Malthus**, a British economist and a demographer. This theory states that, to maintain prosperity and welfare of human race, its increase should be checked to correspond with the production of foodstuff.
- Now it has been realized that Malthus's theory has been proved **wrong** and there is no shortage of food grains. If it is anywhere, so due to **human mismanagement**, not due to Allah
- Moreover, in spite of the amount of land used for agriculture, almost all agricultural countries of the world including Pakistan, there is still much more unused land could be utilized for agricultural purposes and as a result could produce more food grains.

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QURANIC QUOTATIONS (1)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِهْلَايْ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ

TRANSLATION

"And kill not your children because of poverty. We shall provide for you [parents] as well as for them [children].

(Surah Al-An'am Ayah 151)

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَنْتَحِ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطَاً كَبِيراً

TRANSLATION

"And kill not your children for fear of poverty. We shall provide for them [children] as well as for you [parents].
Surely, the killing of them is a great sin"

(Surah Isra', Ayah 31)

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INTERPRETATION

- Both these Ayahs seem to convey the same message but on scrutiny we realize that the **FIRST** Ayah is meant for **poor parents**, who fear that if one more child is born in the family neither they will be able to survive nor the child, thus Allah says We provide sustenance for you (parents) and for them (children).
- In the **SECOND** Ayah Allah says We shall provide sustenance for them (children) and as well as for you (parents), referring to **rich parents** who feel that if they have less children they can concentrate on them better and give them better education and quality life. Here Allah reverses the order and mentions first the children and then the parents.

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HADITH QUOTATIONS (1)

In Two **Sahihs** (Bukhari & Muslim) it is recorded that Abdullah bin Mas'ud said:

"I questioned, 'O Messenger of Allah! which sin is the worst?'

He said,

أَنْ تَجْعَلَ لِلَّهِ نِدَاءً وَهُوَ خَلْفَكَ .

To appoint rivals of Allah when He has created you.

I asked, 'Then what?'

He said,

قَالَ: أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ

To kill your child lest he should eat with you.

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HADITH QUOTATIONS (2)

• ما من نسمة كالنفة إلى يوم القيامة إلا وهي كالنفة.

- "Any soul which is to come into being till the Day of Judgment, will certainly come"

(Sahih Bukhari & Muslim)

• ما من كل الماء يكون الولد. وإذا أراد الله خلق شيء لم يمنعه شيء

- "Not every sperm produces a child but when Allah decides to create something, nothing can stop it from coming into being"

(Sahih Muslim Hadith #1438)

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AYAH# 32

وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فِجْشَةً وَسَاءَ سَبِيلًا

"And come not near to *Zina* (the unlawful sexual intercourse). Verily, it is a Fāhishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell)"

MAIN THEME

Not only **FORNICATION** [intentional sexual intercourse between two unmarried persons or two persons not married to each other] and **ADULTERY** [intentional sexual intercourse between a married person and between someone other than his or her lawful spouse] but **ALL** the actions that lead to them, are also **HARAM**

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SHARIAH VERDICT

According to Islamic teachings "الزَّوْجَىٰ" is considered as:

- A Great Sin
- A Vulgar and an indecent Act
- Crossing boundry of Allah & humans
- An Action leads to Hell

"Nay, Allah never commands of Fahisha (vulgarity)"

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HADITH QUOTATIONS (1)

إذا زنى العبد خرج منه الإيمان

TRANSLATION

"While a person commits fornication, the faith goes out of him"

ANOTHER HADITH

"The heavens and the earth, the seven of them each, curse the married person who commits adultery. And the strong unpleasant smell which spreads out from the private parts of such (fornicating) people will embarrass even the people condemned to Hell and thus there in Hell they will be suffering from the punishment of fire and disgrace both."

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HADITH QUOTATIONS (2)

Once a young man came to the holy Prophet (S.A.W.) and said,
"O Messenger of Allah! Give me permission to commit Zina."
The people surrounded him and rebuked him, saying, "Stop! Stop!"
But the Prophet said, **اِنَّهُ** (Come close).
The young man came to him, and he said, **اجلس** (Sit down), so he sat down.

The Prophet said, **الْحَبْءُ بِأُمِّكَ** (Would you like Zina for your mother)?
He said, "No, by Allah, may I be ransomed for you."
The Prophet said,
Neither do the people like it for their mothers **لَا النَّاسُ يُحِبُّونَ أُمَّهَاتِهِمْ**

The Prophet said, **الْحَبْءُ بِبَنَاتِكَ** (Would you like it for your daughter)?
He said, "No, by Allah, may I be ransomed for you."
The Prophet said,
Neither do the people like it for their daughters **لَا النَّاسُ يُحِبُّونَ أَبْنَاءَهُمْ**

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Continuation...

