

# BOOK TWO - DUTIES TO OTHER INDIVIDUALS

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## **PART 1. Fundamental Duties Towards All Human Beings**

*Chapter 1.*

DUTIES RELATING TO THE HAPPINESS OF OTHERS

*Chapter 2.*

DUTIES OF THE MORAL PERFECTION OF OTHERS

## **PART 2. Duties of Condition Towards Other Individuals**

*Chapter 1.*

DUTIES TO RELATIVES AND TO NON-RELATIVES  
BELONGING TO ONE'S HOME

*Chapter 2.*

DUTIES IN RESPECT OF AGE AND RANK

*Chapter 3.*

DUTIES TO PARTICULAR CATEGORIES OF NON-  
RELATIVES

*Chapter 4.*

DUTIES TOWARDS MUSLIMS AS MUSLIMS

*Chapter 5.*

DUTIES TOWARDS NON-MUSLIMS AS NON-  
MUSLIMS

## **PART 3. DUTIES IN RESPECT OF MANNERS**

*Chapter 1.*

RELIGIOUS MANNERS

*Chapter 2.*

PERSONAL AND SOCIAL MANNERS

# PART I. FUNDAMENTAL DUTIES TOWARDS ALL HUMAN BEINGS

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I. Duties relating to the Happiness of Others.

II. Duties relating to the Moral Perfection of Others.

Chapter 1.

## DUTIES RELATING TO THE HAPPINESS OF OTHERS

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### (1) DUTIES OF OMISSION

*END*: Abstinence from ill-wishing and ill-doing to fellow-beings:—

A. Comprehensive Commands;

B. Specific Command:

1. Duties of Love.

2. Duties of Respect

*A. Comprehensive Commands relating to the duty of abstaining from all evil against fellow-beings:*

*(1) With regard to the duties of omission pertaining to the happiness of other individuals, in their capacity basically*

*and purely as human beings, the Holy Qur'ān has laid down certain comprehensive commands through which Muslims have been ordered to abstain from committing every conceivable form of evil against them. For instance:*

**Arabic text**

“... and He (i.e., God) forbids lewdness and wickedness (i.e., all evil conduct) and infringement (of the rights of others). He exhorts you that haply you may be admonished.” (16:90).

**Arabic text**

“... and wrong not mankind in their things<sup>1</sup> ...” (7:85).

**Arabic text**

“And those who break the Covenant of Allah after having pledged their word thereto, and sever that which Allah has commanded should be joined <sup>2</sup> and work mischief (i.e., cause moral corruption and material disorder) in the land: on them is the Curse and for them is the terrible Abode (i.e. Hell)” (13:25).

**Arabic text**

“Say (O Muhammad): my Lord forbids only indecencies, such of them as are open and such as are secret, and sin, and infringement (of the rights of others) without justice...” (7:33).

**Arabic text**

“Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the Mercy of Allah is (always) near to those who do right,” (7:56).

**Arabic text**

“... and He has set up the Balance, that you transgress not the balance (of justice in your actions).” (55:7-8).

**Arabic text**

“... you shall neither wrong nor be wronged.” (2:279).

(ii) *Wrong-doing has not been allowed even against worst enemies:*

**Arabic text**

“... and let not the hatred of others to you make you swerve to wrong and depart from justice...” (5:9).

(iii) *Wrong-doing to anyone is so severely abhorred that even befriending the wrong-doer is most severely condemned:*

**Arabic text**

“And incline not to those who do wrong, or else the Fire will seize you—and you have no protectors other than Allah,—nor you would then be succored.” (11:113).

**B. Specific Commands relating to specific Duties of Omission:**

*1. DUTIES OF LOVE:*

**(1) Violating others' right to life prohibited:**

*(a) The Holy Qur'ān commands the Muslims never to commit murder:*

**Arabic text**

“... Take not life, which Allah has made sacred, except by way of justice and law: Thus does He command you, that you may learn wisdom.” (6:151).

**Arabic text**

“And take not life, which Allah has made sacred, except by way of justice and law. And if anyone is slain wrongfully, We have given his heir authority (to demand redress through law or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law)<sup>3</sup>” (17:33).

*(b) The following verse stresses the gravity of the crime of murder in the strongest possible terms:*

**Arabic text**

“... if anyone kills a human being—unless it be for murder or for spreading mischief in the land—it shall be as if he killed all mankind...” (5:35).

*(c) The Holy Qur'ān condemns not only murder in general but also human sacrifice to idols and false deities, and the custom of female infanticide, practised by the pagan communities, including pre-Islamic Arabs:<sup>4</sup>*

**Arabic text**

“Even so, in the eyes of many of the Pagans, their (so-called) ‘partners’ (of God) made alluring the slaughter of their offspring, in order to lead them to their own destruction, and cause confusion in their religion.” (6:137).

**Arabic text**

“Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily killing of them is a great sin.” (17:31).

**(2) Violating the rights of Others in respect of wealth prohibited:**

*(a) The Holy Qur’ān forbids all illegal methods, including dishonesty, theft, dacoity, etc., in acquiring what belongs to others:*

**Arabic text**

“... and wrong not mankind in their goods ...” (7:85).

**Arabic text**

“O you who believe! Devour not your property among yourselves (i.e., consume not one another’s belongings) unlawfully...” (4:29).

It is generally the demands of one’s family for higher standard of living which induce a person to acquire wealth by unlawful means. The Holy Qur’ān makes a pointed reference to it and asks the Muslims not to succumb to their wives’ and children’s wrong requests or

desires—though treating them with affection—and to stick to absolute honesty in respect of one’s earnings:

**Arabic text**

“O you who believe! Truly, among your wives and children are (some that are) enemies to yourselves: so beware of them! But if you forgive and overlook and cover up (their faults), verily Allah is Forgiving, Merciful. Your wealth and your children may be but a trial, whereas Allah! with Him is an immense Reward. So keep your duty to Allah as best as you can ...” (64:14-16).

*(b) Loot and arson have been specifically condemned and prohibited:*

**Arabic text**

“And when he (i.e., the enemy of Truth) turns away, he speeds through the land that he may act corruptly therein and destroy the crops and the cattle. And Allah approves not mischief.” (2:205).

**Arabic text**

“Beset not the highways menacing (wayfarers)...” (7:86).

*(c) With regard to theft, its prohibition is covered fully in 4:29. It has, however, been specifically prohibited also in the following verse:*

**Arabic text**

“(that) ... they will not steal ...”<sup>5</sup> (60:12).

The stern view that the Holy Qur’ān takes in respect of theft is evident from the punishment it has prescribed in 5:38. We shall mention it at its suitable place.

*(d) Depriving other persons of their inheritance condemned :*

In counting the vices which shall lead human beings to Hell, the Holy Qur’ān says:

**Arabic text**

“And you devour Inheritance (of the weak), devouring greedily.” (89:19).

*(e) To take by deceit more than one’s share out of a thing jointly deserved or owned by several persons, condemned:*

**Arabic text**

“... whosoever is false to his trust (as a co-sharer), he shall restore on the Day of Resurrection (and Judgment) what he misappropriated. Then every soul will receive its due, whatever (good or evil) it earned, and none shall be dealt with unjustly.” (3:161).

*(f) Defrauding in general in mutual relations of business prohibited:*

**Arabic text**

“... and make not deficient the balance (by diminishing what is due to the buyer).” (55:9).



**Arabic text**

“... and cause no loss (to others in trade through fraud).” (26:81).

**Arabic text**

“... And give not short measure or weight ...” (11:84).

**Arabic text**

“Woe to those that deal in fraud, —those who when they have to receive by measure from men, exact full measure, but when they have to give by measure or weight to men, give less than due.” (83:1-3).

*(g) Misappropriating things entrusted, prohibited:*

**Arabic text**

“O you who believe! Betray not the trust of Allah and the Messenger, nor *misappropriate knowingly things entrusted to you.*” (8:27).

*Also, favoring and supporting the misappropriator is prohibited:*

**Arabic text**

“... and be not you an advocate for those who betray their trust ...” (4:105).

*(h) Hoarding commodities and withholding them from free circulation for exploiting fellow-beings through the creation*

*of artificial scarcity and the consequent shooting up of prices,  
condemned:*

In counting the vices that will lead human beings to Hell, the Holy Qur'ān says:

**Arabic text**

“He hoarded and withheld it (from circulations).” (70:18).

(i) *Exploiting the needs of others by lending money on interest<sup>6</sup>  
vehemently condemned and prohibited:*

**Arabic text**

“Those who devour *ribā*<sup>7</sup> (usury and interest) will not stand (on the Day of Resurrection) except as stands one whom the Evil One by his touch has driven to madness. That is because they say: ‘Trade is like *ribā*’. But Allah has permitted trade and forbidden *ribā*. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat the offense are Companions of the Fire: they will abide therein.

“Allah will deprive *ribā* of all blessings, but will give increase for deeds of charity: For He loves not creatures ungrateful and wicked.” (2:275-276).

**Arabic text**

“Oh you who believe! Devour not *ribā*, doubled and multiplied; but fear Allah, that you may (really) prosper.” (3:130).

**(3) Corrupting others in respect of wealth, prohibited:**

*(a) through Bribery:*

**Arabic text**

“Do not consume your property among yourselves iniquitously; neither proffer it to the judges, that you may sinfully consume a portion of other men’s goods, and that wittingly.” (2:188).

In the *Ḥadīth* we find that the Holy Prophet (Peace be on him) has very strongly condemned the acceptor of bribe, the giver of bribe and the middleman. (See *Mishkāt al-Maṣābīḥ*, *Bāb al-Rizq al-Wulāt*, p. 326).

*(b) through Gambling:*

**Arabic text**

“Oh you who believe! Intoxicants and Gambling, and (dedication of) stones, and divination by arrows, are an abomination,—of Satan’s handiwork: Eschew such (abomination), that you may prosper.” (5:93).

**(4) Want of Helpfulness and Charitableness towards others condemned; hence abstinence from it is duty:**

*(a) Hoarding gold and silver, thereby keeping it out of circulation and thus damaging collective economy, on the one hand, and abstaining from rendering economic assistance in deserving individual cases, on the other, vehemently condemned:*

**Arabic text**

“... those who hoard up gold and silver and spend it not in the Way of Allah (i.e., for the welfare of fellow-beings), announce to them (O Muhammad) a most grievous penalty—on the day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads (representing human thinking) and their flanks (which support the seat of greed, i.e., the stomach) and their backs (as symbolizing stability and strength)—(and it will be said unto them:) Here is that which you hoarded for yourselves. Now taste of what you used to hoard.” (9:34-35).

*(b) Practising niggardliness and promoting it as a creed condemned:*

**Arabic text**

“Make not your hand tied (in niggardliness) to your neck ...” (17:29).

**Arabic text**

“...Verily Allah loves not such as are vainglorious boasters—those who are niggardly and command mankind to niggardliness and hide that which Allah has vouchsafed to them of His Bounty; and We have prepared for the infidels torment ignominious.” (4:36-37).<sup>8</sup>

*(c) Refusing small kindnesses to others condemned:*

**Arabic text**

“Ah, woe unto the worshippers, who are heedless of their Prayers; who would be seen (at worship) yet refuse small kindnesses to (others).” (107:4-7).

*(d) Well-doing to Others with a view to getting more in return disapproved as worthless act of goodness:*

**Arabic text**

“And whatsoever you give in gift<sup>9</sup> in order that it may increase among the substance of men (and return to you augmented) increases not with Allah (i.e., is not accepted as virtue and blessed by Allah); but that which you give out for charity, seeking the Countenance (i.e., Pleasure) of Allah. (will increase): it is these who will get a recompense multiplied.” (30:39).

*(e) Charity with laying obligation on the recipient and/or, hurting him in any way, prohibited:*

**Arabic text**

“O you who believe! Render not vain your charity by reminders of your generosity or by injury ...” (2:264).

**(5) Want of Goodwill towards Others prohibited:**

*(a) Breaking promises, pledges and covenants and violating oaths taken in mutual dealings prohibited:*

**Arabic text**

“... And break not your oaths (when you pledge your word in any matter) ...” (16:91-92).

**Arabic text**

“... It is those who are endued with understanding that receive admonition;—those who fulfill the Covenant of Allah and fail not in the word they pledged.” (13:19-20).

*(b) Abstaining from giving false evidence made a condition of Faith, and thereby a duty:*

Recounting the fundamental virtues of true Muslims, the Holy Qur'ān says:

**Arabic text**

“... and those who witness no falsehood (i.e., do not give false evidence)<sup>10</sup> ...” (25:72).

*(c) Concealing evidence prohibited:*

**Arabic text**

“Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do.” (2:283).

*(d) Treachery condemned; hence abstinence from it is duty:*

The Holy Qur'ān says:

**Arabic text**

“Verily, Allah loves not any that is treacherous, or shows ingratitude.” (22:38).

Also;

**Arabic text**

“(The servants of God are) ... those who witness no falsehood (i.e., deal not falsely or treacherously with anyone) ...” (25:72).

*(e) Ingratitude for the good received from others condemned; hence abstinence from it is duty:*

The Holy Qur’ān says:

**Arabic text**

“Verily, Allah loves not any that is treacherous, or *shows ingratitude*.” (22:38).



## 2. DUTIES OF RESPECT:

**(1) (a) Showing contempt for others; and**

**(b) Oppressing others, prohibited.**

**Arabic text**

“And swell not your cheek at human beings (i.e., do not treat others contemptuously and do not oppress them), nor walk in insolence through the earth; for Allah loves not any vainglorious, boaster.” (31:18).

Arrogance and oppression are such grave vices that the hearts of those who indulge in them are sealed up to influences for good:

**Arabic text**

“Thus does Allah seal up every heart—of (him who is) stiff-necked, oppressor.” (40:35).

Indeed, they alone who abstain from belittling and oppressing others will go to Heaven:

**Arabic text**

“That Home of the Hereafter We shall give to those who intend not high-handedness or mischief (i.e., evil in general) on earth: And the End is (best) for the righteous.” (28:83).

**(2) Damaging the honour of Others through defaming them in any way, even though the defamatory remarks are based on truth, prohibited:**

*(a) Defamation in general forbidden:*

**Arabic text**

“... and defame not (nor be sarcastic to) each other ...” (49:11).

The only exception in speaking ill of others is where a person has been wronged mischievously and he has to defend his honour by exposing his wicked enemy. Even in that case, however, such a wronged person has been advised to practise forgiveness and to abstain from exposing the evils of his enemy—leaving the affair to



God and hoping for His Reward—because God is ‘Forgiving, Powerful’.

The Holy Qur’ān says:

**Arabic text**

“Allah approves not the utterance of evil speech (directed at defaming others), unless by one who has been wronged; and Allah is ever Hearing, Knowing.

“If you do good openly or keep it secret, or cover evil with pardon, lo! Allah is ever Forgiving, Powerful.” (4:148-149).

*(b) Scandal-mongering specifically condemned; hence abstinence from it is duty:*

**Arabic text**

“Woe to every (kind of) scandal-monger<sup>11</sup>, back-biter ...” (104:1).

**Arabic text**

“Heed not any (who is) ready with oaths, (is) a slanderer, (and) goes about with calumnies ...” (68:10-11).

*(c) Fabrication of lies against Others condemned; hence abstinence from it is duty:*

**Arabic text**

“Woe to every sinful fabricator of falsehoods.” (45:7).

*(d) Transferring one's guilt to Others condemned; hence abstinence from it is duty*

**Arabic text**

“But if any one earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a flagrant sin.” (4:112).

*(e) Attacking the honour of chavée women through slandering them condemned vehemently hence abstinence from it is duty:*

**Arabic text**

“Those who slander chavée women, indiscreet but believing, are cursed in this life and in the Hereafter. for them is a grievous Penalty,—on the day when their tongues, their hands, and their feet will bear witness against them as to their actions. On that Day Allah will pay them back (all) their just dues, and they will realize that Allah is the (very) Truth that makes all things manifest.” (24:23-25).

**(3) Backbiting Others prohibited:**

**Arabic text**

“... and speak not ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. So fear Allah. Verily, Allah is Relenting, Merciful.” (49:12).

**(4) Using obscene language against anyone prohibited:**

**Arabic text**

“... and (God) forbids all shameful, abominable deeds ...”  
(16:90).

Using obscene language is in itself shameful. To use it for insulting another person is all the more shameful, and it is, therefore, absolutely forbidden to a Muslim.

**(5) Cultivation of rancor against anyone ruled out; hence abstinence from it is duty:**

The Holy Qur’ān commands in relation to the worst ideological enemies of the Muslims who were in a state of perpetual war with them, thus:

**Arabic text**

“And if they (i.e., the enemies at war) incline to peace, incline you also to it, and trust in Allah. Lo! He is the Hearer, the Knower.” (8:61).

This command implies that a Muslim should not cultivate rancor against anyone, but should always be ready to establish peace even with his worst ideological enemies, not to speak of enemies at lower level, namely, the level of simple social relations.

**(6) Jealousy prohibited in its very basis:**

Jealousy is a widely-prevalent moral shortcoming of the human beings. Its goal is the deprivation of others of the good things that they may have in excess of what one may possess, and it emerges and

entrenches itself in the character of those who are not blessed with true faith in God and genuine moral refinement. Its roots lie in covetousness. Consequently, those who do not efface covetousness from their lives fall victim to it.

The Holy Qur'ān mentions its evil and teaches the prayer for protection from it. (113:5). Then going to its root, it lays down the command that it is the duty of a Muslim to abstain from covetousness and the consequent jealousy under all circumstances:

**Arabic text**

“And in no wise covet those things in which Allah has bestowed His gifts more freely on some of you than on others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (All this is with Allah’s permission. Therefore, never wish or try that the good things which others have may be diminished for them), but ask Allah (for yourselves) of His Bounty (with a positive healthy outlook). Lo! Allah is ever Knower of all things.” (4:32).

**(7) Observance of Duplicity<sup>12</sup> condemned; hence abstinence from it is duty:**

Duplicity is a deeper phase of insincerity, which has its roots in hypocrisy. The Holy Qur'ān condemns it in very strong terms:

**Arabic text**

“When they meet those who believe, they say ‘We believe’. But when they are alone with their evil ones, they say: ‘We are really with you; we were only jesting’.

“Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (to and fro).

“These are they who bartered Guidance for error; but their traffic is profitless, and they have lost true direction.” (2:14-16).

It should be noted that, though the particular reference in these verses is to the Hypocrites of Medina, they contain the general law that duplicity, wherever practised, is a grave vice, and it is the duty of a Muslim to abstain from it totally if he has to be true to his Faith.

**(8) Cultivating the habit of suspecting the motives of Others, prohibited:**

**Arabic text**

“O you who believe! Shun as much suspicion (as possible); for lo! some suspicion is a crime (because it involves cruel injustice to innocent and well-meaning people) ...” (49:12).

**(9) Spying, i.e., probing into the affairs of Others, prohibited:**

**Arabic text**

“... and spy not (into the affairs of others for fault-finding) ...” (49:12).

**(10) Deriding and ridiculing Others prohibited:**

**Arabic text**

“O you who believe! let not a folk deride a folk ...” (49:11).

**(11) Giving offensive nicknames to Others prohibited:**

**Arabic text**

“and call not others by nicknames ...” (49:11).

**(12) Corrupting Others through flattery to be avoided:**

The Holy Qur'ān condemns those who love to be flattered and warns them of grievous consequences. (3:188). Now, to be the cause of the commission of sin by someone else is also a sin. Thus to flatter anyone and thereby corrupt his mentality is a sin, and hence to abstain from it is duty.



**(2) DUTIES OF COMMISSION**

*END:* Positive well-wishing and well-doing to fellow-beings.

***A. Comprehensive command relating to the Duty of Practising well-wishing and well-doing towards fellow-beings, enjoined:***

The Holy Qur'ān says

**Arabic text**

“O you who believe! Bow down, prostrate yourselves and adore your Lord, and (always) do good (to others), that you may prosper.” (22:77).

**B. *Specific Commands relating to specific Duties of Commission***

- (1) Duties of Love;
- (2) Duties of Respect.

(1) DUTIES OF LOVE:

**(1) Duties relating to life:**

*(a) Protecting and preserving human life: an act of sublime goodness; hence, an important duty:*

The Holy Qur’ān says:

**Arabic text**

“... and whoso saves (i.e., protects and preserves) the life of one, it shall be as if he had saved the life of all mankind ...” (5:35).

*(b) The Qur’ānic law of Equality, combining permission for blood-wit, in cases of murder, also directed to saving of human lives as far as equitable:*

**Arabic text**

“O you who believe! The Law of Equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother (i.e., the heirs of the murdered person), then grant any reasonable demand, and compensate him (in the form of blood-money) with handsome gratitude ...” (2:178).<sup>13</sup>

*c) Active sympathy with Others for the amelioration and removal of their sufferings in respect of their health—as also in other respects—, enjoined:*

Recounting the moral qualities of true Muslims, the Holy Qur’ān says:

**Arabic text**

“Then will he be of those who believe, and enjoin patience (i.e., constancy and self-restraint), and enjoin compassion and active sympathy (with others for the amelioration and removal of their sufferings and misfortunes).” (90:17).

Thus visiting the sick, not as a mere formality but for active sympathy in their suffering, and participation, according to one’s capacity, in all collective efforts directed at the preservation and promotion of human health is a duty, without the fulfillment of which no one can aspire to be a true Muslim.

**(2) Duties in respect of the wealth of Others:**

To regard the wealth of others as absolutely inviolable, enjoined:



*(a) Only that which has been acquired by a Muslim lawfully can be owned and utilized by him:*

**Arabic text**

“O humankind! consume, out of that which is (found) on the earth, (only) that which is lawful and good; and do not follow the footsteps of the devil, for he is to you an avowed enemy. He enjoins upon you only the evil and the foul ...”<sup>14</sup> (2:168-169).

*(b) Protecting the wealth of Others entrusted to one's custody, enjoined:*

**Arabic text**

“Lo ! Allah commands you to render back your Trusts to those to whom they are due ...” (4:58).<sup>15</sup>

*(c) Complete honesty in commercial transactions enjoined:*

“Give full measure when you measure, and weigh with an even balance, (in short, be fully honest in all your commercial dealings): That is most fitting and most advantageous in the final determination.” (17:35).

**Arabic text**

“... Give measure and weigh with full justice ...” (6:152).<sup>16</sup>

**(3) Duty in respect of spending one's wealth for Others:**

A. Charitableness and generosity towards Others enjoined:

*(a) All that belongs to a Muslim belongs actually to God and is, therefore, meant to be generously spent for the benefit of God's creatures:*

**Arabic text**

“Allah has purchased of the Believers their persons and their wealth because the Garden (of Paradise) will be theirs.” (9:111).

*(b) The basis of a Muslim's charity and generosity is purely “love for God” and “fear of the Hereafter” and hence the economic assistance which he renders to anyone is to be from the highest motive and without the least tinge of worldliness:*

**Arabic text**

“... (but it is righteousness) ... to spend wealth (in charity) *out of love for Him* (i.e., God) (alone) ...” (2:177).

**Arabic text**

“... (the righteous) who spend their wealth (on others) for increase in self-purification, and have in their minds no favor from anyone for which a reward is expected in return, but only the desire to seek for the countenance of their Lord Most High; and soon will they attain (complete) satisfaction.” (92: 18-21).

**Arabic text**

“And those who dispense their charity with their hearts full of fear, because they will return to their Lord; —it is these who

haveen in every good work, and these who are foremost in them.” (23: 60-61).

*(c) Charity—a Basic Virtue:*

**Arabic text**

“By no means shall you attain righteousness unless you give (freely) of that which you love; and whatever you give, of a truth Allah knows it well.” (3:92).

*(d) Measure of charity defined: To spend what is superfluous from one’s rational needs:*

**Arabic text**

“They ask you (O Muhammad!) how much they are to spend; say: ‘What is beyond your needs.’ Thus Allah makes clear to you His signs: in order that you may consider (their bearings) on this life and the Hereafter.” (2:219-220).

*(e) Mode of giving charity defined:*

**Arabic text**

“If you disclose (acts of) charity, even so it is well, but if you conceal them, and make them reach those (really) in need, that is best for you. It will atone for some of your evil deeds. And Allah is well-acquainted with what you do.” (2:271).

*(f) Blessings of charity emphasized through parables:*

**Arabic text**

“The parable of those who spend their substance in the Way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases: for Allah cares for all, and He knows all things. Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury, —their reward is with their Lord: on them shall be no fear, nor shall they grieve.” (2:261-262).

