



# Protection of the Qur'an Against the Disposal of Infants on Covid-19 Era A Case Study on *tvonesnews.com* YouTube Channel

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**Abstract.** This research has examined the Qur'an's protection against new born disposal in the modern age of COVID-19 studies by looking at instances on TVOnesnews.com YouTube channel. Then, it explained the comments and responses of netizens to those videos in the period of COVID-19, which was written by the thought of interpretation about child protection. According to the findings of the study, the Qur'an responds to the situation by stating that the existence of family members cannot be a reason to dread poverty, as it is stated in the Qur'an that each servant's sustenance is arranged and shared individually. Even the law in Indonesia protects all its citizens, especially infants who have their own rights about child protection.

**Keywords:** Protection of the Qur'an · tvonesnews.com · disposal · infants

## 1 Introduction

If it is true that the parent pours out his affection, then he is unlikely to force his child to do something that he is unable to do, let alone it is contrary to his laziness. Likewise, the child will not easily oppose parents [1] if he wants to respect his parents. The iniquity of the child or parent will not occur in a family full of mutual affection.

Scientists argue that parents can influence the development of the child's soul, which is then the child has a high risk of being a bad boy and antisocial actions. This situation is even more so if there is divorce, separation, quarrels between father and mother in the family, and the problem is disharmony/dysfunction of the family [2].

However, there are still many members of the public who do not understand the welfare and protection of children. Since 1979 the government has enacted a law on the welfare and protection of children. However, many public members do not yet understand the rights and obligations of children, duties, and responsibilities for the welfare and protection [3] of children. In implementing child welfare and protection (KHA), close cooperation between the government, the community, and the family is needed. The three components are responsible for the protection of children, and the mandate of Allah SWT the Child is also the successor of a family, and the child is the next generation of the nation. Child protection is an effort that must continue to be done by all elements. These

forms of child protection are carried out from all aspects, ranging from family coaching, social control over child association, and proper handling of reasonable [4].

Recognizing the importance of child protection in order to reduce abandoned children, this article was created to conduct a search and understand the Qur'an's perception of child protection in people's lives.

This library research was done with a focus on locating case studies of child neglect and disposal that were posted on the YouTube page tvonenews.com, describing how netizens responded to the case, and revealing how the Qur'an contributed to and protected the humanitarian community, specifically the disposal of newborn babies. This study's analysis is centered on the application of qualitative approaches, namely on comprehending and extrapolating the significance of occurrences on the YouTube channel tvonenews.com.

## 2 Asbab An-Nuzul and Interpretation of Al-Isra's Letter Verse 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

“And do not kill your children for fear of poverty. We are the ones who give them to you. Killing them is a great sin.”

According to Ibn Abbas, this verse refers to the conduct of the Jahiliyah, who murdered and buried their daughters alive. Because this passage is intimately tied to the atmosphere during jahiliyah, where girls are slaughtered for fear of disgrace and poverty, Ibn 'Assyria regarded the term *awlad* (children) here as signifying *banat* (daughter) [5].

Allah said so to the Arabs. They liked to kill their daughters for fear of poverty because they financed their lives, as described in the following accounts. First, Bisyr told us, he said: *zayid* told us, said told us from Qatadah, about the word of Allah, *إِمْلَاقٍ* “And do not kill your children for fear of poverty” “Therefore, fear the ignorant people will kill their children for fear of destitute, so That He counsels them to it, and tells them that their sustenance and their children are in the hands of Allah. *إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا* “It is we who provide for them, and for you, for killing them is a great sin [6].

Secondly, Muhammad bin Abdul A'la told us, he said: Muhammad bin Tsur told us from Ma “mar, from Qatadah, about the word of Allah, *خَشْيَةَ إِمْلَاقٍ*. “For fear of poverty” He said, “They killed the girls. And third, Qasim told us, he said: Husayn told us he said: Hajjaj told me from ibn Jurajj, he said: *مُجَاهِدٌ* commented, about the word of Allah, *وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ* “And do not kill your children for fear of poverty,” he said *إِمْلَاقٍ*. It means destitution and poverty.

