

Social Behaviors in Islam



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Noor Publications

Dhaka

Published by: Mrs. Shaira Khatun

Noor Publications
Urban Elegance (Flat # 1C)
House: 5, Road: 26
Sector: 7, Uttara
Dhaka- 1230

Composed by : Author

Online Suplier : www.ponnobazaarbd.com

Copy Right : Author

1st Edition : April 2022

Price : Tk. 70 (Seventy) only.

Social Behaviors in Islam Written by Dr. Mohammad Shafiul Alam Bhuiyan & Published by Noor Publications, Urban Elegance, Flat- 1/C, House- 5, Road- 26, Sector- 7, Uttara, Dhaka-1230, 1st Edition April 2022, Price Taka 70.00 only.

Publisher's Preface

In the name of Allah, the Most Gracious, the Most Merciful.

When the dominating of cultural abrasion overwhelm the general atmosphere across the globe, this book "Social Behaviors in Islam" will be helpful to the entire Muslim community, especially for those who are mindful to understand and maintain the actual views of Islam.

Noor Publications, Dhaka has been working in the country for a long period in the field of Islamic publications. I believe that the book will be very much useful to develop awareness among Muslims –especially young readers- regarding their social rights and responsibilities. I also hope that it will develop their mind about the completeness of Islam over the ages and its practicability over the human race.

The author of this book Dr. Mohammad Shafiul Alam Bhuiyan is well versed in this subject and he has a great skill in presenting it in an orderly manner. He is a scholarly person; rather he is working for a long time in this field and gathered an extensive experience in it. Therefore, he arranged the book with necessary chapters to cover the basic things closely related to ethical human life from the Islamic point of view.

I would like to thank the author for his enormous effort in the book. May Allah (SWT) bestow him and accept all of his efforts in this field for the sake of Him. May the Almighty also share us all (the publisher and the readers) in His infinite reward on the Day of Judgment.

I also would like to welcome any kind of suggestions from my beloved readers of this book for its improvement in the next edition.

Shaira Khatun

Noor Publications, Dhaka.

Author's Introduction

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى الْمُبْعُوثِ رَحْمَةً لِلْعَالَمِينَ
وَعَلَى آلِهِ وَأَصْحَابِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَعَلَى مَنْ دَعَا بِدَعْوَتِهِمْ إِلَى يَوْمِ
الدِّينِ وَبَعْدُ:

In the name of Allah, the Most Gracious, the Most Merciful.

All the praises be to the Almighty Allah Who has afforded me by His infinite mercy to write about our social responsibilities towards each other. I bear witness that there is no *Ilah* but Allah, and that the Prophet Muhammad (SAW) is His Last Messenger to humanity and the best among them, who has left his followers on a clear straight path. He and his companions were the best examples for us to follow in various aspects of our life.

For a long time, I have been teaching courses related to social behaviors at International Islamic University Chittagong. I have written several articles on our social activities and responsibilities from the viewpoint of Islam in Bangla, English, and Arabic. Since the medium of instruction in our University (IIUC) is English, I have tried my best through all the available materials published in English on this subject to write a book on social behaviors for my beloved students; though the book is not only for them but also for any reader interested in Islam.

I have collected the maximum tradition of our holy Prophet (SAW) from the two famous books in Islam (i.e. *Sahih Al-Bukhari* and *Sahih Muslim*). I have mentioned all the sources in a footnote, which I have consulted and benefited from. I do not state that the book is the best in its field, nor is it free from any mistake; but all the achievements, good and right are nothing except the benevolence of the Almighty Allah, and I am responsible for all of my mistakes. I would welcome any suggestions from my beloved reader for the improvement of this book.

I am grateful and indebted to all those who have helped me in the formulation of my views and concepts of social behaviors in Islam. My entire attempt aimed at my brothers and sisters in Islam and at those who are not Muslims. May Allah (SWT) bestows upon them the beauty of Islamic behaviors and help them to act upon it.

My special thanks go to Noor Publications for accepting to publish this book. Finally I beg to Lord, the Almighty Allah (SWT) to accept my humble effort and make it a source of my salvation in the life hereafter.

Mohammad Shafiu Alam Bhuiyan (Ph.D)
International Islamic University Chittagong

01.04.2022

DEDICATION

**This Book is dedicated
To
My Beloved Parents**

Late Abul-Khair Bhuiryan

&

Mrs. Monowara Begum

رَبِّ اِزْحَمْهَا كَمَا رَبَّيْتَنِي صَغِيرًا

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Social Behaviors in Islam

Meaning of Social Behavior

All kinds of actions we do in between ourselves and with the creatures of Allah are called social behaviors. There are some other synonyms for it. These are transactions, communications, connections, business, contact.. etc. In Arabic, it is called *Mu'amalah* (مُعَامَلَة), which means behaviors, conduct (towards others), manners, the treatment accorded to others, social intercourse, social life, association (with one another), transaction, mutual relations, business relations.. etc.

The word '*Mu'amalah*' is derived from '*amala* (عَامَلَ), and the word '*amala*' is derived from '*amal* (عَمَلَ). And '*amal*' means work, act, action, activity etc. So, when any action or activity is done by two persons or two groups, it's called *mu'amalah* (inter-dealings).

We can also say that *Mu'amalah* means inter-relationships and inter-behaviors among the peoples. And the work done by taking help from others increases the relationship between two persons and it makes them closer to each other; because they share in the sacrifice as well as in the benefit.

Importance of Social Behaviors/ *Mu'amalah* / Dealings

In Islam, social behavior or *Mu'amalah* is a very wide and important thing. Because all the deeds we do in our lifetime are related to others. It is related either with our Lord Allah (SWT) or with any of His creatures. The things related to Allah (SWT) are called '*Ibadah* (عِبَادَة), and the things related to His creatures are usually called *Mu'amalah*. Though, all '*Ibadah*

are also *Mu'amalah*; but there are some *Mu'amalah* outside '*Ibadah*. Everything we do with any of Allah's creatures is either good or bad. The good dealings which we do with Allah's creatures are also '*Ibadah*; because Allah (SWT) likes them and He will reward us for them. Here we see that the *Mu'amalah* is wider than *Ibadah*. On the other hand, all the things related to the creator are called '*Ibadah* or '*Haqqullah*' (حَقُّ اللَّهِ); and all of them related to the creatures are called *Mu'amalah* or '*Haqqul 'Ibad*' (حَقُّ الْعِبَاد). Moreover, if there is any lacking or shortcoming in *Ibadah*, it is very easy to repentance from it; but it is not easy to repentance from a mistake of *Mu'amalah*.

Islam states various terms and conditions for inter-dealings. Various laws and acts had been formalized during the era of Prophet Mohammad (SAW) to carry out the *Mu'amalah* in a meaningful and correct way. Most of the *Hadith* of the Prophet (SAW) indicate and describe how to be the behaviors of a person with others. In the holy *Qur'an*, the Almighty Allah tells the whole of mankind about the way, how a person behaves with others and what his duty toward others is.

Islam is a complete code of life; Islam has said about our duty towards others (i.e. *Mu'amalah*) after the main duty towards Allah (i.e. '*Ibadah*). It also gives the second one (social behaviors/*Mu'amalah*) great importance for the well-being of humanity. Thus, by learning the Islamic ruling on social behaviors (*Mu'amalah*) and practicing those in our daily life we can easily make a good and sound society.

Family Life in Islam

Introduction:

Family is the basis of Islamic society. Its origin goes back to the beginning of the creation of man and woman- *Adam* and *Hawa*. Therefore, it is an institution founded by Allah's will. Allah (SWT) says in the Holy *Qur'an*:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا
رُؤُسَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً.

“O mankind! Be mindful of your duty to your Lord Who created you from a single soul and from it created its mate and from the two created many men and women”.¹

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَاحْفَادَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ
يَكْفُرُونَ.

“And Allah has made for you *Azواج* (mates/wives) of your kind, and has made for you, from your wives, sons, and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the favor of Allah (by not worshiping Him)”.²

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ.

1 *Al-Qur'an: Surah An-Nisa*, 4:1

2 *Al-Qur'an: Surah An-Nahal*, 16:72

“And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect”.³

Marriage is the basis of an Islamic Family

Marriage is the basis of the Islamic family. A good and sound society can only grow if a man and a woman are bound in a solid relationship through the sacred contract of marriage. The *Qur'an* states:

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

“And it is He Who has created man from water, and appointed for him relatives by blood, and relatives by marriage. And your Lord is Ever All-Powerful to do what He wills”.⁴

Marriage develops love, care, and cooperation between the husband and wife. It gives peace of mind and provides a secure atmosphere for the growth and progress of the whole human race. Without marriage, the human race would come to vanish. Marriage was the practice of all Prophets and Messengers including Muhammad (SAW).