**Arabic text**

“And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture suffices it. Allah sees well whatever you do.” (2:265).

*(g) Charity should be practised at all times and under all circumstances:*

**Arabic text**

“Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.” (2:274).

**Arabic text**

“Be quick in race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,—those who spend

(freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;—for Allah loves those who do good.” (3:133-134).

*(h) A very forceful appeal made for practising charity:*

**Arabic text**

“Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)—that it should be caught in a whirlwind with fire therein, and be burnt up? Thus does Allah make clear to you His Signs (in respect of possible economic misery and the way to remedy it through the universal practice of economic well-doing to others), that they may consider.” (2:266).

*(i) Specific categories of those who deserve charitable economic assistance, mentioned:*

The following categories have been specified:

The kinsfolk, the orphans; the needy; ‘those who ask’; the poverty-stricken persons in general; those in bondage (as slaves or as prisoners of war), (including the task of their emancipation through payment of ransom); those suffering from the burden of debt (and have to be relieved through the payment of that debt); the wayfarers; and recent converts to Islam. (2:177; 9:60).

*(j) Command given to use one's talents and possessions for, and practise assistance of all kinds to, all:*

**Arabic text**

“Oh you who believe! spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (will avail), nor friendship nor intercession. Those who reject Faith injure (only themselves).”<sup>17</sup> (2:254).

*B. Charitableness towards one's debtor enjoined:*

**Arabic text**

“If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only knew.” (2:280).

*C. Giving of free gifts to cultivate generosity and to enhance love enjoined:*

The Holy Qur'ān says:

**Arabic text**

“... and do not forget grace amongst yourselves ...” (2:237).

The Arabic word used here for ‘grace’ means, according to Lane’s *Lexicon*, “a free gift, or favor, a benefit, and bounty.” Thus this verse includes the command of giving free gifts for cultivating generosity and for enhancing love.

**(4) Maintenance of goodwill towards Others:**

*(a) Absolute justice enjoined, even though it means any amount of personal suffering for the moral agent, or the interests of those nearest and dearest to him are sacrificed, and even though the other party is his or Islam's worst enemy:*

**Arabic text**

“Verily Allah enjoins justice (to all and under all circumstances)...” (16:90).

**Arabic text**

“O you who believe! Be you staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of ) a rich man or a poor man, for Allah is nearer unto both (than you are). So follow not passion lest you lapse (from truth); and if you lapse or fall away, then lo! Allah is ever informed as to what you do.” (4:135).

**Arabic text**

“O you who believe! Be steadfast witnesses for Allah in equity, and let not the hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what you do.” (5:8).

*(b) Bearing witness firmly and without fear or favor and thereby assisting those who are in the right made a basic virtue and, hence, duty:*

**Arabic text**

“And those who stand firm in their testimonies.” (70:33).

*(c) Fulfilling all promises, agreements, pledges, covenants, contracts, engagements and treaties, enjoined:*

**Arabic text**

“... and fulfill (every) promise (and engagement); for (every) promise (and engagement) will be enquired into (on the Day of Reckoning).” (17:34).

**Arabic text**

“Oh you who believe! Fulfill (all) obligations (or compacts).”<sup>18</sup>  
(5:1).

*(d) Sincerity and straightforwardness in general towards Others enjoined:*

As we have already seen, a Muslim is required to do good to others purely for the sake of God, which alone is virtue according to the Holy Qur'ān. But that is impossible without cultivating and maintaining absolute sincerity for God, as demanded in the Holy Qur'ān:

**Arabic text**

“... and call upon Him, making your devotion sincere as in His sight ...” (7:29).

But genuine sincerity for God is impossible to maintain unless one possesses sincerity essentially. Hence cultivation and maintenance



of essential sincerity, one channel of which is sincerity towards fellow-beings, is duty.

Thus the Holy Qur'ān commands the Muslims to be sincere and straightforward in all their dealings with everyone:

**Arabic text**

“And (He commands you, saying): This is My straight Way (— the Way of Truth, Justice, Sincerity and Straightforwardness—): follow it ...” (6:153).

*(e) Cultivating and maintaining the attitude of compassionate kindness towards others emphasized as one of the basic qualities of a true Muslim's character:*

**Arabic text**

“... and enjoin on each other practice of compassionate kindness (towards all) ...” (90:17).

*(f) Gracefulness and liberality in dealing with Others enjoined:*

**Arabic text**

“... and forget not gracefulness and liberality in your mutual dealings.” (2:237).

*(g) Positive effort for the creation and maintenance of harmony and peace among human beings, emphasized as a great virtue which should never be avoided:*

**Arabic text**

“In most of their secret talks there is no good; but if one exhorts to a deed of charity or justice or conciliation between human beings, (secrecy is permissible). To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).” (4:114).

**Arabic text**

“And make not Allah’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between human beings; for Allah is He Who hears and knows all things.” (2:224).

**Arabic text**

“... never shall We suffer the reward of the reformers to perish.” (7:170).

*(h) Judging Others’ motives in the best light, except when a definite reasonable cause exists, enjoined:*

As we have already seen, the Holy. Qur’ān forbids guessing about others’ motives:

**Arabic text**

“O you who believe! Shun as much suspicion as possible; for lo! Some suspicion is a crime ...” (49:12).

It means a Muslim should cultivate basically the attitude of initially judging others’ motives in the best light, except when a definite reasonable cause exists to the contrary.

- (i) *Speaking good of Others, while paying due regard to truth and justice, enjoined:*

The Holy Qur'ān says:

**Arabic text**

“Say to My servants that they should (only) say (in general and about others) those things that are best; for Satan does sow dissensions among them: lo! Satan is to man an avowed enemy.” (17:53).

- (j) *Speaking to Others with courtesy and politeness enjoined:*

**Arabic text**

“... and speak unto mankind with courtesy and politeness (according to best standards of human speech) ...” (2:83).

- (k) *Gratefulness to Others for any good that one may receive from them, enjoined:*

In asking the question:

**Arabic text**

“Is the reward of goodness anything other than goodness!” (55:60); the Holy Qur'ān emphasizes the principle that a Muslim should always reward goodness with goodness, and the least that he can do is to sincerely thank him who does him any good. And gratefulness brings reward from God:

**Arabic text**

“We (i.e., God) shall reward the thankful.” (3:145).

*(I) The most rational behavior upheld and the highest moral standard enjoined in respect of evil emanating from Others:*

*(1) The Holy Qur'ān permits equal redress of wrongs done to a Muslim by Others, at the same time commending forgiveness:*

**Arabic text**

“If you punish (him who has wronged you) then punish with the like of that wherewith you were afflicted. But if you show patience, that is indeed the best (course) for those who are patient.” (16:126).

**Arabic text**

“The recompense for an injury is an injury equal (in degree) thereto; (i.e., when anyone is wronged and he stands up for his rights, the most he can claim is equal redress): but if a person (prefers the saintly character to that of the worldly-wise man, and) forgives (the offender) and makes re-conciliation (in the interests of morality), his reward is due from Allah: Lo! He loves not those who do wrong. And whosoever vindicates himself (without transgressing limits of justice) after he has suffered wrong—for such there is no way (of blame) against them. The way (of blame) is only against those who oppress mankind and insolently transgress beyond bounds through the land, defying right and justice. For such there will be a painful

doom. And verily whoso shows patience and forgiveth—lo! That (voluntary forbearance and clemency) would truly be an exercise of courageous will and resolution in the conduct of affairs.” (42:40-43).

*(2) Nay, the Holy Qur’ān goes further. It enjoins repelling evil with goodness as the highest moral ideal—as a necessary condition of moral perfection:*

**Arabic text**

“Nor can Goodness and Evil be equal. Repel (Evil) with what is better (i.e., Goodness): Then will he between whom and you was hatred become as it were your friend and intimate! And no one will be granted such goodness except those who exercise patience and self-restraint,—none but persons of the greatest good fortune. And if (at any time) an incitement to discord is made to you by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.” (41:34-36).

**Arabic text**

“And the Hour (of Final Accountability and Divine Judgment) is surely coming. So overlook (any human faults) with gracious forgiveness.” (15:85).

**Arabic text**

“... Let them forgive (those who do any injury to them) and let them overlook (the offenders’ faults). Do you not wish that

Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.” (24:22).

**Arabic text**

“... But forgive (the enemies of Islam) and overlook (their hostility) till Allah accomplishes His purpose; for Allah has power over all things.” (2:109).



(2) DUTIES OF RESPECT

**(1) Treating with respect all human beings in their fundamental rights as fellow-beings—irrespective of differences of sex, race, color, etc., enjoined:**

According to the Holy Qur’ān every human being deserves respect in his capacity as a human being:

**Arabic text**

“Verily We have honored the Children of Adam ...” (17:70).

This aspect of the Qur’ānic moral teaching includes :

- a. *Respecting the rights of all human beings with regard to life, honour and property.*

Also:

*b. respecting every human being's equality of status as a human being;*

and, as a consequence :

*c. respecting his right to freedom,*

*d. and the right to fraternize with all other human beings,*

— except when a just moral cause intervenes.

The following verse of the Holy Qur'ān prescribes it, in conjunction with other numerous relevant and connected verses that have been quoted in different contexts in the present dissertation, as a duty of all human beings to protect and promote the above human rights:

**Arabic text**

“O humankind! fear (in respect of the rights of fellow-beings) your Guardian-Lord (i.e., Allah Who created you from a single soul, and created, of like nature, his mate, and from them twain has spread abroad countless men and women (everyone of whom is thus bound up in one fraternity—the human family—and possesses the birth right of basic human equality with his fellow-beings to have the freedom of equal opportunity for enjoying the blessings of life on earth). Reverence Allah, through Whom you claim your mutual (rights) (and, therefore, respect your fellow-beings' rights to life, honour, and property, as also those relating to liberty, equality and fraternity), and

(reverence) the wombs (that bore you): for Allah ever watches over you.” (4:1).

Here we may also quote with advantage another important related verse which specifically repudiates the erroneous notion of inequality of human beings on physical bases—tribal, racial, etc.—and lays down the basic and the most just principle on the basis of which one human being *earns* more honour than another. God proclaims in the Holy Qur’ān

**Arabic text**

“O humankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you and Allah has full knowledge and is well acquainted (with all things).” (49:13).

**(2) Humility, forbearance and Peacefulness have been mentioned in the Holy Qur’ān as basic virtues; hence to practise them is duty:**

**Arabic text**

“And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, ‘Peace!’” (25:63).

**Arabic text**



“... *for men and women who humble themselves*, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah’s remembrance—, for them has Allah prepared forgiveness and great reward.” (33:35).

The most important occasion when a person’s spirit of humility is put to test is when he speaks to another person. Hence, humility in talk with others has been enjoined specifically also:

**Arabic text**

“... and lower your voice (in humility) for the harshest of sounds without doubt is the braying of an ass.” (31:19).



## Chapter 2.

# DUTIES OF THE MORAL PERFECTION OF OTHERS

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*END:*

Moral Perfection of Others.

1. Duties of Omission;
2. Duties of Commission.

## **(1) DUTIES OF OMISSION**

*END:*

Abstinence from all forms of activity that might be conducive to the creation of, or might directly create, conditions of immorality.

- a. Duties of Love;
- b. Duties of Respect.

### **(a) DUTIES OF LOVE:**

*(1) Creating conditions of moral corruption prohibited:*

**Arabic text**

“Do no mischief (moral or material) on the earth, after it has been set in order, but call on Him with fear and hope: For the Mercy of Allah is always near to those who practise virtue.” (7:56).

*(2) Obstructing the path of morality, as also other paths of goodness, prohibited:*

**Arabic text**

“And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the Way of Allah (i.e., the perfect System of Goodness which alone leads to God).” (8:47).

**Arabic text**

“(The sentence will be:) throw, throw into Hell every contumacious Rejecter (of God)!—hinderer of good ...” (50:24,52).

**Arabic text**

“Heed not the type of despicable man,—ready with oaths, a slanderer, going about with calumnies, hinderer of good ...” (68:10-12).

*(3) Co-operating with others in sin and transgression prohibited:*

**Arabic text**

“... and help you not one another in sin and transgression: Fear Allah: Lo! Allah is strict in punishment.” (5:3).

*(4) Spreading lewdness in any form, and thereby enticing others in vice, prohibited:*

**Arabic text**

“Say: the things that my Lord has indeed forbidden are: (indulging in and spreading,<sup>19</sup> at any level and any type of) shameful deeds (or lewdness), whether open or secret ...” (7:33).

**Arabic text**

“... and He forbids (indulging in and spreading, at any level and any type of) shameful deeds (or lewdness) ...” (16:90).

(b) DUTIES OF RESPECT

Duties in respect of illegitimate and immoral sexual relations whereby, side by side with one's own chastity, the chastity and honour of others as well as the sanctity of the institution of family,<sup>20</sup> is violated:

*(1) Adultery and Fornication prohibited.<sup>21</sup>*

**Arabic text**

“And come not nigh to fornication and adultery: For it is a shameful (deed) and an evil, opening the road (to other evils).” (17:32).

**Arabic text**

“(The true servants of God are those who) ... do not commit adultery (nor fornication) ...” (25:68).

**Arabic text**

“... that they will not commit adultery (nor fornication) ...” (60:12).

*(2) Homosexuality vehemently condemned; hence abstinence from it is duty:*

Speaking of the Sodomites, the Holy Qur’ān says:

**Arabic text**

“We also (sent) Lut: He said to his people ‘Do you commit lewdness such as no people in creation (ever) committed before you? For you practise your lusts on men in preference to women: you are indeed a people transgressing beyond bounds’ ... And We rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime?” (7:80-81, 84).

*(3) The institution of Prostitution condemned:*

Speaking of the women prisoners of war, the Holy Qur’ān lays down the following rule, thus promulgating the law condemning the business of prostitution in all its aspects:

**Arabic text**

“... and force not your maids to prostitution (—a custom prevalent among the pagan Arabs in respect of their slave-girls—) their desire being for chastity, in order that you may make a gain in the goods of this life ...” (24:33).



## (II) DUTIES OF COMMISSON

*END:*

### **Arabic text**

Active struggle for creating an atmosphere conducive to morality and awakening the moral consciousness of one's fellow-beings by word and deed.

*Preliminary:*

The Holy Qur'ān says:

### **Arabic text**

“By Time (as it has unfolded through the ages, recording man's successes and failures), verily man is in a state of loss, but not those who have Faith and do (constantly) righteous deeds, and exhort one another to Truth, and exhort one another to endurance (in the service of Truth).” (103:1-3).

The Holy Qur'ān further warns that evasion of this active struggle leads to calamities of the highest magnitude, which afflict the innocent and the guilty alike:

**Arabic text**

“And fear the chastisement that shall not afflict those alone who among you do wrong; and know that verily Allah is Severe in Chastising.” (8:25).

DUTIES:

- a. Duty of Love;
- b. Duty of Respect.

(a) DUTY OF LOVE:

*Active struggle for the fullest establishment of morality enjoined:*

(1) The mission which has been entrusted by God to the Muslim community is the establishment of moral order in the world as a whole—a mission the fulfillment of which is the duty of every Muslim, man and woman:

**Arabic text**

“(O Muslims!) You are the best (ideological) community that has been raised up for mankind. You enjoin right conduct and

forbid all that is wrong (i.e., evil); and you believe in Allah ...”  
(3:110).

(2) This mission entails, however, certain difficult conditions. Hence, it is not possible for every Muslim to fulfill this mission. Consequently, while it is the duty of every Muslim to co-operate<sup>22</sup> in it to the best of his capacity and in the manner best suited to him, it is necessary that there should be a trained, disciplined and devoted band of Muslims who should lead the struggle. And this is what the Holy Qur’ān has enjoined:

**Arabic text**

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones who attain felicity.” (3:104).

(3) The basic struggle consists, thus, in propagating among mankind the Divine Teachings which form the very foundation and the life-blood of the moral order. This struggle has, however, to be pursued in the sublimest manner. The Holy Qur’ān says:

**Arabic text**

“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: For your Lord knows best who have strayed from His Path and who receive guidance.” (16:125).



(4) The establishment of the moral order necessitates finally the employment of state-authority for this purpose. The Holy Qur'ān enjoins this function on the Islamic State:

**Arabic text**

“... Allah will certainly aid those who aid His (cause)—for verily Allah is Full of Strength, exalted in Might, (able to enforce His Will). (Muslims are) those who, if We give them authority in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong; and with Allah rests the end (and decision) of (all) affairs.” (22:40-41).

(5) The Holy Qur'ān condemns the establishment of secret societies for evil ends. But it permits secret activity, if absolutely necessary, for the promotion of virtue:

**Arabic text**

“In most of their secret talks there is no good, but if one exhorts to a deed of charity or justice or conciliation between human beings, (secrecy is permissible): to him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).” (4:114).

(b) DUTY OF RESPECT:

*Marriage permitted as the only means of fulfilling sexual need  
and made obligatory for preserving the moral health of society:*

**Arabic text**

“Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His Grace: for Allah encompasses all, and He knows all things. Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His Grace.” (24:32).



## PART 2. DUTIES OF CONDITION TOWARDS OTHER INDIVIDUALS

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- A. Duties to Relatives and to the non-Relatives belonging to one's home;
- B. Duties with respect to Age and Rank;
- C. Duties to Particular Categories of non-Relatives;
- D. Duties to Muslims as Muslims;
- E. Duties to non-Muslims as non-Muslims.

In part I of the “Duties to Others”, we have covered those duties of omission and commission which the Holy Qur’ān has prescribed in respect of our dealings with our fellow-beings without consideration of the nature of our relationship with them. They are duties which, according to the Holy Qur’ān, we owe to every human being in his capacity as human being. In other words, they are duties which relate to fundamental human rights.

The Holy Qur’ān has prescribed, however, another set of duties also, which we owe to others in consideration of their specific relations with us. They may be called: “Duties of condition.” We shall deal with them now, classifying them first into five broad sections: A, B, C, D, and E, as given above. Of course, these sections are further sub-divisible, as we shall see.



Chapter 1.

DUTIES TO RELATIVES AND  
TO THE NON-RELATIVES  
BELONGING TO ONE'S HOME

---

1. Duties towards one's Parents.
2. Duties towards one's Offspring.
3. Respective duties of Husband and Wife.
4. Duties towards Relatives in general.
5. Duties towards Domestic Servants.

**(1) DUTIES TOWARDS ONE'S PARENTS**

*(a) Duties of Commission*

**(1) As the following verses show, the Holy Qur'ān enjoins:**

- a. doing good to parents in every way;*
- b. obeying them without demur in everything good;*
- c. behaving respectfully towards them;*
- d. maintaining attitude of thankfulness towards them;*
- e. caring for them with mercy—with special regard for the mother.<sup>23</sup>*

The Holy Qur'ān says:

**Arabic text**

“Thy Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And, out of kindness, lower to them the wing of humility; and say, ‘My Lord! bestow on them your Mercy even as they cherished me in childhood’. Your Lord knows best what is in your hearts: if you do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).” (17:23-25).

**Arabic text**

“We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, ‘O my Lord! grant me that I may be grateful for your favor which you have bestowed upon me, and upon both my parents, and that I may work righteousness such as you may approve; and be gracious to me in my issue. Truly have I turned to You and truly do I bow (to You) in Islam’. Such are they from whom We shall accept the best of their deeds and pass by their ill deeds (they shall be) among the

companions of the Gardens a promise of truth, which was made to them (in this life).” (46:15-16).

**(2) Doing good to parents even if they are non-Muslims, regardless of their attitude to Islam, enjoined:**

**Arabic text**

“And We have enjoined on man (to be good) to his parents: In travail upon travail did his mother bear him, and in years twain was his weaning : (hear the command), ‘Show gratitude to Me and to your parents’: to Me is (your final) Goal. But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to Me (in love): In the end the return of you all is to Me, and I will tell you (the truth and meaning of) all that you did.” (31:14-15).

*(b) Duty of Omission:*

*Abstinence from obeying non-Muslim parents in their anti-Islamic religious beliefs and practices, enjoined:*

**Arabic text**

“We enjoined on man kindness to parents but if they (either of them) strive (to force) you to join with Me (in worship) anything of which you have no knowledge, obey them not. You

have (all) to return to Me, and I will tell you (the truth) of all that you did.” (29:8).



## **(2) DUTIES TOWARDS ONE’S OFFSPRING**

### **A. Social and Spiritual Status of the Child:**

(1) The. Holy Qur’ān teaches that the child is a respectable being:

*(a) because of his humanity, concerning which it has been said:*

#### **Arabic text**

“Verily We have honored the Children of Adam ...” (17:70).

*(b) because of his sinlessness, as it has been said:*

#### **Arabic text**

“Assuredly We have created man in the goodliest constitution (i.e., pure and individually perfect).” (95:4).

#### **Arabic text**

“... Every soul draws the mead of its acts on none but itself: no bearer of burden can bear the burden of another ...” (6:164).

Thus the child is born sinless, without inheriting the sins of his ancestors. And it is classed as innocent up to the age of discretion, as it has been said:

#### **Arabic text**

“On no soul does Allah place a responsibility but to the extent of its ability ...” (2:286).

And its categorization as innocent makes it logically immune from receiving those punishments which are meant for adults in respect of commission of wrongs.

- (2) In its condemnation of infanticide, the Holy Qur'ān teaches that the child is a ‘gift from God’—a ‘trust’<sup>24</sup> of God placed in the care of the child’s elders, and should, therefore, be treated with love, understanding and extreme care:

**Arabic text**

Lost are those who besottedly have murdered their children without knowledge, and forbidden (to themselves) that which Allah bestowed upon them (as gift), inventing a lie against Allah. They have indeed gone astray and heeded no guidance.” (6:140).



**B. Duties:**

- (1) Duties of Omission:

Infanticide had been practised by different communities of the world, including the pagan Arabs, the Hindus, the Greeks and the Romans, in the pre-Qur'ānic era of human history.<sup>25</sup> When the Holy Qur'ān came, it voiced its condemnation of that evil and inhuman



practice in strong terms and forbade it totally, as we have seen in verse 6:140 quoted above, and as we find in the following:

*(a) Killing of offspring for fear of poverty—before their birth: in the form of abortion, or after their birth: in the form of murder—forbidden:*

**Arabic text**

“Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.” (17:31).<sup>26</sup>

*(b) Killing of daughters for extra fear of dishonor specially condemned:*

**Arabic text**

“When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust! Ah! What an evil (choice) they decide on!” (16:58-59).

**Arabic text**

“When the female (infant), buried alive, is questioned (by God on the Day of Judgment)—for what crime she was killed!” (81:8-9).

*(c) Infanticide with ‘religious’ motives condemned:*

**Arabic text**

“Even so, in the eyes of most of the Pagans, their ‘partners’ made alluring the slaughter of their children, to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.” (6:137).



(2) Duties of Commission

Condemning contempt for one's children, forbidding their treatment as a burden, and teaching respect and love for them, the Holy Qur'ān refers to their upbringing by their parents,—a function which all parents, including the animal parents, perform basically and naturally under the urge of the parental instinct, but wherein the outlook requires to be refined and enlightened in the interest of human well-being. In this connection:

(a) The Holy Qur'ān commands the safeguarding of the interest of the child, in the most delicate period of his life, in respect of suckling him, which is specially jeopardized in case the parents are unfortunately separated from each other through divorce:

**Arabic text**

“The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall

bear the cost of their food and clothing on equitable terms ...” (2:233).

(b) Then it refers to the unselfish upbringing of the child by the parents up to the time of his maturity<sup>27</sup> as a virtue, in the following prayer which Muslim children are taught to make for their parents:

**Arabic text**

“... and say: ‘My Lord bestow on them your Mercy even as they (tenderly) cherished me (when I was) young.’” (17:24).

This verse refers to the fact that the parents have to look after the needs of the child until he is mature. It has been mentioned as a universal fact which occurs in a natural course,—namely, everyone whose outlook in respect of his children is rational and not perverted and whose circumstances do not force him to act against the true dictates of human nature,<sup>28</sup> is bound to do it. However, although natural, it should be treated as a specific duty in the light of the general command of “doing good to all” and “taking special care of those who are related to one in blood” (16:90), in the interest of the moral health of human society.

(c) The Holy Qur’ān teaches prayers which are highly instructive in guiding us to the parents’ duties towards their children. The prayers are:

**Arabic text**

“... and be You good unto me in my progeny (O Lord !) (i.e., cause my progeny to be good and accomplished in every way) ...” (46:15).

