

Lecture # 06

Textual Study of the Holy Qur'an

(Surah Bani Israel: 23-30)

❖ Ten Commandments described in the Holy Qur'an

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنَا إِمَّا يَتَّلَقَّنَ عِنْدَكَ الْكِبَرُ أَحَدُهُمَا أَوْ كَلَاهُمَا فَلَا تَقْلِيلَ لَهُمَا أُفْ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
(بني اسرائيل: 23)

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully.

وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنَ الْرَّحْمَةِ وَقُلْ رَبِّ آزْحَمْهُمَا كَمَا رَبَّيَا صَغِيرًا (بني اسرائيل: 24)

And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young."

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّلِينَ غَمُورًا (بني اسرائيل: 25)

Your Lord knows best what is within yourselves. If you are righteous, He is certainly All-Forgiving to those who 'constantly' turn to Him.

وَءَاتِ ذَا الْقُرْبَى حَقَّهُ وَآلِمْسِكِينَ وَآبْنَ الْسَّبِيلِ وَلَا تُبَدِّرْ تَبَذِيرًا (بني اسرائيل: 26)

Give to close relatives their due, as well as the poor and 'needy' travellers. And do not spend wastefully.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَنَ الشَّيَاطِينِ وَكَانَ الشَّيَاطِينُ لِرَبِّهِ كَفُورًا (بني اسرائيل: 27)

Surely the wasteful are 'like' brothers to the devils. And the Devil is ever ungrateful to his Lord.

وَإِمَّا تُعِرِضَنَ عَنْهُمْ آبْتِغَاءَ رَحْمَةِ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ أَهُمْ قَوْلًا مَّيْسُورًا (بني اسرائيل: 28)

But if you must turn them down 'because you lack the means to give'—while hoping to receive your Lord's bounty—then 'at least' give them a kind word

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنْقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدْ مَلُوكًا مَّحْسُورًا (بني اسرائيل: 29)

Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty.

إِنَّ رَبَّكَ يَبْسُطُ الْرِّزْقَ لِمَنْ يَشَاءُ وَيَثْدُرُ إِنَّهُ كَانَ بِعِبَادِهِ حَبِيرًا بَصِيرًا (بني اسرائيل: 30)

Surely your Lord gives abundant or limited provisions to whoever He wills. He is certainly All-Aware, All-Seeing of His servants.

Note:

The above verses contain the following topics:

- ❖ Ten commandments in the Bible
- ❖ Tawheed
- ❖ Rights of Parents
- ❖ Concept of Repentance
- ❖ Ruling regarding financial distributions

❖ *Ten Commandments from Exodus 20: 2-17*

1. {20:1} And God spake all these words, saying, {20:2} I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. {20:3} ***Thou shalt have no other gods before me.*** {20:4} Thou shalt not make unto thee any graven image, or any likeness [of anything] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth: {20:5} Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; {20:6} And shewing mercy unto thousands of them that love me, and keep my commandments.
2. {20:7} ***Thou shalt not take the name of the LORD thy God in vain;*** for the LORD will not hold him guiltless that taketh his name in vain.
3. {20:8} ***Remember the sabbath day, to keep it holy.*** {20:9} Six days shalt thou labour, and do all thy work: {20:10} But the seventh day [is] the sabbath of the LORD thy God: [in it] thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: {20:11} For [in] six days the LORD made heaven and earth, the sea, and all that in them [is,] and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
4. {20:12} ***Honour thy father and thy mother:*** that thy days may be long upon the land which the LORD thy God giveth thee.
5. {20:13} ***Thou shalt not kill.***
6. {20:14} ***Thou shalt not commit adultery.***
7. {20:15} ***Thou shalt not steal.***
8. {20:16} ***Thou shalt not bear false witness against thy neighbour.***
9. {20:17} ***Thou shalt not covet thy neighbour's house,***
10. ***thou shalt not covet thy neighbour's wife,*** nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that [is] thy neighbour's.

❖ Tawheed (The Oneness of Allah Almighty)

﴿ وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَإِنَّ الْوَالِدَيْنِ إِحْسَانٌ إِمَّا يَبْلُغُنَّ عِنْدَكُمْ أَكْبَرُهُمَا أَوْ كِلاًهُمَا فَلَا تُقْلِلْ لَهُمَا أُفْ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾
(بني اسرائيل: 23)

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully.

Definition

Rawheed means believing in Allah Alone as God and Lord and attributing to Him Alone all the attributes of Lordship and divinity. Believing that Allah is One with no partner or associate in His Lordship (*rububiyyah*), divinity (*uluhiiyah*) or names and attributes (*al-asma wa'l-sifat*).

The Holy Qur'an and Hadiths of the Prophet Muhammad (PBUH) have mentioned this word numerous times.

