



Textual Study of Al-Quran (Selected Ayaat)



Text of Al Qur'an

Ayah 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

وَقَضَىٰ	رَبُّكَ	أَلَّا	تَعْبُدُوا	إِلَّا	إِيَّاهُ	وَبِالْوَالِدَيْنِ	إِحْسَانًا
And has decreed	Your Lord	That(do)not	worship	except	Him Alone	And to the parents	(be)good
إِمَّا	يَبُلُغَنَّ	عِنْدَكَ	الْكِبَرَ	أَحَدُهُمَا	أَوْ	كِلَاهُمَا	فَلَا تَقُلْ
whether	reach	With you	The old age	One of them	or	Both of them	Then(do)not
لَهُمَا	أُفٍّ	وَلَا	تَنْهَرْهُمَا	وَقُلْ	لَهُمَا	قَوْلًا	كَرِيمًا
To both of them	A word of disrespect	And(do)not	Repel them	But speak	To them	A word	noble

Your lord has decreed that you worship none but him, and do good to your parents. If any one of them or both of them reach old age in your life, do not say them uff and do not scold them and address them with respectful words.

Uff: It means any word or expression which cause to tease them.

Ayah 24

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ۖ ﴿٢٤﴾

وَاخْفِضْ	لَهُمَا	جَنَاحَ	الذُّلِّ	مِنَ	الرَّحْمَةِ	وَقُلْ	رَبِّ
And lower	To them	(the)wing	(of)humility	(out)of	(the)mercy	And say	My Lord
ارْحَمْهُمَا		كَمَا	رَبَّيْنِي	صَغِيرًا ۖ			
Have mercy on both of them		As	They brought me up	(whenI was)small			

And submit for them yourself in humility with compassion and say, "My Lord! Be merciful to them as they brought me up in my childhood".

Main theme:

- 1- Towheed.
- 2- Status of parents and their rights.

Explanation:-

Towheed:

It has been discussed under the topic Beliefs.

Status of parents:

Allah is the creator of entire mankind but in this world, He has made the parents as the reason for the birth of a child. And according to the system, they take a lot of pain for this cause. They give birth to their child and then bring him up and provide him all the necessities of life. So, a man should be grateful to his parents as well as to his Lord Allah. And disobedience of parents or any kind of misbehaviour with them is strictly prohibited by Allah almighty.

Rights of parents:

- 1- To obey all the orders of them except those which cause the disobedience of Allah and His prophet.
- 2- To serve them.
- 3- To not to be the cause to annoy them.
- 4- To pray for them if they are no more.
- 5- To do good to their relatives & friends.

References:

وَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا (احقاف: ١٥)

We have enjoined on man kindness to his parents.

رَضِيَ الرَّبُّ فِي رَضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ (ترمذی)

إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ (بخاری)

هَمَّا جَنَّتَكَ وَ نَارَكَ (ابن ماجه)

Ayah : 25

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ لِلَّهِ الْوَابِينَ عَفُورًا ۝

رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي	نُفُوسِكُمْ	إِنْ	تَكُونُوا	صَادِقِينَ
Your Lord	(is)most knowing	Of what	(is)in	yourselves	if	You are	righteous
	فَإِنَّهُ	كَانَ		لِلَّهِ الْوَابِينَ	عَفُورًا		
	Then indeed, He	is		To those who often turn (to Him)	Most forgiving		

Your Lord knows best whatever is in your hearts, if you are righteous, then verily He is most forgiving for those who turn to Him in repentance.

Main theme:-

Allah knows everything even the intentions behind the actions, so we must be afraid of Him and obey His commands. One who obeys His commands and in case of some mistake turns to Him in repentance becomes righteous and deserves the mercy and forgiveness from Him.

Explanation:-

1- In the first part of Ayah, Allah told us about His powers that nothing in the universe is hidden for Him. This point is basically related to the Belief of Towheed.

2- In the second part of ayah, Allah told us that those who are righteous deserve the mercy and forgiveness from Him. And Allah is most forgiving for those who turn to Him and ask Him the forgiveness. Asking forgiveness which is called as Istighfaar is very important in Islam and is a great cause to get the pleasure of Allah and the success in the hereafter.