**Arabic text**

“... Our Lord! Grant unto us the comfort of our eyes from our wives and our offspring, and give us (the grace) to lead the righteous.” (25:74).

Now, for the offspring to be “comfort of one’s eyes” it is necessary that they should be good in every way; and they would not be normally so unless the parents exert to their full for building up their children in all aspects of their lives and to the highest stature possible.

We know that mere yearning expressed in prayer and left at that means nothing more than sheer idiocy and insult to God. Hence this verse refers to the duty of doing everything in the power of the parents to bring up their children healthy and strong physically, intellectually, morally, spiritually and economically. Of course, that would mean sacrifice for the parents. But, according to the Holy Qur’ān, self-sacrifice is an essential quality of Muslim character (59:9), and it becomes a duty in the case of one’s children.

(d) Finally, the Holy Qur’ān lays down the command:

**Arabic text**

“O you who believe ! protect yourselves and your wives and children from a (spiritual) Fire whose fuel (unlike the fuel of

physical fire) is human beings (who lead wrong lives) and stones (which have been worshipped as false deities by ancient communities) over which are (appointed) Angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.” (66:6).

In order to understand the implications of the above command truly and comprehensively, it is necessary to grasp deeply the constitution of the human personality and the dynamics of human activity. The fact is that the different aspects of the human personality are interrelated and, according to the Qur’ānic concept of *tawhīd*, they form an organic unity,—their inter-relationship and inter-dependence being expressible as follows:

Sound mind resides in a sound body.

Sound morality is possible only for a person of sound mind.

Sound spirituality is attainable only by a person of sound morals.

Sound economic pursuit requires at least the soundness of body and mind both.

Thus, saving one’s children from the fire of Hell necessitates not only giving them formal teaching of certain religious beliefs and practices—which, if not integrated with other aspects of life, amounts for all practical purposes to a defective attempt—but taking all those steps which will make them good in every way, as taught by the Holy Qur’ān and expounded in the present dissertation, in respect of human

life, namely : *physically, intellectually, morally, spiritually and economically* : the comprehensive program and the manner in which the Holy Prophet (Peace be on him) built up the despicable pagan Arabs into a community of righteous and progressive super-humans.<sup>29</sup>

*This means that the verse quoted above envisages the following rights of the child and their fulfillment:*

1. establishment of an atmosphere of love and understanding for the child's proper growth;
2. protection against all evils: neglect, cruelty and exploitation;
3. provision of adequate nutrition, proper housing, recreation, and medical service;
4. provision of opportunities and facilities for the child's balanced development in freedom and dignity, according to the Qur'ānic code of life;
5. provision of the best available formal education, in keeping with the child's aptitude and capabilities;
6. provision of comprehensive moral education and training;
7. Above all, and running through every phase of the child's life, there should be the provision of spiritual education and training—of as high an order as possible—for making him truly God-fearing: which is the most basic and the highest virtue that a Muslim should possess.



### **(3) RESPECTIVE DUTIES OF THE HUSBAND AND THE WIFE**

For a proper understanding of the mutual rights and duties of the husband and the wife as taught by the Holy Qur'ān, it is necessary to begin with a basic evaluation of woman's position in that teaching.<sup>30</sup>

#### *(A) BASIC GUIDANCE CONSTITUTING THE BACKGROUND OF DUTIES*

##### **1. Position of Woman:**

We have already seen that the Holy Qur'ān makes no distinction between man and woman as regards the fundamental human rights. Here we may specifically state that:

*Woman, like man, is the possessor of free personality, and enjoys equality with man, in respect of:*

*(a) Her spiritual and moral status:*

##### **Arabic text**

“... Unto men the benefit of what they earn (of virtue), and unto women the benefit of what they earn (of virtue) (i.e., in matters of spiritual grace both, man and woman, enjoy equal status and are independent of one another).” (4:32).

##### **Arabic text**

“Lo! men who surrender (unto Allah) and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember—Allah has prepared for them forgiveness and a vast reward.” (33:35).

*(b) Her economic rights:*

**Arabic text**

“... Unto men a fortune from what they have earned (of wealth), and unto women a fortune from what they have earned (of wealth) (both being free and equal with regard to the possession of their economic rights) ...” (4:32).<sup>31</sup>

**Arabic text**

“Unto the men (of a family) belongs a share of that which parents and near kindred leave, and unto the women a share of that which the parents and near kindred leave, whether it be little or much—a legal share.” (4:7).

*(c) Her legal rights:*

**Arabic text**



“... And they (women) have rights similar to those (of men) over them, according to what is equitable ...” (2:228).

**Arabic text**

“A mother should not be made to suffer because of her child, nor he to whom the child is born (be made to suffer) because of his child (because both are equal before the law) ...” (2:233).

**2. Inequalities of Condition:**

Indeed, as a human being, woman enjoys equality of status with man. With this, however, there are also “inequalities of condition” which have been necessitated by the differences in her physical constitution, mental make-up and her distinct roles in society as mother and as wife. Thus:

*(a) as mother:*

In the verses we have quoted concerning the duties to parents we find that the Holy Qur’ān lays special emphasis on the role of the mother, thereby pointing to the superiority of her role in respect of the child—as a consequence of which she deserves devotion greater, and honour higher, than the father.<sup>32</sup>

*(b) as wife:*

As a wife, side by side with enjoying equal fundamental human rights, she has been placed one degree below the husband in the matter of administering the affairs of the family:

**Arabic text**

“... but men have a degree (of advantage) over them<sup>33</sup> ...”  
(2:228).

It should, however, be clearly kept in mind that, in the Qur'ānic teaching, the husband and the wife stand in complementary relation to each other, and never in the relation of the ruler and the ruled, (2:187).

In the presence of the husband, the Holy Qur'ān has not chosen her to function as the head of the family, because owing to his masculine constitution and appropriate mental make-up, the husband is better equipped to earn livelihood for the family, to bear the physical strains, and to avert dangers to the family in general. The Holy Qur'ān refers to these functions of the husband when, speaking of his role for the wife, it says:

**Arabic text**

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they spend of their wealth (for supporting them and other members of the family) ...” (4:34).

Of course, the husband has to administer the family jointly with the wife, according to the Qur'ānic law:

**Arabic text**

“... (Believers are those) who conduct their affairs by mutual consultation (and not arbitrarily)...” (42:38).

As a follower of the Qur'ān, it is only in extreme cases that the husband may differ irreconcilably with the wife. But then too he cannot transgress the bounds of justice and mercy; for the Holy Qur'ān commands him to be always just, merciful and considerate.<sup>34</sup>

The second position of the wife as administrator is, thus, not a source of suffering for her but a source of strength and a blessing.

*(c) as sharer in inheritance:*

In respect of inheritance, the Holy Qur'ān has laid down the law:

**Arabic text**

“... Allah (thus) directs you as regards your children's inheritance: to the male a portion equal to that of two females ...” (4:11).

This, however, has nothing to do with the inferiority of woman, the real reason behind this inequality in share being that the male has been given the role of the breadwinner for the family and, as such, entrusted with the financial burden of himself and his wife and children, while the female has not been given the role of bread-winner and, as such, has not been entrusted with any financial obligations towards anyone, including her husband and children; indeed, not even her own, because that has been made the obligation of the husband. Thus, although getting half of the male's share, she, in most cases, remains at an advantage as compared with the male, rather than suffering loss.

*(d) as giver of evidence in law-suits:*

In its law of evidence, the Holy Qur'ān had laid down:

**Arabic text**

“... and get two witnesses out of your own men, and if there are not two men, then a man and two women, such as you choose for witnesses, so that if one of them errs (in her judgment or in her memory), the other can remind her ...” (2:292).

This law is based on the fact that unlike man, whose sphere of activity is mostly outside the home and who thereby gains a rich experience of and a sharp judgment about, men and things, the natural sphere of activity for the woman is the home, which does not allow her to acquire the same richness of experience and sharpness of judgment regarding the affairs of the outside world. Hence, she is not likely to hold her own under the severe strain of cross-examination, because of which any possible shortcoming on her part as a witness to a case is required to be made up through a second woman's evidence.

This is the Muslim point of view, deducible from the above verse itself. And it bears no insult for womanhood.

The non-Muslim point of view with respect to woman's evidence is, however, harsh and insulting to her.

In the Judaic law, woman is completely debarred from giving evidence. We are told in the *Jewish Encyclopaedia*, (V, p. 177) that: “The witness must be a man and not woman.” Indeed, “let not the testimony of women be admitted, on account of the levity and boldness of their sex.” (Josephus: *Antiquities of the Jews*, v, 8:15).

The verdict of the sages of the modern age of enlightenment—of a civilization that is referred to as “Christian”, is:

“The fact that women are difficult to deal with under cross-examination is well-known among lawyers, and their skill in drawing red-herrings across the path of any enquiry directed against themselves, makes them stubborn and evasive witnesses at all times when they have anything to conceal.” (Ludovici: *Woman*, p. 320).

“We are again and again forced to admit”, says Bauer, “that a woman is not in a position to judge objectively, without being influenced by her emotions.” (*Woman and Love*, I, p. 289).

In the view of Havelock Ellis: “In women deception is almost physiological ... in some countries it has led to the legal testimony of women being placed on a lower footing than that of men.” (*Man and Woman*, p. 196).

### **3. The Institution of Marriage:**

The Qur’ānic point of view with regard to the institution of Marriage is based on the following principles and laws:

*(1) Interdependence of man and woman in ensuring fullness of life for each other through mutual affection, mutual confidence and mutual protection as husband and wife has been stressed by using a metaphor of profound beauty:*

**Arabic text**

“... They are a garment unto you, and you are a garment unto them ...” (2:187).

(2) *For those who can afford it, marriage is an obligation:*

**Arabic text**

“Marry<sup>35</sup> those among you who are single, and the pious among your slaves, male or female: if they are in poverty, Allah will give them means out of His grace: Allah is of ample means, and He knows all things.” (24:32).<sup>36</sup>

(3) *Marriage is a social contract:*

The word *nikāḥ*, used for marriage in the Holy Qur’ān, originally means ‘*aqd*, according to Imam Raghīb (vide *Mufradāt al-Qur’ān*); and ‘*aqd* means contract. Thus the very word *nikāḥ* implies that marriage is a social contract, and not a sacrament, although it is a sacred contract. Moreover, the Qur’ānic permission to terminate the relation of marriage, if it becomes absolutely impossible for the husband and the wife to continue that relation, proves that the Qur’ān regards marriage as a social contract only.

(iv) *Women are not to be treated as chattels:*

**Arabic text**

“O you who believe! You are forbidden to inherit (as chattels) the women against their will . . .” (4:19).

(v) *Marriage with persons of certain categories has been prohibited:*

The Holy Qur'ān has prohibited marriage with all those who may stand in the relations of consanguinity, or affinity, or fosterage, in 4:23. Abdur Rahim explains that Qur'ānic law thus: "By reason of consanguinity a man cannot marry any female ascendant or descendant of his or the daughter of any ascendant, how high soever, or of any descendant, how low soever, or the daughter of his brother or sister or the daughter of a brother's or sister's daughter, and so on. On the ground of affinity he is debarred from marrying a woman who has been the wife of any ascendant of his, and any ascendant or descendant of the wife if marriage has been consummated, or of any woman with whom he has had unlawful connection and any woman who has been the wife of his son or grandson. Generally speaking, fosterage induces the same limits of relationship prohibitive of marriage as consanguinity." (*Muhammadan Jurisprudence*, p.329).

*(vi) Relations between husband and wife have been conceived as based on mutual co-operation, love and compassion:*

**Arabic text**

"And among His Signs is this, that He created your mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect." (30:21).

It means that:

- a. marriage is essentially a spiritual bond of union, rather than a mere physical relationship;

- b. marriage should be contracted with the firm resolve of maintaining that relation for life;
- c. monogamy should be the ideal,<sup>37</sup> because that is the ideal condition in which mutual co-operation, harmony and love can be practised normally and smoothly by the common man.

*(vii) Polygamy permitted with severe restrictions:*

The only Qur'ānic verse which contains the permission for polygamous marriage, says:

**Arabic text**

“And if you fear that you shall not be able to deal justly with the orphans, marry of the women who seem good to you, two and three and four; and if you fear that (in case of having more wives than one) you shall not be able to deal justly (with them) then (marry) only one (free woman) or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice.” (4:3).

Important points, worthy of being carefully noted, are:

- a. This verse *does not enjoin* polygamy, but only permits it.
- b. Unrestricted polygamy, which had been rampant among the pre-Qur'ānic Arabs and many other nations of the world,<sup>38</sup> has been restricted to the maximum of four.<sup>39</sup>
- c. The permission relates to situations of emergency,<sup>40</sup> and not to normal conditions of life and society.



- d. The permission is based, not on considerations of lust, nor on any benefit accruing to the marrying male, but on the principle of sacrifice—of providing protection and support to orphans, while undergoing a severe tension of dealing with all the wives.
- e. The permission is conditioned by one's ability to deal equitably with his wives, which even at the formal level is an extremely difficult condition to fulfill except for those who are thoroughly disciplined, stick to spiritual and moral values above everything else, and enter into marriage for spiritual considerations—for the sake of obtaining Divine Pleasure.
- f. Thus this verse, instead of inducing the men to practice polygamy, recommends to them monogamy.
- g. Finally, looking at the Qur'ānic permission for polygamy with an unbiased mind, every rational person is bound to be convinced that in situations of emergency, namely, whenever there is a preponderance of females—as it happens after the wars—and wherever there is the problem of the uncared for and unsolicited widows and orphans, it becomes a moral duty of God-fearing people to practise polygamy, whereby alone the individuals can be saved from disaster and the community can escape the horrors of prostitution.

The verdict of human history in this behalf, coming down to the year 1970, is indisputable.

The *Natal Mercury* (Durban, Sept. 10, 1970) reports thus:—

“The people of a strongly Christian town near Calabar, capital of Nigeria’s South-Eastern State, have agreed to relax the one-man-one-wife rule. At a mass meeting recently they decided that every man was free to marry from two to six women at the drastically reduced price of R 10 a wife. Bride price in the area used to be between R 100 and R 300.

“The reason for the move is that the town has been swarming with unmarried girls and widows since the end of the Nigerian civil war. The town’s elders believe that a general return to polygamy will help to keep women from turning to prostitution for a living.

“The decision, almost certain to be approved by the State’s military Government, highlights one of the serious social problems now confronting Nigeria in the aftermath of the 30-month civil war.

“Japan and most of Europe faced similar situations after World War II ...

“West Germany, which suffered most and made the most rapid post-war economic recovery, is still faced with the problem of surplus women. And the same is true today of Japan and Italy.

“For Nigeria the problem will be especially difficult to solve. The country is still underdeveloped. The surplus women are mostly illiterate.

“The matter is further complicated by the fact that most ex-soldiers now joining the ranks of the unemployed have no other professional training or skills.

“Federal and State leaders agree that a ‘liberalization of marriage law’ will go a long way to minimizing the problem.

“The main difficulty is the attitude of the Church, still a very powerful influence in the three states in former Eastern Nigeria where the problem is most acute. More than 75 per cent of the population is Christian.

“An Ibo leader told me: ‘We would like our people to follow the example of the Calabar people because the problem is really serious in our area. One difficulty, of course, will be economic ... But our main difficulty may be with the Christian missions, especially the Roman Catholic Church which still exercises a strong influence on our people. But we hope the Church will close its eyes, so that Christians can marry as many wives as they can afford just as the Muslims and pagans do. I can see no other way out’.”

“There is”, wrote Dr. Mrs. Annie Besant, the renowned English leader of the Theosophical Movement, “pretended monogamy in the West, but there is really polygamy without responsibility; the ‘mistress’ is cast out to be the ‘woman of the street’, for the first lover has no responsibility for her future and she is a hundred times worse off than the sheltered wife and mother in the polygamous home. When we see thousands of miserable women who crowd the streets of Western towns during the night, we must surely feel that it does not lie in the Western mouth to reproach Islam for polygamy. It is better for woman, happier for woman, more respectable for woman, to live in polygamy, united to one man only, with the legitimate child in her

arms, and surrounded with respect, than to be seduced, cast out into the street—perhaps with an illegitimate child outside the pale of law—unsheltered and uncared for, to become the victim of any passerby, night after night, rendered incapable of motherhood, despised by all.”

(Annie Beasant, *The Life and Teachings of Muhammad*, p. 3).

(viii) *Polyandry and Neoga ruled out:*

Recounting the categories of women with whom marriage is forbidden, the Holy Qur'ān says:

**Arabic text**

“... and (forbidden also) are wedded women (i.e., women having husbands)...” (4:24).

Thus the holy book repudiates polyandry (or, plurality of husbands) and the Hindu custom of *Neoga* (or, loaning the wife to another person for getting an issue), and the custom of exchanging wives practised by certain savage tribes.<sup>41</sup>

(ix) *Temporary and ‘companionate’ marriage prohibited:*

Temporary conjugal relations are prompted purely by lust, and in no case for establishing that sublime spiritual relation between man and woman which alone can form the basis for building up the family. Therefore, the Holy Qur'ān disallows temporary and ‘companionate’ marriages, it says:

**Arabic text**

“... Except for these (prohibited relations), all others (i.e., other women) are lawful, provided you seek (them in marriage) with gifts from your property (as dower-money), desiring chastity (in permanent companionship), not lust (in any form of temporary marriage) ...”<sup>42</sup> (4:24).

*(x) Dowry enjoined out of regard for woman’s dignity<sup>43</sup> and her economic interest:*

**Arabic text**

“And give the women<sup>44</sup> (on marriage) their dower as a free gift...” (4:4).

*(B) DUTIES OF HUSBAND AND WIFE TOWARDS ONE ANOTHER*

**1. Duties of the Husband**

*Preliminary:*

The Holy Qur’ān stresses the extra-ordinary importance of, and hence the duty of extreme carefulness about, the relationship of marriage:

**Arabic text**

“... and be careful of your duty to Allah, through Whom you demand (your mutual rights), and to the wombs. Verily Allah ever watches over you.” (4:1).

It should be noted here that in the Arabic text the word ‘womb’ has been coupled grammatically with the word ‘Allah’ in respect of

the observance of carefulness in duty, thus highlighting the position of the mother and the wife in the Qur'ānic teaching.

(1) Duties of Commission:

*(a) Protecting and maintaining the wife stressed as an unavoidable function of the husband; hence fulfillment of this function is duty:*

**Arabic text**

“Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means ...” (4:34).

*(b) Treating the wife with kindness and equity enjoined:*

**Arabic text**

“... and (O Believers!) live with them (i.e., the wives) on a footing of kindness and equity ...” (4:19).

*(c) Toleration of the faults and the shortcomings<sup>45</sup> of the wife, enjoined:*

**Arabic text**

“... If you take a dislike to them (i.e., the wives), it may be that you dislike a thing, and Allah brings about through it a great good.” (4:19).

*(d) Spiritualization of physical relation, abstaining from damaging wife's dignity through unnatural offence, and keeping the duty of parenthood in view with due regard to wife's health enjoined.*

**Arabic text**

“Your wives are a tilth unto you (like the soil which accepts the seed and brings forth the plants). So go in unto your tilth (and not anywhere else) when and in what manner you like; but send (good deeds) before you for your souls; and fear Allah (in respect of your moral and spiritual obligations towards your wife, towards yourselves and towards the offspring that you may beget as a consequence): and know that you will (one day) meet Him. And give (O Muhammad) glad tidings to the Believers (i.e., those who, as believers in the Qur’ānic Guidance, remain devoted to spiritual and moral values even in carnal pleasures).” (2:223).

A commentator of the Holy Qur’ān comments on this verse thus:—

“Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman’s tilth; it is a serious affair to him: he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soil. He is wise and considerate and does not run riot. Coming from the simile to human

beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God.

“It was carnal-minded men who invented the doctrine of original sin: ‘Behold’, says the Psalmist, ‘I was shapen in iniquity, and in sin did my mother conceive me’ (*Psalms*, 51:5). This is entirely repudiated by Islam, in which the office of father and mother is held in the highest veneration. Every child of pure love is born pure. Celibacy is not necessarily a virtue, and may be a vice.” (A. Yusuf Ali, *op. cit.*, note 249).

*(e) Concern for the welfare of the wife in all respects, specially the spiritual, stressed, and hence looking after the physical, mental, moral, spiritual and economic welfare of the wife is duty:*

The Holy Qur’ān has taught the prayer:

**Arabic text**

“... Our Lord! *Grant to us the comfort of our eyes from our wives and our offspring, and give us (the grace) to lead the righteous.*” (25:74).

Moreover, the Muslim husbands and fathers have been entrusted with the following duty:

**Arabic text**



“O you who believe! protect yourselves and your wives and children from a (spiritual) Fire ...” (66:6).

While expounding the teaching contained in these verses with respect to “duties”, in the section on “Duties to the Offspring”, we have already seen that these verses relate to the duty of ensuring the physical, mental, moral, spiritual and economic welfare.

(2) Duty of Omission:

There are several duties of omission which are directly and indirectly contained in the foregoing as well as the forthcoming discussions relating to the “Position of Woman” and the “Husband-Wife relation.” One specific duty, which is not contained there, may, however, be mentioned here.

Accusing the wife falsely, or without proper evidence, has been regarded as a heinous crime; hence to abstain from it is duty.<sup>46</sup>

The Holy Qur’ān says:

**Arabic text**

“And those who accuse clean women (of unchastity) and then produce not four (eye-) witnesses, scourge them with eighty stripes and accept not their testimony for ever. And these! they are the transgressors.” (24:4).<sup>47</sup>

## 2. DUTIES OF THE WIFE

### Of Commission and Omission:

- (a) *Submissiveness to the husband as the head of the family—not in servile manner but with the spirit of dignified maintenance of harmony;*
- (b) *guarding the conjugal rights of the husband through abstaining from doing anything that may, in the least measure, violate her chastity;*
- (c) *protecting the prestige and the property of her husband:*

The above three virtues form the unavoidable functions of the righteous wife, according to the Holy Qur'ān; and hence constitute the basic duties of the wife.

The Holy Qur'ān says:

### **Arabic text**

“... So the righteous women are obedient (to God and submissive to their husbands), and guard in (the husband's) absence what Allah would have them guard (i.e., their chastity and the prestige and property of the husband) ...” (4:34).

### *(C) LAWS RELATING TO ABNORMAL SITUATIONS AND THE RESPECTIVE DUTIES:*

- 1. *Efforts of the husband, in case of wife's refractoriness and fear of desertion, to bring her to the path of rectitude:*

**Arabic text**

“... As to those (wives) on whose part you fear rebellion and desertion admonish them (first); (in case that does not reform their conduct) banish them to beds apart; (lastly, if they still prove to be incorrigible, you are permitted to) beat them (with a tooth-brush or something like it, in order to awaken in them the sentiment of self-respect and the consciousness of the seriousness of their guilt in itself and in respect of its consequences for the family-life, and in a manner which causes no injury or pain to them). Then if they obey you (by returning to the path of rectitude), seek not a way (of harassment or ill-treatment) against them. Verily, Allah is Most High, Great (wherefore it does not behove you to tyrannize over your wives).” (4:34).

This verse speaks of serious breach in loyalty to the marital bond on the part of the wife. Now, there can be three ways: (1) to divorce the wife off-hand; (2) to take the matter to a court of law; (3) to deal with it at personal level. The Holy Qur’ān prefers the last, and that for obvious reasons. The first is an extreme measure, and its consequences may be very damaging for the wife or for the family as a whole. The second alternative is scandalous and means ‘washing dirty linen’ in public. It invites accusations and counter-accusations, and it is specially damaging for the wife. It is the third alternative only, the one prescribed by the Holy Qur’ān, which is the best in the interest of the wife and of public morality.

In connection with beating the rebellious wife, there are certain important facts which should be borne in mind:

Firstly, to resort to it as a last remedy has been merely *permitted*, and not made obligatory.

Secondly, although permitted in theory, it has been positively discouraged in practice, as, for instance, the Holy Prophet (Peace be on him), who alone has the original right to interpret the teachings of the Qur'ān and whose interpretation alone can be absolutely correct, says: "You will not find these men (who beat their wives) as the good ones among you."<sup>48</sup> Again: "No one should ever beat his wife with a whip like a slave (who was beaten with the whip by non-Muslim masters)."<sup>49</sup> Still again: "The best of you is he who is best to his wife."<sup>50</sup>

Thirdly, it has been made absolutely clear by the Holy Prophet (Peace be on him) that the beating should be of a symbolic or nominal type. It should be "striking without injury or pain,"<sup>51</sup> and it should be "with a tooth-brush or something like it."<sup>52</sup>

Fourthly, the function of the Holy Qur'ān is to provide guidance to human beings belonging to all stages of social evolution. Consequently, this remedy, while it may be unthinkable in respect of people belonging to the higher stages of social evolution, may yet form the only proper and 'natural' corrective instrument in the case of those who stand at the lower ladders of social and psychological refinement. In fact, it has not only formed a vital part of marital life but has been regarded as a positive contribution to marital success

among many a community of the world, who have believed in the eminent philosopher Nietzsche's verdict: "When you go to a woman forget not your whip." And the testimony in this behalf is irrefutable.