The Prophet said, **الْحَبْءُ بِأُخْتِكَ** (Would you like it for your sister)?
He said, "No, by Allah, may I be ransomed for you."

The Prophet said,
Neither do the people like it for their sisters **وَلَا النَّاسُ يُحِبُّونَ أَخَوَاتِهِمْ**

The Prophet said, **الْحَبْءُ بِعَمَّتِكَ** (Would you like it for your paternal aunt)?
He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you."
The Prophet said,
Neither do the people like it for their paternal aunts **وَلَا النَّاسُ يُحِبُّونَ أَعْمَامَهُمْ**

The Prophet said, **الْحَبْءُ بِخَالَاتِكَ** (Would you like it for your maternal aunt)?
He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you."
The Prophet said,
Neither do the people like it for their maternal aunts **وَلَا النَّاسُ يُحِبُّونَ خَالَاتِهِمْ**
Then the Prophet put his hand on him and prayed,
اللَّهُمَّ اغْفِرْ ذَنْبَهُ، وَخَوِّضْ قَلْبَهُ، وَارْحَمْنِي قَرِيبَهُ
O Allah, forgive his sin, purify his heart and guard his chastity.

After that, the young man never paid attention to anything of that nature.

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HADITH QUOTATIONS (3)

إذا ظهر الزنا و الربا في قرية فقد أحلوا بأنفسهم عذاب الله

TRANSLATION

“When fornication and usury become common in some town, the natives of the town deserve **TORMENT** [severe Punishment] from Allah”

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VICES OF ADULTRY (1)

Adultery is not only shameful in itself and inconsistent with self-respect or respect for others, but it paves the way to many evils:

- (1) It generates limitless social disorder, the consequences of which sometimes destroy whole society
- (2) It destroys the basis of the family
- (3) It works against the interests of children born or to be born

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VICES OF ADULTRY (2)

- (4) It may cause murders and feuds and loss of reputation and property
- (5) It loosens permanently the bonds of society

Therefore not only ADULTRY must be avoided as a sin, but any approach or temptation to it should be avoided.

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HOW A PERSON CAN SAVE HIMSELF FROM THIS SIN?

- (i) By lowering the gaze (for men and women both)
- (ii) By being modest
- (iii) By protecting the private parts of body (for women as well as for men)
- (iv) By wearing Hijab (for women only)

QURNIC DIRECTIONS TO MEN

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.).

That is purer for them”

(Surah An-Noor Ayah 30)

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INJUNCTIONS OF HIJAB IN QURAN (2)

INJUNCTIONS OF HIJAB IN QURAN (1)

“QURNIC DIRECTIONS FOR WOMEN

And the believing women should lower their gaze from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment [something that adds attractiveness] except only that which is apparent (like palms of hands or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over **Juyubihinna** (i.e. their bodies, faces, necks and bosoms, etc.)”

(Surah An-Noor Ayah 31)

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“O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks all over their bodies (i.e. screen themselves completely except the eyes to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed”

(Surah Al-Ahzaab Ayah 59)

“O you who believe! Enter not the Prophet's houses, unless permission is given to you... And when you ask (Prophet's wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts.”

(Surah Al-Ahzaab Ayah 53)

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INJUNCTIONS OF HIJAB IN HADITH

- Hazrat Umme Salamah (R.A) narrates that once Hazrat Maimoona (R.A) and I were in the presence of the Holy Prophet (S.A.W.) when (a blind companion) Hazrat Abdullah Ibne Umme Maktoom (R.A) arrived. As he was blind it never occurred to us that it was necessary to observe hijab, therefore we remained seated. The Holy Prophet (S.A.W.) ordered us to observe hijab. I replied "Oh Prophet of Allah! he is unable to see us." Upon hearing this, the Holy Prophet (S.A.W.) said, "**Are you both also blind? Are you not casting your sight upon him?**"

(Mishkaat, Tirmizi and Abu Dawood)

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SOME ABOUT HIJAB

- The actual date of the revelation governing Hijab is one of differing opinions. However, Hijab was ordained as compulsory within **3.A.H.** or **5.A.H.**
- Hazrat Umar (R.A) once suggested to the Holy Prophet (S.A.W.) that the wives of the Prophet (S.A.W.) should observe the veil as many differing persons of differing manners and natures visit the houses of the Prophet (S.A.W.) The Holy Prophet (S.A.W.) himself found this a desirable suggestion. However, he was unable to turn the suggestion into a practicality as the Prophet (S.A.W.) was in wait of divine revelation. Shortly afterwards the revelations of Hijab were revealed successively.
- The Holy Quran contains **7 verses** altogether concerning Hijab, 3 of these are featured within Surah Noor and 4 in Surah Ahzaab. From amongst the 7 Quranic verses, scholars are unanimous upon the fact that the verses within Surah Ahzaab were revealed before those of Surah Noor.
- There are more than **70 Ahadith** which are concerned with matters regarding Hijab.