In Islam, marriage is a religious and social institution and not simply a sexual relationship. Marriage makes a relationship between the husband and wife, but it is not merely a conjugal relationship between them, it is a relation between two greater societies. It is not the relationship, for the time being, it is a kind of relation, which will continue forever. Thus, if any of them died, another one will get an inheritance from his/her

3 *Al-Qur'an: Surah Ar-Room, 30:21*

4 *Al-Qur'an: Surah Al-Furqan, 25:54*

wealth. Then he/she can marry another one afterward. Also if both of them died, their relatives will stay as they were before their death. Their children will stay connected with their paternal and maternal relatives.

Marriage is a sacred social contract between a groom and a bride. A great deal of thought is necessary therefore before the couple decides to marry. Because the matter is permanent; not temporary, It is a communal matter; not individual. It has a far-reaching effect on the life of the couple here and hereafter.

Who will select the bride and groom?

There are three opinions regarding who will select the bride and groom: (a) Parents or guardians will select them, (b) They will select themselves, and (c) There will be a proper combination between themselves and their parents. Here a question will take place that whose selection will come first.

Islam supports the third opinion and emphasizes the parents make the primary selection, but the final say lies with the boy and the girl. They must sit together before taking a decision. Islam did not allow the guardians to enforce their decision on them. Once a woman came to the Prophet (SAW) and said, *“My father has married me to my cousin to raise his social standing and I was forced into it.”* The Prophet sent for the girl’s father and then in his presence gave the girl the option of remaining married or nullifying the marriage. She responded, *“O Messenger of Allah, I have accepted what my father did, but I wanted to show other women (that they could not be forced into a marriage).”*⁵

5 Sunan Ad-Dara Qutni (3106, 3107), As-Sunan Al-Kubra (5242), Musannaf A. Razzaque (10001), Musannaf Ibn Abi Shaibah (12004) and Sunan Ibn Majah.

In our society Muslim marriages are traditionally arranged by parents, but the final say lies with the bride and groom. Islam does not allow the free mixing of grown-up boys and girls; nor does it allow any sex outside marriage. The Islamic way of life does not approve of the boy-friend/ girl-friend system, or mixed parties of the grown-ups and the like.

How to select the bride and groom?

When selecting the bride and groom we consider some criteria. Among these criteria, piety should come before all other considerations. Allah's Messenger (SAW) said: Do not marry only for the sake of beauty, maybe the beauty becomes the cause of the moral decline. Do not marry even for the sake of wealth; maybe the wealth becomes the reason for disobedience. Marry rather on the ground of religious devotion. The Messenger of Allah says in another place (to the guardian of brides):

إِذَا جَاءَكُمْ مَنْ تَرْضَوْنَ دِينَهُ وَخُلُقَهُ فَرَوْجُوهُ، إِلَّا تَفَعَّلُوهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ.

If you heard a proposal of marriage from a groom, you are satisfied with his character, do not reject him but marry him, otherwise, it will be a reason for moral disorder.⁶

قَالَ رَجُلٌ لِلْحَسَنِ: إِنَّ عِنْدِي ابْنَةً لِي وَقَدْ خُطِبَتْ إِلَيَّ، فَمَنْ أُرْوِجُهَا؟
قَالَ: زَوِّجْهَا مَنْ يَخَافُ اللَّهَ، فَإِنْ أَحَبَّهَا أَكْرَمَهَا وَإِنْ أَبْغَضَهَا لَمْ يَظْلِمْهَا.

A man asked *Hasan* ®: I have a daughter; I want to marry her, whom I select? If there is more than one proposal. He replied:

6 Narrated by *Imam At-Tirmidhi* and he said: the *Hadith* is *hasan*. *Imam Albani* also accepted it as *hasan*.

Merry her to the person who fears Allah most. Because if he likes her, he will give her proper respect and if he dislikes her, he will not depress/oppress her.⁷

Regarding the selection of bride the holy Prophet (SAW) said:

تُنكحُ المرأةُ لِأَرْبَعٍ: لِجَمَالِهَا، وَلِمَالِهَا، وَلِحَسَبِهَا، وَلِدِينِهَا. فَأَظْفَرُ
بِذَاتِ الدِّينِ، تَرَبَّتْ يَدَاكَ.

Usually, a bride is chosen for the following four criteria: For her beauty, her wealth, her social status, and her piety. But you should give priority to her piety, then you may become a gainer.⁸

A Muslim man is expected to marry a Muslim woman, although in some cases he can marry Jewish and Christian chaste women. But a Muslim woman is not allowed to marry a non-Muslim man.

Islamic society is based on submission and obedience to the will of Allah. Husband and wife, bound by marriage are Allah's servants and representatives. Marriage must not conflict with the purpose of life (seeking Allah's pleasure), but rather should lead towards its achievement.

Divorce in Islam

Marriage is a pure sacred social bond and permanent relationship between a man and a woman. Islam does not like to bring out the couple from this bond. It does not permit the discontinuity of this relation for any simple cause. Divorce is allowed in Islam but is regarded as the least desirable of all lawful acts. Our holy Prophet (SAW) said:

7 (نفقة على عيال لابن أبي الدنيا 125)

8 *Sahihul Bukhari* and *Sahih Muslim*.

The most undesirable of all permissible things to Allah is divorce.⁹

Allah (SWT) doesn't like divorce; so, we also don't like it. That is why Islam encourages us to proper selection of bride and groom. We desire and hope to the Almighty Allah to grace us with the ability to the proper selection of a spouse. Then we may never be bound to practice divorce.

Islam encourages adjustment and happiness. But when living together is impossible, Islamic law does not stand in the way of divorce. However, the mentionable things in this regard are as follows:

- To avoid the situation to divorce Islam emphasizes the matter of selecting the bride and groom.
- To decrease the number of divorces Islam emphasizes both bride and groom to maintain their responsibilities to others.
- To avoid the situation of it Islam advises the couple tolerance and patience.
- When there is no way to avoid divorce Islam suggests the couple to maintain the chronological order of the notice of divorce and maintain the rules of it up to go to the final decision.

In this regard, the holy *Qur'an* prescribed us to follow some procedures to preserve the relationship of the couple before going to the final verdict of divorce.¹⁰

9 Abu Daud.

Islamic law of divorce is based on practical considerations. The process of separation is a matter of husband and wife. However, when conflict arises, attempts should be made for reconciliation. The husband is allowed three chances, that is to say, three pronouncements or acts of divorce on three different occasions. Each divorce is pronounced when the wife is in the period of purity (when she is not in her menstrual time). A husband may divorce his wife once and let the *Iddat* (the period of waiting after divorce) pass. During the waiting period, they have the option of being reconciled. If however, the waiting period passes without reconciliation, they stand fully divorced.

If after the first divorce the husband is reconciled with his wife but the hostility and conflict begin all over again, he may divorce her a second time in the same manner as stated above. In this case, also he can return to her during the *Iddat* (or waiting period). If however, after the second reconciliation, he divorces the wife the third time, he cannot take back the wife during the *Iddah*. She is totally prohibited from him. The woman thereafter can marry any person she likes according to her choice.¹¹

The wife also can divorce her husband if this condition is stipulated in the marriage contract. This kind of divorce is called 'Delegated Divorce' (*Talaqut Tafwiz*). The marriage can also be dissolved through mutual consent. This is called *Khula*'.¹² Narrated Ibn 'Abbas ®: The wife of *Thabit bin Qais*

10 For details please see: *Al-Qur'an: Surah An-Nisa*, 4:34-35 and *Surah Al-Baqarah*, 2:229-232

11 For more detail you may go to 'The Lawful and the prohibited in Islam' by Dr. *Yusuf Al-Qardawi* and 'The family structure in Islam' by Dr. *Hammudah Abdul Ali*.

12 *Khula*' means the parting of a wife from her husband by giving him a certain compensation.

came to the Prophet (SAW) and said: O Allah's Messenger! I do not blame *Thabit* for defects in his character or his religion, but I being a Muslim, dislike to behave in an unislamic manner (if I remain with him). On that Allah's Messenger (SAW) said (to her): will you give back the garden which your husband has given you (as *Mahr*)? She said: yes. Then the Prophet said to *Thabit*: Accept your garden and divorce her once.¹³

One of the consequences of the divorce is the commencement of a waiting period for the wife. This usually lasts three months. If there is a pregnancy, it lasts as long as pregnancy lasts. The waiting period is a term of probation during which reconciliation can be attempted.