References:

As Allah said, *"Surely, Allah loves those who are most turning to Him in repentance and loves those who keep themselves pure"*. (Al Baqarah: 222)

` Prophet (Sallallahu Alaihe Wasallam) said *"Surely, every human being is at fault and the best of them are those who are most turning to Him in repentance"*. (tirmizi)

And said, *"success for one who found maximum Istighfaar in his register of deeds"*. (Ibne Majah)

Ayah 26, 27 & 28

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْيَسِيرَ وَالْأَسْفَلَ وَلَا تُبْذِرْ تَبَذِيرًا ۝

وَاتِ	ذَا الْقُرْبَىٰ	حَقَّهُ	وَالْيَسِيرَ	وَالْأَسْفَلَ	وَلَا	تُبْذِرْ	تَبَذِيرًا
And give	The relative	His right	And the needy	And the wayfarer	And(do) not	spend	wastefully

And give the relative his right and the needy and the wayfarer and do not (squander) spend wastefully.

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۝

إِنَّ	الْمُبَذِّرِينَ	كَانُوا	إِخْوَانَ	الشَّيْطَانِ	وَكَانَ	الشَّيْطَانُ	لِرَبِّهِ	كَفُورًا
indeed	The spendthrifts	are	brothers	satans	And(is)	The Satan	To his Lord	ungrateful

Surely, the squanderers are the brothers of Satans and the Satan is very ungrateful to his Lord.

وَأَمَّا نَعُزُّنَ عَنْهُمْ ابْتَغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَّهُمْ قَوْلًا مَّيْسُورًا ۝

وَأَمَّا	نَعُزُّنَ	عَنْهُمْ	ابْتَغَاءَ	رَحْمَةٍ	مِّن رَّبِّكَ
And if	You turn away	From them	seeking	mercy	from
رَّبِّكَ	تَرْجُوهَا	فَقُلْ	لَّهُمْ	قَوْلًا	مَّيْسُورًا
Your Lord	Which you expect	Then say	To them	A word	gentle

And if you turn away from them looking for a bounty from your Lord you are expecting, then speak to them in polite words.

Main theme:-

These verses are containing on three commands about rights of relatives, needy, and wayfarer and commands about Tabzeer & rejection of needy person which are in fact five and are related to each other.

Explanation:-

Topics discussed in these three Ayaat are:

- 1- Rights of relatives.
- 2- Rights of needy.
- 3- Rights of wayfarer.
- 4- Forbidding Tabzeer (spending wastefully).
- 5- How to reject a needy?

Rights of relatives:-

Islam is the only religion which protects the rights of every person. So, the rights of relatives are also protected which are called in Islam as sila Rehmi. Allah and His prophet have emphasised on this topic at so many places in Qur'an and Sunnah.

۱- إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل: ٩٠)

Verily, Allâh enjoins Al-Adl (i.e. justice) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh], and giving (help) to kith and kin: and forbids Al-Fahshâ' (i.e all evil deeds), and Al-Munkar (i.e all that is prohibited by Islâmic law), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.

۲- مَنْ وَصَلَكَ وَصَلَهُ وَمَنْ قَطَعَكَ قَطَعَهُ (بخاری)

Qarabat has some limited circles:

- 1- Brothers and sisters.
- 2- Brothers and sisters of father & mother.
- 3- Children of uncles and aunties (Cousins).

Rights:

- 1- To help them by wealth if they deserve it.
- 2- To visit them if they are sick.
- 3- To serve them if they need it.
- 4- To protect their wealth & honour.
- 5- To be aware of their conditions.

Sila Rehmi:

Literally means to join the womb, but defined as to give the rights of relatives. Islam says that every person is responsible for his duties, so, we should give their rights even if they don't give us our rights.

لَيْسَ الْوَأَصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَأَصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمُهُ وَصَلَهَا (بخاری)

Benefits:

- 1- Love and respect.
- 2- Increase of wealth.
- 3- Extension of life.