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HADITH STATEMENT

TRANSLATION

العَيْنَانِ تَزْنِيَانِ وَزَنَاهُمَا النَّظْرُ وَالْيَدَانِ تَزْنِيَانِ وَزَنَاهُمَا الْبَيْطُشُ وَالرِّجْلَانِ تَزْنِيَانِ وَزَنَاهُمَا الْمَشْيُ وَزَنَا اللِّسَانُ الْمَنْطِقُ

"Eyes commit fornication and their fornication is to watch (with lust), hands also fornicate and their fornication is to catch (some unlawful thing with lust), feet also do fornication and their fornication is to walk (towards wrong direction with lust) and fornication of tongue is to talk (vulgarly)"

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DEFINITION OF "HUDOOD"

"HUDOOD" is plural of "**HAD**" which means:

"Any punishment which Allah the Almighty Himself has stated in the Holy Quran and did not leave it upto humans"

FORNICATION has a HAD which is clearly described by Allah in Holy Quran and in Old Testament as well

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KINDS OF FORNICATION

- (1) **EXTRA-MARITAL SEX** occurs when a married person engages in sexual activity with someone other than his or her marriage partner
- (2) **PRE-MARITAL SEX** (also called non-marital sex) is sexual activity, practiced by persons who are unmarried

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PUNISHMENT (1)

- (1) In case of **PRE-MARITAL SEX**, fornicator man and woman will be flogged **100 LASHES** each (if both were agreed in committing the sin)

STATEMENT OF QURAN

"The (unmarried) woman and the man guilty of illegal sexual intercourse, flog each of them with a **HUNDRED STRIPES**. Let not pity withhold you in their case, in a punishment prescribed by Allah"

(Surah An-Noor Ayah 2)

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PUNISHMENT (2)

(2) The Had/ punishment of EXTRA-MARITAL SEX is **Lapidation** (الرحم). It means that adulterer man and adulteress woman will be stoned to death (if both were agreed in committing the sin)

STATEMENT OF HADITH

خذوا عني خذوا عني قد جعل الله لهن سبيلا البكر بالبكر جلد مائة ونفي سنة والثيب بالثيب جلد مائة والرجم

“Take from me, take from me, Allah has made a way for them (fornicator women), for Virgin fornicator one hundred lashes and exile for one year, and previously married hundred lashes and stoning to death”

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CONDITIONS OBSERVED FOR PUNISHMENT

To prove the penalty of stoning to death very strict conditions are imposed:

➤ Confession

OR

➤ “**Four eye witness men** who are pious and reliable, bear witness that they saw adulterer man and adulteress woman committing this sin”

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AYAH # 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْنِيهِ سَلٰطِنًا فَلَا يَسْرِفُ فِي الْفَتْرِ إِنَّهُ كَانَ مَنصُورًا

Translation:

“And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (intentionally with hostility and oppression and not by mistake), We have given his heir the authority [(to demand Qisās, Law of Equality in punishment—or to forgive, or to take *Diyyaa* (blood - money)). But let him not exceed limits in the matter of taking life. Verily, he is helped (by the Islāmic law)]”

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MAIN THEME

• Slaying of every human being, either Muslim or Non-Muslim, is forbidden

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INTERPRETATION OF A KEY WORD

- In Ayah 33, Allah has said that He has forbidden killing of every human being, except for a just cause. The word employed by the Holy Quran is **الحق** which means “**Justified reason**”.
- According to the holy Quran killing of a human is in fact, killing of humanity. Therefore, Islam declares it **among Great Sins**
- But few people who are problem for Islamic society shall be killed by an Islamic government

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LAWFUL KILLING IN ISLAM

- In the light of earlier quoted Quranic Ayah, killing of **three** kinds of people is lawful by an Islamic Government. The detail is under:

قال رسول الله صلى الله عليه وسلم : لا يحل دم امرئ مسلم يشهد أن لا إله إلا الله ، وأني رسول الله ، إلا بإحدى ثلاث : الثيب الزاني ، النفس بالنفس ، والتارك لدينه المفارق للجماعة

Translation:

“The blood of a Muslim who testifies that there is no deity worthy of worship except Allah and that I (Muhammad) am the Messenger of Allah, is sacred, except in three instances: [They are]

- The married adulterer [or adulteress]
- Life for life [The homicider]
- Whoever reverts from the religion of Islam and abandons the Jama'ah (Muslim community) (i.e. an apostate)

- According to Islam, any killing other than above mentioned three reasons is **Unlawful Killing**

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TYPES OF KILLING & THEIR PUNISHMENT

- (1) Intentional killing
- (2) Unintentional killing

Punishment for **intentional killing** is one of following:

- (1) **Qisas** (Equal Retaliation)
- (2) **Diyyat** (Blood Money)
- (3) Forgiveness

Punishment for **unintentional killing** is one of following:

- (1) **Diyyat** (Blood Money)
- (2) Forgiveness

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(1) RIGHT OF TAKE QISAS (2) INSTRUCTIONS FOR TAKING QISAS

- An heir (a person who has the legal right to receive somebody's property, money or title when that person dies) of the murdered
or
- Head of the Islamic state

Instructions for taking **Qisas**:

- (1) Not to kill anyone other than killer
- (2) Not to kill in brutal way
- (3) Not to kill without fair judicial trial
- (4) Not to be punished by an individual but by the government

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QURANIC QUOTATIONS

‘ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ’

Translation:

“whosoever killed a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind”

(Surah Al-Maidah Ayah 32)

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا

Translation:

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allāh are upon him, and a great punishment is prepared for him”

(Surah An-Nisa Ayah 93)

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HADITH QUOTATIONS

- (1) “If all in the heavens and earth have joined hands to kill a believer, Allah will put them all in the hell”
- (2) “The destruction of this earthly life is less significant before Allah than killing a Muslim man [or woman]”
- (3) “Blood offenses are the first disputes to be judged between the people on the Day of Resurrection”
- (4) “The believer will remain unburdened in righteousness as long as he does not shed prohibited blood. When he sheds forbidden blood, he will become burdened”

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AYAH# 34

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

TRANSLATION:

“And come not near to the orphan's property except in a good manner, until he attains the age of full strength [puberty]. And fulfill (every) covenant.

Verily! the covenant, will be questioned about”

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MAIN THEME

TWO THEMES OF THE AYAH

- (1) Property of an orphan must be safeguarded until he reaches the age of physical and mental maturity (بلوغت). To devour the property of an orphan is a great sin
- (2) Fulfillment of promises and covenants is binding on every Muslim about which every one will be questioned at the Day of Judgment

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WHO IS AN ORPHAN?

According to Islamic Studies, the definition of an orphan is mentioned below:

“An immature (نابلغ) person (male or female) whose father has passed away”

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REFERENCES

TEACHINGS OF the Holy QURAN

- (1) “And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin”
(Surah An-Nisa Ayah 2)
- (2) “Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire”
(Surah An-Nisa Ayah 10)

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TEACHINGS OF HADITH

“I and the cherisher of an orphan will be there in heaven like this
(He joined his index and middle fingers)”

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WHAT IS GOOD MANNER?

Every possible way which causes to save and increase the wealth of an orphan like making an investment in some profitable business

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AGE OF PUBERTY

According to Pakistani law: 18 years for both girls and boys

According to Islamic law: Around 15 years for boys and 14 year for girls

Puberty OR Adolescence means to be capable to understand one's profit and loss. So today legal limit will be followed

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DIRECTIONS ABOUT COVENANTS

TYPES OF PROMISES AND COVENANTS:

Covenants and promises are classified into **TWO** categories:

- (1) Promises made with Allah
- (2) Promises made with humans

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COVENANTS WITH ALLAH

- (1) Famous covenant which had been made by humans before their birth and when they were spirits only. It is known as "عهد الميت"

QURANIC STATEMENT

"And (remember) when your Lord brought forth from the Children of Adam, from their loins [the part of the body around the hips between the waist and the tops of the legs], their seed and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

(Surah Al-A'raf Ayah 172)

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- (2) Acceptance of Islam is a covenant with Allah that we will follow his commands in letter and spirit

QURANIC STATEMENT

"And fulfill the Covenant of Allah (pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them"

(Surah An-Nahl Ayah 91)