"Say (O Muhammad): He is Allah, (the) One [Ahad]. Allah-us-Samad [Allah — the Self-Sufficient Master, whom all creatures need, (He neither eats nor drinks)]. He begets not, nor was He begotten. And there is none co-equal or comparable unto Him" [**al-Ikhlas 112:1-4**]

"And your Ilah (God) is One Ilah [ilahun wahidun] there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful" [**al-Baqarah 2:163**]

"Truly, the religion with Allah is Islam" [**Al 'Imran 3:19**]

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers" [**Al 'Imran 3:85**]

In some versions of the hadith of Muadh quoted above it says: "You will come to some people from among the People of the Book so when you come to them, call them to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah." (**Narrated by al-Bukhari, 1492**)

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرِكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ وَمَن يُشْرِكُ بِاللَّهِ فَقَدِ افْتَرَى إِثْمًا عَظِيمًا ﴾
(نساء: 48)

Indeed, Allah does not forgive that partners should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Whoever ascribes partners to Allah has indeed fabricated [a lie] in great sinfulness.

﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرِكَ لَظُلْمٌ عَظِيمٌ ﴾
(لقمان: 13)

When Luqman said to his son, as he advised him: 'O my son! Do not ascribe any partners to Allah. Polytheism is indeed a great injustice.'

Categories of Tawheed

- **Tawhid al-Rububiyyah** (Oneness of Divine Lordship): means believing in Allah as One and Unique with regard to His actions such as creation, sovereignty, control, giving life and death, and so on.

“And if you were to ask them: ‘Who has created the heavens and the earth and subjected the sun and the moon?’ they will surely reply: ‘Allah.’ How then are they deviating (as polytheists and disbelievers)?” [al-'Ankabut 29:61]

“And if you were to ask them: ‘Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?’ they will surely reply: ‘Allah.’ Say: ‘All the praises and thanks be to Allah!’ Nay, most of them have no sense” [al-'Ankabut 29:63]

“And if you ask them who created them, they will surely say: ‘Allah.’ How then are they turned away (from the worship of Allah Who created them)?” [al-Zukhruf 43:87]

- **Tawheed al-Uluhiyyah** means devoting all acts of worship, both inward and outward, in word and deed, to Allah Alone, and not worshipping anything or anyone other than Allah, no matter who he is. Allah says (interpretation of the meaning):

“And your Lord has decreed that you worship none but Him” [al-Isra 17:23]

“Worship Allah and join none with Him (in worship)” [al-Nisa 4:36]

- **Tawhid al-Asma wa'l-Sifat** (Oneness of the Divine Names and Attributes), this means affirming the names and attributes of Allah and believing that there is none like unto Allah in His names and attributes.

Principles of Tawhid al-Asma wa'l-Sifat

1 – Affirmation: i.e., affirming that which Allah has affirmed for Himself in His Book or that His Prophet (peace and blessings of Allah be upon him) has affirmed of His **beautiful names** and sublime attributes in a manner that suits the Majesty and Greatness of Allah, without distorting them, twisting their meanings, denying their reality or discussing how they are.

2 – Denial: i.e., denying that Allah has any faults and denying any shortcomings that He has denied Himself. The evidence for that is the words of Allah (interpretation of the meaning):

“There is nothing like Him, and He is the All-Hearer, the All-Seer” [al-Shura 42:11]

❖ The Rights of Parents

﴿ وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنًا إِمَّا يَبْلُغُنَّ عِنْدَكُمْ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلَا تَقُولْ لَهُمَا أُفِّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾
(بني اسرائيل: 23)

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully.

﴿ وَآخْفِضْ لَهُمَا جَنَاحَ الْلُّلُّ مِنْ آلَرَحْمَةِ وَقُلْ رَبِّ آزْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴾ (بني اسرائيل: 24)

And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young."

Rights of Parents in the Bible

15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 15:5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 15:6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 15:7 Ye hypocrites, well did Esaias prophesy of you, saying, 15:8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 15:9 But in vain they do worship me, teaching for doctrines the commandments of men. (**New Testament, Mathew 15: 4-9**)

Rights of Parents in the Qur'an

﴿ وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَنًا إِمَّا يَبْلُغُنَّ عِنْدَكُمْ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلَا تَقُولْ لَهُمَا أُفِّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾
(بني اسرائيل: 23)

For your Lord has decreed that you worship none but Him. And honour your parents. If one or both of them reach old age in your care, never say to them 'even' 'ugh,' nor yell at them. Rather, address them respectfully.