This verse also shows that Allah (SWT) is dearer to His servants than parents to his children because He forbids killing children. On other occasions, Allah commanded parents to give their inheritance to their children. In the time of jahiliyah, people do not provide a legacy to their daughters, even sometimes someone kills their daughter so as not to weigh his burden.

The word (تَقْتُلُوا), which means killing in muqayyi lughah indicates that قتل means to deceive and destroy. Murder is an act to eliminate a person's life in a way that violates the law or is not against the law. Murder is usually motivated by various motives, such as politics, jealousy, revenge, and self-defense [7].

The word (نَرْزُقُهُمْ) narzuquhum comes from the word رزق which means we are the ones who will give sustenance to them (to your child). At the same time, وَيُؤَيِّدُكُمْ addressed to the father who is guaranteed the availability of care, in contrast to Surah Al-An'am, who first ensures sustenance to the father then the child, because he has experienced poverty. Supervision in Islam covers all that exists in human life: time, health, opportunity, intelligence, wife, Child, parents, neighbors, friends, environment, rain, plants, pets, and many others. That is why Allah reminds humans that favors (sustenance) God's for man can never be counted because God has prepared humankind whatever man needs in all circumstances and conditions [8]. Thus, the best maintenance is heaven. So, in the life of this world, we must prioritize two essential things, namely faith, and charity. For only the two can deliver every soul to obtain glorious sustenance.

The word خشية means fear or worry. The poverty that is feared is poverty that children may experience. So, to get rid of the father's worries is to kill or dispose of the child [9].

The word إملاق comes from the word ملاق meaning a feeble thing. In muqayyisu lughah ملق show something fragile. Poverty is a state in which there is an inability to meet basic needs such as food, clothing, shelter, education, and health. Poverty can be caused by the scarcity of necessities or difficult access to education and employment [10]. Poverty is a global problem. Some people apply a subjective and comparative interpretation to the phrase, while others use a moral and evaluative understanding, while others involve a scientific performance.

The word ((الخطأ)) al-khith' is different from the word ((الخطي)) khathia, which means false or false. The first means sin or guilt committed intentionally, while the second is what happens accidentally and without the intention of the culprit. The affirmation that murder is a deliberate sin is emphasized because some of the jahiliyah community suspected it to be good and true.

هَذِهِ الْآيَةُ الْكَرِيمَةُ دَالَّةٌ عَلَى أَنَّ اللَّهَ تَعَالَى أَرْحَمُ بِعِبَادِهِ مِنَ الْوَالِدِ بِوَالِدِهِ؛ لِأَنَّهُ يَنْهَى [تَعَالَى] عَنِ قَتْلِ الْأَوْلَادِ، كَمَا أَوْصَى بِالْأَوْلَادِ فِي الْمِيرَاثِ، وَكَانَ أَهْلُ الْجَاهِلِيَّةِ لَا يُورَثُونَ الْبَنَاتِ، بَلْ كَانَ أَحَدُهُمْ رُبَّمَا قَتَلَ ابْنَتَهُ لِئَلَّا تَكْتَنِرَ عَلَيْهِ، فَهَيَّ اللَّهُ [تَعَالَى] عَنِ ذَلِكَ فَقَالَ: ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ﴾ أَي: خَوْفَ أَنْ تَقْتَرُوا فِي ثَانِي الْحَالِ؛ وَلِهَذَا قَدَّمَ الْإِهْتِمَامَ بِرِزْقِهِمْ فَقَالَ: ﴿نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ﴾ وَفِي الْأَنْعَامِ ﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ﴾ أَي: مِنْ فَقْرٍ ﴿نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾ (الأنعام: ١٥١)

Al-Qurthubi explained that this glorious verse shows that Allah (SWT) loves his servants more than parents' love for their children. God forbids killing children, as has been revealed about children in the matter of inheritance. And in the past, ahlu jahiliyah did not pass on to girls [11]. But sometimes, an ahlu jahiliyah kills his daughter so that his family does not multiply, so Allah SWT prevents it. Then God said وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ. It means: fear if they become faqir in the second case (the first case is in the previous verse); Because of this Allah almighty prioritizes ihtimam (attention,

interest) about their sustenance. Then God continued his word. <sup>قُلْ</sup> "تَخُنْ نَزْرُهُمْ وَإِيَّاكُمْ ۖ" "We provide for them and for you."