Krafft-Ebing says: "Among peoples of a lower class of culture the subjection of woman is extended even to brutality. This flagrant proof of dependence is felt by woman even with sexual pleasure and accepted as a token of love." (*Psychopathia Sexualis*, p. 211).

"Among the Slavs of the lower class the wives feel hurt if they are not beaten by their husbands; the peasant women in some parts of Hungary do not think they are loved by their husbands until they have received the first box on the ear; among the Italian community a wife, if not beaten by her husband, regards him as a fool." (*Encyclopaedia of Religion and Ethics*, VIII, p. 156).

"The Englishman's privilege of beating his wife with a stick not thicker than his thumb has become rather favorite." (Ludovici: *Woman*, p. 13).

According to the school of thought founded by Freud, the scientist, the father of Psychoanalysis, and the idol of the rebels against religion: "Helene Dentach has elaborated Freud's assumption and generalized it in calling masochism the elemental power in feminine mental life. She contends that what woman ultimately wants in intercourse is to be raped and violated, what she wants in mental life is to be humiliated: menstruation is significant to woman because it feeds masochistic fantasies: childbirth represents the climax of

masochistic satisfaction.” (Horney: *New Ways in Psychoanalysis*, p. 110).

*2. Procedure in case of serious disagreement and conflict between the husband and the wife:*

(1) Effort at reconciliation through arbitration by a Family Council composed of one representative from each side,<sup>53</sup> enjoined:

**Arabic text**

“And if you (O Muslims) fear a breach between them twain (i.e., the husband and the wife), appoint two arbiters, one from his family, and the other from hers (—the two knowing the mentalities, the faults and the merits of both—); then if the two (arbiters) wish for rectification (i.e., strive for reconciliation earnestly and justly), Allah shall bring about harmony between the twain: For Allah has full knowledge, and is acquainted with all things.” (4:35).

(2) (a) While lending its weight to the sanctity of the marriage-relation, the Holy Qur’ān gives due consideration to the weaknesses and aberrations of human nature. Therefore, it allows divorce as a necessary evil,<sup>54</sup> when that becomes the only remedy for rectifying a situation of irreconcilable incompatibility.

(b) In allowing the divorce, however, the Holy Qur’ān prescribes a procedure which aims at eliminating the evils of idiosyncrasy and availing every possible opportunity and means for reconciliation before the final rupture,—the procedure consisting in abstention from

pronouncing divorce during the menstrual period, which is the period of least mutual husband-wife attraction, and pronouncing it in three stages at intervals of one month each, thereby preventing hasty step and providing the parties repeated opportunity for cool deliberation.

(c) Though pronouncement of divorce has been placed in the hands of the husband, the wife has also been given the right to sue for, and obtain, divorce.<sup>55</sup>

(d) In case of divorce, again, the Holy Qur'ān emphasizes with full force the safeguarding of the welfare of the wife and treatment of the wife with generosity.

(e) The Qur'ānic teaching is also emphatic in safeguarding the welfare of the unborn child, if that may be the case.

(f) When the marriage tie has been finally dissolved, the husband is not permitted to take back his wife, until she has married someone else sincerely and has thereafter become a widow or a divorcee. This injunction is meant to check husbands from making fun of marriage, which is a serious affair according to the Holy Qur'ān.

(g) A period of waiting, or probation, has been prescribed for the divorced women as a healthy gap in their sexual life, and for saving them from taking any hasty step in connection with their next marriage (which is necessary after the emotional disturbance caused by the shock of divorce), and for safeguarding the interests of the unborn child, if any.

(h) Cessation of relations with the wife without freeing her from the marriage-tie has been prohibited.

The following verses of the Holy Qur'ān contain injunctions in respect of the above:

**Arabic text**

“O Prophet! When you (the Muslims) do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods; and fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness; those are the limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: you know not if perchance Allah will bring about thereafter some new situation.

“Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out.

“And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish His purpose. Verily, for all things has Allah appointed a due proportion.



“Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubt, is three months, and for those who have no courses (it is the same): For those who carry (life within their wombs), their period is until they deliver their burdens : and for those who fear Allah, He will make their path easy.

“That is the Command of Allah, which He has sent down to you : and if anyone fears Allah, He will remove his ills from him and will enlarge his reward.

“Let the women live (in *‘Iddah*), in the same style as you live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden : and if they suckle your (offspring), give them their recompense: And take mutual counsel together, according to what is just and reasonable, And if you find yourselves in difficulties, let another woman suckle (the child) on the (father’s) behalf.

“Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.” (65:1-7).

**Arabic text**

“Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah

has created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted, Wise.

“A divorce is only permissible twice: After that, the parties should either hold together on equitable terms, or separate with kindness. It is not lawful for you (men) to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she gives something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

“So if a husband divorces his wife (irrevocably), he cannot, after that, re-marry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

“When you divorce women, and they fulfill their term, either take them back on equitable terms or set them free with kindness; but do not take them back to injure them, or to take undue advantage; if anyone does that, he wrongs his own soul. Do not treat Allah’s Signs as a jest, but solemnly rehearse Allah’s favors on you, and the fact that He sent down to you the Book and the Wisdom for your instruction. And fear Allah, and know that Allah is well-acquainted with all things.

“When you divorce women, and they fulfill their term, do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and you know not.” (2:228-232).

**Arabic text**

“For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.” (2:241).

**Arabic text**

“There is no blame on you if you divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means;—a gift of a reasonable amount is due from those who wish to do the right thing.

“And if you divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or the man’s half is remitted by him in whose hands is the marriage tie; and the remission (of the man’s half) is nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that you do.” (2:236-237).

**Arabic text**

“But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit back: would you take it by slander and a manifest wrong?

“And how could you take it when you have gone in unto each other, and they have taken (from you) a solemn covenant?” (4:20-21).

**Arabic text**

“If a wife fears cruelty or desertion on her husband’s part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men’s souls are swayed by greed. And if you do good and practise self-restraint, Allah is well-acquainted with all that you do.

“Ye are never able to be fair and just as between women even if it is your ardent desire: But turn not away (from a woman)

altogether, so as to leave her (as it were) hanging (in the air).<sup>56</sup>

If you come to a friendly understanding and practise self-restraint, Allah is Oft-Forgiving, Most Merciful.

“If they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: For Allah cares for all and is Wise.” (4:128-130).



#### **(4) DUTIES TOWARDS RELATIVES IN GENERAL**

##### **(1) Duties of Commission**

*The Holy Qur’ān has enjoined looking after the well-being of one’s relatives—sisters, brothers, aunts, uncles, cousins, nieces, nephews, grandparents, grandsons, granddaughters, etc.—and rendering to them all possible assistance with the purest of motives. In that connection:*

(a) It emphasizes thorough conscientiousness in respect of the ties of kinship:

##### **Arabic text**

“... and reverence Allah in Whom you claim (your rights) and (reverence) the wombs (i.e., the ties of kinship) ...” (4:1).

(b) It places the duty of doing good to one’s kith and kin immediately next to the duty of doing good to parents—which stands

at the highest in the category of social duties,—thus highlighting the great importance of the duty to kith and kin :

**Arabic text**

“... and do good to parents and to the kinsfolk ...” (4:36).

(c) It makes economic assistance to the kinsfolk, with the noblest motive, one of the basic ingredients of practical piety:

**Arabic text**

“... (it is true righteousness) to spend of your substance, out of love for Him (i.e., God), for your kith and kin ...” (2:177).

(d) And not only that. Doing good to one's relatives and assisting them in their needs, is not just an optional act of goodness but an unavoidable duty; because the relatives have a definite right whose fulfillment a Muslim owes to them:

**Arabic text**

“So give what is due to kindred<sup>57</sup> ...” (30:38).

Again:

**Arabic text**

“Verily Allah enjoins justice, the doing of good (to others in general), and giving to kinsfolk (their due) ...” (16:90).

Thus: *Duties of Commission* towards the kinsfolk may be broadly classified into:

- a. Maintaining cordial relations with them, and cultivating love for them;*
- b. Rendering economic assistance to them, whenever necessary;*
- c. Doing good to them in every other way.*

## **(2) Duty of Omission:**

*The Holy Qur'ān condemns in strong terms the damaging of the ties of relationship with one's kith and kin; hence to abstain from it is duty:*

### **Arabic text**

“... The transgressors, who break the Covenant of Allah after ratifying it, and sever that which Allah ordered to be joined (i.e., damage the relationship with, and violate the duties they owe to, among others, the kinsfolk), and act corruptly on the earth, these are they who are the losers.”<sup>58</sup> (2:26-27).



## **(5) DUTIES TOWARDS DOMESTIC SERVANTS**

The Qur'ānic doctrine of love for God and man is so thorough and comprehensive in its scope that it transforms the formal, and often temporary, relationship of “give and take” between the employer and the servant into a relationship of liberality and love, giving to the domestic servant virtually the role of a part and parcel of the family.<sup>59</sup>

In any case, the Holy Qur'ān has made it a duty for every Muslim to do good to all those who are under his control and in subjection to him, including the domestic servants,—and to treat it as one of his basic duties:

**Arabic text**

“... and do good to parents ... and to those whom your right hands possess (i.e., those who are subject to your authority) ...”  
(4:36).





Chapter 2.

## DUTIES IN RESPECT OF AGE AND RANK

The Holy Qur'ān says

**Arabic text**

“He it is Who has placed you as vicegerents on the earth and has raised some of you above others in degrees that He may try you by (the test of) that (position and rank) which He has given you. Lo! your Lord is swift in prosecution: yet He is Oft-Forgiving, Most Merciful.” (6:165).

This verse refers to the fact that there have always existed and will always exist gradations in human society in respect of seniority and superiority, giving rise to:

1. Seniors in age, on the one hand, and juniors in age, on the other;
2. Superiors in talents and accomplishments (with respect to piety, knowledge, etc.), on the one hand, and those inferior to them, on the other;
3. Employers and officers, on the one hand, and the employees and the subordinates, on the other.

This social phenomenon has, however, a moral implication according to this verse, as is clearly affirmed by the words: “that He may try you by (the test of) that (position and rank) which He has

given you.” This trial consists in the proper and improper moral behavior in the situations contained in this phenomenon.

There are two attitudes which seem to be ingrained in every healthy and balanced human personality—as is evident from a study of classical morally-elevated human personalities in history, to whom the Holy Qur'ān refers—the attitudes, namely, of:

1. Respect for everyone who excels in anything of life as compared to one's self; and
2. compassionate kindness towards everyone who is deficient in anything of life.

In this respect, the Holy Qur'ān has commanded its followers to behave in requisite goodness and beauty towards fellow-beings (16:90). Moreover, it has enjoined respect for one's parents (17:23), on the one hand, and compassionate kindness as a general rule of life, on the other (90:17).

Thus, the duty towards those who are one's senior in age, or superior in talents or accomplishments, or one's employers or officers, would be that of showing respect to them; while the duty to those who are one's juniors in age, or inferior to him in talents or accomplishments, or they are one's employees or subordinates, would be that of compassionate kindness.

We find these duties specified in the following words in the Holy Prophet's exposition of the Qur'ānic Teaching:

**Arabic text**

“Whoever does not show compassionate kindness to him who is small (as compared to him in age or rank), or does not observe respect towards him who is big (as compared to him in age or rank), is not one of us (i.e., is not a Muslim)” (Tirmizī: *Jéme*‘, vol. 2., p. 14).



### Chapter 3.

## DUTIES TO PARTICULAR CATEGORIES OF NON-RELATIVES

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1. Duty towards Neighbors.
2. Duty towards Friends and Associates.
3. Duties towards Orphans.
4. Duties towards Widows.
5. Duties towards the Needy and the Destitute.
6. Duties towards Guests and Wayfarers.
7. Duties towards Slaves.

### **(1) DUTY TOWARDS NEIGHBORS**

Concerning one's neighbors, the Holy Qur'ān has classified them into two categories, namely:

(a) *Neighbors who are near*. Nearness includes here nearness in residence as well as nearness in relationship,—the relationship may be of any sort: family ties, religion, etc. Those who enjoy nearness in both ways have a double right on a Muslim.

(b) *Neighbors who are strangers*, i.e., those with whom we have no relationship, and those who reside at some distance from us, and

those who belong to a different religion. Their rights would be naturally less than the rights of category (a).

For all of them, *the comprehensive duty of doing good has been enjoined*, as the following verse says:

**Arabic text**

“Serve Allah, and join not equals with Him and do good—to parents, kinsfolk, orphans, those in need, *neighbors who are near, neighbors who are strangers*, the companion by your side, the wayfarer (you meet), and what your right hands possess: for Allah loves not the arrogant, the vainglorious; ...” (4:36).<sup>60</sup>



## **(2) DUTY TOWARDS FRIENDS AND ASSOCIATES**

*Doing good to friends and associates enjoined:*

The verse quoted in connection with ‘duty to neighbors’ (4:36) speaks of the ‘companion by your side’ and *enjoins the duty of doing good to him*.

The words ‘companion by your side’ mean;

- a. a close friend, and
- b. he with whom one may be associated in any sphere of activity, e.g., a fellow-worker.



### **(3) DUTIES TOWARDS ORPHANS**

The Holy Qur'ān assigns an important place in its system of duties to the doing of good to orphans, so much so that caring for the orphans has assumed the form of a sacred institution in Islam—and that for the first time in the known history of mankind.

The holy book divides the orphans into two categories, namely, (1) those who are destitute; and (2) those who inherit means of subsistence and are under one's care; and it condemns the malpractices of the people in respect of both, and lays down duties of omission and commission with regard to both.

#### *1. DUTIES RELATING TO THOSE ORPHANS WHO ARE DESTITUTE AND TO ORPHANS IN GENERAL:*

##### **(a) Duty of Omission**

*Treating the orphan with harshness prohibited:*

##### **Arabic text**

“Therefore, treat not the orphan with harshness.” (93:9).

Because, treating the orphans with harshness should be possible only for him who belies religion and not for a believer in Divine Guidance:

##### **Arabic text**

“Have you observed him who belies religion? That is he who repels the orphan (with harshness).” (107:1-2).

**(b) Duties of Commission**

*(1) Doing good to the orphan in every way, enjoined:*

**Arabic text**

“Serve Allah, and join not equals with Him; and do good—to parents, kinsfolk, *orphans* ...” (4:36).<sup>61</sup>

*(2) Spending one’s wealth with the highest motive for the welfare of the orphans emphasized as an act of true righteousness and as one of the acid tests of one’s Faith hence its observance is duty:*

**Arabic text**

“It is not righteousness that you turn your faces towards East or West ; But it is righteousness—to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans ...” (2:177).

*(3) The difficult path of duty which brings the highest rewards from God emphasized, among other things, in terms of feeding the orphans in times of distress:*

**Arabic text**

“Ah, what will convey unto you what the Ascent is:—(it is) to free a slave, and *to feed in a day of privation an orphan near of kin*, or some poor wretch in misery.” (90:12-16).<sup>62</sup>

It may be noted here that, besides the ‘orphan near of kin’ who has naturally a special claim, orphans in general are included in the category of ‘some poor wretch in misery’.

*(4) To set aside a portion of one’s wealth for the benefit of orphans when inheritance is divided, enjoined:*

**Arabic text**

“But if, at the time of division, other relatives, or orphans, or the poor are present, give them something also, and speak to them words of kindness and justice.” (4:8).

*(5) Besides voluntary help from the Muslims, making the orphans beneficiaries in the spoils of war and in enemy property acquired otherwise by the Islamic State, enjoined:*

**Arabic text**

“And know that of all the booty that you may acquire (in war), a fifth share is assigned to Allah,—and to the Messenger, and to near relatives, (and to) the orphans, the needy, and the wayfarer,—if you do believe in Allah and in the revelation We sent down to Our Servant on the Day of Testing,—the Day of the meeting of the two forces; for Allah has power over all things.” (8:41).

**Arabic text**



“What Allah has bestowed on His Messenger (and taken away) from the people of the townships,—belongs to Allah,—to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.” (59:7).

*2. DUTIES RELATING TO THOSE ORPHANS WHO INHERIT MEANS OF SUBSISTENCE AND ARE UNDER ONE’S CARE:*

**(a) Duties of Omission**

To start with: the Holy Qur’ān condemns very strongly the practice of the pagan Arabs who used to misappropriate the helpless orphan’s inheritance.

Taking up the problem of the orphans who may come under a Muslim’s care, and for whose property he may be the custodian, *the holy book prohibits all such acts whereby even the slightest injustice may accrue to an orphan—and that in the following terms:*

*(1) It enjoins abstinence from interfering with—nay, even coming near—the orphan’s property except when it becomes necessary in the interest of the latter’s welfare:*

**Arabic text**

“Come not nigh to the orphan’s property except to improve it, until he attains the age of full strength; and fulfill (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).” (17:34).

**Arabic text**

“Those who unjustly eat up the property of orphans, eat up a Fire into their own bellies: they will soon be enduring a blazing Fire!” (4:10).

*(2) It enjoins abstinence from employing deceptive measures for misappropriating the orphan’s property:*

**Arabic text**

“To orphans restore their property (when they reach their age), and do not substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.” (4:2).

*(3) It enjoins abstinence from marrying the orphan girls with the motive of exploiting their wealth thereby:*

**Arabic text**

“And if you apprehend that you may not deal justly with the orphan-girls, then marry such as please you, of other women, by twos and threes or fours; but if you apprehend that you shall not act justly, then marry one only, or that which your right hands own, that will be more suitable that you may swerve not.” (4:3).<sup>63</sup>

*(4) It enjoins abstinence from wasteful spending of the orphan's property out of dishonest selfish consideration:*

**Arabic text**

“... And consume it not wastefully, nor in haste against their growing up ...” (4:6).

*(5) It enjoins abstinence from carelessness in safeguarding the interests of the orphans in respect of restoration of the orphan's property to them:*

**Arabic text**

“And give not unto the weak of understanding (what is in) your (keeping of their) wealth, which Allah has given you to maintain, but feed and clothe them out of it, and speak to them words of kindness and justice.” (4:5).

*(6) Finally, it makes a touching appeal and registers a stern warning in these words:*

**Arabic text**

“Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort). Those who unjustly eat up the property of orphans, eat up a Fire into their bellies; they will soon be enduring a blazing Fire!” (4:9-10).

**(b) Duties of Commission**

*(1) Loving care for, and conscientious service to, the orphans living under one's guardianship, and honest protection of their property, with permission for reasonable remuneration to the manager of orphan's property, in case of his poverty, enjoined:*

**Arabic text**

“And test the orphans (in respect of their capacity to handle their affairs independently) until they reach the marriageable age (i.e., age of majority);<sup>64</sup> then if you find them of sound judgment, hand over unto them their property; and consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, let him claim no remuneration (for service to an orphan). But if he is poor, let him have for himself (as remuneration) what is just and equitable. When you release their property to them, take witness in their presence. But all-sufficient is Allah in taking account.” (4:6).

*(2) Co-partnership with the orphans, for better management of their property and their affairs, permitted:*

**Arabic text**

“They ask you concerning the orphans, Say: The best thing to do is what is for their good: if you mix their (financial) affairs with yours (as co-partners), they are your brethren (and as such entitled to all generosity and love). But Allah knows the man who means mischief from the man who means good. And if

Allah had wished, He could have put you into difficulties: He is indeed Exalted, Wise.” (2:220).

*(3) The principle of the Court of Wards for protecting people of “weak understanding”, including minor orphans, through the institution of guardianship, laid down. Also, permission given to invest the capital of the orphans in trade with a view to benefit them:*

**Arabic text**

“Give not unto the weak of understanding (what is in) your (keeping of their) wealth,<sup>65</sup> which Allah has given you to maintain; but feed and clothe them out of (the profits of) it,<sup>66</sup> and speak to them words of kindness and justice.” (4:5).

*(4) Finally, the Holy Qur’ān enjoins absolute justice in all respects towards the orphans:*

**Arabic text**

“They ask you concerning the Women. Say: Allah does instruct you about them: and (remember) what has been rehearsed unto you in the Book, concerning (justice to) the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry, as also concerning the children who are weak and oppressed: that you shall stand firm for justice to orphans. There is not a good deed which you do, but Allah is well-acquainted therewith.” (4:127).



#### **(4) DUTIES TOWARDS WIDOWS**

##### **Basic Observations:**

The position of the widows had been miserable even in certain advanced and civilized communities of the world before the advent of the Holy Qur'ān. Among the Jews and the Christians, they enjoyed no prerogatives, because of the Biblical dogma which affirms woman's responsibility for the Original Sin,<sup>67</sup> so much so that she could not even benefit from her husband's wealth as an inheritor.<sup>68</sup> Among the Hindus, it was not considered appropriate for her even to remain alive,—it being a virtue for the widow to burn herself alive in the funeral pyre of the husband; and, even when she chose to abstain from suicide, it was her most sacred duty to regard all her remaining life as a period of mourning and to pass it, therefore, in wretchedness and misery—as a mark of devotion to her deceased husband: remarriage being considered a heinous crime. This was so, because “widowhood, according to Hindu doctrine, is the penalty incurred for the sins committed in a previous incarnation, entailing hopeless drudgery for the rest of life.”<sup>69</sup> In the Greco-Roman culture, “the dying husband could leave her by will to a friend, with his goods and by the same title.”<sup>70</sup>

As regards the pagan Arabs themselves, who were the first addressees of the Holy Qur'ān: “The widows ... were regarded as part of the estate, and as such passed ordinarily into the hands of their husband's heirs.”<sup>71</sup>

Of course, the widow's right to property was unthinkable in any community of the world, because "women appear to have been *universally and in every respect* regarded as minors so far as rights of property went ... Only sons, not daughters, still less wives, can inherit."<sup>72</sup>

It was in this background that the Holy Qur'ān introduced the following thorough-going reforms in respect of the widows, and made it an obligation on the Muslims to practise them:

1. *The period of mourning has been restricted to four months and ten days.* It has been actually called 'period of waiting', and, as such, it is not a period for imposing wretchedness and misery on the widow but a period prescribed in the interest of her biological preparation for re-marriage and in the interest of finding out if she is with an unborn child by her deceased husband,—all this being for the promotion of human welfare.

The Holy Qur'ān says:

### **Arabic text**

"If any of you die and leave widows behind, they (the widows) shall, wait, keeping themselves apart (i.e., in restricted social intercourse), four months and ten days. Then when they have fulfilled their (prescribed) terms, there is no blame on you if they (as independent dispensers of their future) dispose of themselves in a just and reasonable manner (in the enjoyment of social life and in connection with their re-marriage).<sup>73</sup> And Allah is well-acquainted with what you do." (2:234).

(2) *In case the dower-money has not been already paid by the husband, or has not been written off by the wife, it shall be treated as debt and shall be paid to the wife after the death of her husband before any share is delivered to any inheritor,— this, according to the Qur'ānic law:*

**Arabic text**

“... (The distribution of inheritance in all cases is) after the payment of legacies and debts ...” (4:11).

(3) *The widow shall receive her fixed share in inheritance from her husband's estate, according to circumstances:*

**Arabic text**

“... In what you leave, their (i.e., the wives') share is a fourth, if you leave no child; but if you leave a child, they get an eighth; after payment of legacies and debts ...” (4:12).

(4) *Re-marriage of widows has been strongly advocated for providing them enjoyment of fullness of life:*

The Holy Qur'ān says:

**Arabic text**

“(O Muslims!) Wed those among you who are single (i.e., those who are not already in the bond of wedlock, whether they are unmarried, or lawfully divorced, or widowed).<sup>74</sup> (24:32).

(5) *Abstinence from treating the widow as a chattel, enjoined:*



**Arabic text**

“O you who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen) ...” (4:19).

**(a) Duties of Commission:**

Among the above injunctions, numbers 1 to 4 relate serially to the following three duties of commission:

1. Duty of permitting a period of consolation and readjustment to the widow:
2. Duty of strengthening the widow financially;
3. Duty of encouraging the widow to re-enjoy fullness of life through suitable remarriage, in case she desires it and considers it conducive to her overall welfare.