﴿ وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ إِحْسَنًا حَمَلْتُهُ أُمُّهُ كُلُّهَا وَوَضَعَتُهُ كُرْهَاهَا وَحَمْلُهُ وَفِصَالُهُ طَلُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشْدَدَمُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبُّ أُوْزِعِنِي أَنْ أَشْكُرْ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَلَدَيَّ وَأَنْ أَعْمَلْ صَلَاجًا تَرْضَهُ وَأَصْلِحَ لِي فِي ذُرَيْتِي إِلَيَّ تُبْثِ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ (احقاف: 15) ﴾

We have commanded people to honour their parents. Their mothers bore them in hardship and delivered them in hardship. Their 'period of' bearing and weaning is thirty months. In time, when the child reaches their prime at the age of forty, they pray, "My Lord! Inspire me to 'always' be thankful for Your favours which You blessed me and my parents with, and to do good deeds that please You. And instil righteousness in my offspring. I truly repent to You, and I truly submit 'to Your Will'."

﴿ وَوَصَّيْنَا الْإِنْسَنَ بِوَلَدِيهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَإِنْبَرُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (عنکبوت: 8) ﴾

We have commanded people to honour their parents. But if they urge you to associate with Me what you have no knowledge of, then do not obey them. To Me you will 'all' return, and then I will inform you of what you used to do.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغْمَ أَنْفُهُ ثُمَّ رَغْمَ أَنْفُهُ قِيلَ مَنْ يَا رَسُولُ اللَّهِ قَالَ مَنْ أَدْرَكَ وَاللَّهُ عِنْدَ الْكِبِيرِ أَخْدَهُمَا أَوْ كَلِمَاهُمَا ثُمَّ لَمْ يَدْخُلُ الْجَنَّةَ (مسلم بن حجاج، الجامع الصحيح، كتاب البر والصلة والأداب، باب رغم ائف من ادرك ابوه---الخ، رقم: 6511)

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "He is doomed, he is doomed, he is doomed." They said, "Who, O Messenger of Allah?" The Prophet said, "He who finds his parents in their old age, either one or both of them, and does not enter Paradise (by serving them with respect and honor)." (***Sahih Muslim: 6511***)

عَنْ أَبِي أُمَّامَةَ، أَنَّ رَجُلًا، قَالَ: يَا رَسُولَ اللَّهِ، مَا حَقُّ الْوَالِدَيْنِ عَلَى وَلَدِهِمَا؟ قَالَ: هُمَا جَنَاحُكَ وَنَارُكَ (ابن ماجه، كتاب الأدب، باب حق الوالدين، رقم: 3662)

It was narrated from Abu Umamah that a man said: "O Messenger of Allah, what are the rights of parents over their child?" He said: "They are your Paradise and your Hell."

❖ Repentance

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّلِينَ عَمُورًا (بني اسرائيل: 25)

Your Lord knows best what is within yourselves. If you are righteous, He is certainly All-Forgiving to those who 'constantly' turn to Him.

To err is human

A Muslim's faith may become weak and he may be overwhelmed by his desires. The Shaytan may make sin attractive to him, so he wrongs himself (commits sin) and falls into that which Allah has forbidden. But Allah is Kind to His slaves, and His mercy encompasses all things. Whoever repents after doing wrong, Allah will accept his repentance , for Allah is Forgiving and Merciful.

"But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft Forgiving, Most Merciful [al-Maidah 5:39]

Allah is Forgiving and Generous. He commands all His slaves to repent sincerely so that they may gain the mercy of Allah and His Paradise. Allah says (interpretation of the meaning):

"O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)" [al-Tahrim 66:8]

The door of repentance if always open

The gate of repentance is open to His slaves, until the sun rises from the west. The Prophet (peace and blessings of Allah be upon him) said: "Allah spreads out His Hand at night to accept the repentance of those who did wrong during the day, and He spreads out His Hand during the day to accept the repentance of those who did wrong during the night. (This will continue) until the sun rises from the west." (Narrated by Muslim: 2759)

Conditions of repentance in Islam

Sincere repentance is not merely the matter of words spoken on the tongue. Rather, the acceptance of repentance is subject to the conditions that:

1. the person gives up the sin straight away,
2. that he regrets what has happened in the past,
3. that he resolves not to go back to the thing he has repented from,
4. that he restores people's rights or property if his sin involved wrongdoing towards others, and

5. that he repents before the agony of death is upon him. Allah says (interpretation of the meaning):

Allah accepts repentance and is Merciful. He calls sinners to repent, so that He might forgive them:

“...your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful” [*al-An’am 6:54*]

“And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do” [*al-Shura 42:25*]

“Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves” [*al-Baqarah 2:222*]

Accepting Islam wipes away all past sins

When a non-Muslim becomes a Muslim, Allah turns his bad deeds (sayyiat) into good deeds (hasanat), and forgives him all his previous sins, as He says (interpretation of the meaning):

“Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven” [*al-Anfal 8:38*]