فَإِنَّ صَلَاةَ الرَّحْمِ مَحَبَّةٌ فِي الْأَهْلِ مَثْرَاةٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْأَثَرِ (ترمذی)

Rights of needy:-

To help him by wealth if he deserves it and if we have enough to give him

Note:

Professional baggers must not be paid anything because begging is forbidden in Islam and help in forbidden is also prohibited in Islam.

Who is a Miskeen?

Miskeen is not one who comes begging and moves away by one or two morsels but the real Miskeen is one who is needy but does not express his need to the people. (Hadith)

Rights of wayfarer:-

- 1- To entertain him.
- 2- To protect his life, honour & goods.
- 3- To help him by wealth if he deserves it.
- 4- To guide him to the right path.

Tabzeer:-

To spend without nay requirement (wastefully) is called as Tabzeer and is forbidden because of this ayah.

Israf:

To spend more than requirement and it is also forbiddsn in Islam

Brothers of Satan:

Mubazzireen are called as brothers of Satan because Satan is ungrateful to Allah as Allah gave him wealth of knowledge and wisdom but Satan spent it in disobedience of Allah. In the same way squanderers spend their wealth in disobedience of Allah.

How to reject a needy?

Islam teaches us that if we don't have enough to give the needy person, we must not be rude to them or must not repulse them instead we should be polite and merciful to them. Allah said,

And as for the beggar, do not scold him. (الضحى: ١٠)

Ayah 29 & 30

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝٢٩

وَلَا	عُنُقِكَ	إِلَىٰ	مَغْلُولَةً	يَدَكَ	وَلَا تَجْعَلْ
And do not	Your neck	to	chained	Your hand	And do not make
مَحْسُورًا	مَلُومًا	فَتَقْعُدَ	الْبَسْطِ	كُلَّ	تَبْسُطَهَا
Insolvent	blameworthy	So that you sit	reach	(to its)utmost	Extend it

And do not keep your hand tied to your neck, nor extend it to the full extent, lest you should be sitting reproached, empty-handed.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝٣٠

يَشَاءُ	لِمَن	الرِّزْقَ	يَبْسُطُ	رَبَّكَ	إِنَّ
He wills	For whom	The provision	extends	Your Lord	indeed
بَصِيرًا	خَبِيرًا	بِعِبَادِهِ	كَانَ	إِنَّهُ	وَيَقْدِرُ
All-Seer	All-Aware	Of His slaves	is	Indeed, He	And straitens

Indeed, your Lord expends sustenance for whom He wills and straitens. Surely, He is All-aware All-seeing of His slaves.

Note:

Keeping hands tied to the neck is an expression that stands for miserliness and extending it stands for extravagance.

Main theme:

Ayah 29:- The verse means that one should neither be miserly nor extravagant. In the latter case, one may sit empty-handed, reproaching oneself for overspending his wealth.

Ayah 30:- This verse tells us that provision of sustenance is totally in the control of Allah and He knows better that what, how, how much and when is to provide to someone.

Explanation:

Revelation of Verses 29 & 30:

Once, a boy requested the prophet (Sallallahu Alaihi Wa Sallam) to grant him one of His shirts. By chance, Prophet (p.b.u.h.) had no extra shirt, so, He

asked him to come later. The boy turned back to Prophet and said, "My mother says, grant me the shirt you are wearing". Prophet (p.b.u.h) granted the shirt and remained shirtless. Meanwhile, it was time to offer prayers and people waited for Him to come out and lead them. But Prophet (p.b.u.h) did not come out. People became worried, so they came to see Him and found Him sitting shirtless. Allah sent down these verses.

The Principle 1:

By this ayah, a golden principle comes out that to operate economically is the best way to spend wealth even when one is giving as charity. We should be careful about our condition and requirement.

Reference:

Prophet (p.b.u.h) said,

One who operated economically never became a poor. ما عال من اقتصد

الاقتصاد في النفقة نصف المعيشة

Moderation in spending is half of the solutions of subsistence. (Mishkat)

The Principle 2:

Ayah 30 gives us another rule that giving as charity is to help the poor people not to become a lord to them. We are neither some super nature power nor the provider of sustenance, so we should keep our limits and leave the rest for Allah the lord of all the worlds.