According to the reasoning provided above, during jahiliyah, parents often murdered their children. So Allah (SWT) lowers the verse about the haram of killing children, mainly due to fear of poverty or faqir. The harmony is absolute because the Qur'an itself uses lafadz. وَلَا تَقْتُلُوا، and lafadz لَا itself serves to throw away fi'il when glancing at the rules of nahwu. And lafadz تَقْتُلُوا. Itself was originally a fi'il mudlori' which then entered the letter nafi so that it becomes shighot amar which contains negative meanings or prohibitions if glancing at the rules of shorof [9]. The first sentence clarifies that what is discussed is a prohibition, then the result of the verb is lafadz. أَوْلَادِكُمْ. So that if it is re-prosecuted with the law that can be picked is the prohibition of killing children. This haram law is also strengthened by the hadith of the Prophet (peace be upon him) when he was asked by his companions Abdillah ibn Mas'ud RA about which sin is the greatest? And one of the Prophet's answers was to kill children for fear that they would eat together. Here's the hadith:

وفي الصحيحين عن عبد الله بن مسعود: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ  
أَعْظَمُ؟ قَالَ: "أَنْ تَجْعَلَ لِلَّهِ بَدَأً وَهُوَ خَلَقَكَ". قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: "أَنْ تَقْتُلَ  
وَلَدَكَ خَشْيَةً أَنْ يَطْعَمَ مَعَكَ". قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: "أَنْ تَزَانِيَ بِحَلِيلَةِ جَارِكَ".

The beginning of the interpretation explained by Imam Al-Bukhari is about the nature of the Rahman Allah SWT. He explained that this verse shows that Allah (SWT) is more loving (Arham) his servant than parents' affection to their children [12]. It is famous in our ears how much parental appreciation for us, not to mention the mother's taste, need not be clarified and do not need to be given an example again about the love of saying parents. It turns out that the love of Allah SWT is more significant than that. Because the example of Allah SWT's affection for his servant in the form of "who is not able to eat well" has often been used, there is an explanation of the merciful nature of Allah SWT to his servant in the book of siroju al-thalibin by sheikh Ihsan Jampes Sharah from the book of minhajul-abidin by imam al-Ghazali, in the chapter of gratitude and hamd explained one of the reasons why the love of Allah SWT is greater than the affection of parents to his child [13]. Allah almighty, nothing happens except by the will of Allah SWT, as well as the heart of man, how can parents have a great love for their children? Of course, it is a gift from Allah SWT. Allah SWT is the one who moves the heart of a father and a mother so that there is affection and love for his children. That is one form of God's love for his servants that is often ignored by humans, from parents' path that children can get droplets from the sea of the love of Allah SWT.

What about children who don't have their parents' love? Of course, many explanations need to be peeled away from such thinking. What is the wrong way for his parents to express their love? Or maybe the child's thoughts are tainted by the environment and friendships? Or could other intricacies need to be straightened out? And there may be many different reasons.

Then Al-Qurthubi explained in his interpretation that in the days of jahiliyah, girls were often killed with the concerns of family members increasing. Because if family

members grow, the stomach that needs to be filled also increases, which means the needs and expenses also increase. The ignorant avoided this to avoid poverty [14]. So, in this verse and the previous verse, it is explained that Allah almighty gives sustenance. This verse emphasizes the critical role of Allah (SWT) in providing nutrition and children, lafadz تَرزُقُمْمَ وَإِيَّاكُمْ demonstrate that Allah SWT has provided food for each since Allah (SWT) continually does maf'ul (target work), which is distinct from fi'il. The addition of family members cannot be a cause for concern about poverty, as the Qur'an states that each.