Allah is Forgiving and Merciful, and He loves the repentance of His slaves. He commands them to repent so that He might forgive them. But the devils among mankind and the jinn want to turn people away from the truth and make them incline towards falsehood, as Allah says (interpretation of the meaning):

“Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path) [*al-Nisa 4:27*]”

The mercy of Allah embraces everything

The mercy of Allah encompasses all things. If a person’s sins are very great and he has wronged himself very much, but he then repents, Allah will accept his repentance and will forgive his sins no matter how great they are. Allah says (interpretation of the meaning):

“Say: O ‘Ibadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful” [*al-Zumar 39:53*]

The Prophet (peace and blessings of Allah be upon him) said: “Our Lord comes down to the lowest heaven when one-third of the night remains, and says, ‘Who will call upon Me so that I may answer him? Who will ask Me so that I may give to him? Who will seek My forgiveness so that I may forgive him?’” (*Narrated by Muslim: 758*)

Man is weak. If a person sins then he has to repent and seek forgiveness every time. Allah is Forgiving and Merciful, and He is the One Who says (interpretation of the meaning):

“And whoever does evil or wrongs himself but afterwards seeks Allah’s forgiveness, he will find Allah Oft Forgiving, Most Merciful” [al-Nisa: 110]

The Muslim is vulnerable to making mistakes and sins. So he has to repent and seek forgiveness repeatedly. The Prophet (peace and blessings of Allah be upon him) said: “By Allah, I seek the forgiveness of Allah and I turn to Him in repentance more than seventy times each day.” (*Narrated by al-Bukhari, no. 6307*)

Allah loves the repentance of His slaves, and accepts it. Indeed, He rejoices over it, as the Prophet (peace and blessings of Allah be upon him) said: “When a person repents, Allah rejoices more than one of you who found his camel after he lost it in the desert.” (*Agreed upon. Narrated by al-Bukhari: 6309*)

❖ Financial Distribution

وَءَاتِ ذَا الْقُرْبَىٰ حَحَّهُ وَالْمُسْكِينَ وَآبَنَ الْسَّيِّلِ وَلَا تُنْدِرْ تَبْنِيرًا (بني اسرائيل: 26)

Give to close relatives their due, as well as the poor and 'needy' travellers. And do not spend wastefully.

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَنَ الْشَّيْطَانِ وَكَانَ الْشَّيْطَانُ لِرَبِّهِ كَفُورًا (بني اسرائيل: 27)

Surely the wasteful are 'like' brothers to the devils. And the Devil is ever ungrateful to his Lord.

وَإِمَّا تُعْرِضَنَّ عَنْهُمْ آتَيْتَهُمْ رَحْمَةً مِّنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا (بني اسرائيل: 28)

But if you must turn them down 'because you lack the means to give'—while hoping to receive your Lord's bounty—then 'at least' give them a kind word

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنْقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلْوَأً مَّحْسُورًا (بني اسرائيل: 29)

Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty.

إِنَّ رَبَّكَ يَبْسُطُ الْرِّزْقَ لِمَنْ يَشَاءُ وَيَثْدِرُ إِنَّهُ كَانَ يَعْبَادُهُ خَبِيرًا بَصِيرًا (بني اسرائيل: 30)

Surely your Lord gives abundant or limited provisions to whoever He wills. He is certainly All-Aware, All-Seeing of His servants.

Everyone is struggling to meet their financial needs in the society. Now, there might be many people who can't meet their needs after all their struggles and efforts. There, might be some others who not only meet their needs but also have enough sphere to fulfil needs of others. Now, those who couldn't succeed to meet their needs, are responsibility of the rich ones. A brief discussion is as below:

Distribution of wealth

Zakat

Ushr

Ashoor

Jizyah

Lecture # 07

Textual Study of the Holy Qur'an

(Surah Bani Israel: 31-35)

❖ Ten Commandments described in the Holy Qur'an

وَلَا تَقْتُلُوا أُولَدَكُمْ حَشْيَةً إِمْلَاقٍ—نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْبًا كَيْرًا (بني اسرائيل: 31)

Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin.

وَلَا تَمُرِّبُوا الْزَّيْنَ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَبِيلًا (بني اسرائيل: 32)

Do not go near adultery. It is truly a shameful deed and an evil way.

وَلَا تَقْتُلُوا الْنَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِوَلِيهِ سُلْطَنًا فَلَا يُسْرِفِ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا (بني اسرائيل: 33)

Do not take a 'human' life—made sacred by Allah—except with 'legal' right. If anyone is killed unjustly, we have given their heirs the authority, but do not let them exceed limits in retaliation, for they are already supported 'by law'.