Ayah 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ خِطًا كَبِيرًا ﴿٣١﴾

وَلَا تَقْتُلُوا	أَوْلَادَكُمْ	خَشْيَةً	إِمْلَاقٍ	نَحْنُ	نَرْزُقُهُمْ
And do not kill	Your children	(for)fear	(of)poverty	We	(We)provide for them
وَإِيَّاكُمْ	إِنَّ	قَتْلَهُمْ	كَانَ	خِطًا	كَبِيرًا
And for you	indeed	Their killing	is	A sin	Great

And do not kill your children for fear of poverty. We provide sustenance to them and to you too. Killing them is a great sin indeed.

Ayah 31:- In this verse, Allah has forbidden us by killing children for fear of poverty, and reminded us that provision of sustenance is in Allah's control.

Explanation of Verse 31:-

According to an Arab tradition, some Arabs use to kill their female children.

Reasons:

- 1- Fear of poverty

2- Self made modesty

Islam neglected this most odious tradition.

Important point:

Family planning is also disliked in Islam.

Reasons:

- 1- It is based on fear of poverty.
- 2- Prophet wants his nation to be in a large number.
- 3- Wastage of wealth because it is useless.

ما من نسمة كائنة الى يوم القيمة الا وهي كائنة

Any soul which is to come into being till the final day will come certainly.

اذا اراد الله خلق شىء لم يمرعه شىء

When Allah decides to create something, nothing can stop Him.

Ayah 32

وَلَا تَقْرُبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً ۖ وَسَاءَ سَبِيلًا ﴿٣٢﴾

وَلَا	تَقْرُبُوا	الزَّانِيَ	إِنَّهُ	كَانَ	فَاحِشَةً	وَسَاءَ	سَبِيلًا
And do not	Go near	adultery	Indeed, it	is	An immorality	And an evil	way

And do not even go close to fornication; it is indeed a shameful act and an evil way.

Main theme:

Directions & Command about fornication, this ayah reveals that fornication is strictly prohibited in Islam.

Explanation:

Islamic teachings about fornication tell us that fornication is a kind of sin which is a crime too and there is a punishment for it in here too as well as in hereafter. So, none should go even close to it.

Islamic teachings about fornication:

- 1- It is a shameful act and Allah does not like such acts.

قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ (الاعراف: 28)

- 2- While committing such kind of sin, man comes out of faith.

إِذَا زَنَى الْعَبْدُ خَرَجَ مِنْهُ الْإِيمَانُ (ابوداود)

When a person commits fornication, the faith comes out of him.

3- It is an evil way which may cause for punishment in here and lead to Hell in hereafter except if Allah forgives it.

So,

1- Men & women should keep their sights down and also guard their private parts of bodies.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ (النور: 30)

Tell the believing men that they must lower their gazes and guard their private parts.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ (النور: 31)

And tell the believing women that they must lower their gazes and guard their private parts.

2- Women should not expose their adornment instead they should cover themselves by veils.

وَلَا يَبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ (النور: 31)

And they must not expose their adornment, except only that which is apparent, and must wrap their bosoms with their shawls.

أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ (الاحزاب: 59)

O Prophet! Tell your wives and your daughters and the women of the believers to draw down their shawls all over their bodies.

3- Other parts of body can also be involved in this sin and they must be protected too.

الْعَيْنَانِ تَزْنِيَانِ وَزَلَّاهُمَا النَّظَرُ، وَالْيَدَانِ تَزْنِيَانِ وَزَلَّاهُمَا الْبَطْشُ، وَالرِّجْلَانِ تَزْنِيَانِ وَزَلَّاهُمَا الْمَشْيُ، وَزَنَّا اللِّسَانَ الْمُنْتَطِقُ (متفق عليه)

The eyes commit fornication and their fornication is to watch, hands also commit fornication and their fornication is to catch, feet also commit fornication and their fornication is to walk, and the fornication of tongue is to talk.