Servant's sustenance is arranged and distributed by himself. This verse also indicates that a servant should not be concerned about his sustenance, as Allah Almighty has guaranteed his share of maintenance.

### 3 Netizens' Responses About Baby Dumping on Tvoneneews Youtube Channel

The Semarang Police Department arrested an unofficial couple of baby dumpers in Kalipancur district of Ngaliyan district of Semarang city. Officers from the Semarang Police Resmob team found evidence such as abortion medications and fizzy drinks in a boarding home in the Sampang neighborhood. The non-married couple allegedly made an assassination attempt on the baby they conceived and dumped in the field of Kalipancur district Ngaliyan district of Semarang city. In the bathroom of the 8-month-old baby created who came out afraid of being caught, the papaya was wrapped in cloth and discarded near the polyclinic bathroom that found the discovery of a baby girl in the kalipancur field Semarang city [15]. Then inquired to see the baby wasters and acquired two official partners among his boarding mates. Then investigated to ascertain the whereabouts of the baby wasters and then developed two official partners among his boarding mates.

Then the baby was born, so Appear his own country. On November 28, there was a Saturday found at 7 am. Mrs. Dian, the residents found the baby in the sewer in the back. Respect. In the bathroom of the 8-month-old baby conceived who came out afraid of being caught, the papaya was wrapped in cloth and discarded near the polyclinic bathroom that discovered a baby girl in the kalipancur field Semarang city [16]. Then inquired to see the baby wasters and acquired two official partners among his boarding mates. They can be threatened with a maximum sentence of 9 years in prison. Heri Widodo tvonenews.com Semarang Central Java.

Table 1 shows netizen comment data from the Tvoneneews youtube channel about the news of baby dumping in the COVID-19 era. The information we summarized from Tvone news Youtube channel from July 10, 2020, to December 23, 2021, amounted to 30 news.

Following is the analysis of netizen comment data that we summarized in some news "Baby dumping" on tvonenews youtube channel in the era of covid 19. The comments of one youtube account named Tawiya Guzele show that there are still many mothers out there who have not been blessed with children. Many are waiting for the presence of children and offspring. The comments show what it's like for a baby, the baby coveted by those who don't have children to be thrown out. While many mothers have not

**Table 1.** Netizen Comments

No	Audience	Commentary
1	Syam simon	Ya allah alhamdulillah bayi bisa diselamatkan oleh warga, semoga ada yang mau mengambil anak dengan dipelihara smog bayi bernasib baik wassalam
2	Parulian Hutabarat	Dus Gusti ibunya mungkin gak sanggup memelihara tetapi itu tindakan bijak menyerahkan pd org lain lebih layak.
3	Amar Ma'ruf Nahi Munkar	Mulai maksiat nih. Bahaya ! Al-Imam Malik bin Anas rahimahullah berkata: من سعادة المرء أن يوفق للصواب والخير، ومن شقوة المرء أن لا يزال يخطيء Di antara kebahagiaan seseorang adalah diberi taufik untuk mengikuti kebenaran dan kebaikan. Sedangkan termasuk kesengsaraan seseorang adalah terus-menerus dalam kesalahan. [Jami' Bayanil Ilmi, jilid 2 hlm. 884] Umar radhiyallahu anhu berkata: اعتزل ما يؤذيك، و عليك بالخليل الصالح وقلما تجده، وشار في أمرك الذين يخافون الله "Tinggalkan hal-hal yang menyakitimu, bertemanlah dengan orang yang shalih walaupun engkau akan sulit mendapatkannya, dan bermusyawarahlah tentang urusanmu dengan orang-orang yang takut kepada Allah."
4	Yuyuk Keto	Ada yg sulit dpt anak semua usaha ditempuh ada yg mudah dapat anak malah dibuang...pusing.. Kasihan bener.. Moga ada org mapan yg baik hati mau mengasuh anak itu.. Besar banget pahalanya....
5	Yuli Amar	akibat bnyak nya perjinahan. Maksiat dimana mana.yg jd korban bayi yg tek berdosa. Orang yg melahirkan nya tidak bertanggung jawab.kasihannya.
6	Cahyo Siezkea	Banyak orang kaya yg gak di karuniai anak,dan mereka rela mengorbankan hartanya berapapun untuk mengadopsi anak...sampai2 mereka rela mengeluarkan uang ratusan bahkan miliaran untuk terapi,tuhan itu adil,hanya saja manusia yg ingkar..
7	Yuni Masriyah	Miris di jaman modern seperti ini pendidikan akhlak kurang memahami kehidupan dunia akhirat kelak.
8	Tomi Hadia	Astagfirullah kejam dan keji banget pelakunya semoga cepat tertangkap dihukum seberat-beratnya sesuai perbuatan nya
9	Emmy Dealova	Astafirillah,,,saya yg pingin punya keturunan saja harus menunggu bertahun", ini malah di buang. Benar" laknat ortunya.
10	ani princes	Masa allah nak bnr2 kamu anak yg sholeha walaupun udh d buang sama ibu kamu tp ada org yg menolong kamu nak klw lhy bayi d buang rasany ingin menjerit g kuat y allah,