Note:

The above verses contain the following topics:

- ❖ Rights of Children
- ❖ Verdict regarding Adultery
- ❖ Verdict regarding killing/ murder
(Every Extra Judicial killing is strictly prohibited)

Rights of Children

وَلَا تَقْتُلُوا أُولَدَكُمْ خَشْيَةً إِمْلَاقٌ نَّحْنُ نَرْزُقُهُمْ وَإِنَّكُمْ إِنْ قَتَلْتُمُوهُمْ كَانَ خِطْبًا كَبِيرًا (بني اسرائيل: 31)

Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin.

وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيْنَ وَجْهَنَّمَ كَمْ أَكْثَرُ نَفِيرًا (بني اسرائل: 6)

Then 'after your repentance' We would help/ aid you with wealth and offspring, causing you to outnumber them.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبِيرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ (ابراهيم: 39)

All praise is for Allah who has blessed me with Ishmael and Isaac in my old age. My Lord is indeed the Hearer of 'all' prayers.

وَلَا تَقْتُلُوا أُولَدَكُمْ خَشْيَةً إِمْلَاقٌ نَّحْنُ نَرْزُقُهُمْ وَإِنَّكُمْ إِنْ قَاتَلْتُمُوهُمْ كَانَ خِطْبًا كَبِيرًا (بني اسرائيل: 31)

Do not kill your children for fear of poverty. We provide for them and for you. Surely killing them is a heinous sin.

يَتَوَزَّى مِنْ أَلْقَوْمٍ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيْمَسِكُهُ وَعَلَى هُونِ أَمْ يَدْسُهُ وَفِي الْتُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ (نحل: 59)

He hides himself from the people because of the bad news he has received. Should he keep her in disgrace, or bury her 'alive' in the ground? Evil indeed is their judgment!

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَالْعَبْدُ رَاعٍ عَلَى مَا لِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ. (ابو داود، السنن، رقم: 2928)

Narrated Abdullah bin Umar (RA) : The Messenger of Allah ﷺ as saying: Each of you is a shepherd and each of you is responsible for his flock. The amir (ruler) who is over the people is a shepherd and is responsible for hs flock ; a man is a shepherd in charge of the inhabitants of his household and he is responsible for his flock ; a woman is a shepherdess in charge of her husbands house and children and she is responsible for them; and a man's slave is a shepherd in charge of his masters property and he is responsible for it. So each of you is a shepherd and each of you is responsible for his flock.

عَنْ إِبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "مِنْ حَقِّ الْوَالِدِ أَنْ يُخْسِنَ أَدْبُهُ وَيُخْسِنَ أَسْمَهُ (بهيفي)

Ibn Abbas (may Allah be pleased with them both) reported that the Messenger of Allah (peace and blessings be upon him) said, "It is the right of a child upon the parent to give them a good upbringing and give them a good name."

عَنْ جَابِرِ بْنِ سَمْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ أَنَّ يُؤَدِّبَ الرَّجُلُ وَلَدَهُ حَيْزُرٌ لَمَنْ أَنْ يَتَصَدَّقَ بِصَنَاعَ (ترمذى،
كتاب البر والصلة، باب ماجاء في ادب الولد)

Jabir ibn Samurah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said, "Teaching a man's child good manners is better for him than giving a Sa' (a measurement of volume) in charity."

عَنْ أَبْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَأْمُرْ بِالْمُعْرُوفِ، وَيَنْهَا عَنِ الْمُنْكَرِ
(ترمذى، رقم: 1921)

Ibn Abbas (RA) that Allah's Messenger said, "He is not one of us who does not show mercy to our young and respect our old and enjoin piety and forbid evil.

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنْثَيَيْنِ (نساء: 11)

Allah commands you regarding your children: the share of the male will be twice that of the female.

وَابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ وُلِدَ لَهُ وَلَدٌ فَلْيُخْسِنْ اسْمَهُ وَأَدْبَهُ، فَإِذَا بَلَغَ فَلْيُزِوِّجْهُ فَإِنْ بَلَغَ وَلَمْ
يُزِوِّجْهُ فَأَصَابَ إِثْمًا، فَإِنَّمَا إِثْمُهُ عَلَى أَيْبِهِ (شعب الایمان، 1396)

Ibn Abbas reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever has a child, let him give him a good name and teach him good manners. When he reaches the age of marriage, marry him. If he reaches that age and you do not marry him, then there is no sin upon him."

Concept of Punishment in Islam

Allah Almighty has created human being and sent to earth for a specific time period. Here, he is being tested for his deeds. The final result will be announced in the day of judgement; but for survival in this world, he is also responsible for his apparent deeds. Therefore, a man can be controlled and avoided from violence by Hudood, Qisas, and tazirat.

Hudood:

"Hudood" are fixed, specific punishments prescribed by the Quran for certain serious crimes. These crimes include **theft, robbery, adultery or fornication, false accusations of adultery**, and apostasy, and **drinking wine** by the consensus of the companions.