**(b) Duty of Omission:**

Injunction 5, on the other hand, relates to the *duty of omission*—*the duty, namely, of abstaining from damaging her personality and her human dignity.*

Indeed, according to the Qur’ānic teaching, a widow possesses a free and independent personality, and anyone who subjects her to humiliation or loss is a sinner.



## **(5) DUTIES TOWARDS THE DESTITUTE AND THE NEEDY**

As we have already noticed in the sections on “duties to self” and “duties to others—I (general)”, the Holy Qur’ān lays great emphasis on the cultivation of fellow feeling and maximum assistance to fellow-beings for ensuring their welfare and happiness in all respects, and it regards the economic welfare of the people as a thing of vital import. Here we may take note of such Qur’ānic statements and injunctions as deal with the service of fellow-beings with specific reference to the destitute and the needy,—statements and injunctions which relate not only to economic assistance but to help in all possible respects.

### **(a) Duties of Commission:**

*(1) Food being the most primary and most basic physical need of a human being, feeding the indigent has been classed as one of the outstanding virtues; hence it is duty:*

#### **Arabic text**

“(As to the righteous) they feed, for the love of Allah, *the indigent*, the orphan, and the captive, — (saying), ‘We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks’.” (76:5-9).

#### **Arabic text**

“And what will explain to you the path that is steep?—(It is) freeing the bondman; or the giving of food in a day of privation

to the orphan with claims of relationship, or *to the indigent (down) in the dust.*” (90:11-16).

(2) a. *Again, not only feeding those who need it, but all economic assistance to the economically-distressed people has been enjoined as the duty of a Muslim, emphasizing that it is the fulfillment of a right:*

**Arabic text**

“So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance of Allah, and it is they who will prosper.” (30:38).

**Arabic text**

“And in their wealth and possessions (was remembered) the right of the (*needy*), him who asked, and him who (for some reason) was prevented (from asking).” (51:19).<sup>75</sup>

b. *Continuing economic assistance to a needy person, even though he gives cause for personal anger through some misbehaviour, enjoined:*

**Arabic text**

“Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah’s cause: let them forgive and overlook; do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.” (24:22).

*c. Kind treatment of the needy person, in case of one's inability in rendering economic assistance, enjoined:*

**Arabic text**

“And even if you have to turn away from them in pursuit of the Mercy of your Lord which you do expect, yet speak to them a word of easy kindness.” (17:28).

*(3) The above refers to economic assistance by individuals. The Holy Qur'ān takes care, however, to make it also a collective obligation of the Muslims to provide for the economic needs of the economically-distressed people out of compulsory charitable taxes:*

**Arabic text**

“... and those in whose wealth is a *recognized right for the (needy)* who asks and him who is prevented (for some reason from asking); ...” (70:24-25).

**Arabic text**

“Alms are for *the poor and the needy* ...” (9:60).<sup>76</sup>

*(4) The Holy Qur'ān then goes beyond mere economic assistance and enjoins the comprehensive duty of doing good to the needy in all respects:*

**Arabic text**

“... and do good to the parents ... and *to those in need* ...” (4:36).

(5) *In case a Muslim is not in a position to help someone in need, the Holy Qur'ān has advocated indirect assistance through recommending and pleading the needy person's case with those who may be capable of solving his difficulty. Such indirect assistance also is meritorious in the sight of God and to render it, therefore, is duty.*<sup>77</sup>

**Arabic text**

“Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause, shares in its burden: and Allah has power over all things.” (4:85).

**(b) Duties of Omission:**

(1) *Not feeding the poverty-stricken people, if one possesses the means to do so, is a grave sin according to the Holy Qur'ān, to avoid which is a duty for all those who wish to escape the terrible punishment mentioned therein:*

Condemning the evils of the pagan Arabs, the holy book says:

**Arabic text**

“Nay, nay! But you honour not the orphans! Nor do you urge upon one another to feed the poor!” (89:17-18).

**Arabic text**

“Have you observed him who belies religion (or, Requital)? That is he who repels the orphan, and urges not the feeding of the needy.” (107:1-3).

**Arabic text**

“Lo! he (i.e., the one condemned to Hell) used not to believe in Allah the Mighty, and urged not on the feeding of the indigent; wherefore has he no friend here this day ...” (69:33-35).

**Arabic text**

“... They (i.e., those condemned to Hell) will say, ‘We were not of those who prayed, nor were we of those who fed the indigent’.” (74:43-45).

(2) *Abstinence from ill-treating anyone who asks for help, enjoined:*

**Arabic text**

“And as to him who solicits help (of any type), scold him not.” (93:10).



## **(6) DUTIES OF HOSPITALITY**

1. Duties relating to:
  - a. the Guest; and
  - b. the Host.

2. Duties relating to the Stranded Stranger (Wayfarer).

*(1) DUTIES RELATING TO THE GUEST AND THE HOST:*

The basic duties towards others which the Holy Qur'ān has taught and which we have expounded in the foregoing are fully exhaustive for guidance in respect of the highest principles concerning the duties of the guest and the host. These duties have, however, been mentioned explicitly and specifically by the Holy Prophet (Peace be on him) in his Sayings; and because those Sayings form an exposition and explanation of the Qur'ānic code of life itself, it is necessary to trace them in the Holy Qur'ān. In doing so we find the subject of guest-host duties contained in the stories of two Prophets, Abraham and Lūt (Peace be on them), whose conduct is the standard for a Muslim, and to follow whom is a duty.

Speaking of the guests of Prophet Abraham (Peace be on him), the Holy Qur'ān says:

**Arabic text**

“Has the story reached you, of the honored guests of Abraham (who were angels). Behold, they entered his presence, and said: ‘Peace!’ He said: ‘Peace!’ (and thought, ‘These seem) unusual people’. Then he (remarked nothing at their being unusual strangers and) turned quickly to his household (to arrange for hospitality), and brought out a calf fatted (and roasted) (to honour them with the best food). And he set it before them, and

(seeing that they touched it not) said: ‘Will you not eat? (When they did not eat and thus appeared to refuse his hospitality,) he conceived a fear of them. They said: ‘Fear not’ and they gave him glad tidings of a son endowed with knowledge.” (51:24-28).

Again, the holy book says in respect of the guests of Prophet Lūt (Peace be on him):

**Arabic text**

“The inhabitants of the City (who were addicted to unnatural crime) came in (mad) joy (at the news of the arrival of handsome young guests, who were actually angels). Lūt said (to them): ‘These are my guests: disgrace me not: fear Allah, and shame me not’.” (15:67-69).

*(a) Duties of the host deducible from the above are:*

1. He should wish Peace to his guests, even though they are strangers.
2. He should make haste with a generous and loving heart to provide comfort for them.
3. *He should defend and protect them against all wrongs.*

*(b) Duties of the guest deducible from the above are:*

1. He should wish Peace to the host.
2. He should demonstrate his goodwill towards the host.
3. He should behave considerately towards the host.



(2) *DUTIES TOWARDS THE STRANDED STRANGER (WAYFARER).*

The stranded strangers constitute actually a category of guests,—of course, guests of the community or the country as a whole.

The general attitude of the human beings is that they regard their relatives and friends only as deserving their altruistic courtesy and hospitality. For, it is innate in man to bestow courtesy without effort on those for whom he cultivates love. But very few are those who may have the same feelings and attitude towards strangers that may be in need of their help and hospitality, although moral goodness manifests itself more positively and more strongly in their case.

The Holy Qur’ān has taken up their cause, affirming service to them as their right, and has prescribed duties whereby their welfare and comfort has been genuinely and comprehensively ensured.

(1) Concerning economic assistance to them, it has prescribed duties on the individual as well as on the collective level:

(a) *Individual level:*

The Holy Qur’ān says:

**Arabic text**

“...So give what is due to kindred, the needy, and the *wayfarer*. That is best for those who seek the Countenance of Allah, and it is they who will prosper.” (30:38).

**Arabic text**

“They ask you what they should spend (in charity). Say: ‘Whatever you spend that is good, is for parents and kindred and orphans and those in want and for *wayfarers*. And whatever you do that is good,—Allah knows it well.’” (2:215).<sup>78</sup>

(b) *Collective level, namely, on the basis of charitable taxes:*

One of the fixed items on which the Compulsory Welfare Tax (*Zakāt*) is to be spent is the welfare of the stranded stranger:

**Arabic text**

“Alms are only for the poor and the needy ... and (for) *the wayfarers* ...” (9:60).

Also, one of the items on which a fixed portion of war booty and of enemy property acquired otherwise by the Islamic state, is the welfare of the stranded stranger. (Ref: 8:41 and 59:7).

In this connection, the Muslim jurists have made it clear that besides personal help to the stranded stranger, or the wayfarer, in respect of his needs, the Islamic state may also, if need arises, spend a part of the amount meant for the welfare of the wayfarers on the construction and repairs of roads and highways, bridges and rest-houses.<sup>79</sup>

(2) Then, going beyond economic assistance and physical comfort, the Holy Qur’ān has enjoined doing of good to the stranded strangers in all respects. It says:

**Arabic text**

“...and do good—to parents, the kinsfolk ... and (to) the wayfarer ...” (4:36).



## **(7) DUTIES TOWARDS SLAVES**

### **(A) *THE QUR’ĀNIC STAND CONCERNING SLAVERY AND PRISONERSHIP OF WAR:***

We have seen in the section on basic duties towards others that the Holy Qur’ān promulgates and upholds most ardently and without reserve the ideals of human equality, liberty and fraternity, and bestows a most comprehensive system of rights and duties based not only on absolute justice but, beyond that, on liberality, graciousness and compassion.

All rights are, however, always subject to curtailment if the interests of human society or even of the individual so demand, because of the unhealthy and injurious attitude or action on the part of anyone. This is a principle which has been universally accepted by mankind, and its validity is ingrained in the very concept of social justice. As such, it has received sanction in the Qur’ānic moral code also.

Viewing this principle in the perspective of human freedom, we find that the mission of the Holy Qur’ān is to establish and promote conditions in which the ideal of human freedom thrives and prospers and all forms of cruel subjection and exploitation of man by man and

all types of misery which a human being may be capable of bringing about for any of his fellow-beings, are eliminated.

Thus the Holy Qur'ān refuses to endorse the different forms of genuine slavery and serfdom practised unblushingly by the ancient primitive communities as well as by such civilized communities as the Greeks, the Romans, the Christians and the Hindus,<sup>80</sup> recognizing only prisonership of war, and that too under unavoidable circumstances.

It is essential for every student of the Qur'ānic teaching to remember that the Holy Qur'ān came into a world wherein slavery had been practised as a normal pursuit of the powerful since times immemorial; and consequently it had taken deep roots in the socio-economic life of numerous human communities spread all over the world, including the Arabs.

The Holy Qur'ān had, therefore, to tackle not only a time-honored evil custom but also a deep-rooted economic institution. As such, it adopted a gradual program for its total abolition, in the meantime laying down moral principles and statutory laws whereby the evils connected with slavery were totally eliminated from the Muslim society during the period of its revelation itself.

We may now examine the Qur'ānic teachings concerning male and female slaves and the problem of prisonership of war and evaluate them:—

1. The first great truth that reveals itself to a student of the Holy Qur'ān is that making slaves of human beings has not been

*enjoined* anywhere even indirectly. And not only is there no command, even an indirect recommendation does not exist.

2. Taking prisoners of war as a war-strategy has been, of course, permitted in conformity with the practice of all the nations of the world. The Holy Qur'ān says:

**Arabic text**

“Therefore, when you meet in battle the Unbelievers (i.e., non-Muslim enemies), then it is smiting of the necks; at length when you have thoroughly routed them, bind a bond firmly (ie., make them prisoners of war): . . .” (47:4).

Again:

**Arabic text**

“It is not for a Prophet (and similarly for any of his followers) to have captives unless he has fought and triumphed in the land.” (8:67).

This verse goes on further, however, to condemn worldly motives in respect of prisoners of war—the motive of benefiting from their services, or the motive of acquiring money in case they are ransomed, —a Muslim’s motive for fighting in a war being only the triumph of the Divine Order of Truth and Justice: thus discouraging even retaining prisoners of war:

**Arabic text**

“(O Muslims) You desire the temporal goods of this world,<sup>81</sup> while Allah desires (for you) the (blessings of the) Hereafter (which are attainable only through rising above worldly passions): and Allah is Mighty, Wise.” (8:67).

3. As to slavery proper, namely, acquiring men and women in bondage without a just war, there is not even a permission. Rather, the above quoted verse (8:67) makes it positively illegal.
4. As we have already noted, the institution of slavery formed a vital part of Arab life, with all its economic implications, at the time of the advent of the Holy Qur'ān. The Qur'ānic method of reform in respect of such complicated evil institutions being their gradual elimination,<sup>82</sup> the Holy Qur'ān began with emphasizing the evil nature of that institution through exhortations to Muslims to emancipate the slaves, placing that act in the list of the highest virtues and announcing for it the highest reward to which a Muslim can and should aspire, namely, earning the Divine Pleasure. In the very earliest revelations belonging to the first year of the Call, we find the following historic declaration:—

### **Arabic text**

“Ah, what will convey to you what the Ascent (i.e., the high and difficult path of Duty) is! (It is) to free a slave.” (90:12-13).

The exhortation was repeated at Medina in the following words:

**Arabic text**

“... but righteous is he who ... gives his wealth for love of Him (i.e., God) ... to set free slaves ...” (2:77).<sup>83</sup>

5. When the Holy Prophet (Peace be on him) had established the Islamic state at Medina, the problem of the prisoners of war arose in consequence of the battles waged by the enemies of Islam, giving birth to another category of bondmen and bondwomen,—the only category permitted by the Holy Qur’ān, as we have seen above.

Prisonership of war is, like war, a necessary evil, and humanity has never been and can never be immune from it. The Holy Qur’ān has, however, tried to mitigate this evil to the utmost rational limit.

We have seen above that it has condemned coveting prisoners of war. It being, however, unavoidable to have prisoners of war, the holy book has laid down most humane laws in that respect, giving due weight at the same time to avoidance of positive harm to the Muslims through any politically—unrealistic approach—specially in the case when the enemy has also acquired Muslim prisoners of war, takes up an unjust stand concerning them and closes doors on the Islamic state in respect of awarding freedom to the prisoners of war in its hands. For, the Holy Qur’ān, while preaching forgiveness and compassion, has also permitted the Muslims to retaliate if the enemy continues to stick to mischief and injustice:

**Arabic text**

“If you punish, then punish with the like of that wherefore you were afflicted (by the enemies of Islam). But if you endure patiently, verily it is better for the patient.” (16:126).

Thus, the Qur'ānic teaching is fundamentally aimed at the elimination of this form of bondage also, and the Islamic state has been exhorted by the Holy Qur'ān to adopt, according to the exigencies of the situation, either of the following courses for setting free the prisoners of war:—

- a. setting free as a favor and out of sheer grace;
- b. setting free in return for ransom.

The injunction reads:—

**Arabic text**

“Therefore, when you meet in battle the Unbelievers (i.e., non-Muslim enemies), then it is smiting of necks; at length when you have thoroughly routed them, bind a bond firmly (i.e., make them prisoners of war); thereafter either (setting them free as a matter of) grace<sup>84</sup> or (freeing them in return for) ransom; until the war lays down its burdens (i.e., peace returns, after which no one can be made captive). That (is the ordinance) ...” (47:4).

In case, however, the Islamic state does not find itself strategically in a position where it may adopt the first alternative with justice to the Cause of Truth, nor are the prisoners in a position to take



benefit of the permission to ransom themselves, they must naturally remain captives.

But, then, the Holy Qur'ān lays down the third ordinance whereby the captives can obtain their freedom in due course. It says:

**Arabic text**

“And if any of those whom your right hands possess ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them (as your bounden duty) such a deed if you know in them any good (i.e., fitness for earning their livelihood through some work and thus bettering their position), and (for helping them to freedom) bestow upon them of the wealth of Allah which He has bestowed upon you ...” (24:33).

This actually terminates, from the side of the Holy Qur'ān, that form of bondage which is incidental to prisonership of war and which concerns Islam's bloodthirsty enemies. Of course, the very creation of every other form of bondage is out of the question, as we have already seen. Thus, there should be no bondsmen and bondswomen of any category in an Islamic state.

Indeed the Holy Qur'ān is so vehemently opposed to slavery in all its forms that it has ordained redemption of prisoners of war and emancipation of slaves as a collective duty of the Muslims in respect of the definite and permanent functions of the perpetual compulsory Welfare Tax, i.e., *Zakāt* which every Muslim of means has been ordered to pay yearly for planned spending on welfare projects. The holy book says:

**Arabic text**

“Alms (i.e., compulsory Welfare Tax meant to be collected and spent by the communal treasury or by the Islamic state) are for the poor, and the needy (and) ... *for those in bondage* ...” (9:60).

Thus: (a) prisoners of war should be redeemed, and (b) slaves should be helped to freedom. This injunction forms, indeed, a charter for the Muslims to eradicate slavery from the world on an organized scale.

Here we may refer also to another channel adopted by the Holy Qur’ān for the emancipation of slaves. That is the channel of recommending to, or commanding, the Muslims to expiate for certain sins through setting slaves free or purchasing for them their freedom.

Thus:

(1) if a Muslim killed another Muslim by mistake, it was made obligatory for him to emancipate a slave:

**Arabic text**

“He who kills a Believer by mistake must set free a believing slave . . .” (4:92).

(2) It was, however, not only in case the person killed was a Muslim, but also when he was a non-Muslim and belonged to a community with whom Muslims had a treaty of mutual alliance:—

**Arabic text**

“... If he belonged to a people with whom you have a treaty of mutual alliance, compensation should be paid to his family, and a believing slave be freed ...” (4:92).

(3) For those who had separated from their wives through *Zihār*, to which a reference has already been made,<sup>85</sup> and desired reunion, the first alternative given to them in respect of expiation was that of setting free a slave:—

**Arabic text**

“As to those who divorce their wives by *Zihār*, then wish to go back on the words uttered,—(it is ordained that such a one) should free a slave before they touch each other. This are you admonished to perform and Allah is well-acquainted with (all) that you do.” (58:3).

(4) Failure in keeping to one’s solemn oath was ordained to be expiated, among other alternatives, by freeing a slave:—

**Arabic text**

“Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which you swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith you feed your own folk, or the clothing of them, or the emancipation of a slave ...”<sup>86</sup> (5:89).<sup>87</sup>

We should now take note of those verses of the Holy Qur’ān which speak of the relations of Muslims with slaves and prisoners of

war. The question may be asked: If the Holy Qur'ān stands firmly for the abolition of bondage and slavery in all its forms, why those injunctions? The plain reply is: The Holy Qur'ān, as we have already noted, came into a world wherein slavery was so deep-rooted that to uproot it at a stroke was to bring into existence some other intolerable evils. Hence, while giving that ethical teaching and laying down those laws whereby this institution was to completely wither away in due course, it tolerated the presence of the pre-existing slaves and of the prisoners of war who could not tread the paths of freedom opened out for them by it and chose to stay in the Muslim community,—laying down, however, definite laws for the eradication of the tortures of slavery. In fact, there have been prisoners of war even afterwards who did not avail of the opportunity for freedom offered by the Holy Qur'ān. And the same situation can repeat itself in the future. That, however, has been and would be, not because the Holy Qur'ān enjoins it or desires it but because of the failures on the side of Islam's enemies.

We may now consider this part of the Qur'ānic teaching.

*(B) DUTIES:*

**(a) Duties of Commission:**

*(1) Doing good to slaves and prisoners of war enjoined:*

The first and foremost teaching of the Holy Qur'ān in this connection is the promulgation of the duty of doing good in all

respects to “those whom the right hands possess”,—doing good positively as well as negatively; positively, in the sense of doing all positive good possible; and, negatively, in the sense of refraining from all injury:—

**Arabic text**

“... and do good to parents ... and to those whom your right hands own.”<sup>88</sup> Lo! Allah approves not the arrogant, the vainglorious.” (4:36).

(2) Enabling the male and female slaves to enjoy healthy, married life, enjoined:

**Arabic text**

“And wed the single among you and the fit ones among your male and female slaves (both of whom to become free by marriage); if they be poor, Allah will give them means out of His grace. For Allah encompasses all, and He knows all things.” (24:32).

(3) Marriage with female slaves advocated and recommended:

**Arabic text**

“... But if you fear that you shall not be able to deal justly (with wives more than one), then (marry) only one (free woman), or (marry) what your right hands possess (i.e., a prisoner of war or a slave). That will be more suitable, to prevent you from injustice.” (4:3).

**(b) Duties of Omission:**

(1) *Compelling slave-girls to prostitution, prohibited:*

**Arabic text**

“And compel not your slave-girls to prostitution (—a custom practised by the pagan Arabs and certain other pagan communities—), they being desirous of keeping chaste, in order that you may seek the frail goods of this world’s life...” (24:33).

(2) *Promiscuous relations with female slaves, prohibited:*

**Arabic text**

“Also (forbidden unto you for marriage are) women already in wedlock, except<sup>89</sup> those whom your right hands possess. Thus has Allah ordained (prohibitions) against you. Except for these, all others (including those whom your right hands possess) are lawful (for marriage), so *that you seek them with your wealth in honest wedlock, not debauchery*. Seeing that you derive benefit from them, give them their dowers (at least) as prescribed; but there is no blame on you, if, after a dower is prescribed, you agree mutually on anything (more). Lo! Allah is ever Knower, Wise.

“And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knows best (concerning) your faith. You (i.e., the free and those in bondage) are the same in this

respect (i.e., equals in human status). So (without entertaining the false notion of loss of dignity) wed them by permission of their folk, and give unto them their dowers in kindness (as properly) wedded women, *not (as) fornicatresses, nor as those taking to themselves secret paramours*. When they are taken into wedlock, if they fall into lewdness, their punishment is half that for free women. *This (permission to marry female captives and slaves) is for those among you who fear sin. But it is better for you that you practise self-restraint*. And Allah is Oft-Forgiving, Most Merciful.” (4:24-25).

The above discussion shows that prisonership of war, as also the “slavery” of those whom the early converts to Islam possessed as a pre-Islamic legacy and whom they retained thereafter, is actually “controlled freedom”,—the basic human rights, i.e., rights to proper food, clothing, shelter, health, marriage, education, etc., having been ensured with the exception of what falls under the proprietary rights of the guardian in the services of the prisoner of war or of his so-called slave. And these proprietary rights in services have been retained, in respect of the prisoner of war, as atonement for his or her crime in engaging in war against the Cause of God, and the restrictions on freedom that have been prescribed are solely with reference to the protection of the Islamic state and of the Muslim community from the harm that he may likely inflict otherwise as an active enemy. It is, thus, not slavery in the sense in which, for instance, the Greeks, the Romans, the Hindus and the Christians have practised it by treating their slaves as something sub-human or even non-human. The Holy

Qur'ān, and its exposition: the *Ḥadīth*, have commanded the Muslims to treat them just like servants and that too with affection and full regard for their welfare.

*(C) THE PROBLEM OF CONCUBINAGE:*

Concubinage may be defined as the establishment and maintenance of sexual relations between a man and a woman outside the marriage bond. As such, it has been widely practised by human communities, which include not only primitive tribal groups<sup>90</sup> but also civilized peoples like the Japanese, the Chinese, the Hindus, the Greeks, the Romans, the Jews and the Christians.<sup>91</sup> As for the Arabs, they lagged behind none in that respect when the Holy Qur'ān came.

We have already noted that the Qur'ānic reform in respect of slavery was of a gradual nature. But the question is: Does the Holy Qur'ān sanction concubinage?

The reply to this question necessitates certain observations:—

1. We have already noted that the Holy Qur'ān prohibits promiscuity and debauchery in relations with those “whom the right hands possess”.
2. We have also noted that the holy book upholds, advocates and enjoins marriage with them.
3. If it is said that marriage with polytheists has been forbidden by the Holy Qur'ān (2:221), and most of the female captives of war obtained during the period of Qur'ānic revelation were



polytheists, and that, therefore, the Qur'ānic injunction concerning marriage with female captives does not include them; and if the inference is made that the Holy Qur'ān sets aside that category for being used as concubines, it would be, in the first instance, a fallacious inference, and secondly, it would go against the explicit Qur'ānic injunction which forbids extra-marital relations in an unqualified manner (17:32).<sup>92</sup>

Moreover, as we have already noted,<sup>93</sup> the Holy Qur'ān forbids Muslims from employing their female captives for prostitution. Can it be conceivable that a Muslim would be free to establish extra-marital relations with her himself?