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COVENANTS WITH HUMANS

Covenants and promises made by humans with humans are divided into **TWO** categories:

- (1) One sided covenant that a person makes with others

QURANIC STATEMENT

"And (success is attained by) those who are faithfully true to their *Amanat (trusts)* and to their covenants"

(Surah Al-Mominon Ayah 8)

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- (2) Dual sided covenants which are known as **AGREEMENTS** and **PACTS**

QURANIC STATEMENT

"O you who believe! Fulfill (your) contracts"

(Surah Al-Maidah Ayah 1)

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STATEMENTS OF HADITH

BREAKING A PROMISE IS A SIGN OF WEAK FAITH

- (1) "The person is without (true) faith, who does not keep promise"

ONE OF THE SIGNS OF HYPOCRITES

- (2) "There are three signs of a hypocrite:

- Whenever he speaks, he tells a lie
- Whenever he makes a promise, he never keeps it
- Whenever he is given a trust, he embezzles it"

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AYAH # 35

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزَنُوا بِالْقُسْطِ السَّيِّئِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

TRANSLATION:

"And give full measure when you measure, and weigh with a scale that is straight. That is better and fairer in the end."

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DIRECT THEME

- (1) Direction about giving full measurement
- (2) Not giving full measurement is forbidden and the reason for destruction of the nations e.g. the nation of Hazrat Shoaib (A.H.)

INDIRECT THEME

Being dutiful to one's job and duty is also enjoined here indirectly

QURANIC REFERENCES

- (1) "Give full measure, and cause no loss (to others) And weigh with straight scale"
(Surah Shu'ara Ayah 181, 182)
- (2) " Woe to *Al-Mutaffifin* [those who give less in measure and weight (decrease the rights of others)], Those who, when they have to receive by measure from people, demand full measure, And when they have to give by measure or weight to people, give less than due"
(Surah Al-Mutaffifin Ayah 1-3)

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AYAH # 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

TRANSLATION:

"And follow not that of which you have no knowledge. Verily, the hearing, and the sight, and the heart, of each of those ones will be questioned (by Allah)"

63

MAIN THEME

A golden principle about social life has been directed that:

- (a) None should follow about which he is not sure and has no confirmation
- (b) None should follow whims and conjectures but follow the things about which he has solid knowledge

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REFERENCESQURANIC STATEMENTS:

- (a) "O you who believe! If a rebellious evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done"
(Surah Al-Hujurat Ayah 6)
- (b) "O you who believe! Avoid much suspicions, indeed some suspicions are sins"
(Surah Al-Hujurat Ayah 12)

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HADITH STATEMENT

كفى بالمرء كذبا أن يحدث بكل ما سمع

TRANSLATION:

"It is enough evidence for a person to prove him a liar (and trustless person) that he narrates every hearsay" (without making an investigation about its veracity)"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّا جَاءْنَا بِالْبَيِّنَاتِ لَكُمْ فِي هَٰذَا أَلَّا تَكُونُوا مِّنَ الْمُجْرِمِينَ

TRANSLATION:

"Beware of suspicion, for suspicion is the falsest of speech"

66

Ayah 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا

Translation

“And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height”.

67

MAIN THEME

- Pride is forbidden in Islam

What is pride?

To consider yourself superior due to any physical/ mental/God-gifted quality and consider others inferior due to lack/ inferiority of that quality

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Ayah 38

‘لَعَنَ ذَلِكَ كَمَا سَبَّهَ عِنْدَ رَبِّكَ مَقْرُوهًا ‘

Translation

“All the bad aspects of these (the above mentioned things in last fifteen Ayahs) are hateful to your Lord”.

69

Ayah 39

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَّذْمُورًا

Translation

“This is (part) of Al-Hikmah (wisdom) which your Lord has revealed to you (O Muhammad (SAW)). And set not up with Allāh any other ilāh (God), lest you should be thrown into Hell, blameworthy and rejected, (from Allāh's Mercy)”.

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MAIN THEME

- (1) All the commandments given in last sixteen Ayahs are called as Al-Hikmah (wisdom, good manners and high character)
- (2) Shirk (Polytheism) is not acceptable

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Ayah 40

أَفَاصْفُكُمْ بِرُغْمٍ بِالْبَيْنِ وَأَتَّخِذَ مِنَ الْمَلَكَةِ ابْنَةً إِنَّمَا أَنْتُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا

Translation

“Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily! You indeed utter an awful saying”.

72

MAIN THEME

- A specific type of polytheism (considering angels as daughters of Allah) is condemned

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