Theft

The action or crime of stealing something. The punishment for theft is outlined in Surah Al-Ma'idah (Chapter 5), verse 38. It mentions the amputation of the hand as a punishment for theft:

"And [as for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] [imposed] by Allah. And Allah is Exalted in Might and Wise."

وَالسَّارِقُ وَالسَّارِقةُ فَاقْطُلُوهُ أَيْدِيهِمَا جَزَاءً بِمَا كَسَبُوا نَكَلًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (مائدہ: 38)

As for male and female thieves, cut off their hands for what they have done a deterrent from Allah. And Allah is Almighty, All-Wise.

Robbery

The action of taking something unlawfully from a person or place by force or threat of force.

إِنَّمَا جَزَاؤُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَاتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقْطَعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلَافٍ أَوْ يُنْفَقُوا مِنَ الْأَرْضِ -ذَلِكَ لَهُمْ خَرْبٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (مائدہ: 33)

Indeed, the penalty for those who **wage war against Allah and His Messenger** and spread mischief in the land is death, **crucifixion, cutting off their hands and feet on opposite sides, or exile from the land**. This 'penalty' is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter.

Adultery

The Quran mentions the punishment for adultery or fornication in Surah An-Nur (Chapter 24), specifically in verses 2 and 3. These verses prescribe 100 lashes for those guilty of these offenses:

100 Lashes:

"The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes..."

الرَّانِيْهُ وَالرَّانِيْ فَاجْلِدُوْا كُلَّ وُحْدٍ مِنْهُمَا مائَهَ جَلْدٍ قُوَّلَ تَأْخُذُكُم بِهِمَا رَأْفَهٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللَّهِ وَالْيَوْمِ آلَّا خَرِيْهُ
وَلِيُشَهِّدْ عَذَابَهُمَا طَائِفَهُ مِنَ الْمُؤْمِنِيْنَ (نور: 02)

As for female and male fornicators, give each of them one hundred lashes, and do not let pity for them make you lenient in 'enforcing' the law of Allah, if you 'truly' believe in Allah and the Last Day. And let a number of believers witness their punishment.

Stoning:

الشيخ والشيخة اذا زنيا فارجموهما بما كسبا نكلا من الله

"If an old man and an old woman commit adultery, stone them to death; they have earned this as a punishment from Allah."

False Accusations of Adultery

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنَيْتُ ثُمَّ لَمْ يَأْتُوْا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوْهُمْ ثَمَيْنَ جَلْدَهُ وَلَا تَقْبِلُوا لَهُمْ شَهَادَهُ أَبَدًا وَأُولِيْكَ هُمُ الْفَسِقُوْنَ
(نور: 4)

Those who accuse chaste women 'of adultery' and fail to produce four witnesses, give them eighty lashes 'each'. And do not ever accept any testimony from them—for they are indeed the rebellious

Drinking Wine

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرٌ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ (بقره: 219)

They ask you 'O Prophet' about intoxicants and gambling. Say, "There is great evil in both, as well as some benefit for people—but the evil outweighs the benefit

يَا ايُّهَا الَّذِيْنَ ءامَنُوا لَا تَقْرِبُوْا الْصَّلَاوَهُ وَأَنْتُمْ سُكْرَى حَتَّى تَعْلَمُوا مَا تَقْوِلُونَ (نساء: 43)

O believers! Do not approach prayer while intoxicated¹ until you are aware of what you say

يَا ايُّهَا الَّذِيْنَ ءامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْيَمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَنِ فَاجْتَنِبُوهُ لَعْلَكُمْ تُفْلِحُوْنَ (مائده: 90)

O believers! Intoxicants, gambling, idols, and drawing lots for decisions¹ are all evil of Satan's handiwork. So shun them so you may be successful.

Apostasy

Apostasy, in the context of Islam, refers to the act of abandoning or renouncing one's faith or religion, particularly converting away from Islam to another religion or becoming an atheist or agnostic. It's a crime punished by death.

Qisas

The terminology Qisas (قصاص) is an Arabic word which means to follow or to trace someone. The guardian of the murdered person follows the murderer to kill him in retaliation for the murdered. This is why to take the life of the murderer is called qisas.

يَأَيُّهَا الَّذِينَ ءامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى إِنَّ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَى بِالْأُنْثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاقْتَبَاعَ بِالْمَعْرُوفِ وَأَدَاءَ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَحْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةً فَمَنْ آتُدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (بقره: 178)

O believers! 'The law of' retaliation is set for you in cases of murder—a free man for a free man, a slave for a slave, and a female for a female.¹ But if the offender is pardoned by the victim's guardian, then blood-money should be decided fairly³ and payment should be made courteously. This is a concession and a mercy from your Lord. But whoever transgresses after that will suffer a painful punishment.