Punishment in here:

1- 100 lashes for both man & woman if they are unmarried.

الرَّائِيَةُ وَالرَّائِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ (النور: 2)

The Fornicating woman and the fornicating man, flog each of them with a hundred stripes.

2-Stoning to death if they are married (as narrated in Sahih Al-Bukhari about Maaiz Aslami and the woman of Ghamdi tribe)

Punishment in hereafter:

1- Fire of Hell.

أَظَاهَرَ الزُّلْمَ فِي قَرْيَةٍ فَقَدْ أَحَلُّوا بِأَنْفُسِهِمْ عَذَابَ اللَّهِ (الحاكم)

When fornication becomes common in some town, they deserve the punishment from Allah.

Ayah 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۖ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّهُ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ ۚ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

وَلَا	تَقْتُلُوا	النَّفْسَ	الَّتِي	حَرَّمَ اللَّهُ
And do not	kill	The soul	which	Allah has forbidden
إِلَّا	بِالْحَقِّ	وَمَنْ	قُتِلَ	مَظْلُومًا
except	By right	And whoever	(is) killed	wrongfully
جَعَلْنَا	لَوْلِيٍّهُ	سُلْطَانًا	فَلَا يَسْرِفُ	فِي الْقَتْلِ
We have made	For his heir	An authority	But he should not exceed	In
إِنَّهُ	كَانَ	مَنصُورًا		
Indeed, he	Is	helped		

And do not kill any person whose killing Allah has forbidden, except for a just reason, and whoever is killed unjustly we have given his heir the authority, but he must not cross the limit in the matter of killing, surely he is helped.

Main theme:

Directions about killing some person are mentioned in this Ayah.

Explanation:

Killing of every person is forbidden in Islam due to above mentioned Ayah except these three persons.

Allowed killing:

- 1- A murderer.
- 2- A married fornicator.
- 3- An apostate.

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا يَأْخُذَ ثَلَاثٌ، النَّفْسُ بِالنَّفْسِ وَالثَّبِّبُ الزَّانِي وَ الْمَارِقُ لِدِينِهِ التَّارِكُ لِلْجَمَاعَةِ (متفق عليه)

Killing of a Muslim is forbidden who bears the witness that there is no god except Allah and I am a messenger of Him except one of three people, the person against a person, the married fornicator and the one who leaves one's religion (Islam).

Unjustly killing:

Killing without three reasons mentioned above is called as unjustly killing.

Types of killing:

- 1- Intentional killing.
- 2- 2- Unintentional killing.

Punishment for intentional killing in here:

- 1- To be killed for equal retaliation (Qisas).
- 2- 2- To be taken blood money (Diyat).
- 3- To be forgiven.

Note: In case of unintentional killing, last two options will be applicable and there will be no punishment in hereafter.

Right of Qisas:

For the Heir of victim or for the Head of state.

Instructions about revenge (retaliation):

- 1- Not to kill more than killer.
- 2- 2- Not to kill other one than killer.
- 3- Not to kill in more brutal manner.
- 4- Not to kill beyond proper judicial process.
- 5- Not to take law in one's own hand.

Punishment for intentional killing in hereafter:

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَدًّا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَآمَدَ لَهُ عَذَابًا عَظِيمًا (النساء: ٩٣)

Whoever kills a believer deliberately, his reward is Hell where he will remain forever, and the anger and curse of Allah are upon him, and He has prepared a great punishment for him.

لَوْ أَنَّ أَهْلَ السَّمَاءِ وَالْأَرْضِ اشْتَرَوْا فِي دَمِ مُؤْمِنٍ لَأَكْبَهُمُ اللَّهُ فِي النَّارِ (ترمذی)

If everyone in the sky and earth join to kill a believer, Allah will put them all in Hell.