Maintenance of the wife during the waiting period is on the husband. The wife cannot be expelled from her place of residence and she cannot in any way harass her. In case of divorce, the young children remain in the custody of their divorced mother. However, the father has to provide the cost of maintenance of young children though they remain under the custody of their mother.

Islamic law on divorce if followed in true spirit will enhance the dignity of man and woman, reduce conflict and ensure justice.

Conclusion:

Divorce is regarded as the least desirable lawful act in Islam. That is why Islam states certain obligations for holding the marriage. So the marriage between a couple should be propped in such a way that divorce is evitable.

13 *Sahih Al-Bukhari*, Vol. 7, *Hadith* No. 197

Polygamy in Islam

There are two terms for marriage with more than one: Polygamy and Polyandry. Polygamy is the marriage of a man to more than one woman. And Polyandry is the marriage of a woman to more than one man. The normal Muslim practice is monogamy -one man married to one wife-; polygamy is the exception.

Islam is a practical religion. It can answer all human problems. Islam allows restricted polygamy- marriage to more than one woman, to a maximum of four. It does not allow polyandry. The *Qur'an* has imposed strict conditions for marrying several wives. Allah (SWT) says:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثَلَىٰ
وَثَلَاثَ وَرُبَاعَ . فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا .

“And if you fear that you will not deal fairly by the orphans, marry of the women who seem good to you, two or three or four; and if you fear that you cannot be fair to so many, then one only or (the captives) that your right hands possess. Thus it is more likely that you will not do injustice”.¹⁴

This *Ayah* says that to marry more than one woman, a man must be able to be fair and just to each of them. If he is not able to do so, he should marry only one wife. In another *Ayah* of the *Qur'an* Allah (SWT) says:

14 *Al-Qur'an: Surah An-Nisa*, 4:3

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَبِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا .

“You will not be able to deal fairly between your wives, however much you wish. Yet do not turn completely aside (from one) so that you leave another in suspense, if you maintain proper conduct and do your duty, Allah is ever Forgiving and Merciful”¹⁵

This *Ayah* further emphasizes fair treatment of the co-wives. It also means that if fairness is not possible, polygamy is unnecessarily not very much desirable. But in some special circumstances, Islam allows polygamy. These circumstances are:

- When a wife is barren and cannot bear children, but the husband wants children. It is better to have a second wife than to divorce the barren one. However, a barren wife has the option to seek separation from her husband if she wishes, on the grounds of the second marriage of her husband. She can also seek separation if her husband is barren or chronically ill. So would it not be more considerate on her part and better for him that he marries a second wife who can bear him children while retaining the first wife with all her rights guaranteed? In this situation, if the second marriage does not happen, either husband or wife may become alone in his/her old age after the death of his/her partner. In addition, it is aspected that the children of the second wife may take care of their stepmother and treat her kindly after the death of her husband.

15 *Al-Qur'an: Surah An-Nisa*, 4:129

- There may also be the case of a man whose desire for sex is strong, while his wife has little desire for it, or who is chronically ill, has long menstrual periods, or the like, while her husband is unable to restrain his sexual urge. Should it not be permitted for him to marry a second wife instead of hunting around for girlfriends?
- Islam strictly forbids any sexual relationships outside marriage. There is no such thing as a mistress in Islamic society. Islam has given dignity to women by marriage and has protected them from the exploitation of greedy and selfish men. Having more than one wife is better and more dignified than having several mistresses.
- A woman who is going to be a second wife could refuse to marry the man because he already has a wife. But if a woman happily consents to her husband marrying again and the second wife agrees, why should anyone else object to it?
- Furthermore, a man can live with more than one wife and have children from all of them, but for a woman to please more than one husband seems almost impossible. A woman can bear children from only one husband.
- The proportion of women to men increased considerably in the countries taking part in the First and Second World Wars. A solution to such a situation is the marriage of more than one woman by those men who can and can be fair to each wife. This is better than leaving a large number of unmarried women. Polygamy may be the solution to the problems of a society, which has more women than men. This happens especially after the war.

The *Ayah* in the *Qur'an* allowing more than one wife was revealed after the battle of *Uhud* in which many Muslim men were martyred.

- In such a situation, when women outnumber men, it is in the interests of the society and of women themselves that they become co-wives to men instead of spending their entire lives without marriage, deprived of the peace, affection, and protection of marital life and the joy of motherhood for which they naturally yearn with all their hearts.
- There are only three possible alternatives exist for such surplus women who are not married as first wives:
 1. To pass their whole lives in bitter deprivation,
 2. To become sex objects and playthings for lecherous men; or
 3. To become co-wives to men who can support more than one wife and who will treat them kindly.

Unquestionably, the last alternative is the correct solution, a healing remedy for this problem, and that is the judgment of Islam. The *Qur'an* states:

“And who is better than Allah in judgment, for a people who have certain faith”?¹⁶

- Actually, the majority of Muslims are monogamous; they have only one wife. The fact that a few Muslims have more than one wife has become a matter of propaganda against Islam. Moreover, such propaganda can give a misleading impression of the Islamic way of

16 *Al-Qur'an: Surah Al-Maidah, 5:53*

life. This is especially so when it is non-practicing Muslims who are highlighted on the issue of being married to more than one wife.

- As opposed to polygamy, the case of polyandry (having more than one husband by a woman) may be raised. The case of polyandry is impractical and it creates problems rather than solves them. Such as paternity, fatherhood, and inheritance how would be decided? Somebody may tell that by the DNA test we can easily recognize the father. Then, another problem will arise if other husbands also want to get a child during the period of the same pregnancy?..... etc. That is why polyandry is forbidden in Islam.

Conclusion:

Islam is a practical way of life. It has responded to reality and necessity. It has put a check on human tendencies and ensured balance. Its system is full of wisdom and is perfectly scientific, and completely logical.

Allah (SWT) has prescribed what is best for us. We should not be apologetic in our approach. Islam provides the best answer to all problems. We cannot blame Islam if we do not know it or fail to understand it. We need to look at Islam as a whole, not only at a part of it. This is because Islam views our life as a whole, as a unit.

Rights and Obligations of Husband and Wife

Introduction: Islam is a religion of peace. It is established by its rules all over the society love, honor, respect, and affection. Islam puts great stress on the relationship between the husband and wife. It has laid down the respective rights and obligations of both of them to avoid confusion and complication in this regard.

Basis of the relationship of husband and wife:

The basis of husband wife relationship is love and compssion. In this regard, the Almighty Allah states in the holy *Qur'an*:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ .

“And among His signs is this that He has created mates from among yourselves, that you may live in comfort with them, and He has put love and compassion among you (Husband and Wife). Surely in that are signs for those who think”.¹⁷

Narrated *S'ad Ibn Abi Wakkas* ® that the Prophet (SAW) said to him:

إِنَّكَ لَنْ تَنْفَعَنَّ نَفَقَةً تَبْتَغِي بِهَا وَجَهَ اللَّهُ إِلَّا أُجِرْتَ بِهَا، حَتَّى مَا تَجْعَلُ فِي فِي
إِمْرَأَتِكَ .

“You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth”.¹⁸

17 *Al-Qur'an: Surah Ar-Room*, 30:21

18 *Sahihul Bukhari*, 132 and *Sahih Muslim*, 1628.

Rights and obligations of them towards each other:

The husband has been made the head of the family in the Islamic family system. It is the duty of the wife to obey the husband in lawful matters. However, Islam has enjoined all Muslims to manage their family affairs by mutual consultation. And in case of disagreement the head of the family should be obeyed.

The role of the husband normatively revolves around the principle that it is his solemn duty to Allah to treat his wife with kindness, honor, and patience, to keep her honorably or free her from marital bond honorably, and to cause her no harm or grief. The Almighty Allah states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا
بِبَعْضِ مَا آتَيْنَتْهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا .

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good”.¹⁹ Allah (SWT) states the wife’s position compared with her husband in a clear saying:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ
“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise”.²⁰

19 *Al-Qur’an: Surah An-Nisa*, 4:19, for more detail see also: *Al-Qur’an: Surah Al-Baqarah*, 2:229-232

20 *Al-Qur’an: Surah Al-Baqarah*, 2:228

The husband in Islamic law is under obligation to maintain her wife. This maintenance includes the wife's right to lodging, clothing, feeding, care, and well-being. The wife has a right to enjoy all these things according to her status and according to the capacity of her husband.