4. There are certain verses in the Holy Qur'ān wherein those with whom a Muslim can have legitimate sexual relations have been classed separately as 'spouses' and 'those whom the right hands possess'.<sup>94</sup> But this distinction does not imply, even according to the most anti-modernistic, conservative and literalistic exponents of the Holy Qur'ān,<sup>95</sup> that the expression "those whom the right hands possess" refer to concubines. Rather, the word "spouses" denotes "free women joined to them by regular marriage bond"<sup>96</sup> and the expression: "those whom the right hands possess" stands for "women taken as captives in war and raised to the status of wives".<sup>97</sup>
5. There is no doubt that, although "those whom the right hands possess" enjoy all the rights as wives, they are distinguishable

from those wives who are from among the free women, and hence their separate mention as wives. This distinction of the 'free' and the 'captive' is there even when they are not wives of anyone but merely servants in the household. And this distinction has a natural and rational basis. For, the captive belongs originally to the enemy camp where her original mission was to destroy Islam and Muslims, while the free woman belongs solely to the fold of Islam. The loyalty to Islam and to the Islamic state of the latter cannot be normally doubtful; while in respect of the former's loyalty great precautions are necessary; because even when a captive embraces Islam, it is possible that he or she may have done so to be able to do greater injury to the Muslim community under the mask of conversion. Of course, if he or she is sincere, the devotion from the Muslim community is bound to come to him or her gradually but definitely, to which Muslim history bears ample testimony.

That distinction is there not only with regard to their position in society but also in respect of punishment for crimes, wherein they have been placed at an advantage out of regard for their lesser infusion into Islamic culture. Their punishment is half of that of a free person.<sup>98</sup>—

**Arabic text**

“... When they (i.e., “those whom the right hands possess”) are taken in wedlock, if they fall into shame, their punishment is half that of free women ...” (4:25).

To sum up: a critical study of the relevant verses proves that the Holy Qur’ān does not sanction the institution of Concubinage.



Chapter 4.

## DUTIES TOWARDS MUSLIMS AS MUSLIMS

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1. Duties of Commission;
2. Duties of Omission.

### **(1) Duties of Commission:**

*END:*

Promotion of the Happiness and Moral Perfection of the Muslims.

*(1) Respecting the sanctity of life, honour and property of other Muslims, enjoined:*

This duty is contained in the following directives:

(a) Cultivation and maintenance of genuine brotherly relations have been enjoined:

#### **Arabic text**

“The Believers are but a single Brotherhood:<sup>99</sup> So make peace and reconciliation between your two (contending) brothers; and be careful of your duty towards Allah (in respect of safeguarding these brotherly relations), that you may receive Mercy.” (49:10).

To maintain the integrity of this world Brotherhood<sup>100</sup> forms one of the highest duties of a Muslim, as we shall note elsewhere.

That cannot be possible, however, without constantly maintaining the attitude of respecting the sanctity of the life, honour and property of individual Muslims. Hence the same is duty.

(b) Mercifulness towards Muslims has been proclaimed as one of the basic virtues of Islamic life:

**Arabic text**

“Muhammad is the Messenger of Allah; and those who are with him are strong against (hostile) Disbelievers, and merciful amongst each other ...” (48:29).

(c) Observing respectfulness towards other Muslims has been proclaimed as one of the basic virtues which should be possessed by every Muslim:

**Arabic text**

“... humble (or, respectful) toward Believers ...” (5:57).

(d) Absolute honesty in respect of other Muslims’ trusts has been enjoined:

**Arabic text**

“... And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear his Lord ...” (2:283).

(e) Finally: keeping straight the relations with other Muslims, has been enjoined:

**Arabic text**

“... so fear Allah, and keep straight the relations between yourselves (i.e., preserve the sanctity of life, honour and property between yourselves) ...” (8:1).

(2) *Endeavour to ensure peace and justice among Muslims, whether the moral agent is involved in it or not, enjoined:*

This duty is contained in the following directives:

- a. In case quarrel or fight takes place between two Muslim parties, all possible effort for bringing about just peace between them, and, in case of failure, assisting the wronged party, has been commanded:

**Arabic text**

“If two parties among the Believers fall into a quarrel, make you peace between them: But if one of them transgresses beyond bounds against the other, then fight you against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair. For Allah loves those who are just.” (49:9).

- b. In case of one's personal dispute, rising above self and settling all differences with brother Muslims on the basis of Divine Guidance given in the Holy Qur'ān and in the *Sunnah* (Way of the Prophet), has been enjoined:

**Arabic text**

“... and if you dispute in aught (do not try to settle your dispute on the basis of any subjective considerations but purely on the objective grounds of justice, and for that) refer to Allah and His Messenger (Muhammad), if you (indeed) believe in Allah and the Last Day. That is the best and fairest (course) for final determination.” (4:59).

- c. Such an attitude being impossible without the spirit of absolute selflessness, sacrificing personal interests and comforts for other Muslims has been commended and emphasized as one of the virtues of true Muslims:

**Arabic text**

“... and they give preference to (the interests and the needs of others) above themselves, though poverty become their lot ...” (59:9).

- d. The spirit of selflessness cannot be maintained without the constant cultivation of the attitude of goodwill towards all Muslims. This has been taught in the following prayer:

**Arabic text**

“... Our Lord! forgive us and our brethren who have preceded us in the Faith, and permit not in our hearts rancor towards the Believers. Our Lord! verily You are Kind, Merciful.” (59:10).

(3) *Ensuring and promoting the moral and spiritual welfare of Muslims, enjoined:*

Enjoining right conduct and forbidding all evil ways has been proclaimed as the mission of every Muslim:

Also: constantly exhorting one another to truth, perseverance in the way of truth, and the practice of compassion, have been declared as the basic conditions for the spiritual and moral progress of the Muslims:

Hence to strive for the moral and spiritual perfection of other Muslims in the above ways, is duty.

The Holy Qur'ān says:

**Arabic text**

“... you are the best community that has been raised up for mankind. you enjoin right conduct and forbid what is wrong: and you believe in Allah ...” (3:110).

**Arabic text**

“... and (those who) exhort one another to truth and exhort one another to perseverance (in the cause of truth).” (103:3).

**Arabic text**

“... and (those who) exhort one another to compassion ...” (90:17).



**(2) Duties of Omission:**

*END:*

Preservation of the Happiness and the Moral Health of the Muslims.

*(1) Killing a Muslim most severely condemned and prohibited:*

**Arabic text**

“It is not for a Believer to kill a Believer unless (it be) by mistake....”

“Whoso slays a Believer of set purpose, his reward is Hell for ever. Allah is angry with him and He has cursed him and prepared for him an awful doom.” (4:92-93).

*(2) Damaging the honour of other Muslims in any form, prohibited:*

a. Insulting in any manner, defaming and backbiting has been ruled out:

**Arabic text**

“O you who believe! Let not a folk deride a folk, belike they may be better than they are, nor let (some) women (deride) (other) women, belike they may be better than they are; neither defame one another, nor insult one another by nicknames. Ill-seeming is a name connoting sin after belief. And whoso turns not in repentance, such are evil-doers.

“... nor backbite one another. Would anyone of you love to eat the flesh of his dead brother? You abhor that (so abhor the other)! And keep your duty to Allah. Lo! Allah is Relenting, Merciful.” (49:11-12).

b. Slandering the Muslims has been very severely condemned:

**Arabic text**

“And those who hurt (through slander) the believing men and the believing women undeservedly, they bear the guilt of slander and manifest sin.” (33:58).

(3) *Raking up disputes with other Muslims prohibited, with warning of very serious consequences:*

**Arabic text**

“(O you who believe!) ... rake up no disputes (with one another), lest you lose heart and your power depart ...” (8:46).

One of the factors which lends ugliness to disputes is rancor. The Holy Qur’ān censures rancor also, and teaches the following prayer:

**Arabic text**

“(The true Muslims pray:<sup>101</sup> Our Lord!) ... permit not our hearts to suffer from rancor against the Believers. Our Lord! you are indeed Kind, Merciful.” (59:10).

(4) *Damaging the just interests of other Muslims, prohibited:*

a. In respect of defrauding them in matters pertaining to wealth:

**Arabic text**

“O you who believe! Eat up not your wealth among yourselves (i.e., do not consume one another’s wealth) unlawfully ...” (4:29).

b. In respect of concealing evidence:

**Arabic text**

“... Conceal not evidence; for whoever conceals it, his heart is tainted with sin. And Allah knows all that you do.” (2:283).

*(5) Damaging the moral tone of the social environment of Muslims prohibited:*

Propagating indecencies, including scandalous gossip, among the Muslims has been condemned very severely; hence, abstinence from the same is duty.

The Holy Qur’ān says:

**Arabic text**

“Verily those who love that indecency (and scandalous gossip) should be propagated among, and regarding, those who believe, for them shall be a torment afflictive in the (present) world and the Hereafter. And Allah knows (what terrible harm accrues to human society through such acts), and you know not.” (24:19).



Chapter 5.

## DUTIES TOWARDS NON-MUSLIMS<sup>102</sup> AS NON-MUSLIMS

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1. Duties towards all non-Muslims irrespective of their being friendly or inimical.
2. Particular attitude towards those non-Muslims who are either friendly or neutral.
3. Particular attitude towards those non-Muslims who are active enemies of Islam and Muslims.

### **(1) DUTIES TOWARDS ALL NON-MUSLIMS IRRESPECTIVE OF THEIR BEING FRIENDLY OR INIMICAL**

*ENDS:*

1. Ensuring justice to and co-operation in goodness with, the non-Muslims;
2. Active sympathy with non-Muslims in rescuing them from spiritual and moral evils.

### *(1) ENSURING JUSTICE TO AND CO-OPERATION IN GOODNESS WITH, THE NON-MUSLIMS:*

**(a) Duties of Commission:**

(1) *Absolute justice under all circumstances enjoined:*

**Arabic text**

“O you who believe! be you the maintainers of your pact with Allah (stand out firmly for Allah), as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to Duty: and fear Allah. For Allah is well-acquainted with all that you do.” (5:9).

(2) *Fulfillment of pacts, contracts and treaties enjoined:*

**Arabic text**

“O you who believe! Fulfill the contracts (with whomsoever you may make them) . . .” (5:1).

(3) *Forgiveness, in case of personal injuries from non-Muslims, enjoined:*

**Arabic text**

“Tell those who believe, to forgive those who do not look forward to the Days of Allah (i.e., the non-Muslims); it is for Him to recompense (for good or ill) each People according to what they have earned.” (14:14).

(4) *Granting protection to non-Muslims, even from amongst enemies, if they so desire, enjoined:*

**Arabic text**

“If one amongst the Pagans asks you for asylum, grant it to him, so that he may hear the Word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.” (9:6).

**(b) Duties of Omission:**

(1) *Transgressing the limits of justice in respect of non-Muslims and persecuting even the enemies of Islam among them, prohibited:*

**Arabic text**

“... And let not the hatred of some people—because they shut you out from the Sacred Mosque—incite you to transgress (the limits of justice and humanity in respect of them) ...” (5:3).

(2) *Co-operation in sin and transgression prohibited:*

**Arabic text**

“... and co-operate not in sin and transgression, but keep your duty to Allah. Lo! Allah is strict in punishment.” (5:3).

(2) *ACTIVE SYMPATHY WITH NON-MUSLIMS IN RESCUING THEM FROM SPIRITUAL AND MORAL EVILS, ENJOINED:*

**(a) Duties of Commission:**

(1) Duty of reaching out the Message of Islam to non-Muslims enjoined:

Inviting fellow-beings to Truth, and, for that purpose, the dissemination and propagation of the eternal Message of Islam, constitutes one of the noblest tasks, as the Holy Qur'ān says:

**Arabic text**

“Who is better in speech than one who calls (men) to Allah, works righteousness, and says: ‘I am of those who bow in Islam’?” (41:33).

This task has been made the obligation of every Muslim, because it has been delegated to the Muslim community as a whole:

**Arabic text**

“Ye are the best of Peoples, evolved for (the service of) mankind, enjoining what is right, forbidding what is wrong, and believing in Allah ...” (3:110).

Reaching out the Message of Islam successfully is, however, a difficult and highly specialized task—a task for which God raised the Prophets. It, therefore, necessitates high-class organization and highly qualified and superbly trained missionaries. The Holy Qur'ān is fully alive to it and makes it a duty of the Muslims to provide both:

**Arabic text**

“Let there arise out of you (O Muslims!) a band (of missionaries) inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.” (3:104).

The necessity of the creation of a high-class missionary organization as well as of superb accomplishments of those who might undertake to serve as missionaries of Islam, have both been emphasized in the following verse—the former in the word “wisdom”, the latter in the verse as a whole:

**Arabic text**

“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: For your Lord knows best, who have strayed from His Path, and who receive guidance.”<sup>103</sup> (16:125).

All in all, reaching out the Message of the Holy Qur’ān—the Message of Islam—to every human being, and to exert to the utmost in that way, is the bounden duty of the Muslims towards God, towards themselves and towards the non-Muslims.

The Holy Qur’ān enjoins:

**Arabic text**

“And strive hard for (the Cause of) Allah (i.e., reaching out to all mankind the Religion of Allah and consolidating it all over the earth)<sup>104</sup> with the (sincere, disciplined and hard) striving which is His right.

“He has chosen you (for this), and has not laid upon you in Religion any hardship (but only blessing): it is the Faith of your father Abraham. It is He Who has named you Muslims (lit. ‘those who have surrendered to God’); both (in the Revelation



that came) before (since the time of Adam) and in this (Revelation), that the Messenger (Muhammad) may be a witness for you, and you be (by word and deed) witnesses (of the truth of Islam) for (all) mankind.” (22:78).

(2) *Co-operation in deeds of righteousness enjoined:*

**Arabic text**

“... and co-operate in righteousness and pious duty.” (5:3).

**(b) Duties of Omission:**

(1) *Forced conversion of non-Muslims prohibited:*

The Holy Qur’ān says:

**Arabic text**

“Let there be no compulsion in (respect of adoption of the) religion (of Islam): Truth stands out clear from error<sup>105</sup> ...” (2:256).

NOTE: This verse also rules out persecution of non-Muslims on religious basis.

(2) *Hurting the religious feelings through hurtful language, even when it relates to pure and simple superstitions, prohibited:*

**Arabic text**

“Revile not (O Muslims!) those (false deities) whom they call upon besides Allah ...” (6:108).

It may, however, be noted that, in controversies with the non-Muslims, if they attack Islam maliciously, a Muslim has been permitted to retort but with the condition of sticking to strictest equity. At the same time, however, the Holy Qur'ān wants the Muslim debater and controversialist to restrain himself, not losing temper and not forgetting his religion's sublime principles of conduct. We are told:

**Arabic text**

“And if you catch them out (in a controversy), catch them out no worse than they catch you out: But if you show forbearance that is indeed the best (i.e., the most appropriate course) of those who are forbearing.” (16:126).



**(2) PARTICULAR ATTITUDE TOWARDS THOSE NON-MUSLIMS WHO ARE EITHER FRIENDLY OR NEUTRAL**

**(a) Duty of Commission:**

*Social Intercourse and Benevolence permitted:*

(1) The Holy Qur'ān says:

**Arabic text**

“Allah forbids you not that you should deal benevolently and equitably with those who fought not against you on account of religion nor drove you out from your homes; verily Allah loves those who are just.” (60:8).

(2) The Holy Qur’ān permits the extension of social relations with non-Muslims in proportion to the affinity which they may have with the Qur’ānic moral and spiritual values. Thus, it permits marriage with the women who follow some revealed religion and have thus affinity with Islam. It also allows partaking of their lawful food:

**Arabic text**

“This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you (provided it consists of lawful things), and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when you give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denies the faith, his work is vain and he will be among the losers in the Hereafter.” (5:5).<sup>106</sup>

**(b) Duty of Omission:**

*Marriages with: (a) polytheistic and idolatrous women or men, or (b) men belonging to the 'People of the Book', even when they are friendly or neutral, prohibited:*

As to (a):

**Arabic text**

“And do not marry the idolatresses until they believe, and certainly a believing slave woman is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing male slave is better than an idolater even though he should please you; these invite to the Fire, and Allah invites to the Garden (of Bliss) and forgiveness by His will, and makes clear His Signs to human beings, that they might be mindful.” (2:221).

As to (b):

Verse 5 of Sura 5, quoted above, confines the permission of marriage with the ‘People of the Book’ to their women only, thus definitely excluding their males whom, therefore, a Muslim woman is not allowed to marry.



**(3) PARTICULAR ATTITUDE TOWARDS THOSE NON-MUSLIMS WHO ARE ACTIVE ENEMIES OF ISLAM AND MUSLIMS:**

**(a) Duties of Omission:**

*END:*

Preservation of Islam and Muslims.

*1. Befriending active enemies, who are devoted to the destruction of Islam and Muslims, and establishing with them intimate relations, even though they are near relatives, prohibited:*

There are several verses in the Holy Qur'ān which bear reference to this problem. We quote all the important ones herein below: Every such verse relates, without exception, only to those non-Muslims of the days of Qur'ānic Revelation—Pagans, Jews and Christians—who were sworn enemies of Islam and whose active hostility towards Muslims had reached the highest limits.<sup>107</sup> They had it as their permanent mission to do all in their power for destroying and annihilating Islam and Muslims. It was, thus, for protecting Islam and Muslims against their enemies and not out of spite for non-Muslims as such, that the following verses were revealed, and they hold good wherever and whenever similar situation arises. The rationality and justice of laying down this duty is obvious and must be accepted by every reasonable human being.

The Holy Qur'ān says:

**Arabic text**

“Let not the Believers take for friends or helpers infidels<sup>108</sup> rather than believers: if you do that, in nothing will there be help from Allah: except (entering into some no-war pact with them) by way of precaution, that you may guard yourselves from them ...” (3:28).

**Arabic text**

“Oh you who believe! take not into your intimacy those outside your ranks: they will not fail to corrupt you. *They only desire your ruin: Rank hatred has already appeared from their mouths: Something far worse is hidden in their hearts.* We have made plain to you the Signs, if you have wisdom. Ah! you are those who love them, but they love you not,—though you believe in the whole of the Book. When they meet you, they say, ‘We believe’; but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: ‘Perish In your rage; Allah knows well all the secrets of the heart’. If anything that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you are constant and do right, not the least harm will their cunning do to you, for Allah compasses round about all that they do.” (3:118-120).

**Arabic text**

*“They but wish that you should reject Faith, as they do, and be on the same footing (as they); but take not friends from their ranks until they flee in the Way of Allah (from what is forbidden). But if they turn renegades seize them and slay them, and (in any case) take no friends or helpers from their ranks: ...” (4:89).*

**Arabic text**

“Already have We Sent you word in the Book, that when you hear the Signs of Allah held in defiance and ridicule, you are not to sit with them unless they turn to a different theme; if you did, you would be like them. For Allah will collect the Hypocrites and those who defy Faith—all in Hell; ...” (4:140).

**Arabic text**

“Oh you who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other.<sup>109</sup> And he amongst you that turn to them (for friendship) is of them. Verily Allah guides not a people unjust.” (5:54).

**Arabic text**

“Oh you who believe! take not for friends and protectors those who take your religion for a mockery or sport,—whether among those who received the Scripture before you, or among those who reject Faith; But fear Allah, if you have Faith (indeed).” (5:60).

**Arabic text**

“When you see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, sit not in the company of the ungodly.” (6:68).

**Arabic text**

“But when the forbidden months are past, then fight and slay the Pagans<sup>110</sup> wherever you find them, or seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them; for Allah is Oft-Forgiving, Most Merciful.” (9:5).

**Arabic text**

“Oh you who believe! Take not for protectors your fathers and your brothers if they love infidelity above Faith: If any of you do so, they do wrong.” (9:23).

**Arabic text**

“Oh Prophet! Strive hard against the Rejecters and the Hypocrites (to combat the evils of their hostility). And be firm against them. Their abode is Hell,—an evil refuge indeed.” (9:73).

**Arabic text**



“They (i.e., the Hypocrites) swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them. But if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: they shall have none on earth to protect or help them.” (9:74).

**Arabic text**

“O you who believe! Fight the (hostile) infidels who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.” (9:123).

**Arabic text**

“You will not find any people who believe in Allah and the Last Day, befriending those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred ...” (58:22).

**Arabic text**

“O you who believe! take not My enemies and yours as friends (or protectors),—offering them (your) love, even though they have rejected the Truth that has come to you, and *have driven out the Prophet and yourselves (from your homes), (simply) because you believe in Allah your Lord!* If you have come out

to strive in My Way and to seek My Good Pleasure (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that you reveal. And any of you that does this has strayed from the Straight Path. *If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil, and they desire that you should reject the Truth.* Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you; For Allah sees well all that you do.” (60:1-3).

**Arabic text**

*“Allah only forbids you with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in the circumstances), that do wrong.”* (9:9).

*2. Firmness against the enemies of Islam enjoined:*

**Arabic text**

“Muhammad is the Messenger of Allah; and those who are with him are strong against (the evils of) the Rejecters ...” (48:29).

*3. Mightiness against the enemies of Islam enjoined:*

**Arabic text**

“... (The quality of true Muslims should be that they should be) mighty against the (hostile) Rejecters ...” (5:57).

4. *Building up military strength in the highest possible measure, as a safeguard against dangers from the side of the enemies of Islam, enjoined:*

**Arabic text**

“Against them (i.e., your enemies) make ready your Power to the utmost of your strength, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom you know not, but whom Allah does know. Whatever you shall spend in the Cause of Allah, shall be repaid unto you, and you shall not be treated unjustly.” (8:60).

5. *Fighting against the enemies with the fullest enthusiasm, and to the finish, in order to defend Islam and Muslims and make them safe, in case the non-Muslims create a state of war, enjoined:*

**Arabic text**

“Oh Messenger! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will conquer two hundred : if a hundred, they will conquer a thousand of the Rejecters: for these are a people without understanding.” (8:65).

**Arabic text**

*“To those against whom war is made, permission is given (to fight), because they are wronged;—and verily Allah is Most Powerful for their aid;—(they are) those who have been*

*expelled from their homes in defiance of right,—(for no cause) except that they say, 'Our Lord is Allah'. Had not Allah check one set of people by means of another, monasteries, churches, synagogues, and masjids, in which the name of Allah is commemorated in abundant measure, would surely have been pulled down ...” (22:39-40).*<sup>111</sup>

### **(a) Duties of Commission**

*END:*

Promotion of Peace, Justice and Goodwill among mankind.

1. *Maintaining the attitude of readiness for making peace with the enemies of Islam in the interest of human welfare, enjoined:*

#### **Arabic text**

“But if the enemy incline towards peace, you too incline towards peace, and trust in Allah: for He is the One who hears and knows (all things). Should they intend to deceive you,—verily Allah suffices you ...” (8:61-62).

2. *Finally, observing absolute justice in all respects and in all dealings with the enemies of Islam enjoined as bounden duty:*

#### **Arabic text**

“Oh you who believe! be maintainers of your pact with Allah (i.e., stand out firmly for Allah) as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is nearer to Duty: and fear Allah. For Allah is well-acquainted with all that you do.” (5:9).

3. *In the case of non-Muslim parents, continued service to them enjoined, even when they exert to turn a Muslim away from Islam:*

**Arabic text**

“But if they (i.e., the non-Muslim parents) strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love). In the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did.” (31:15).



## PART 3. DUTIES IN RESPECT OF MANNERS

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*END:*

Practical demonstration, in terms of etiquette, of the Qur’ānic spiritual, moral and social ideals in life, with a view to refinement of culture.

1. Religious Manners.
2. Personal and Social Manners.

### Chapter 1

## RELIGIOUS MANNERS

**(1) IN RESPECT OF BEGINNING AN ACT: TO SAY AT THE  
BEGINNING OF EVERY ACT:**

**Arabic text**

*Bismillāhir-Raḥmānir-Raḥīm*

“In the name of Allah, Most Gracious, Most Merciful.”<sup>112</sup>

This ‘manner’ is contained in the following Qur’ānic references:

(1) *in respect of seeking knowledge and guidance:*

**Arabic text**

“Read in the name of your Lord and Cherisher Who created.”  
(96:1).

*(2) in respect of beginning a communication or discourse:*

**Arabic text**

“It (i.e., this communication) is from Solomon, and is (as follows): ‘In the name of Allah, Most Gracious, Most Merciful’.” (27:30).