Ayah 34

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

وَلَا	تَقْرَبُوا	مَالَ	الْيَتِيمِ	إِلَّا	بِالَّتِي
And do not	Come near	wealth	The orphan	except	With what
هِيَ	أَحْسَنُ	حَتَّىٰ	يَبْلُغَ	أَشُدَّهُ	وَأَوْفُوا
(it)is	best	until	He reaches	His maturity	And fulfil
بِالْعَهْدِ	إِنَّ	الْعَهْدَ	كَانَ	مَسْئُولًا	
The covenant	indeed	The covenant	Will be	questioned	

And do not go near the property of an orphan, except in a manner that is good, until he comes to his maturity. And fulfil the covenant; surely the covenant will be questioned about.

Main theme:

This ayah reveals that the property of an orphan must be safe until he becomes mature and the promises must be fulfilled because these promises will be asked about on the day of judgment.

Explanation:

There are two different topics about which Allah has directed us to act upon these, one is related to the property of an orphan and the second one is related to the covenants and compacts.

Property of an orphan:

There are so many Ayaat in Qur'an which reveal the commandments of Allah about orphans and their properties. According to these Ayaat, to devour the property of an orphan unjustly is a great sin which can be the cause to push into Hell.

References:

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَ بِالظَّالِمِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّكَ كَانَ حُوبًا كَبِيرًا (النساء: ٢)

Give the orphans their property and do not substitute what is bad for what is good and do not eat up their property along with your own, it is surely a great sin.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا (النساء: ١٠)

Surely, those who unjustly devour the property of the orphans, do nothing but devour fire into their bellies and soon they shall enter a blazing Hell.

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا

I and the cherisher of an orphan will be there in Heaven like this (He made sign with his first & middle finger)

What is a good manner?

Every possible way which cause to save and increase the wealth and property of an orphan just like as to invest in some business or to purchase some property.

Age of maturity:

Legal limit: 18 years for both girls and boys.

Islamic law: 15 years for boys and 14 years for girls.

Maturity means to be able to understand profit and loss, so the legal limit would be followed today.

Directions about covenants:

To fulfill the promises and agreements is the most important part of Islamic education as the followers of Islam have been incited to fulfil their covenants.

Types of covenants:

- 1- Promises with Allah The Lord.
- 2- Promises with human beings.

Covenants with Allah Almighty:

There are two promises with Allah.

- 1- Covenant famous as the initial covenant taken from all human beings before they would be sent to the world as it is mentioned in Al-A'raaf ayah 172.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ

- 2- Accepting Islam is also a covenant with Allah to be followed all of His commandments. As Allah says,

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا (النحل: ٩١)

And fulfil the covenant of Allah when you pledge, and do not break oaths after you swear them solemnly.

Covenants with human beings:

These promises can also be divided into two types.

- 1- One sided covenant as some person promises to other.

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رِعُونَ (المؤمنون: ٨)

And (success is attained) by those who honestly look after their trusts and covenants.

- 2- Double sided covenants which are known as agreements and compacts.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ (المائدة: ١)

O you, who believe, fulfil the contracts.

Note: This ayah covers all types of covenants and compacts.

References:

لا ايمان لمن لا عهد له

No faith (is completed) for one who does not care for covenant.

أية المنافق ثلاث اذا حدث كذب، و اذا وعد اخلف، و اذا ائتمن خان (بخارى)

There are three signs for a hypocrite, whenever speaks, tells a lie. Whenever promises, breaks it. Whenever is entrusted, embezzles it.

Ayah 35

وَأَوْفُوا الْكَيْلَ إِذَا كُنْتُمْ وَزَنُوا بِالْقُسْطَاسِ الْمُسْتَقِيمِ ۖ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

وَأَوْفُوا	الْكَيْلَ	إِذَا	كُنْتُمْ	وَزَنُوا	بِالْقُسْطَاسِ
And give full	measure	when	You measure	And weigh	With the balance
الْمُسْتَقِيمِ	ذَٰلِكَ	خَيْرٌ	وَأَحْسَنُ	تَأْوِيلًا	
The straight	that	good	And best	(in)result	

And give full measure when you measure and weigh with a straight balance, that is fair and better in the end.

Main theme:

Directions about measurement and weight age.