been blessed with children, the mother's condition is heavy-hearted to throw her child. As a result of the lack of responsibility on the part of the male, the mother must also bear her own, but environmental elements that do not provide support and neighbors who can only scoff the mother anxious to throw the blood of flesh herself. Many more remarks allude to moms' hopes and good wishes for their babies. In addition, many more statements refer to the hopes and well wishes of moms who toss away their children.

Another comment from Rohman Maz Zilong's account stated throwing a baby without responsibility. While in the view of Islam, the child is a gift entrusted by Allah to parents who will later become children who pray for them later. There are also comments from Bougenvile's youtube account that provide advice on the importance of education and job creation in the wider community.

Another comment quoted from a youtube account under the name Miko Sup contains the opinion of the submission to establish a baby house to accommodate babies thrown away by their parents because innocent babies cannot be left alone. They deserve to live correctly, and children are God's trust. As for some diatribes to the two lovebirds who have done so because they are considered to have no pity and stupid in doing something [17], they should think about the consequences of the two families who carry humiliation.

They will receive in the future, as this is not just about them, but also about the two families who carry humiliation. However, it would be nice if they could not accept the presence of a baby then. Please do not throw it away but put him in a safe and comfortable place, like an orphanage. Some also contain prayers that pray for the babies thrown away by their parents, both dead and not because a small percentage of the discarded babies are still alive.

They've been discovered in odd areas, including trash cans, woods, and even a roadside can. They were mortified that they had considered throwing a baby in such a location. Some also contain moral messages to deter minors from committing adultery, as it has been stated in the Qur'an that approaching adultery alone is not permissible; so, numerous honest message comments remind teenagers of the implications of their actions.

#### **4 Qur'an Protection Against the Disposal of Babies in the Covid-19 Era**

Every human being in this world must already have a sense and distinguish good and bad things that are certainly understood by their respective consciences. God created everything in this world justly by giving perfection and sustenance to all his servants. One of Allah's provisions is a baby (Child), a source of trust and savings in this world and a helper in the next. Because only desire causes people to throw away infants, even if they are underage or still in school, this is bad for morale and a big sin for the person who did it. Throwing a baby in Islam is undoubtedly not justified in any business. There is no doubt, and it is clear that the law of throwing away babies in Islam is haram [18], is a form of tyranny that makes someone hurt something weak that should be protected and guarded.

Protection of Children in Islam as described in QS. Al-Mu'minun/23:12-14, which means "And do not kill your children for fear of poverty. We are the ones who give them and to you. Killing them is a great sign. "(QS: al-Isra [17]: 31).