The wife has also the right to receive *Mahr* from the husband at the moment of marriage. The *Mahr* is a gift of the husband to his wife. This symbolizes an assurance of economic security from the husband toward the wife. The amount can be big or small depending on the mutual agreement and economic condition of the two parties. However, this is not the price of sexual enjoyment; because sexual enjoyment is not a one-sided affair.

The main obligation of the wife as a partner in a marital relationship is to contribute to the success and blissfulness of the marriage as much as possible. She should be attentive to the comfort and well-being of her mate. The *Qur'an* mentions a good wife as the 'comfort of eyes' of her husband. Allah (*SWT*) states:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا .

“And those who say: Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqun* (the pious)”²¹

Husband alone has the right of sexual intimacy with wife. So, the wife must not allow any other person to have access to that which is exclusively the husband's right.

Conclusion:

Islam has given the correct principles and instructions regarding the rights and obligations of husband and wife. These principles if obeyed in true spirit would ensure a better family and social life.

21 *Al-Qur'an: Surah Al-Furqan, 25:74*

Status of women in Islam and Other religions

Women have a very important place in Islamic society. Unlike several other religions, Islam holds a woman in high esteem. Her importance as a mother and a wife has been clearly stated by the Prophet Muhammad (SAW). He said: “Your Paradise lies at the feet of your mother”.²² Once a person asked the Prophet (SAW): Who deserves the best care from me? The Prophet replied your mother (He repeated it three times), then your father, and then your nearest relatives.²³

In the holy *Qur'an* Allah (SWT) says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ
أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ .

“And We have made it a duty for man to be good to his parents. His mother bears him with one fainting spell after another fainting spell, while his weaning takes two years. Thank Me as well as your parents; towards Me lies the Goal”.²⁴

If any man falsely questions a woman’s chastity, that man is declared unfit for giving evidence. The *Qur'an* states:

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ
ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ .

22 Sunan Ahmad and Nasai.

23 Sahihul Bukhari and Sahih Muslim.

24 Al-Qur'an: Surah Luqman, 31:14

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes and reject their testimony forever. They indeed are the *Fasiqun* (liars, rebellious, disobedient to Allah)”.²⁵ This *Ayah* shows how a woman’s honor is safeguarded from false accusations.

In his farewell address at *Arafah* in the tenth year of *Hijrah*, the Prophet (SAW) said: “O people! Your wives have certain rights over you and you have certain rights over them. Treat them well and be kind to them, for they are your partners and committed helpers. The Prophet (SAW) also said: “The best among you is the one who is the best towards his wife”.²⁶

These sayings clearly prove the important position given to women in Islam. One of the rites of *Hajj* is a fast walk between *As-Safa* and *Al-Marwah*, which is observed to remember the event of *Hajirah*, mother of Prophet *Ismail* (A), who ran between these two hills to find water. This is another proof of the importance given to women by Islam.

But there are still people, especially in the west, who have misgivings about the status of women in Islam. To these people, the Muslim woman is seen almost as a ‘prisoner in the four walls of the house’, a ‘non-person’, and as someone who has no rights and is living always under the domination of a man. These nations are totally wrong and are based on ignorance rather than knowledge of Islam.

In order to judge these false ideas held by western people, it would be useful to survey the attitudes toward women in different societies in the past.

25 *Al-Qur’an: Surah An-Nur, 24:4*

26 *Sunan Daremi and Tirmidhi.*

For example:

- During the Roman civilization, a woman was regarded as a slave.
- The Greeks considered her a commodity to be bought and sold.
- Early Christianity regarded women as temptresses, responsible for the fall of *Adam*.
- In India, the Hindus until recently considered their women worse than death, pests, serpents, or even hell. A wife's life ended with the death of her husband. In the past, the widow had to jump into the flames of her husband's funeral pyre.
- In the pre-Islamic state of Arabia, a woman was regarded as a cause for grief and unhappiness, and baby girls were sometimes buried alive after birth.
- In France in 587 CE, a meeting was held to study the status of women and to determine whether a woman could truly be considered a human being or not.
- Henry VIII in England forbade the reading of the Bible by women, and throughout the middle ages, the Catholic Church treated women as second-class citizens.
- In the Universities of Cambridge and Oxford, male and female students were not given the same rights until 1964. Before 1850, women were not counted as citizens in England, and English women had no personal rights until 1882.

Conclusion:

If we keep this picture in mind and look into the position of women in Islam, we must conclude that Islam liberated women from the dark age of obscurity, fourteen hundred years ago.

Islam is a religion of common sense and is in line with human nature. It recognizes the realities of life. This does not mean it has recognized the equality of man and woman in every respect. Rather, it has defined their duties in keeping with their different biological makeup. As the *Qur'an* states:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ
حَكِيمٌ .

“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise”.²⁷

Man and woman are not exactly equal in Islam. They have different physical and biological features. Islam recognizes the leadership of a man over a woman, but it does not mean domination. Thus, Allah (SWT) has not made man and woman identical. So it would be against nature to try to have total equality between a man and a woman.

27 *Al-Qur'an: Surah Al-Baqarah, 2:228*

Rights of Women in Islam

Introduction:

Allah (SWT) has created every living being in pairs- male and female including humankind. He states in the Holy *Qur'an*:

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ .

“And of everything We have created pairs, that you may remember (the Grace of Allah)”²⁸

Allah (SWT) has honored the children of *Adam*- both male and female. He declared in the Holy *Qur'an*:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا .

“And indeed We have honored the children of *Adam*, and We have carried them on land and sea, and have provided them with *At-Taiyibat* (lawful good things), and have preferred them above many of those whom We have created with a marked preference”²⁹.

Rights of Women in Islam:

- **Equal Reward & Equal Accountability:** Allah (SWT) will reward both men and women in the life after death. He told:

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى
بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي

28 *Al-Qur'an: Surah Az-zariyat, 51:49*

29 *Al-Qur'an: Surah Al-Isra, 17:70*

سَبِيلِي وَقَاتَلُوا وَقَاتَلُوا لَا كُفْرَانَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا دُخْلَهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

“So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards”.³⁰

Men and women who believe are protectors of one another. The *Qur'an* states:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ .

“The believers, men, and women are *Auliya'* (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) *Al-Ma'ruf* (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform *As-Salat* (*Iqamat-as-Salat*) and give the *Zakat*, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise”.³¹

30 *Al-Qur'an: Surah Aal-e-`Imran*, 3:195

31 *Al-Qur'an: Surah At-Taubah*, 9:71

- **Right to financial independence:** A woman is the owner of her earnings. In Islam, she has a distinct and separate identity. Islam has given her the right to own property. No one (father, husband, or brother) has a right over them. She can dispose of her earnings and property, as she wishes, within the bounds of *Halal* (lawful) and *Haram* (unlawful). The Almighty Allah says:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَتَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا .

“And wish not for the things in which Allah has made some of you excel others. For men, there is a reward for what they have earned, (and likewise) for women there is a reward for what they have earned, and ask Allah of His bounty. Surely, Allah is Ever All-Knower of everything”.³²

The holy Prophet’s wife, *Khadija*, was not only the first convert to Islam (a woman!) but also a financially independent businessperson.

- **Equal right to gather knowledge:** In Islam, both men and women are equally encouraged to seek knowledge. The Prophet (peace be upon him) said,

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ .

“Education is compulsory for every Muslim”. In addition, great female Muslim Scholars existed at and around the time of the Prophet (peace be upon him). Some were from his family and others were his

32 Al-Qur’an: Surah An-Nisa, 4:32

companions or their daughters. Prominent amongst them was Aisha, the wife of the Prophet (peace be upon him) through whom a quarter of the Islamic law has been transmitted.

Other females were great scholars of jurisprudence and had famous male scholars as their students. Allah (SWT) says:

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَىٰهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ .

“And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise”.³³

- **Right of Inheritance:** Islam has given women a right to inheritance. She has a part in the property of her dead father, mother, husband, childless brother, and children. Allah (SWT) declared in this regard:

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا .

“There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large- a legal share”.³⁴

33 Al-Qur'an: Surah Al-Baqarah, 2:228

34 Al-Qur'an: Surah An-Nisa, 4:7

In another *Aya Allah* (SWT) says:

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنَّ أَمْرُؤَهُمْ لَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ .

“They ask you for a legal verdict. Say: Allah directs (thus) about *Al-Kalalah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah make clear to you (His Law) for fear that you go astray? And Allah is the All-Knower of everything”.³⁵

- **Equal Right to Choose a Spouse:** A woman has the right to choose her husband. No one can impose a decision on her against her will. She has a right to seek separation (*Khula`*) from her husband if their marriage becomes impossible to sustain. The *Qur'an* asks the Muslims to treat women kindly-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا .

35 *Al-Qur'an: Surah An-Nisa, 4:176*

“O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the *Mahr* you have given them unless they commit open illegal sexual intercourse. And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good”.³⁶

It makes Muslim husbands responsible for their wife’s maintenance. The women, in return, are expected to remain obedient and chaste. Allah, the Almighty states:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا
 أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِنَفْسِنَّ بِمَا حَفِظَ اللَّهُ
 وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ
 وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا
 كَبِيرًا.

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and their husbands), and guard what Allah orders them to guard (e.g. their chastity, their husband’s property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience,

36 Al-Qur’an: Surah An-Nisa, 4:19

seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great”.³⁷

Islam has honored women by giving them the right to choose a spouse and keep their original family name once married. Additionally, many have the impression that parents force their daughters into marriage. This is a cultural practice and has no basis in Islam. At the time of Prophet Muhammad (peace be upon him), a woman came to him and said, “My father has married me to my cousin to raise his social standing and I was forced into it.” The Prophet sent for the girl’s father and then in his presence gave the girl the option of remaining married or nullifying the marriage. She responded, “O Messenger of Allah, I have accepted what my father did, but I wanted to show other women (that they could not be forced into a marriage).”³⁸

- **Right to do work and develop talents:** A woman has a right to develop her talents and to work within the limits of Islam. Islam when allows Muslim men to marry Jewish or Christian chaste women it also allowed those non-Muslim married women to retain her religion and her husband cannot interfere in this freedom.

A socio-biology expert, Edward O. Wilson of Harvard University, said that females tend to be higher than males in verbal skills, empathy and social skills, among other things, while men tend to be higher in independence, dominance, spatial and mathematical skills, rank-related aggression, and other characteristics.

37 *Al-Qur'an: Surah An-Nisa*, 4:34

38 *Sunan Ibn Majah*.

- **Right to perform ‘Ibadah:** Islam also allowed Muslim women to perform all kinds of ‘Ibadah like *Salah*, *Sawm*, *Zakah* and *Hajj* as per conditions applied to them. Even if they performed any optional slot of *Ibadah* (like congregational prayer, *Jumu`a* and Eid prayer, fasting outside *Ramadan*, optional charity, 2nd *Hajj*, etc.) they also get the same reward and same benefit as well as the men.

Men and women worship Allah in the same way, they worship the same God (Allah), perform the same acts of worship, follow the same scripture, and hold the same beliefs. Allah (the Arabic word for the One true God of all creation), judges all human beings fairly and equitably. Allah (SWT) emphasizes the just treatment and reward due to both men and women in many verses of the *Qur’an*:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ .

“Allah has promised to the believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success”.³⁹

- **Equality in learning *Qur’an* and following the guidance of it:** The holy *Qur’an* is the actual speech of Allah (SWT) handed down through Mohammed (SAW) between 610 and 632 CE. It’s original text is in Arabic. The *Qur’an* contains 114 chapters on a variety of different topics, all meant to instruct humanity on how to live on this earth. Allah’s guidance through the *Qur’an* always addressed to his believers, both men

39 *Al-Qur’an: Surah At-Taubah*, 9:72

and women equally. Both are required to learn it, required to follow the same laws of Allah, and will be rewarded the same.

Conclusion:

Before Islam, women were considered shameful; female children were buried alive; prostitution was widespread; divorce was only in the hands of the husband; an inheritance was only for the strong, and oppression was common. Islam came and abolished these practices. Even now, in developed countries, women are not granted respect, dignity, and honor, let alone equal pay for equal work. Islam, however, regards women as precious and valuable, not to be disrespected or disgraced. The mistreatment of women in some Middle-Eastern countries or Muslim families is due to cultural factors that some Muslims wrongly follow, not because of Islam. Why would many women around the world willingly enter Islam if it were an oppressive religion?

We like to end with the words of our Lord, the Creator and the Sustainer of all men and women:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ
وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ
وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ
أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا .

“Surely the men who submit and the women who submit, and the believing men and the believing women, and the obedient men and the obedient women, and the truthful men and the truthful women, and the patient men and the patient women, and the humble men and the humble women... Allah has prepared for them forgiveness and a great reward.”⁴⁰

40 Al-Qur'an: Surah Al-Ahzab, 33:35

Duties of a woman in Islam

Islam is a fair and balanced system of life. While it specifies the rights of women, it also lays down duties. A Muslim woman is expected to observe the following duties:

1. Belief in *Tawhid* and the practice of Islam come first. A Muslim woman must perform her *Salah*, observe *Sawm*, pay *Zakah* on her own wealth (if it is applicable), and go on *Hajj* (if she can afford it). She is exempted from *Salah* and can defer *Sawm* during her period, but she must make up the days lost afterward. Friday prayer (*Jumu'ah*) is optional for women.
2. She is required to maintain her chastity all the time. She must not have any extra-marital relationships. The same is the case with men.
3. She is the queen of the family and in charge of domestic life. It is her duty to bring up children according to the needs of Islam. She has to look after the family and has almost absolute control over domestic affairs, although the family is run by mutual consultation and co-operation.
4. She is her husband's helpmate. A faithful wife is like a garment, a source of peace, happiness and contentment for her husband. The *Qur'an* states:

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ .

“They are *Libas* [body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with her)] for you and you are the same for them”.⁴¹

41 *Al-Qur'an: Surah Al-Baqarah*, 2:187

The *Qur'an* also states:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ .

“And among His signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect”.⁴²

5. If she is asked to go against the commands of Allah, she must defy even her husband, father or brother. Because not to obey any creatures against the laws of the Creator.
6. She should dress modestly and should put on *Hijab* (covering clock) while going out, meeting adult males beyond her close relatives. And she should not wear men's clothing. Allah (SWT) says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
أَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ ..

42 *Al-Qur'an: Surah Ar-Room, 30:21*

“Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do. And tell the believing women to lower their gaze, and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent and to draw their veils all over *Juyubihinna* (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband’s fathers, their sons, their husband’s fathers, their sons, their husband’s sons, their brothers or their brother’s sons, or their sister’s sons”⁴³

7. She is expected to protect her husband’s property and belongings in his absence.

Conclusion:

Islam views husband and wife as complementary to each other. None of them will dominate the other. Each has his or her individual rights and duties. Together they form a peaceful and happy family, which is the basis for a sound and prosperous society.

43 *Al-Qur’an: Surah An-Noor*, 24:30-31

Economic System of Islam

Introduction: The economic aspect is one of the most important parts of our life, while not being the whole of it. The Islamic system is balanced and places everything in its right place. Islam has given detailed regulations for the conduct of our economic life, which concerns mainly the earning and use of wealth. Therefore, Islam suggests us to follow the required rules of earning and expenditure, which are mainly related to quality and quantity.

To maintain the quality and quantity is must

The Almighty Allah states us by addressing the holy Prophets:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ .

“O (you) Messengers! Eat of the *Tayyibat* [all kinds of *Halal* (lawful) foods] and do righteous deeds. Verily! I am Well-Acquainted with what you do”.⁴⁴

Our holy Prophet (SAW) said in a tradition:

عَنْ الْبِقْدَامِ بْنِ مَعْدِي كَرِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا مَلَأَ آدَمِيَّ وَعَاءٌ شَرًّا مِنْ بَطْنٍ، بِحَسْبِ ابْنِ آدَمَ أُكْلَاتٌ يُقْمَنُ صُلْبَهُ فَإِنْ كَانَ لَا مَحَالََةَ فَتُكَلِّ لِعِطَامِهِ وَتُكَلِّ لِشَرَابِهِ وَتُكَلِّ لِنَفْسِهِ

Narrated *Miqdad Ibn M'adikarab* ®: I heard the Holy Prophet (SAW) say: A human being never fill up any container worse than the stomach. For standing with his backbone erect, he

44 Al-Qur'an: Surah Al-Mu'minun, 23:51

just needs a few mouthfuls. But if he needs more, he may take one-third of his stomach food, one-third water, and one-third for respiration.⁴⁵

By the above mentioned *Aya* Allah (SWT) ordered us to maintain the quality of things and by the *Hadith*, our beloved Prophet (SAW) indicates to follow the quantity. Islam ordered us to select the *halal* things for our living and to take from that *halal* things as much as we need.