*(3) in respect of riding a vehicle and beginning a journey:*

**Arabic text**

“So he (Noah) said: ‘Embark you thereon (i.e., on the Ark)!’ ‘In the name of Allah be its course and its mooring’.” (11:41).

*(4) in respect of slaughtering animals:*

**Arabic text**

“To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah<sup>113</sup> over the sustenance He gave them from animals (fit for food) ...” (22:34).



**(2) IN RESPECT OF PRAISE TO GOD: THE HOLY QUR’ĀN’S  
FIRST CHAPTER OPENS WITH THE WORDS:**

**Arabic text**

*Al-ḥamdo-lillāh*

“Praise be to Allah.” (1:2).

Muslim writings and speeches may begin with these words.

Also, a Muslim should utter them whenever he is delivered from evil (23:28) or sorrow (35:34), or he is blessed with God’s Grace in any way (27:18).

Indeed, the accomplishment of every good and beneficial act should be followed by these words as expression of thankfulness, as it has been commanded:

**Arabic text**

“Say: ‘Praise be to Allah’ ...” (17:111).

Thus, these words should be uttered after enjoying food or drink and when putting on new clothes.



### **(3) IN RESPECT OF AFFIRMING THE GLORY OF GOD:**

The Holy Qur’ān says:

**Arabic text**

“Glorify the name of your Lord, Most High.” (87:1).

Hence, on all occasions when God’s Glory is to be proclaimed, a Muslim should say:



**Arabic text**

*Subhān-Allāh*

“Glory to Allah.” (12:108).

OR,

**Arabic text**

*Subhāna-Rabbī*

“Glory to my Lord!” (17:93).



**(4) IN RESPECT OF AFFIRMING THE GREATNESS OF GOD:**

A Muslim derives all his strength from faith in God. Hence, he has been commanded to affirm constantly, through his attitude, and through words, whenever occasion arises, the greatness of God, as the Holy Qur’ān says:

**Arabic text**

“And magnify Him for His Greatness and Glory.” (17:111).

The standard expression in this respect is:

**Arabic text**

*Allāho-Akbar*

“Allah is Possessor of all Greatness.”



### **(5) IN RESPECT OF AFFIRMING GOD'S EXCELLENCE AS CREATOR:**

Admiring anything in God's creation, a Muslim should say:

#### **Arabic text**

*Fa tabāarak-Allāho aḥsan-ul-Khāliqīn*

“So blessed be Allah, the Best to create!” (23:14).



### **(6) IN RESPECT OF GOD'S FORGIVENESS AND MERCY:**

On occasions of consciousness of one's error or guilt, a Muslim should say:

#### **Arabic text**

*Astaghfirullāh*

“I ask the forgiveness of Allah.”

Because, the Holy Qur'ān says:

#### **Arabic text**

“And those who, having done something to be ashamed of, or having wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,—and who can forgive sins except Allah?— ...” (3:135).

He may also say, when the consciousness of the violation of Divine Law deepens:

**Arabic text**

*Lā ilāha illā anta Subhānaka innī kuntu min-aẓ-Ẓālimīn*

“... There is no god but You: Glory to You: I was indeed wrong!” (21:87).<sup>114</sup>



**(7) IN RESPECT OF GUARDING AGAINST EVIL IN GENERAL:**

When an evil is imputed to a Muslim, or he is invited to evil, he should say:

**Arabic text**

*Ma‘ādh-Allāh*

“I seek refuge in Allah.” (12:23).



**(8) IN RESPECT OF GUARDING AGAINST SATAN:**

For keeping evil thoughts away, or for casting them off, a Muslim has been commanded:

**Arabic text**

“If a suggestion from Satan assail your (mind), seek refuge with Allah; for He hears and knows all things.” (7:200).

Its usual form, based on this verse, is:

**Arabic text**

*A'ūdho billāhi min-ash-Shaiṭān-ir-Rajīm*

“I seek refuge in Allah from the accursed Devil.”

Its other form, mentioned in the Holy Qur'ān, is:

**Arabic text**

*Rabbe a'ūdho bika min hamazāt-ish Shayāṭine wa a'ūdho bika  
Rabbe unyyahḍurūn*

“O my Lord! I seek refuge with You from the suggestions of the Evil Ones. And I seek refuge with You O my Lord! lest they should come near me.” (23:97-98).<sup>115</sup>



## **(9) IN RESPECT OF GUARDING SERENITY IN AFFLICTIONS:**

When confronted with any calamity or saddening news, a Muslim has been guided thus:

**Arabic text**

“They say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return’.”<sup>116</sup> (2:156).



#### (10) IN RESPECT OF THOUGHTS OF ELATION AND PRIDE:

When there is occasion for elation and pride, in respect of oneself or someone else, a Muslim, suppressing pride and attributing all achievements to the Power of God, should say:

**Arabic text**

*Māshā-Allāh Lā quwwata illā billāh*

“... ‘Allah’s Will (be done)! There is no power but with Allah!’ ...” (18:39).



#### (11) IN RESPECT OF MAKING A PROMISE:

When a Muslim makes a promise, he should on the one hand make a firm resolve to carry out his promise at all cost, and on the other hand say, seeking the help of God:

**Arabic text**

*Inshā-Allāh*

“If Allah wills.” (48:27).<sup>117</sup>

Similarly, he should say these words when he anticipates something. Because, the Holy Qur’ān has commanded the Muslims to do so:

**Arabic text**

“Nor say of anything, I shall be sure to do so and so tomorrow without adding, ‘So please Allah!’ ...” (18:23).



**(12) IN RESPECT OF RECALLING SOMETHING  
FORGOTTEN:**

The Holy Qur’ān says:

**Arabic text**

“... and call your Lord to mind when you forget, and say, ‘I hope that my Lord will guide me ever closer (even) than this to the right road.’”<sup>118</sup> (18:24).



**(13) IN RESPECT OF SAFEGUARDING DEVOTION TO THE  
HOLY PROPHET (PEACE BE ON HIM):**

Affirming, and invoking increase in Divine Blessings and Peace on the Holy Prophet Muhammad (Divinely Blessed is he and in eternal Peace), whenever his name is mentioned,—doing this with all respect and as a mark of gratitude for his suffering in the cause of the service of mankind, and in obedience to the command of God given in the Holy Qur’ān:

**Arabic text**

“Lo! Allah and His angels shower Blessings (always) on the Prophet. O you who believe! Ask blessings on him and salute him with a worthy salutation (i.e., with all respect).” (33:56).<sup>119</sup>

The shortest and the most generally used expression for affirming Divine Blessings and Peace on him is:

**Arabic text**

*Sallallāho ‘alaihe wa sallam*

“Allah has bestowed upon him His Blessings and Peace.”<sup>120</sup>

The shortest comprehensive expression for invoking increase<sup>121</sup>—infinite increase—in God’s Blessings and Peace for him, is:

**Arabic text**

*Allāhumma Ṣalle ‘alā Muhammadin wa bārik wa sallim*

“O Allah! shower Your Mercy, Thine Benediction and Your Peace on Muhammad.”

In English, the words “Peace be on him” have been used by Muslim writers. These words form the translation of:

**Arabic text**

*‘Alaihis-Salām*

That expression, however, also means:

“He is blessed with Peace.”



#### **(14) IN RESPECT OF REVERING THE HOLY PROPHET'S MEMORY, AND HENCE, HIS GRAVE AT MEDINA:**

The Holy Qur'ān says:

##### **Arabic text**

“... in order that you (O mankind) may believe in Allah and His Messenger (Muhammad) and may assist and honour him ...”  
(48:9).

Moreover, the Holy Qur'ān lays down:

##### **Arabic text**

“Verily the most honorable among you is he who excels in Piety.” (49:13).

And the Holy Prophet, according to Islamic theology, excels all human beings in Piety. He is, therefore, not only honorable but the most honorable in entire creation.

Besides that, he is the first Muslim among God's creatures (4:163); hence he deserves honour foremost in God's creation.<sup>122</sup>

Thus, when a Muslim visits Medina, he should treat the Holy Prophet's Mausoleum with deep and unstinted reverence, stand before his grave most respectfully while paying homage to him and seeking God's Blessings for himself.





**(15) IN RESPECT OF REVERING THE HOLY KA‘BAH AT MAKKA:**

The holy *Ka‘bah* is one of the ‘Symbols of God’; and the Holy Qur’ān teaches:

**Arabic text**

“... whoever holds in honour the Symbols of Allah, it surely is from piety of the hearts.” (22:32).

Hence, when a Muslim visits the holy *Ka‘bah* and looks at it, he should do so with a deep reverential attitude and even his formal behavior there should be such as to be entirely based on its sacredness.



**(16) IN RESPECT OF REVERING THE HOLY QUR’ĀN:**

*(a) The Holy Qur’ān says about itself:*

**Arabic text**

“which none shall touch but those who are clean.” (56:79).

Hence, a Muslim should handle it only when he is in a state of formal purity with *wuḍū* and his total personality is in a state of communion with God.

*(b) We are also told:*

**Arabic text**

“When the Qur’ān is read, listen to it with attention, and hold your peace: that you may receive Mercy.” (7:204).

Hence, when the Holy Qur’ān is read loudly, a Muslim should not only concentrate his mind on it but should also adopt the attitude of reverence.



**(17) IN RESPECT OF VENERATING THE MASJID:**

The Holy Qur’ān says:

**Arabic text**

“O Children of Adam! Wear your beautiful apparel (adornment) at every (time and) place of prayer: ...” (7:31).

Hence, when a Muslim visits the masjid, he should go there properly dressed and with respectful attitude.

And as long as he stays there, he should observe the most dignified manners, in accordance with the advice given in 22:32, quoted in the text of “manner 15”.



## PART 3. DUTIES IN RESPECT OF MANNERS

### Chapter 2.

## PERSONAL AND SOCIAL MANNERS

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### **(1) IN RESPECT OF EMPLOYING THE CONCEPT OF “RIGHTISM”:**

The Holy Qur’ān designates the Muslims as “the Companions of the Right Hand”, and “those on the right hand” (56:8). From here emerges the concept of “Rightism” which projects itself in the domain of manners and is employed in all acts involving cleanliness, beneficiality, sanctity, and the like.

The *Ḥadīth* supplies the details in this respect, which have been incorporated in the books of *Fiqh* (Islamic Law).<sup>123</sup>



### **(2) IN RESPECT OF GREETING ONE ANOTHER:**

The Holy Qur’ān says:

#### **Arabic text**

“When a (courteous) greeting is offered to you, meet it with a greeting still more courteous, or (at least) of equal courtesy, Allah takes careful account of all things.” (4:86).

The basic form of greeting has been given in the Holy Qur'ān at several places, as for instance in the following verse:

**Arabic text**

“When those come to you who believe in Our Signs, say: ‘Peace be on you’: your Lord has prescribed for Himself (the rule of) Mercy: ...” (6:54).

**Arabic text**

“Peace unto you for that you persevered in patience! Now how excellent is the final Home!” (13:24).

**Arabic text**

“... and peace to all who follow the Guidance.” (20:47).

The Islamic *Shari'ah* has prescribed the following standard form:

**Arabic text**

*Assalāmo 'alaikum*

“Peace be on (or, with) you”,

which, as a reply, takes the form:

**Arabic text**

*Wa 'alaikum-as-Salām*

“and on you (also) be Peace.”

To it can be added:

**Arabic text**

*Wa Raḥmatullāh*

“and the Mercy of Allah.”

And after that, also:

**Arabic text**

*Wa Barakātuhū*

“and His Blessings.”

These additions are meant to raise the standard of greeting in the expression of love.



### **(3) IN RESPECT OF DIGNIFIED BEARING IN LIFE:**

A Muslim should keep aloof from all unedifying things in word and deed, not to speak of indulging in them. (23:3). In spite of that, however, if he is ever confronted with an unedifying situation or thing, it is his duty to withdraw in an honorable and dignified manner. The Holy Qur’ān says:

**Arabic text**

“... and when they pass by any senseless thing, they pass by it with dignified (avoidance).” (25:72).



#### **(4) IN RESPECT OF DEALING WITH UNREASONABLE PEOPLE:**

With aggressive, unreasonable people who dispute merely for the sake of disputing, a Muslim should deal in a dignified manner, courteously withdrawing from their wrangling. The Holy Qur'ān says:

##### **Arabic text**

“... and when the ignorant address them, they say, ‘Peace’.”  
(25:63).



#### **(5) IN RESPECT OF TALKING TO PEOPLE:**

A Muslim's manner of talk should contain the elements of courtesy, serenity, and dignity.

The Holy Qur'ān says:

##### **Arabic text**

“... and speak in goodly (i.e., courteous and dignified) manner to mankind ...” (2:83).

##### **Arabic text**

“... and lower your voice (i.e., speak to people with serenity) ...” (31:19).



**(6) IN RESPECT OF AVOIDANCE OF OSTENTATION AND HAUGHTINESS AND OBSERVANCE OF HUMILITY:**

A Muslim's manners should always reflect the above virtues, The Holy Qur'ān says:

**Arabic text**

“Nor walk on the earth with insolence : For you cannot rend the earth asunder, nor reach the mountains in height.” (17:37).

**Arabic text**

“And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the ass.” (31:19).

**Arabic text**

“And the servants of (Allah) Most Gracious are those who walk on the earth in humility ...” (25:63).



**(7) IN RESPECT OF AVOIDANCE OF LIGHT-HEARTEDNESS:**

A Muslim's manners should always be based on avoidance of light-heartedness and vainglory and should reflect dignified bearing, because, according to the Holy Qur'ān:

**Arabic text**

“Verily Allah approves not those who exult in vanity.” (28:76).



### **(8) IN RESPECT OF BEING THANKFUL:**

The Holy Qur'ān has repeatedly emphasized thankfulness as one of the basic qualities of Islamic character and has condemned ungratefulness,<sup>124</sup>—thankfulness benefiting not only the personality of the moral agent in respect of its harmonious build-up but also bringing reward from God in the Hereafter:

#### **Arabic text**

“... and Allah will reward those who give thanks (to God and man).” (3:144).

Hence, a Muslim should always thank in suitable words everyone who does any good to him.



### **(9) IN REGARD TO DEMONSTRATION OF RESPECT TOWARDS THE ELDERS:**

A Muslim should always maintain a respectful attitude towards his elders and demonstrate this attitude even in his manners, as it has been commanded in the case of one's parents:

#### **Arabic text**



“And, out of kindness, lower unto them the wing of humility.”  
(17:24).



**(10) IN RESPECT OF COMPASSION:**

A Muslim should not only maintain in his heart but also demonstrate through his manners compassionate kindness for all those who are weaker than him in any way or junior to him in age or rank, because the Holy Qur’ān has laid down this virtue as one of the qualities of Muslim character. It says:—

**Arabic text**

“... and to be of those who believe and exhort one another to perseverance and exhort one another to compassionate kindness.” (90:17).



**(11) IN RESPECT OF TREATING THOSE WHO SEEK HELP:**

A Muslim should treat politely and not rudely everyone who asks for his help, because the Holy Qur’ān says:

**Arabic text**

“And as to one who asks (for your help) scold (him) not.”  
(93:10).



## (12) IN RESPECT OF VISITING THE PEOPLE:

1. *Respect for each other's privacy with a view to maintain personal and family privacy and to avoid social scandal to which its non-observance is likely to give rise, enjoined:*

### **Arabic text**

“O you who believe! let those whom your right hands own and those of you who have not attained puberty ask leave of you three times before the dawn-prayer, and when you lay aside your garments at noonday, and after the night-prayer: three times of privacy for you. No fault there is upon them beyond these times going round upon you, some of you upon some other. In this wise Allah expounds unto you the commandments: and Allah is All-Knowing, Wise.

“And when the children among you attain puberty, then let them ask leave even as those before them asked leave. In this wise Allah expounds unto you His commandments; and Allah is Knowing, Wise.

“And past child-bearing women who have no hope of wedlock—upon them it is no fault that they lay aside their outer garments, not flaunting their adornment. And that they should restrain themselves is better for them; Allah is Hearing, Knowing.” (24:58-60).

2. *Soliciting permission before entering another person's house, enjoined;*
3. *Respect for the inmate's decision in refusing permission, enjoined:*

In connection with these two manners, the Holy Qur'ān says:

**Arabic text**

“O you who believe enter not houses other than your own until you have asked leave and invoked peace on the inmates thereof. That is better for you, haply you may take heed.

“Then if you find no one therein, enter not until leave has been given you. And if it is said unto you, go back, then go back. It is cleaner for you, and Allah is of that which you work Knower.

“No fault it is upon you that you enter houses uninhabited wherein there is some property for you, and Allah knows that which you disclose and that which you hide.” (24:27-29).

4. *Greeting the inmates on entering a house, enjoined:*

**Arabic text**

“... Then when you enter houses, salute one another with a greeting from Allah, blessed and sweet.” (24:61).

5. *Obtaining permission from the host before leaving him, enjoined:*

The Holy Qur'ān says:

**Arabic text**

“The Believers are those alone who have believed in Allah and His Messenger, and when they are with him on (some) affair collecting (people together) they depart not until they have asked his leave ...” (24:62).

This verse, although particular in its reference, contains the general principle of Muslim conduct and manners.



**(13) IN RESPECT OF DINING AT OTHER PERSONS' HOMES:**

1. *Coming to dine without invitation deplored.*
2. *Coming to dine before the appointed time deplored.*
3. *Seeking to stay after dining for indulging in idle talk deplored.*

All these three injunctions are contained in the following verse, in its general application:—

**Arabic text**

“O you who believe! enter not the Prophet’s houses,—until leave is given you,—for a meal, (and then) not (so early as) to wait for its preparation; but when you are invited, enter; and when you have taken your meal, disperse ...” (33:53).



**(14) IN RESPECT OF ASSEMBLIES:**

1. *Considerateness for others in accommodating them, enjoined:*

**Arabic text**

“O you who believe! When it is said, make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher.” (58:11)

2. *Engaging in whispers with someone to the annoyance of others while participating in an assembly, deplored:*

**Arabic text**

“Secret counsels are from Satan that he may cause grief to the Believers.” (58:10).



**(15) IN RESPECT OF MODESTY IN RELATIONS WITH MEMBERS OF THE OPPOSITE SEX:**

Note.— Injunctions under this head, together with those relating to privacy (quoted in the foregoing), lay down the basis of domestic peace and happiness and form a preventive measure against sexual

vices and slander. They are meant to promote purity of the heart and chastity.

These injunctions may be divided into two categories, namely:

- a. those relating to men; and
- b. those relating to women.

***(a) relating to men:***

When meeting those women who are categorized as strangers by Islam:—

1. *Lowering the gaze out of respect for modesty, enjoined:*
2. *Guarding modesty through proper covering of the body<sup>125</sup> enjoined:*

The Holy Qur'ān says:

**Arabic text**

“Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well-acquainted with all that they do.” (24:30).

***(b) relating to women:***

When meeting those men who are categorized as strangers by Islam:

1. *Lowering the gaze out of modesty, enjoined:*
2. *Guarding modesty through proper covering of the body, enjoined:*
3. *Use, in public appearance, of long gowns covering the whole body, enjoined:*
4. *Display of beauty and ornaments, except what must appear thereof, prohibited:*
5. *Tinkling the ankle ornaments, thereby attracting the attention of male passers by,<sup>126</sup> prohibited:*

All these injunctions are covered by the following two verses:—

**Arabic text**

“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their scarves over their bosoms.” (24:31).

**Arabic text**

“O Prophet! Tell your wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad); that is better, that they should be known

THE QUR'ĀNIC FOUNDATIONS & STRUCTURE OF MUSLIM SOCIETY  
VOLUME TWO

(as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.” (33:59).





## ENDNOTES

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<sup>1</sup> According to Baidawi, things imply ‘rights’ of human beings. (See his *Tafsīr*, p.300).

<sup>2</sup> According to the commentators of the Holy Qur’ān, it refers to the non-fulfillment of duties which men owe to God and to parents, family, neighbors, community, country and fellow-creatures in general. (See Abdul Majid Daryabadi, *op. cit.* Vol. 1., n. 118).

<sup>3</sup> In this respect there is no discrimination in Islam. “According to *Hanafis*, the life of a slave stands on equal footing with that of a free-man, of a woman with that of a man, of a non-Muslim with that of a Muslim.” (Abdur Rahim: *Muhammadan Jurisprudence*, p.359)

<sup>4</sup> For the wide-spread practice of infanticide among different ancient nations, including the Greeks and the Romans, see *Encyclopaedia Britannica*, XII, p. 322. The Qur’ānic law in respect of this almost universal evil is actually a world-reform.

<sup>5</sup> This verse forms part of the pledge which the women converts from paganism took at the hands of the Holy Prophet (Peace be on him). It applies, however, equally to men. (Ref: *Tafsir al-Jalālain*, p. 458).

<sup>6</sup> The economy which Islam offers is interest-free economy, and, therefore, Islam condemns not only usury but all forms of interest-bearing transactions.

<sup>7</sup> *Ribā* means “any addition, however slight, over and above the principal,” and thus includes both usury and interest. (See: Lane’s *Arabic-English Lexicon*)

<sup>8</sup> Cf. 57: 23-24.

<sup>9</sup> This is the rendering of the word *ribā* here by Maulana Abdul Majid Daryabadi (See his *English Translation of the Holy Qur'ān*, p. 651).

<sup>10</sup> The other meaning of this verse has been quoted on page 142.

<sup>11</sup> The vice of scandal-mongering covers “talking or suggesting evil of men or women by word, or innuendo, or behavior, or mimicry, or sarcasm, or insult”.

<sup>12</sup> We have mentioned this vice in connection with ‘Duties to Self’ also. This is so because duplicity is a two-edged vice. It injures, on the one hand, the moral tone of him who indulges in it; and, on the other hand, the interests of him against whom it is practised.

<sup>13</sup> The legal implications of this verse have been discussed in Penal Ethics.

<sup>14</sup> Cf. 16:90; 7:65.

<sup>15</sup> Cf. 2:283.

<sup>16</sup> Cf. 26:181-182.

<sup>17</sup> Besides this verse, there are numerous other verses where the merit of helping others has been mentioned e.g., 56:7, 63:10.

<sup>18</sup> The Arabic word ‘*aqd*’, used here, means literally: a contract, a compact, a covenant, and an engagement. Finally, it comprehends all duties towards God and man. (See: Lane’s *Arabic-English Lexicon*).

<sup>19</sup> Cf. 24:19.

<sup>20</sup> It should be noted that one of the ends of “sexual duties” is the preservation and promotion of the “family” as the basic unit of society—a point which is basic to the Qur’ānic social philosophy and which is of immense value in respect of its bearing on the moral health of human society.

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<sup>21</sup> “Polyandry” and “Neoga” also come under this category. They are, therefore, prohibited. See p.199.

<sup>22</sup> Co-operation is also participation according to the Holy Qur’ān:

**Arabic text**

“Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause shares in its burden: and Allah has power over all things.” (4:85).

<sup>23</sup> Ref: Footnote on p. 189.

<sup>24</sup> A Muslim holds everything—his life, property, position, children, etc—as trust from God. (9:111).

<sup>25</sup> See: Encyclopedia of Religion and Ethics and Encyclopedia Britannica (relevant portions).

<sup>26</sup> There is another verse also of the same import, i.e., 6:151.

<sup>27</sup> The obligation of maintenance of the offspring up to the age of maturity is borne out by the law laid down for transferring to the orphans living in one’s charge the administration of their properties. (See 4:6).

<sup>28</sup> In case of adverse circumstances the Qur’ānic social philosophy makes it the duty of the state to look after the proper upbringing and development of the child, as we shall see later.

<sup>29</sup> Indeed, the Holy Prophet (Peace be on him) built up his followers in a most comprehensive way, as would be evident even from a perusal of the present dissertation. The same comprehensiveness should grace the program of the parents for their children.

<sup>30</sup> It may be observed at the very outset that the Qur’ānic teaching on this problem is in sharp contrast with the point of view of other religions. We

may mention here the teaching of the Bible. “According to the Old Testament, woman is responsible for the fall of man, and this became the cornerstone of Christian teaching ... It is a remarkable fact that the gospels (barring divorce, Matt. 19:9) contain not a word in favor of woman ... The epistles of St. Paul definitely insist that no change can be permitted in the position of woman ... St Jerome has anything but good to say of woman ... ‘Woman is the gate of the devil, the road of evil, the sting of the scorpion’. Canon law declares: ‘Man only is created to the image of God, not woman: therefore woman shall serve him and be his hand-maid’. The Provincial Council of Macon (sixth century) seriously discussed the question ‘whether woman had a soul at all’.” (Krafft-Ebing: *Psychopathia Sexualis*, p. 4. n).