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنَا حُمَيْدٌ، أَنَّ أَنَسًا، حَدَّثَهُمْ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "كِتَابُ اللَّهِ الْقِصَاصُ ."

(صحيح بخاري، حديث : 4499)

Narrated Anas: The Prophet (ﷺ) said, "The prescribed Law of Allah is the equality in punishment (i.e. Al-Qisas)." (In cases of murders, etc.).

Kinds of Murder

Qatl e Amad:

Intentional homicide occurs when a person deliberately takes someone's life. The punishment for this is usually the death penalty (qisas), unless the offender reaches a settlement with the victim's family before execution.

Qatl e Shibh e Amad:

If a homicide suspect offers compensation to the victim's family before execution, but the intention to kill is in doubt, the punishment is usually blood money (diyat) instead of the death penalty.

Qatl e Khata:

Homicide by mistake occurs when someone unintentionally causes the death of another person. The punishment for this is usually blood money (diyat), and the offender is required to compensate the victim's family.

Qatl e Qaim Maqam e Khata:

In this case, if a person unintentionally causes death while in a position of authority, they are liable for blood money (diyat) unless they reach a settlement with the victim's family.

Qatle Bi Sabab:

When someone is an accomplice or a cause of another person's homicide, such as inciting or facilitating the murder, the punishment is often the death penalty (qisas) if they cannot reach a settlement with the victim's family before execution.

Punishment/ Diyat

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطًّا وَمَنْ قَتَلَ مُؤْمِنًا خَطًّا فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدِّقُوا هُفَاءً كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَهُوَ مُؤْمِنٌ بِأَنَّهُ مُؤْمِنٌ وَبِهِمْ مِيقَاتٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيلَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا (نساء: 92)

It is not lawful for a believer to kill another except by mistake. And whoever kills a believer unintentionally must free a believing slave and pay blood-money to the victim's family—unless they waive it charitably. But if the victim is a believer from a hostile people, then a believing slave must be freed. And if the victim is from a people bound with you in a treaty, then blood-money must be paid to the family along with freeing a believing slave. Those who are unable, let them fast two consecutive months—as a means of repentance to Allah. And Allah is All-Knowing, All-Wise.

The Shariah (Islamic law) prescribes a form of compensation in cases of unintentional homicide (Qatl Khataa), which is known as "Kaffara" and "Diyat." The amount of Diyat depends on the form of payment chosen and the nature of the unintentional killing.

Kaffara (Fasting):

In the case of unintentional homicide, the perpetrator is required to fast for 60 consecutive days. This form of atonement, or Kaffara, is a means of seeking forgiveness and compensation for the unintentional killing.

Diyat (Blood Money):

Diyat is the financial compensation paid to the family of the victim. The amount of Diyat is determined based on the form of payment chosen (either in gold or silver). If paid in gold, the approximate value is equivalent to 1,000 dinars, which is approximately 4 kilograms and 374 grams of gold by modern standards. If paid in silver, it's approximately 10,000 dirhams, equivalent to around 30 kilograms and 618 grams of silver by modern standards.

It's important to note that the payment of Diyat is the responsibility of the "Aqilah" (i.e., the family or community) of the perpetrator. The Aqilah is the group or community associated with the offender. Additionally, the payment of Diyat is typically to be ***made within three years***. However, if the offender and the family of the victim reach a mutually agreed settlement regarding the compensation, that is also considered acceptable in Islamic jurisprudence.

Tazir

"Tazirat" refers to discretionary punishments that are not explicitly specified in the Quran or Hadith. Tazirat punishments are left to the discretion of the judge, who considers the nature and severity of the offense, as well as the principles of justice and Islamic jurisprudence. These punishments can include fines, imprisonment, and various other penalties, which are designed to maintain social order and justice.

Lecture # 08

Textual Study of the Holy Qur'an

(Surah Bani Israel: 34-40)

❖ Ten Commandments described in the Holy Qur'an

وَلَا تَنْهِرُوا مَالَ الْيَتَامَىٰ إِلَّا بِالْقِسْطِ هِيَ أَحْسَنُ حَقًّا يَبْلُغُ أَشْدَدُهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْمُهَنْدَ كَانَ مَسْؤُلًا (بني اسرائيل: 34)

Do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Honour 'your' pledges, for you will surely be accountable for them.

وَأَوْفُوا أَكْنَىٰ إِذَا كُلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُشْتَقِيمِ ذَلِكَ خَيْرٌ وَأَخْسَنُ ثَوْبًا (بني اسرائيل: 35)

Give in full when you measure, and weigh with an even balance. That is fairest and best in the end.