Explanation:

Islam is a complete code of life, so it gives us the directions about every aspect of life. According to Qur'an, cheating in measurement or weight age is a great sin and the nation of Shoaib (Alaihis Salam) was destroyed due to same reason as mentioned in Surah Al-Aaraaf, Rukoo No: 11, Hood, Rukoo No: 8, Ash-Shu'araa, Rukoo No: 10.

References:

وَأَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۖ وَزَنُوا بِالْقُسْطَاسِ الْمُسْتَقِيمِ ۖ

Give full measure, and do not be among those who bring loss to others. And weigh with an even balance. (Ash-Shu'araa: 181, 182)

وَيْلٌ لِّلْمُطَفِّفِينَ ۚ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۚ

Woe to the curtailers. Who, when they measure something for the people, take it in full. And when they measure or weigh something to give to them, give less than due. (Al-Mutaffifeen: 1, 2,3)

Note:

1:- To weigh straight or to give full measurement is the duty and responsibility of the selling person and he will be asked about on the day of judgment.

2:- That is fair means good in Here to establish a better society. And better in the end means better in Hereafter to get the pleasure of Allah Almighty.

Ayah 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

وَلَا تَقْفُ	مَا	لَيْسَ	لَكَ	بِهِ
And do not pursue	what	not	You have	Of it
عِلْمٌ	إِنَّ	السَّمْعَ	وَالْبَصَرَ	وَالْفُؤَادَ
Any knowledge	indeed	The hearing	And the sight	And the heart
كُلُّ	أُولَٰئِكَ	كَانَ	عَنْهُ	مَسْئُولًا
all	those	Will be	About it	questioned

And do not follow a thing about which you have no knowledge, surely, the ear, the eye and the heart, each of them shall be interrogated about.

Main theme:

A golden rule about social life is discussed that none should follow a thing about which he is not sure and has no confirmation about it.

Explanation:

Knowledge means to be sure about something in an absolute way. Islam educates its followers to not to follow the whims and conjectures, but just follow the premises based on true knowledge.

References:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۚ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ (الحجرات: ١٢)

O you! Who believe, abstain from many of the suspicions. Some of the suspicions are sins.

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

Enough for a man to be a liar that he narrates whatever he listens.

Note:

The ears and the eyes are the major sources of knowledge and the heart is the driver of the whole body and the centre of wisdom and knowledge.

Ayah 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّكَ كُنْتَ تَخْرُقُ الْأَرْضَ وَكَأَنَّ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

وَلَا تَمْشِ	فِي	الْأَرْضِ	مَرَحًا	إِنَّكَ	كُنْ
And do not walk	in	The earth	(with)isolence	Indeed, you	Will never
تَخْرُقُ	الْأَرْضَ	وَكُنْ	تَبْلُغَ	الْجِبَالَ	طُولًا
tear	The earth	And will never	reach	The mountains	(in)height

And do not walk on earth arrogantly, you can neither rend the earth nor you can match the mountains in height.

Main theme:

Status of pride and arrogance in Islam has been discussed in it.

Explanation:

Islam is the religion that teaches the followers to be humble and meek, so the arrogance and pride is disliked and forbidden in Islam and is considered as a great sin.

References:

1- Satan was rejected and cursed due to arrogance.

He waxed proud, and became one of the disbeliever. (ص: 74)

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ (ص: 76)

He said, "I am better than him. You created me from fire and created him from clay".

2- Qaroon was swallowed by earth due to same reason.

فَخَسَفْنَا بِهِ وَبِإِخْوَتِهِ الْأَرْضَ (القصص: ٨١)

3- Arrogance and haughtiness is strictly prohibited in Islam.

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (النساء: 36)

Surely, Allah does not like those who are arrogant, proud.

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ (الزمر: 60)

Is it not that in Jahannam there is an abode for the arrogant?

لَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كِبَرٍ (مسلم)

Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter paradise.

الْكِبَرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ (مسلم)

Pride is to completely disregard the truth and to scorn the people.

Ayah 38

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

كُلُّ	ذَٰلِكَ	كَانَ	سَيِّئُهُ	عِنْدَ	رَبِّكَ	مَكْرُوهًا
all	that	is	(its)evil	near	Your Lord	hateful

The evil of all these is hateful to your Lord.