Islam states that 'Men need bread for a living, but they don't live for bread alone. Thus, earning and spending money is essential for our living; but we do not live only for this. We have a greater purpose in life. We not only have a body, but we have a soul and a conscience as well. Without soul and conscience, we would be considered little more than animals.

Everything in Islam is for the benefit and welfare of mankind. The Economic system of Islam aims at establishing a just society wherein everyone will behave responsibly and honestly, not forgetting as big a share of something without regard to honesty, truth, trust, decency, and responsibility.

Principles of Islamic Economic System:

The Islamic Economic System is based on the following five fundamental principles. Those are:

1. Earning and Expenditure by *Halal* means:

Islam has prescribed laws to regulate earnings and expenditure. Muslims are not allowed to earn and spend in just any way they like. They must follow the following rules of the *Qur'an* and *Sunnah*:

45 Narrated *Abu 'Isa At-Tirmidhi* in his *Sunan* and said: this *Hadith* is *Hasan* and *Sahih*.

- a. Any earnings from the production, sale and distribution of alcoholic drinks are unlawful, as are earnings from gambling, lotteries, and from interest transactions also unlawful. (For details please see: *Al-Qur'an*, 5:90-91, 2:275)
- b. Earning by falsehood, fraud, theft, robbery, etc. are unlawful. The deceitful acquisition of orphans' property has been particularly banned. (For details please see: *Al-Qur'an*, 2:188, 4:2, 6:152, 7:85)
- c. Hoarding of food stuff and basic necessities, smuggling and artificial creation of shortages are unlawful. (For details please see: *Al-Qur'an*, 3:180, 9:34-35)
- d. Earning from brothels and from such other practices which are harmful to society are also unlawful. (For details please see: *Al-Qur'an*, 24:23)

Islam strikes at the root of evil and wants to establish a just and fair society. A Muslim must earn his living in Halal ways and he should always bear in mind that whatever he does, is known to Allah (SWT). He will be accountable for his actions on the Day of Judgment. He cannot hide anything from Almighty Allah.

Unlawful expenditure is also not allowed in Islam. It does not at all befit a Muslim to spend money irresponsibly. His actions should be responsible and meaningful. Extravagance and waste are strongly discouraged in Islamic Economic System. (For details please see: *Al-Qur'an*, 7:31, 17:26, 19:27-31, 25:68)

2. Right to Property and Individual Liberty:

Islam allows a person to own his earnings. The Islamic State does not interfere with the freedom of speech, word,

and earnings of an individual provided this freedom is not harmful to the greater good of society. Every individual will be answerable to Allah for his or her actions. (For details please see: *Al-Qur'an*, 4:7, 36:71, 16:111)

3. **Maintaining the System of *Zakah*:**

The compulsory payment of *Zakah* is one of the main principles of an Islamic economy. Every Muslim who owns wealth more than his needs, must pay the fixed rate of *Zakah* to the Islamic State. *Zakah* is a means of narrowing the gap between the rich and the poor. It helps fair distribution of wealth. It is a form of social security. The Islamic state is responsible for providing basic necessities of food, clothing, housing, medicine and education to every citizen. No-one should have any fear of insecurity or poverty. (For details please see: *Al-Qur'an*, 9:69, 103 and 98:5)

4. **Prohibition of Interest (*Riba*):**

An Islamic economy is free of interest. Islam prohibits all transactions involving interest. It allows zero rate of interest. Allah (*SWT*) has allowed trade and prohibited interest (For details please see: *Al-Qur'an*, 2:275). So there is no option to take interest in any means or in any quantity from any person. A Muslim should give up what remains from interest, if he is really believer. Moreover, if he does not do it, then Allah and His Messenger has warned him of war with them (For details please see: *Al-Qur'an*, 2:278-279).

Interest is neither a trade nor a profit. It is a means of exploitation and concentration of wealth. It is the basis of modern capitalism. It is completely opposite to *Zakah*.

Zakah channels wealth from the rich to the poor, while interest takes away wealth from the poor and hands it over to the rich.

5. Islamic Law of Inheritance (*Meerath*):

Islamic Economic System interferes in the proper distribution of wealth even after the death of a person. The *Surah An-Nisa* of the holy *Qur'an* deals with the law of inheritance in great detail (For details please see: *Al-Qur'an*, 4:7-12 and 176). Islamic law of inheritance is a wonderful system of stopping concentration of wealth. It provides very detailed laws regarding the rights of dependents over the property of the deceased person.

Conclusion:

In addition to the above basic principles, Islam has laid down many more rules about our economic life. An Islamic state must bring all productive resources into use, including unemployed manpower, unused land, water resources, and minerals. Islam takes steps to root out corruption and all harmful pursuits even if they are economically lucrative. Even an individual's freedom sometimes may have to be sacrificed for the social good.

How to bring up our Children

(Duties of Parents towards their Children)

Introduction: The duty of bringing up the children is that of the parents, teachers, and society. They will be responsible before Allah for educating the young generations. If they do well in this respect, they will please Allah and will be happy in this world and the Hereafter. But if they prove negligent, they will be sinful and punished in the Hereafter. Allah (SWT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا .

“O you who believe! Guard yourselves and your households against a Fire”.⁴⁶

The Prophet (SAW) said: “All of you are responsible and all will be questioned about their responsibilities”. (Agreed upon) So it is good news to all guardians (Parents and teachers etc.) who are dutiful regarding their responsibilities. The Prophet (SAW) said: “If Allah guides anybody to Islam through your effort, it will be better for you more than red camels (i.e. better than any amount of wealth)”. (*Bukhari and Muslim*) The Prophet (SAW) also said: “When one dies his (chance of doing) good deeds (and gaining reward) come to an end, but three things will go on benefiting him. They are an ongoing charity, some useful knowledge, and a pious son (who supplicates for his parents)”. (*Sahih Muslim*)

46 Al-Qur'an: Surah At-Tahrim, 66:6

How to start?

Start by being pious yourself to set an example for your children/students as they will consider, whatever you do as good and what you do not as bad. Therefore, the behavior and conduct of the parents and teachers are the best lessons for the children. So, every parent and teacher should follow the following instructions:

1. Teach the children about *Iman*:

- a. First of all teach them utter- (لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ) “There is no *Ilah* except Allah and Muhammad (SAW) is Allah’s Messenger”. Later on, help them understand the meaning of this declaration as Allah alone is the true *Ma’bud*/Worshiped) who deserves our worship.
- b. Implant in the mind of your children the meaning of *Tawhid* and its perfect requirements that there is no *Ilah* *Ma’bud* except Allah and Muhammad (SAW) is His Messenger. Therefore, he/she should not worship but Allah and not obey but His Messenger.
- c. Put in the hearts of your children the love of Allah and belief in Him. Allah only can help and rescue us in any situation. He has no partner in His actions.
- d. Create in your children a strong desire for Paradise and make them love it and work for it.
- e. Teach them to ask Allah alone for whatever they need and to hope for His answer. The Prophet (SAW) said: “If you ever ask, ask Allah and if you need help, seek Allah’s help”. (*Al-Bukhari*)

2. Initiate to Teach them the Holy *Qur'an*:

The correct recitation of the Holy *Qur'an* is a must for every Muslim. It will be very difficult to correct the recitation while not learned it at an early age. So be precautious of the matter from the very beginning. Our beloved Prophet (SAW) says: “The best person among you is he who learned the *Qur'an* and taught it”. (*Al-Bukhari*)

3. Teach them (*Salah*) Prayers:

- a. Teach your children how to perform prayer so that they may observe it when they grow. The Prophet (SAW) said: “Teach your children prayers at seven and beat them for it (if required) at ten”. (*Musnad Ahmad*)
- b. Teach them to love the *Qur'an* and to read it. Make them understand the meaning of the *Qur'an* and its explanation to fulfill its demands in their whole life.

4. Warn them against the Unlawful:

- a. Children must be guided to be cautious against the unlawful. They should not to say or do anything that is unlawful, not to use word of curse, bad manes or obscene language. It is cause of entering Hell.
- b. Children not should be accept or even try to own any unlawful property, because illegal earning will not be fruitful to them.
- c. Children should be discouraged from reading obscene magazines, sex stories, and seeing naked

pictures. They should be strictly warned against smoking and any other alcoholic drinks.

- d. The merits of being truthful both in word and deed should be demonstrated by the parents for the children. Should not tell lies, not break promises even if jokingly.
- e. One must not feed his children by illegal earns and not to be in any way invoke (appeal to) Allah against of the children.
- f. The children must be strictly warned against the *Shirk*, because it is a dangerous sin that involves human being in Hell.