According to the above verse, we should not abandon, kill, let alone kill for fear of less sustenance. When it comes to fiqh, the child is a gift and a trust that not everyone dares to get. Therefore, parents must take good care of it and maintain it. Islam denounces the jahiliyah tradition of killing their children because of economic hardship. That has been explained in QS. 6:151 Allah said, "Say: "Let me pray for what your Lord has

forbidden: Do not associate anything with him, do good to both parents, and do not kill your children for fear of poverty [19], We will give you and their sustenance, and do not come close to heinous deeds, whether seen among them or hidden And do not kill the soul that Allah has forbidden (to kill him) except with something right. That is what you are commanded to understand.”

In the tafsir of al-Baghawi verse 31 [19], surah al-Isra and the previous verses. What interprets forbidding killing children for fear of poverty is after verses 25 to 30 that lead those who can help the poor. This verse raises differences of opinion of scholars regarding birth restrictions or family planning [20].

In addition, there is also killing children in other ways, but the exact reason is fear of poverty, which is people who do not provide religious education to their children. Even if the child's body is resented, there are still many people in our modern time's people who give up their children to school to become intelligent people. Then, put the child in a school founded by a different religion. The school wants the child to leave Islam, which his parents believe in, and join the belief that the school takes. Hundreds of years of children whose parents are still Muslims have come out of religion, even though religious conflicts break the connection of the world and the hereafter. That makes Free complex older adults in the world because they cannot be a helper later. Children of other religions can count dead—crowding the base of their parents' weakness of faith. It's a big accident.

It is narrated from 'Abdullah bin Mas'ud that he asked, “O Messenger of Allah, which sin is greatest? The Prophet replied, “If you make an ally to Allah, Allah created you.” I asked again, “Then which other sins?” The Prophet replied, “If you kill your son for fear of eating with you.” I asked again, “Then which other sins?” The Prophet replied, “You are adulterous with your neighbor's wife [21].

In addition, it can be said that killing children for fear of hunger is included in hunting God. If it is done for fear of shame, it is contrary to human values because it leads to efforts to destroy the continuity of human existence in the world. This passage reveals the Arabs' terrible customs and stupidity during Jahiliah's reign. Muhammad Quraish Shihab, in his commentary, mentions that because the matter of sustenance is in the hands of Allah, it is not permissible for you to kill children for fear of falling poor. For We are the ones who guarantee your sustenance and your children, killing them is a great sin.

Shaykh al-Allamah Dr. Shalih bin Muhammad Alu Asy-Shaykh describes nourishment as follows: “If you realize that sustenance is in Allah's hands, then do not murder your children out of dread of the wicked.” He gives sustenance to the child as much as he provides nourishment to the father [22]. Killing children is a great sin.

## 5 Quranic Protection to the Children

The child is an independent creature who stands alone, has his destiny, and is an individual who is detached from other individuals, including his parents. Children as independent beings have no right to impose their will on their children. As explained in QS. Al-Mu'minun/23:12–14:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَّةٍ مِنْ طِينٍ. ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ. ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

“And indeed, We have created man from an essence from the ground. Then We made the essence of semen (which is stored) in a solid place (womb). Then we made a lump of blood, and we made a lump of flesh, and we made a lump of flesh, and we made a bone, and we packed it with meat. Then We made Him another creature. God is the holiest.”

The issue of child protection is a matter of social reality. The child protection that God wants. It is contained in his word QS. al-Maidah (5): 8:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوْمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَايُنْ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

The essence of the above verse is the spirit of upholding justice and protecting children. Islam has an absolute standard by combining basic divine norms with basic human principles. Islamic Sharia is a broad pattern of human behavior. Allah SWT's supreme authority will need so that the dividing line between law and morality cannot be established as in western society in general. Compound life in the community demands that child protection be enforced by how individuals fulfill their physical, spiritual, material, or spiritual rights.

In the view of fiqh, the child is both a gift and a trust. Therefore, parents must take good care of it and care for it. Islam denounces the jahiliyah tradition of killing their children because of economic hardship.

In QS. al-An'am/6:151 Allah (SWT) said:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَىٰ ۖ نَحْنُ نَرِزُقُهُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطْنٌ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

The above verse asserts that parents have no right to seize a child's future. The word kill also plunges the child into a bleak future by selling it for lack of cost.