Main theme:

All the commandments mentioned in last fifteen Ayaat are containing on abstaining from evils, because Allah does not like all these evils.

Ayah 39

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۖ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

ذَٰلِكَ	مِمَّا	أَوْحَىٰ	إِلَيْكَ	رَبُّكَ	مِنْ
That	For what	(was)revealed	To you	Your Lord	of
الْحِكْمَةِ	وَلَا	تَجْعَلْ	مَعَ	اللَّهُ	إِلَهًا
The wisdom	And do not	Make	with	Allah	god
آخَرَ	فَتُنْقَلَىٰ	فِي	جَهَنَّمَ	مَلُومًا	مَدْحُورًا
other	Lest you should be thrown	in	Hell	blameworthy	abandoned

This is part of wisdom which your lord has revealed to you, and do not set up any other god along with Allah, lest you should be thrown into Hell reproached, rejected.

Main theme:

All the commandments given in last sixteen Ayaat are called as Al-Hikmah (the wisdom), and the concept of polytheism has been denied in this Ayah.

Explanation:

Part 1:-

The Ayah reveals that all the commandments given in last sixteen Ayaat are based on wisdom. Because all the forbidden things are among those of bad deeds that their evil can easily be realised by every person who has a little bit of wisdom.

There are three reasons for calling these directions as Al-Hikmah:

1- It is very easy for every person who has wisdom to realise the evil of all these forbidden things.

2- Allah is the creator of mankind and He knows best about the betterment of mankind and their society. So, all of His commandments have a lot of aspects of betterment in favour of mankind and the human society.

3- Islamic teachings are based on wisdom, and the knowledge about Islamic teachings is in fact something good enough. So, whosoever is granted knowledge of Islam, he is granted a lot of good and wisdom.

References:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة: 269)

He gives wisdom to whom He wills, and whoever is given wisdom is certainly given a lot of good.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

The one, to whom Allah likes to make good in his favour, He grants him the knowledge of religion (Islam).

Part 2:-

In the second part of Ayah, Allah has forbidden again from chief evil, setting partner with Allah known as Shirk & polytheism.

Ayah 40

أَفَأَصْفُكُمْ رَبُّكُمُ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ۝

مِنْ	وَاتَّخَذَ	بِالْبَنِينَ	أَفَأَصْفُكُمْ رَبُّكُمُ		
from	And He has taken	sons	The has your Lord chosen (for)you		
عَظِيمًا	قَوْلًا	لَتَقُولُونَ	إِنَّكُمْ	إِنَاثًا	الْمَلَائِكَةِ
grave	A word	Surely say	Indeed, you	daughters	The angels

Has then your lord chosen for you sons and opted for Himself females from among the angels? Surely, you are uttering a serious statement.

Main theme:

A specific type of polytheism has been denied in this Ayah.

Explanation:

Background:-

Before Islam, the pagans of Arabia believed that males were superior and females were inferior. They also believed that angels were females and were daughters of Allah. If we combine both of the beliefs, the result comes out as their children were more superior than Allah's children.

So, first, they set children for Allah Almighty, and then, they set inferiority for Allah's children. It was a fatal type of Shirk which was denied in this Ayah.

Reference:

فَاسْتَفْتِهِمُ الرِّبَّكَ الْبَنَاتُ وَ لَهُمُ الْبَنُونَ ۚ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ ۚ وَإِنَّهُمْ لَكَذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ۚ مَا لَكُمْ ۖ كَيْفَ تَحْكُمُونَ ﴿١٥٣﴾ أَفَلَا تَتَذَكَّرُونَ ﴿١٥٤﴾

So ask them, "Does your lord have daughters while they have sons"? Or, have We created angels as females while they were witnessing? Beware! They are ones who, by way of a lie of theirs, (have the audacity to) say, "Allah has children", and they are absolute liars. Is it that Allah has chosen daughters (for Himself) instead of sons? What is the matter with you? How (arbitrarily) do you judge? Then is it that you do not think about it? (As-Saffaat: 149 to 155)