5. Instruct them to the Significance of Veiling (Hijab):

- a. Daughters need special care from the beginning in making them used to putting on well-covering dresses that do not disclose their beauty. If she learns to use this type of dresses while a youngster, later on she will feel proud to wear modest dress in obedience to Allah. A young Muslim girl should not mix with general men and should avoid the chance of youth temptation. She has to cover her whole body by suitable enough loose dresses. The *Qur'an* says: "O prophet! Tell your wives and your daughters and women of the believers to draw their cloaks (veils) all over their bodies".⁴⁷
- b. Encourage your children to wear their respective sex dresses so that they may be distinguished from the children of alien cultures. The prophet (SAW) said: "Cursed are those men who imitate women and those women who imitate men.. (Al-Bukhari)

47 Al-Qur'an: Surah Al-Ahzab, 33:59

6. Train them on the Morals and Manners:

- a. Greet the children with Islamic greeting “*Assalamu `Alaikum wa Rahmatullahi wa Barakatuhu*”.
- b. Children should be taught to use their right hands for all actions except toilet only.
- c. Children should not be given chance to mingle (combine) with vicious companions, not be allowed to stand in the street, not be allowed to throw rubbish in the street.
- d. Advice the children to respect the elder man, the neighbors and to love the younger. They also be advised to receive the guests hospitably (friendly) and honorably.

7. Do *Du'a* for the children:

In addition to the above mentioned guidelines we should say to the Almighty Allah as we taught in the holy *Qur'an*:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا
لِلْمُتَّقِينَ إِمَامًا .

“And those who say: Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqun* (the pious)”.⁴⁸

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ .

48 *Al-Qur'an: Surah Al-Furqan, 25:74*

“My Lord! Make me keep up prayer and from my offspring (too). O our Lord! And accept my prayer”.⁴⁹

That was the invocation of the slaves of the Most Gracious, Allah (SWT).

8. Make them practice *du'a* and *azkar* in various situations:

Let your children know what should they utter from *du'a* and *azkar* (which are taught by our beloved Prophet SAW) in various situations like in the morning, in the evening, before go to toilet, before go to bed, while eating, drinking etc. They should also know how to pray for their parents as Allah (SWT) says:

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا.

“And say: My Lord! Have mercy on them, just as they cared for me as a little child”.⁵⁰ We can also teach them ask for forgiveness in *Laylat-al-Qadr* saying:

اللَّهُمَّ إِنَّكَ عَفُوفٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي.

“O Allah! Verily You are most forgiving, You love to forgive, therefore forgive me”.⁵¹

Conclusion:

These are some procedure regarding how to bring up our next generation. When we follow the upper mentioned guidelines, we will get an extraordinary generation, we need, in sha Allah.

49 *Al-Qur'an: Surah Ibraheem*, 14:40

50 *Al-Qur'an: Surah Al-Isra*, 17:24

51 Narrated by 'Aaysha ® *Ummil Mu'minin* in *Sunan Ibn Majah* and *Sunan At-Tirmidhi*. Also we can say this *du'a* in any time.

Duties of Children towards their Parents

Our parents are special gift of our Lord Allah (SWT) for us. When we were child we were totally depended on our parents, especially the mom. We had no way to servive our life without their help. That is why our Lord Allah (SWT) taught us the special supplication for them. He said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا .

“Your Lord has ordered that you worship none but Him and (show) kindness to your parents, whether either of them or both of them attain old age in your life, never say to them, “Ough” nor be harsh to them, but speak to them kindly. And serve them with tenderness and humility and say: My Lord, have mercy on them, just as they cared for me as a little child”.⁵²

The Prophet Muhammad (SAW) says:

الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ .

“The Paradise lies at the feet of mothers”.⁵³

Once a person asked the Prophet (SAW): Who deserves the best care from me? The Prophet replied your mother (He repeated it three times), then your father, and then your nearest relatives.⁵⁴ In the Holy *Qur'an* Allah (SWT) says:

52 *Al-Qur'an: Surah Al-Isra*, 17:23-24

53 *Sunan Ahmad and Nasai*. (The prominent Islamic scholar *Shaikh Bin Baz* says: This Hadith is not Sahih; but it's meaning is correct for inspiring the children to good behave with their parents).

54 *Sahihul Bukhari and Sahih Muslim*.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ
 اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ .

“And We have made it a duty for man to be good to his parents. His mother bears him with one fainting spell after another fainting spell, while his weaning takes two years. Thank Me as well as your parents; towards Me lies the Goal”.⁵⁵

These sayings clearly prove the important position given to mother in Islam. One of the rites of *Hajj* is *Sa`ee* (fast walk between *As-Safa* and *Al-Marwah*), which is observed to remember the event of *Hajirah*, mother of Prophet *Ismail* (A), who ran between these two hills to find water. This is another proof of the importance given to a mother by Islam.

Narrated *Abu Hurairah* ® that Allah’s Messenger (SAW) said: In Paradise, the level of someone will be increasing. He will ask the reason for it. Then he will be informed: Your child asks forgiveness of you and urges mercy of Allah (SWT) for you; that’s why your position is increasing.⁵⁶

‘*Abdullah Ibn ‘Amr* ® reported that the Prophet (SAW) said: The pleasure of Allah is in the pleasure of the parents, and the displeasure of Allah is in the displeasure of the parents.⁵⁷

This *Hadith* states that Allah, the Exalted, has linked His pleasure to the pleasure of the parents (with their child), and His displeasure to their displeasure. Hence, whoever pleases his parents pleases Allah, the Exalted, and whoever displeases them displeases Allah.

55 *Al-Qur’an: Surah Luqman, 31:14*

56 *Hadith Qudsi of Sihah Sittah.*

57 This *Hadith* is quoted by *At-Tirmidhi*. He said: *The Hadith is Hasan lighairihi.*

Islamic Law Regarding Dress

Purposes of dress in Islam:

Islamic law has provided humanity with appropriate instructions and guidelines regarding dress for men and women. Islam wants to achieve two things through appropriate dress.

Firstly, to cover the human body properly as it is not right to expose the human body indecently.

Secondly, to perform the purpose of beautification and adornment. The *Qur'an* states in this regard:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ .

“O children of *Adam*! We gave sent down to you clothing in order to cover the shameful parts of your body and serve as protection and adornment. And the best garment is the garment of piety”.⁵⁸

So, there should be a balance between the appropriate covering of the body and adornment. If this balance is destroyed, this will be a deviation and follow the way of the devil. That is why the *Qur'an* stated:

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا .

“O children of *Adam*! Let not *shaitan* deceive you in the same way as he caused your first parents to be driven out of the heaven and stripped them of their garments in order to expose their shameful parts before each other”.⁵⁹

58 *Al-Qur'an: Surah Al-A'raf*, 7:26

59 *Al-Qur'an: Surah Al-A'raf*, 7:27

Dress code of Islam:

There is no dress named Islamic dress, but there are some codes regarding Islamic dress, these are as follows:

1. To distinct between men and women:

Islam has not permitted the use of the same type of dress or garments by men and women. Islam wants to maintain the distinction between man and woman. It is not proper for men or women to imitate the other sex in respect of dress. The Prophet of Islam has said: "It is prohibited for men to dress as women and it is prohibited for women to dress like men".⁶⁰

The Prophet of Islam has also cursed such kinds of people.⁶¹

2. Showiness is prohibited in Islam:

Islam has prohibited show and pomp in the matter of dress. The *Qur'an* stated:

وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ .

"And Allah does not like any proud person".⁶²

The Prophet (SAW) said: "Any person who will unnecessarily lengthen his dress to touch the ground only to show his pride, Allah will not look to him on the Day of Judgment".⁶³

3. Islam upholds cleanliness:

Dress should be very clean as Islam has emphasized on cleanliness. The Prophet of Islam has said: "Adopt cleanliness because Islam is a religion which upholds cleanliness".⁶⁴

60 This *Hadith* is quoted by *Ahmad, Abu Dawood and Ibn Majah*.

61 This *Hadith* is quoted by *Imam Bukhari*.

62 *Al-Qur'an: Surah Al-Hadid, 57:23*

63 *Sahih Al-Bukhari*.

64 *Sahih Ibn Hibban*.