It is the duty and duty of adults and people who have more resources, especially the state. In the view of the Qur'an, children need special attention in the form of coaching, education, and legal protection. Children are weak in all aspects. Therefore, the protection provided to him exceeds the protection of adults.

The following are scholars' viewpoints on the Quran. al-Isra/17:31: QS is a prophetic book. The first thing to note is that in Tafsir al-Qurthui [23], the Arabs slaughtered their children since the females could not make a living. The few who could afford to attack

other kabilahs robbed and stole because the women's poverty prevented the comparable men from marrying them.

Second, from tafsir al-Azhar verse 31 surah al-Isra' along with the previous verses. Verse 31, which forbids killing children for fear of poverty, is after verses 25 to 30 that leads those who can help the poor. This verse raises the opinions of scholars about limiting birth or family planning. Islamic scholars think it is permissible to azal sing semen out of the dawn of women to not become children. But most scholars also say that the act is makruh (may but in Benci, or reprehensible, although not forbidden).

From this verse, it is prohibited from killing children in other ways, but the exact reason is fear of poverty, which is that of a person who does not give his child a religious education. Even though the boy's body was stung, many today still give up their children to school to become competent. The child then went to a school set up by another religion, which deliberately wanted to pull the child out of the Islamic faith that his parents had embraced and entered the belief where the school owned it [24]. Hundreds of years of children whose parents are still Muslims, their children have apostates! This world's relationships and the hereafter are not inherited anymore with religious differences. Children of other religions can count to death! A corner of his parents' weaknesses of faith. A major accident.

Third, in the Qur'an and its Interpretation of the Ministry of Religious Affairs. It is argued that girls only degrade the dignity of the family. What else in battle girls will be prisoners. So it is not impossible to suffer an awful fate because of being a slave.

Fourth, al-asfahani said [25], do not kill the baby girls, says Allah. Because you are afraid of falling into poverty, we have given them sustenance, not you. Therefore, you should not be scared of the poor because girls cannot find care. Fifth, in the Tafsir al-Misbah. One of the bad things about the jahiliyah community is killing girls, poverty. Al-Biq'a'i argues that because in killing children, there are elements of stingy, and in adultery, there is an element of extravagance, then verse 32 of surah al-Isra is adultery.

When interpreting QS, Al-An'am author, among others, finds that the motivation to kill is discussed in QS. Al-An'am verse 151. The poverty that the father and his worries are experiencing will be further down in life's difficulties due to children's birth as for QS. Al-Isra'/17: 31, Poverty has not occurred, new forms of worry. Therefore, there is an addition of the word, 'khasyyat', which is fear in verse.

They were worried that he would fall poor with the birth of a daughter. The child is a gift and a gift given by God. As a guide in pursuing a harmonious and peaceful life in society. The history of the Arabs before Islam teaches us that a cruel system of life requires an awful organization. Murder, adultery, and the worship of helpless statues are not only contrary to the value of human glory contained in the Qur'an but also the effect of destruction in social life.

## 6 Conclusions

The paper has shown that throwing away the baby is sinful and equally does not maintain trust properly. Many kids are squandered because they are conceived before marriage; adultery is prevalent due to passion. It seeks to expand money by selling itself to give birth to thousands of babies. There is also throwing away the baby for not meeting the

needs of food, education, and living expenses. God has guaranteed all the sustenance of his servants on this earth as much as his servants were created. There is nothing complicated in finding care when trying to find it. So we should never be afraid of the poor. It has been explained al Isra verse 31, which means “And do not kill your children for fear of poverty. We are the ones who give them to you. Killing them is a great sin.” As for the solution so that no fertilization is not desirable, cunning semen out of the dawn of women to not become children. Most scholars also say the deed is makruh (may but in Hate, or reprehensible, although not forbidden. And also, let us be more grateful and try to keep the trust that God gives with all we can, especially children, because of the child who will be a helper for us in the hereafter.

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