As regards the point of view of other religions, primitive as well as civilized, reference may be made to: *Encyclopedia of Religion and Ethics*.

<sup>31</sup> It should be noted that this verse applies to worldly wealth as well as to virtue.

<sup>32</sup> This implication has been stated by the Holy Prophet (Peace be on him) in concrete terms when he singles out the mother and says:

**Arabic text**

“Verily Paradise is by the side of her feet.” (*Mishkāt al-Maṣābīh*, p. 421).

Also in the *Ḥādīth* where he (Peace be on him) emphasized service to the mother thrice and thereafter mentioned service to the father. (*Riyāḍ al-Ṣāliḥīn*, p.163)

<sup>33</sup> Compare this with the following verdicts of the exponents of modern scientific thought on this problem:

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Says Nemilov: “Man, perhaps even down to the protein molecules of his tissue cells, is biologically different from woman. From the very moment of sex formation in the embryo, the biological ducting of the sexes develops along entirely divergent paths.... We must recognize the unquestionable existence of the biological inequality of the sexes. It goes deeper and is of far greater import than it would appear to those not familiar with natural science.” (*Biological Tragedy of Woman*, pp. 75-78).

“The desires and conduct of the two sexes”, says Mercier, “are not similar but are complementary and reciprocal. In courtship the male is active: his role is to court, to pursue, to possess, to control, to protect, to love. The role of the female is passive ... Consequent on this fundamental difference are certain others. For pursuit, greater ardor is necessary than for mere reception; and the courting activity of the male is, throughout the whole animal kingdom, more ardent than that of the female; and this greater ardor is connected with certain other differences.” (*Conduct and its Disorders Biologically Considered*, pp. 289-290).

Julian Huxley observes: “I venture to prophesy not only that the inherent differences between the sexes will not tend to diminish in the course of evolution but that man will continue, as now and in the past, to emphasize them by custom and convention.” (*Essays in Popular Science*, p. 63).

<sup>34</sup> See references on absolute justice to all and mercifulness towards all (pp. 156, 118).

<sup>35</sup> As to those who cannot afford married life, they have been commanded to observe absolute chastity:

### **Arabic text**

“Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace ...” (24:33).

<sup>36</sup> Contrast it with the attitude of those religions which advocate celibacy and idolize it as the ideal of perfection, considering sexual satisfaction even in the bond of marriage as positive evil from the spiritual point of view. Thus, in Christianity: "As an institution, Jesus regards marriage as essentially physical and intended only for the present age. Those who were to share in the blessings of the eschatological kingdom would neither marry nor be given in marriage but would be possessed of the non-physical body in the resurrection." (Hastings' *Dictionary of the Bible*, 11, p. 138). "It was this outlook on sex which led to the rule that no man or woman, married or unmarried, who had performed the sex act the previous night, should take part in a Church festival or in the Eucharist," (Scott: *History of Prostitution*, pp. 72, 73). "Christianity", writes the sociologist Ludovici, "... preaches that sex is to be deplored, to be avoided, and, if possible, negated. And the Puritan, who may be regarded as the extreme Christian, is notorious for his implacable loathing of sex." (*Woman*, p. 5). It may be observed here in passing that it is this attitude of Christianity that has been responsible for the very dirty crusade of Western writers against Islam's affirmative attitude towards sex.

<sup>37</sup> Polygamy has been permitted by the Holy Qur'ān on humanitarian grounds, under exceptional circumstances, and with severe restrictive conditions, as we shall see later.

<sup>38</sup> "Polygamy", says Roberts, "was the rule among the Eastern peoples before Mohammad's time." (Social Laws of the Qur'ān, p. 8). As for a comprehensive discussion of the history of this institution among different nations of the world, see: *Encyclopedia of Religion and Ethics*.

<sup>39</sup> Fixing the maximum at four seems to be based on the natural law relating to monthly courses, whereby the husband can do justice in respect of conjugal relations even if he has the maximum of four wives.

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<sup>40</sup> This verse was revealed after the battle of Uhud, which gave rise to a situation of emergency. Appreciable number of Muslim men were killed in the battle, leaving behind orphans and widows, and giving rise to the preponderance of adult females. Also, there were some women captives of war. Polygamy was prescribed for those who were God-fearing and whose sole mission in life was spiritual refinement and pursuit of Divine Pleasure.

A. Yusuf Ali says: "Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows, and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity, The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependants, if you have any. If not, make other arrangements for the orphans." (*op. cit.*, n. 508).

<sup>41</sup> Refer to Encyclopedia of Religion and Ethics, Vol. 1., p. 125.

<sup>42</sup> "Real satisfaction", says Pollens, "comes not from mere sexual experience but from a relationship which is lasting and continuous and which is built on feelings of affection, devotion and tenderness." (*The Sex Criminal*, p. 196).

<sup>43</sup> Says Abdur Rahim: "It is not a consideration proceeding from the husband for the contract of marriage, but it is an obligation imposed by the law on the husband as a mark of respect for the wife, as is evident from the fact that the non-specification of the dower at the time of marriage does not affect the validity of the marriage." (*Muhammadan Jurisprudence*, p. 334).

<sup>44</sup> This should be clearly distinguished from the evil custom of paying the price of the bride to her parents, a custom widely prevalent in ancient times

in many communities of the world, for which refer to Westermarck's *Short History of Marriage*, pp. 166-169.

<sup>45</sup> According to Nemilov: "Anyone familiar with the physiology and biology of woman will be less annoyed and irritated at her sudden change of mood, allegedly unreasonable flares of temper, her unmotivated acts. Understanding this, man will deeply sympathize with the bearers of the egg cells who, having the same aspirations and claims upon life, are burdened with more difficult biological tasks." (*Biological Tragedy of Woman*: pp. 187,188).

<sup>46</sup> It is also a duty of all men towards all women.

<sup>47</sup> The procedure of law in case of accusation of the wife by the husband of adultery, has been mentioned in the verses that follow. We shall deal with it when discussing punishments.

<sup>48</sup> Abū Dā'ūd: *Sunan*, vol. 1, p. 292; etc.

<sup>49</sup> Bukhārī: *Ṣaḥīḥ*, vol. 2, p. 784.

<sup>50</sup> Ibn Mājah: *Sunan*; *Bāb Ḥusn ma'āshrat al-Nisā*, p. 142.

<sup>51</sup> Ibn Mājah: *Sunan*, p. 133. Muslim: *Ṣaḥīḥ*, vol. 1, p. 291.

<sup>52</sup> See Ṭabarī's *Tafsīr*, vol. 5, p. 41, Egyptian edition.

<sup>53</sup> Mark the healthy nature of this prescription, wherein scandal as well as clever manipulations of the law have been avoided and the sanctity of the husband-wife relation has been fully maintained.

<sup>54</sup> Cf. The Holy Prophet's exposition of the Qur'ānic standpoint: "Of all things permitted by law, divorce is the most hateful in the sight of God." (Abū Dā'ūd: *Sunan*, 13:3).

<sup>55</sup> Marriage being a social contract, the Islamic law gives to the wife also the right to deprive the husband of the prerogative of pronouncing the divorce at



his will. Says Abdur Rahim: “it is open to a woman at the time of marriage or subsequently thereto to stipulate for their (i.e., husband’s rights’) curtailment or to get some of them transferred to herself, such as the right to dissolve the marriage.” (*Muhammadan Jurisprudence*, p. 328).

<sup>56</sup> We may refer here also to the customs of *‘Ilā* and *Zihār*, mentioned in the Holy Qur’ān in 2:226 and in 23:4; 58:2-4 respectively. They were practiced by the pagan Arabs and were repudiated by Islam.

*‘Ilā* is the ‘vow of abstinence from one’s wife’. “It was a recognized pre-Islamic form of repudiating one’s wife and a denial of her rights for a period, definite or indefinite. In Islam the legal effect of such conduct amounts to a single irrevocable divorce.” (Abdul Majid Daryabadi, *op. cit.*, p. 71).

*Zihār* “was an evil Arab custom, by which the husband selfishly deprived his wife of her conjugal rights and yet kept her tied to himself like a slave without freeing her to remarry. He pronounced words importing that she was like his mother. After that she could not demand conjugal rights but was not free from his control and could not contract another marriage. See also 58:1-5, where this is condemned in the strongest terms and punishment is provided for him. A man sometimes said such words in a fit of anger: they did not affect him, but they degraded her position.” (A. Yusuf Ali, *op. cit.*, n. 3670).

<sup>57</sup> Cf. Similar command in 17:26.

<sup>58</sup> Ref. also: 13:25.

<sup>59</sup> This aspect of relationship has been explicitly propounded by the Holy Prophet (Peace be on him). He says in connection with the prisoners of war, who, so long as they do not obtain their freedom, are to be distributed in Muslim families to serve them and who stand below the ordinary free domestic servants and, as enemies, hardly deserve any privilege according to

the canons of pre-Qur'ānic laws and, for all practical purposes, of the post-Qur'ānic laws:

“... Whoever has his brother (human being) under him, he should feed him with the food that he himself eats, and clothe him with such clothing as he himself wears. And do not impose upon him a duty which is beyond his power to perform; if, however, you command them to do what they are unable to do, assist them in that affair.” (Bukhārī: *Ṣaḥīḥ*, vol. 2, *Kitāb al-Ādāb*).

<sup>60</sup> In respect of this duty, the Holy Prophet (Peace be on him) has given the following stern warning:—

**Arabic text**

“None of you will be (counted) a Believer unless he loves for his neighbor what he loves for himself.” (Tirmizī: *Jéme'*, vol. 2, p. 16)..

<sup>61</sup> Cf. 2:83; 2:215.

<sup>62</sup> Cf. 76:8.

<sup>63</sup> This verse embraces two implications. One of them has been mentioned in connection with “polygamy”. The other one has been given here.

<sup>64</sup> According to the Hanafī school of Islamic Law, the age of majority is 18 years for boys and 17 years for girls. (See: Muṣṭafā Aḥmad al-Zarqā: *al-Madkhal al-Fiqhi al-Ām*, vol. 2, p. 779).

<sup>65</sup> Here the verse lays down the rule of guardianship for all those owners of property who are weak of understanding, thereby establishing the institution of Court of Wards.

<sup>66</sup> According to the Qur'ānic commentary, *Baḥr al-Muḥīt*, it means: “Make it a means of maintaining them so that you invest it in trade and earn profit, and

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so that you may be able to meet their expenses from the profit and not from the capital.” (vol. 3, p. 179).

<sup>67</sup> According to Lecky, the havoc that this dogma created for a woman among the Jews and the Christians was that “Woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman.” (*History of European Morals*, II, p. 142).

<sup>68</sup> Letourneau: *Evolution of Marriage*, p. 261.

<sup>69</sup> Hammerton’s *Encyclopedia of Modern Knowledge*, IV, p. 1927.

<sup>70</sup> Letourneau: *Evolution of Marriage*, p. 261.

<sup>71</sup> Roberts: *Social Laws of the Qur’ān*, pp. 62, 63.

<sup>72</sup> Cheyne and Black’s; *Encyclopedia Biblical*, cc. 2724, 2728.

<sup>73</sup> In case it is proved that there is unborn issue, a widow will not re-marry until it is born and for a reasonable time thereafter—in which case the term may be more or less than four months and ten days; and during the entire period her maintenance is the liability of her late husband and shall be chargeable to whatever assets he leaves behind. (See: *al-Hedāya*, vol. 2, pp. 33, 34., Egyptian edition).

<sup>74</sup> See for this denotation of the Arabic word for ‘single’: Rāghib Isfahānī *Mufradāt al-Qur’ān*, p. 31; and ‘Alūsī’s *Rūḥ-al-Ma’ānī*. vol. 6, p. 147.

<sup>75</sup> Cf. 17:26; 2:177; 2:215; 4:8.

<sup>76</sup> Cf. 8:41; 59:7. It may be noted that in these verses the duty of helping the destitute and the needy has been placed on the Islamic State.

<sup>77</sup> It becomes duty under the general duty of “doing good” referred to in the foregoing.

<sup>78</sup> Cf. 17:26; 2:177.

<sup>79</sup> See: Qādi Abū Yūsuf's *Kitāb al-Kharāj, Bāb al-Ṣadaqāt*.

<sup>80</sup> For details of the cruel principles and practices of these communities concerning slavery refer, among other scholarly works, to *Encyclopedia of Religion and Ethics*, vol. II, Art. "Slavery", pp. 595-631.

<sup>81</sup> This reference is not to Muslims as such but to some of the Muslims of the time when the Qur'ānic guidance had not yet been completely revealed.

<sup>82</sup> Cf. the gradual Qur'ānic reform in respect of intoxicants.

<sup>83</sup> This clarion call did not go unheeded. Rather, the response was most enthusiastic. According to a conservative estimate, the number of slaves who received their freedom at the hands of the Companions of the Holy Prophet (Peace be on him) reached a total of thirty-nine thousand, two hundred and fifty-nine. (*Faṭḥ al-'Allām*, commentary on *Bulūgh al-Marām*, p. 332). It may also be pointed out that this estimate does not include many more whose references are found in other books.

As regards the Holy Prophet himself, it has been recorded that he emancipated sixty-three slaves. (*Ibid*).

<sup>84</sup> It is worthy of being remembered that in most cases when the Muslim army captured prisoners of war in the battles fought during the regime of the Holy Prophet (Peace be on him), those captives were awarded their freedom as a mark of sheer grace, in conformity with the alternative permitted in this verse, Thus, several of those who had been taken prisoners after the first battle of Islam, namely, the battle of Badr, were granted freedom without ransom. Similarly, the six thousand prisoners connected with the Banū Muṣṭālaq expedition, the inveterate enemies of Islam captured after the fall of Makka, the captives obtained after the siege of Tā'if, and the prisoners

captured on some other occasions of warfare, were set free by the Holy Prophet (Peace be on him) by way of grace. (See: Muslim: *Ṣaḥīḥ*, vol. 2, p. 93; Bukhārī: *Ṣaḥīḥ*, vol. 2, pp. 376, 593; Ibn Athīr: *al-Tārīkh*, vol. 2, p. 92).

<sup>85</sup> See page 214.

<sup>86</sup> In the *Ḥadīth* we find that if any Muslim terminates his fast deliberately before time, one of the alternatives laid down for him by the Holy Prophet (Peace be on him) for expiating his sin is to free a slave. (Bukhārī: *Ṣaḥīḥ*: vol. 1, p. 259. Similarly, if a person slaps or beats his slave, the expiation of that sin is to free the slave. (Abū Dā'ūd: *Sunan*, vol. 1, p. 466).

<sup>87</sup> Besides the channel of expiation of sins, another channel, which has been mentioned in the *Ḥadīth*, has also been fixed. The Holy Prophet (Peace be on him) enjoined at Medina that, on the occasion of the solar eclipse, Muslims of means should not only engage in extra devotions like other Muslims, but should also emancipate slaves, (Muslim: *Ṣaḥīḥ*; vol. 1, p. 291).

<sup>88</sup> “What your right hands own.” This includes prisoners of war, slaves, people in one’s power and the animals which might belong to a person. (See A. Yusuf Ali. *op. cit.* n. 553).

<sup>89</sup> The reason for this exception is that the Holy Qur’ān places a married female prisoner of war whose husband has not been captured along with her, and who is therefore alone, in the category of a divorced woman. Marriage with her in case her husband has also been captured, is illegal. (See Abdul Majid Daryabadi, *op. cit.*, p. 154, n. 3).

<sup>90</sup> *Encyclopedia of Religion and Ethics*, vol. 3, pp. 809 -811, 813.

<sup>91</sup> *Ibid.*, pp. 812-814, 817-820

We might note here the verdict of a modern English Sociologist also: “Wherever possible, the man should, of course, have a concubine of some

sort.” (Ludovici: *Woman*, p. 172).

<sup>92</sup> Also note 4:24-25, quoted on p.251.

<sup>93</sup> See p.250.

<sup>94</sup> 23:5-6; 23:50; 33:52; 70:30.

<sup>95</sup> See Abdul Majid Daryabadi, *op. cit.*, vol. 4, p.477.

<sup>96</sup> See *Ibid.*, Commentary notes on verses 5 and 6 of Sura 23.

<sup>97</sup> See *Ibid.*, Commentary notes on verses 5 and 6 of Sura 23.

<sup>98</sup> Contrast it with the outlook of non-Qur'ānic ideologies where the punishment of those in bondage was higher, often to a most cruel extent, than that of the free persons. (See: *Encyclopedia of Religion and Ethics*. Art., “Slavery”).

<sup>99</sup> It is a Brotherhood in which:

- a. the odious distinctions of caste and color, and of tribe and race, have been totally eliminated. (See 49:13. quoted on p. 164).
- b. even the worst enemy of Islam is accepted as a full brother, if he chooses genuinely to be a Muslim:

### Arabic text

“In a Believer they (i.e., the enemies of Islam) respect not either the ties of kinship or of covenant! It is they who have transgressed all bounds. But (even so), if they repent, establish regular prayers, and practice regular charity,—they are your brethren in Faith: Thus do We explain the Signs in detail for those who understand.” (9:10-11).

- c. even a human being with practically no social standing, including the humblest slave, who may belong to any race or color or country, can enter as a full brother by mere acceptance of Islam:

**Arabic text**

“... But if you know not their fathers, they are your Brothers in Faith and your friends ...” (33:5).

<sup>100</sup> Having a membership today of one billion souls.

<sup>101</sup> “They pray”, says A. Yusuf Ali, “not only for themselves, but for all their brethren, and above all, they pray that their hearts may be purified of any desire or tendency to disparage the work or virtues of other Muslims or to feel any jealousy on account of their success or good fortune.” (*Op. cit.*, n. 5384).

<sup>102</sup> Refer also to Duties to Human Beings in general, from page 127 onwards.

<sup>103</sup> The comments of Abdullah Yusuf Ali on this verse are very edifying. He says:

“In this wonderful passage are laid down principles of religious teaching, which, are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of God, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself; ‘This man is not dealing merely with dialectics; he is not trying to

get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and love of God” (*Op cit.*, n. 2161).

<sup>104</sup> Ref:

**Arabic text**

“It is He Who has sent His Messenger with Guidance and the Religion of Truth that He may proclaim it (make it triumph) (as the supreme spiritual force) over all religion (i.e. over all systems of belief and action), even though the Pagans may detest (it).” (61:9).

<sup>105</sup> Cf. 8:42: —

**Arabic text**

“... so that he who was to perish (spiritually), should perish by a clear proof (of the Truth of Islam); and he who was to remain alive (spiritually) may remain alive by a clear proof ...”

<sup>106</sup> “The question is for food generally, such as is ordinarily ‘good and pure’: in the matter of meat it should be killed with some sort of solemnity analogous to that of the *Kalima*. The rules of Islam in this respect being analogous to those of the People of the Book, there is no objection to mutual recognition, as opposed to meat killed by Pagans with superstitious rites. In this respect the Christian rule is the same: ‘That you abstain from meats offered to idols, and from blood, and from things strangled, and from fornication.’ (*Acts*, XV: 29). Notice the bracketing of fornication with things unlawful to eat.” (A. Yusuf Ali, *op. cit.*, n. 699).

“Islam is not exclusive. Social intercourse, including inter-marriage, is permitted with the People of the Book. A Muslim man may marry a woman from their ranks on the same terms as he would marry a Muslim woman, i.e., he must give her an economic and moral status, and must not be actuated



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merely by motives of lust or physical desire. A Muslim woman may not marry a non-Muslim man, because her Muslim status would be affected: the wife ordinarily takes the nationality and status given by her husband's law. A non-Muslim woman marrying a Muslim husband would be expected eventually to accept Islam. Any man or woman, of any race or faith, may, on accepting Islam, freely marry any Muslim woman or man, provided it be from motives of purity and chastity and not of lewdness." (A. Yusuf Ali, *op. cit.*, n. 700).

<sup>107</sup> This can be verified from the historical records, for which any detailed and proper book on Islamic history will suffice.

<sup>108</sup> (actively hostile to Islam).

<sup>109</sup> The Holy Qur'ān refers here to a well-attested historical fact.

<sup>110</sup> (of Arabia, who were in a state of pitched war with Islam and Muslims).

<sup>111</sup> "Several translators have failed to notice that *yuqāṭalūna* (in the best-approved texts) is in the passive voice, 'against whom war is made', ...not 'who take arms against the unbelievers' as Sale translates it. The clause 'and verily their aid' is parenthetical. Verse 40 connects on with 'they are wronged'. The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God'. This was the first occasion on which fighting—in self-defence—was permitted. This passage therefore undoubtedly dates from Medina." (Abdullah Yusuf Ali. *op. cit.*, n. 2816).

<sup>112</sup> All the chapters of the Holy Qur'ān, except one, begin with this spiritual formula, which fact highlights its importance in Muslim life.

<sup>113</sup> A Muslim should say: "*Bismillāhe Allāho-akbar*" ("In the of name of Allah: Allah is Possessor of all Greatness").

<sup>114</sup> He should pray to God in these words:

**Arabic text**

*Rabbighfir warḥam wa anta khair-ur-Rāḥimīn*

“O my Lord! Grant your forgiveness and mercy! For you are the best of those who show mercy!” (23:118).

<sup>115</sup> Prayers contained in the last two Suras (113 and 114) are also recited on such occasions.

<sup>116</sup> *Innā lillāhi wa innā ilaihi rāje ‘ūn.*

<sup>117</sup> These words have been used not only by the Holy Prophet Muhammad (Peace be on him), as in this verse, but by other Prophets also. Ref: 12:99; 18:69; 28:27; 36:102.

<sup>118</sup> *‘Asā anyyahdiyane Rabbī li-aqraba min hādhā rashadā*

<sup>119</sup> This verse has a profound spiritual implication. We are, however, concerned here only with its implication in respect of manners.

<sup>120</sup> It is necessary to point out here the grave mischief of those non-Muslim scholars who translate the expression in question as: “God bless him and grant him salvation.” (*A Dictionary of Modern Written Arabic*, edited by J. Milton Cowan, p. 425). As regards salvation, every Prophet of God was born with his salvation ensured, because he was the Messenger of God and, as such, remained all his life, under Divine Protection, immune from sins. And this is perfectly logical, because he came to lead others into salvation. With reference to Muhammad, this fact has been clearly affirmed by the Qur’ān in several contexts, e.g., in 48:2. My rendering is according to the classical commentators of the Qur’ān. (See *Tafsīr al-Jalālain*, p. 357).

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<sup>121</sup> The Holy Prophet's entire life, since the very first day of his existence, has been, and is, and will be, under Divine Blessings and Peace. It is, therefore, increase which is invoked, and not mere bestowal. And this invoking for increase, again, is actually for getting blessings ourselves and not because the Holy Prophet needs it from us, —the continuous and abiding evolution of his personality in Beauty, Grace and Perfection having been already ensured by God. (93:4-5).

<sup>122</sup> He is the first also in Creation. This is borne out by the facts that:

- (1) everything in the universe is Muslim (3:83); and
- (2) the Holy Prophet is the first Muslim (4:163).

<sup>123</sup> Such laws relating to Manners are:

The right hand should be used for: (a) eating and drinking, (b) putting on clothes on the upper part of the body, and (c) giving and receiving gifts and washing hands.

The left hand should be used for (a) cleansing the nose and (b) washing soiled part of the body after the call of nature.

The right foot should be: (a) Placed first in entering the masjid, (b) used in putting on trousers, pants, sock, and shoes, (c) employed in coming out of the toilet; and (d) handled first when washing the feet.

The left foot should be: (a) employed in coming out of the masjid, (b) entered first into the toilet, and (c) used in putting off clothes, etc., from the lower part of the body.

When a person lies down to take rest, he should rest on his right side first.

These manners are not based on any superstition, but are meant to form the symbolic reminders of the fact that a Muslim has to build up his life as one of

the “Companions of the Right Hand.” The other end is the creation of the sense of discipline and of uniformity of behavior among Muslims. (For references, see: *Kitāb al-Ādāb* in the Compendiums of *Ḥadīth* and the relevant sections in the books on Islamic Law).

<sup>124</sup> As recorded in the foregoing.

<sup>125</sup> This rules out nudism, and even semi-nudism.

<sup>126</sup> Such actions are possible only for those who are inclined to unchastity.