4. Wearing gold and silk:

Islam has permitted the use of gold ornaments and silk for women, not for men. The reason probably is that these are more suitable for women's nature and not for men. Prophet (SAW) said: "Indeed, he who wears silk in this world (will) have no share in it in the life after death". (*Bukhari and Muslim*)

The Prophet also said: "Gold and silk are lawful to the women of my *Ummah* and forbidden to the men". (*Tirmidhi, Nasa'i*)

5. Covering the body properly:

Men and women should wear a decent dresses. It is the *Sunnah* of the Prophet that men and women should cover their bodies properly. However, men are allowed to expose their bodies except for the portion between the navel and knee for the need of work or otherwise. And women should cover their bodies very properly. The Prophet (SAW) has said: "It is not appropriate for a grown-up girl to expose any part of her body except face and forehead (to any male who is not her husband or close relative)".⁶⁵

The Prophet (SAW) has also said that women are not permitted to wear any thin garment through which their bodies can be seen.⁶⁶

6. Extra outer garment for women:

Islam believes in the dignity of women and wants to protect her from lustful eyes of evil persons. Islam, therefore, prescribed that women should put on a flowing outer garment (gown) over her normal dress while going out to do work or for other purposes. The *Qur'an* stated:

65 *Abu Dawood.*

66 *Sahih Muslim.*

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا.

“O Prophet! Tell your wives, your daughters, and the women of the believers to put on a flowing outer garment (covering their bosom and head). This is better for recognition of good women (as free respectable women) so that they will not be bothered. And Allah is Ever Oft-Forgiving, Most Merciful”.⁶⁷

Conclusion:

Islam wants to ensure the balance between the appropriate covering of the body and adornment between cleanliness and showiness. If humanity follows the principles of dress given by Islam, it will indeed ensure the dignity of women and men and help them to establish a decent society.

67 Al-Qur'an: Surah Al-Ahzab, 33:59

(ذکر اللہ) ‘Dhikrullah’

Remembrance of Allah (SWT) all the time

Allah (SWT) is the Creator of the universe. He is our Lord and Master. We are His creatures and servants. In addition to our duties towards Him as we are His slaves, we are also required to remember Him all the time. Allah the Almighty, states in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا .

“O you who believe! Remember Allah with much remembrance. And glorify His praises morning and afternoon (at all the times and in every moment)”.⁶⁸

Here the question is arising that is it possible to remember Allah (SWT) all the time? If so, why Allah (SWT) ordered us to do so? Allah, the Almighty never asks us to do anything impossible. Therefore, we have to know the actual meaning of *Dhikrullah* and the proper way to it in every moment of our life.

Meaning of (ذکر اللہ) *Dhikrullah*:

The Arabic word (ذکر) ‘*Dhikr*’ means remembrance of anything. Therefore, (ذکر اللہ) ‘*Dhikrullah*’ means remembrance of Allah (SWT). In the holy *Qur’an* some other things are also meant by the word ‘*dhikr*’ like advice, reminder, *Qur’an*, etc. Allah the Almighty says:

وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ .

“And verily this (the *Qur’an*) is indeed a Reminder (advice) for you (O Muhammad SAW) and your people (*Quraish* or your followers), and you will be questioned (about it)”.⁶⁹

68 Al-Qur’an: Surah Al-Ahzab, 33:41-42

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ
ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ .

“And perform *As-Salat* (*Iqamat As-Salat*), at the two ends of the day and in some hours of the night (i.e. five compulsory prayers). Verily the good deeds remove the evil deeds (i.e. small sins). That is a reminder (a piece of advice) for the mindful (those who accept advice)”.⁷⁰

Narrated *Ibn Mas'ud* ®: A man kissed a woman and then came to Allah's Messenger (*SAW*) and told him of that. So this Divine Revelation was revealed to the Prophet (*SAW*). The man said, “Is this instruction for me only?” The Prophet (*SAW*) said: “It is for all those of my followers who encounter a similar situation”.⁷¹

Narrated *Abu Dhar* ®: Allah's Messenger said to me:

(a) Be afraid of Allah and keep your duty to Him whenever you may be.

(b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character.⁷²

Allah (*SWT*) also states:

وَذَكِّرْ فَإِنَّ الذِّكْرَ يُنْفَعُ الْمُؤْمِنِينَ .

“And remind (by preaching the *Qur'an*), for verily, the reminding profits the believers”.⁷³

69 *Al-Qur'an: Surah Adh-Dhukhruf*, 43:44

70 *Al-Qur'an: Surah Hud*, 11:114

71 *Sahih Al-Bukhari*, Vol. 6, *Hadith* No. 209.

72 This *Hadith* is quoted by *At-Tirmidhi*.

73 *Al-Qur'an: Surah Adh-Dhariyat*, 51:55

Way to remember Allah (SWT) all the time:

Some people may think that the way to remember Allah is to sit in a corner of the mosque and then utter the word ‘Allah’/ ‘Allahu’ / ‘Illallah’ etc. But it is not logical to utter His name sometimes and forget Him in others. So there are some techniques for how to remember Allah (SWT) all the time. These techniques are mentioned in the Holy *Qur’an* and in the traditions of the Holy Prophet (SAW). Allah (SWT) states:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا .

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things”.⁷⁴

What should we say in various situations to be in *Dhikr*:

The easiest way to maintain the (*Dhikrullah*) remembrance of Allah (SWT) all the time is to know the things, which should be utter in various situations. Our beloved Prophet (SAW) taught us what to say in every step of our li. For example, I would like to mention some situations here.

What do we say in the following situations?

- When we go to bed for asleep.

اللَّهُمَّ يَا سَبِيحَ أُمُوتٍ وَأَحْيَى .

- When we get up from the sleep.

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ .

- When we go to the washroom.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ .

74 Al-Qur’an: Surah An-Nisa, 4:86

- When we finish the toilet.

عُفِّرَانَكَ ، الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي .

- When we began our ablotion.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ .

- When we finish ablotion.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ .

- When we entire the mosque.

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

- When we get out from the mosque.

بِسْمِ اللَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ .

- When we ascent to upper by stair/lift or any way.

اللَّهُ أَكْبَرُ .

- When we go to landing by stair/lift or any way.

سُبْحَانَ اللَّهِ .

- When we meet someone.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ .

- What do we say in reply to *salam*?

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ .

- What do we say if we see something amazing?

سُبْحَانَ اللَّهِ .

- What do we say when we sneeze?

الْحَمْدُ لِلَّهِ .

- What do we say if a sneezer said ‘Alhamdulillah?’

يَرْحَمُكُمُ اللَّهُ .

- What do we say if we want to do something later?

إِنْ شَاءَ اللَّهُ .

Conclusion:

Society in Islam is founded on the principles of *Tawheed*, ‘*adl, ma’ruf*, observance of *huquq*, and values of *tazkiyah* and *Ihsan*. Allah, the Almighty says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ .

“Surely Allah enjoins ‘*adl*, kindness and doing of good to kith and kin, and forbids all that is shameful, evil and oppression. He exhorts you so that you may be mindful”⁷⁵

May Allah bless us with a truthful society, a fair and just society, a moderated and balanced society, where everybody will be committed to social tolerance and collective goodness.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا
لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا وَأَجِرْ دَعْوَانَا إِنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ.
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَصَحْبِهِ وَسَلَّمَ

75 *Al-Qur’an: Surah An-Nahl*, 16:90



About the Author

Prof. Dr. Mohammad Shafiul Alam Bhuiyan was born to an elegant Muslim family in Ashugonj, Brahmanbaria, in the village Kamaura. Despite his family being erudite in general education, he had the opportunity to take the path of studying in Arabic through Madrasa education by the Grace of the Beneficent Allah. He accomplished Dakhil, Alim, Fazil, and Kamil consequently in the years 1983, 1985, 1987, and 1989 with excellence.

During his study at the University of Dhaka, he got a full-ride Scholarship at the King Saud University of Riyadh. After completing his studies there, he returned to his homeland and got his first job as the Head Muhaddith in Tamirul Millat Kamil Madrasa, Tongi. Later he joined the International Islamic University Chittagong (IIUC) in 2001. He had done his Ph.D. in 2010 and is currently serving as a Professor at the same University.

From a very early age, he had great ambition in Islamic learning and writing. Presently, he has 16 engaging research books. Moreover, 28 of his phenomenal research articles have been published in various journals both at home and abroad. He was the director of the Bangladesh Islamic Centre and carried out his duty as the editor of 'The Monthly Prithibi'. He has also been associated with various research institutes. He is one of the translators of the translation project of 'The Sahihul Bukhari' by the Bangladesh Islamic Centre.

His writings mostly cover the basic principles and the familial, social, political, and economic issues of Islam. His motto is to lead a life following the Qur'an and Sunnah in personal, familial, and social affairs and attain the contentment of Allah in this world and the hereafter.