

ANSWER

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ

and (success is attained) by those who honestly look after their trusts and covenant [23:8]

COMMENTARY

[An] Attribute of a good Muslim is that he should discharge his trusts truly and faithfully (**And [success is attained] by those who honestly look after their trusts and covenant - 23:8**). The word *amānāt* (trusts) covers everything which a person has undertaken to perform or which have been placed under his care as trust. Since it may be of many kinds, the word is used in plural, so that it may include all sorts of trusts whether they may relate to the rights of Allah or to the rights of human beings. To perform scrupulously all the injunctions and duties made obligatory by religious laws and to abstain from things which have been forbidden or declared undesirable is to look after the trust that relates to the rights of Allah. As regards the discharge of trusts relating to the rights of human beings, these take numerous forms, and the most well-known is that a person must promptly return to the owner on demand any goods which have been in his custody as trust. Any information received in confidence is a trust and to reveal it to anybody else without the permission of the person who gave it is a breach of trust. Mutual settlement between an employer and an employee of the terms of employment, i.e. the work to be done and time to be spent in the performance of work, and the wages to be paid is a trust and binding on both the parties and a violation of this agreement by either party would constitute a breach of trust. Hence discharge of trust is an all-encompassing word.

[Another] Attribute of a perfect Muslim is to fulfil his covenant. The word *'abd* (covenant) has two connotations. One is a covenant between two parties specifying the duties and obligations of either party and is binding on both and a breach of this covenant by either party is a fraud and deceit and therefore forbidden in Islam. The other is where a person voluntarily promises to give something to someone or undertakes to do some job. This is known as *wa'dab* (promise) and its fulfilment is also obligatory under the dictates of Shari'ah. There is a Hadith which says (a promise is like a debt). It means that a promise is like a debt and must be fulfilled in the same manner as a debt must be discharged, the difference being that whereas the repayment of a debt can be enforced through a court of law, a voluntary promise is not enforceable likewise. Nevertheless the person making the promise is morally bound to abide by it and failure to do so would be a sin unless there is a religious ground for his inability to fulfil his promise.

TAFSİR IBN KATHİR

(Those who are faithfully true to their Amanat and to their covenants) When they are entrusted with something, they do not betray that trust, but they fulfill it, and when they make a promise or make

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a pledge, they are true to their word. This is not like the hypocrites about whom the Messenger of Allah ﷺ said: *(The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.)*

End.