وَلَا تَنْقُضُ مَا لَيْسَ لَكَ بِهِ - عِلْمٌ إِنَّ الْسَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا (بني اسرائيل: 36)

Do not follow what you have no 'sure' knowledge of. Indeed, all will be called to account for 'their' hearing, sight, and intellect.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجَبَانَ طُولًا (بني اسرائيل: 37)

And do not walk on the earth arrogantly. Surely you can neither crack the earth nor stretch to the height of the mountains.

كُلُّ ذَلِكَ كَانَ سَيِّئًا، عِنْدَ رَبِّكَ مُكَرُّهًا (بني اسرائيل: 38)

The violation of any of these 'commandments' is detestable to your Lord.

ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ الْهَنَاءِ أَخْرَقَ فُلُونَيْ فِي جَهَنَّمَ مَلُومًا مَذْهُورًا (بني اسرائيل: 39)

This is part of the wisdom which your Lord has revealed to you 'O Prophet'. And do not set up any other god with Allah 'O humanity', or you will be cast into Hell, blameworthy, rejected.

أَفَاصْفَنُكُمْ رِبُّكُمْ بِالْبَيْنَ وَأَتَخَذَ مِنْ آمْلَاكَ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا (بني اسرائيل: 40)

Has your Lord favored you 'pagans' with sons and taken angels as 'His' daughters? You are truly making an outrageous claim.

Note:

The above verses contain the following topics:

- ❖ Rights of Orphans
- ❖ Significance of 5 senses and wisdom

Rights of Orphans

Every Na-Baligh (*A child who has not yet reached puberty*) boy or girl whose father has passed away is an orphan.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا (نساء: 10)

'Those who consume the wealth of orphans unjustly, they are only filling their bellies with fire.'

فَأَمَّا الْيَتَيْمُ فَلَا تُقْهِرْ (الضحى: 9)

'Therefore, do not put pressure on the orphan.'

وَيُطْعِمُونَ الْطَّعَامَ عَلَىٰ حُبَّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (الدهر: 8)

and give food despite their desire for it to the poor, the orphan, and the captive
You will be close to the Prophet Muhammad (saw)

The Prophet (saw) said, 'The one who cares for an orphan and myself will be together in Paradise like this', and he (saw) held his two fingers together to illustrate. [Bukhari]

You will have 'the best house'

The Messenger of Allah (saw) said, 'The best house among the Muslims is the house in which orphans are well-treated. The worst house among the Muslims is the house in which orphans are ill-treated'. [Bukhari]

Your wealth will be blessed

'Blessed is the wealth of the Muslim, from which he gives to the poor, the orphan and the wayfarer'. [Muslim]

You will earn the food of Jannah

“We feed you only for the countenance of Allah. We don’t want from you either reward or gratitude. Indeed, we fear from our Lord a Day austere and distressful”. (The Noble Qur'an, 76:8-10)

Orphans have the right to support

‘They ask you, [O Muhammad], what they should spend [in charity]. Say, “Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveller. And whatever you do of good - indeed, Allah is Knowing of it.”’ Al Baqarah: 215

Orphans have the right to dignity

’No! But you do not honour the orphan...’ Al Fajr: 17

Taking care of an orphan is worship

‘Have you seen the one who denies the Recompense [the religion]? For that is the one who drives away the orphan’. Al Ma'un: 1-2

‘And they [the righteous] give food in spite of love for it to the needy, the orphan, and the captive...’ Al Insan: 8

Five Senses

The distinction of human being among other creatures.

Five Physical Senses (1. Hearing, 2. Sight, 3. Smell, 4. Taste, 5. Touch)

Eight Ethical/ Moral Senses (1. Hearing, 2. Sight, Smell, 4. Tongue (for speaking and taste), 5. Hands, 6. Feet (for walking), 7. Private Parts (for reproduction and continuation of human race), 8. Heart & Brain).

The verse you mentioned is from the Quran and it describes the Day of Judgment, ***where both ears and hearts will be questioned***. It means that on the Day of Judgment, a person will be asked about what they heard with their ears throughout their life, what they saw with their eyes, and what they believed in their hearts. This questioning will determine their deeds and intentions.

The significance of mentioning the ***ears and the heart*** in this context is that Allah has granted humans the ability to perceive and discern what is right and wrong through these faculties. If someone falsely accused others or acted without proper investigation, especially concerning matters that are heard through the ears or believed in the heart, ***then the ears and heart will bear witness against that person***. This emphasizes the importance of using one's senses and faculties wisely and responsibly.

The verse serves, as a reminder that individuals will be held accountable for their actions and beliefs, and those who spread false accusations or engage in wrongdoing without proper evidence will face severe consequences on the Day of Judgment. It underscores the importance of gratitude for the blessings of hearing and sight, as well as the responsibility to use them in a righteous and just manner.