

Social Ethics in Islam: Concept, Significance, and Comprehensiveness

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ABSTRACT

Problems facing by the human societies, like bloodshed, loot and plunder, disorder, unlawfulness, immoderation, disrespectfulness, prevalence of bad moral conduct and manners, etc. are because of the ignorance of universal ethical moral values and because of the non-implementation of such social ethics/ principles which could establish social solidarity, happiness and prosperity in the human society. The best brains of humankind have always been occupying themselves to solve these social issues. They always wanted to establish such peaceful and harmonious societies where every individual regards himself an active agent in the establishment of social solidarity and prosperity. Islam wants to develop a sense of responsibility in its followers. Its followers believe that the maintenance of well social behavior is, on the one hand, the means to gain the pleasure of the Lord and, on the other hand, is highly beneficial for the human life, individual as well as collective, in terms of making it happy, peaceful and prosperous. The present paper is written in this background reflecting on the concept, importance and comprehensiveness of social ethical principles and values in Islam. In this paper the discussion is made on the explanation of the concepts given by Islam with respect to good social behavior / social ethics. The detailed discussion is made on the rights and duties of the individuals to be fulfilled by them in their respective domains which can secure happiness and prosperity for the individuals and the societies. And at the end a few lines are being written drawing some important conclusions from the content matter of the paper.

Keywords: 'Adl (justice), *Husn al-Sulūk* (well behavior), *al-Birr* (piety), *al-A'māl al-Ṣāliḥah* (pious deeds), *Huqūq wa Farā'id* (rights and duties), *Ta'awun 'alā al-Birr wa al-Taqwā* (co-operation in piety and righteousness).

1. SOCIAL ETHICS IN ISLAM

1.1 Introduction

When one looks into the teachings of Islam thoroughly and deeply one certainly comes to the conclusion that they are aimed at creating a justly balanced human society where every individual plays an important role in its building and where everyone considers himself accountable for his actions. The ultimate source of all the teachings of Islam is the Lord, the Creator of this universe Himself. His Divine eye does not and cannot ignore any of His creatures. That is why its teachings are of universal application and are based on universal justice. 'Abd al-Āṭīḥammūdah in his book "Islam in Focus" says:

Class warfare, social castes and domination of the individual over society or vice versa are alien to the social life of Islam. When the people realize that they all belong to Adam and Eve and that they were the creation of God, there will be no room for racial prejudice or social injustice or second class citizenship. People will be united in their social behavior as they are united in nature by the bond of common parentage. [1]

Islam guides humankind in all fields of life whether domestic, social, economic or political, etc. Its social teachings are aimed at making the society an exemplary one, filled with all happiness, prosperity, sense of tolerance and mutual respectfulness. Islam has given the concept of *Husn al-Sulūk* (well behavior), *al-Birr* (piety), *al-A'māl al-Ṣāliḥah* (pious deeds), *Huqūq wa Farā'id* (rights and duties), *Ta'awun 'alā al-Birr wa al-Taqwā* (co-operation in righteousness; non-cooperation in impiety), etc. which we are going to discuss in this paper at some length along with their importance and significance and their role in establishing solidarity in human societies.

1.2 Meaning of Social Ethics

In our day to day life we are in a constant interaction with other fellow beings, such as parents, brothers and sisters, children, relatives, neighbors, friends, community members, citizens of our own state and country and even the citizens of other countries. As time goes by, new connections are also added to the older ones at every new stage in life. The rules and principles to be followed with respect to the manners and behavior with all these connections / relations are known as social ethics. Islam gives us the best guidelines about the proper behavior with all these connections / relations so as to develop social cordiality and tolerance.

1.3 Importance of Social Relations / Connections

The ethics of social relations has deep spiritual roots in religion. Its understanding makes human life happy, comfortable and prosperous. We live, move and have our being among these relationships. Our existence, sometimes partially and at other times fully, depend on these relationships. Our day-to-day condition, happy or otherwise, is also subjected to the interaction with these relationships.

Every entity, with which we are connected, entails certain rights and responsibilities. It is incumbent upon us to fulfil these rights and duties to maintain a kind of cordiality in the relationships.

1.4 Value and Importance of Social Ethics in Islam

Islam encourages us to maintain happy relationships with other fellow beings. It urges civility, humility, tolerance and straight dealing with the different social relations. Fulfillment of these ethical values subordinate the self and induce others to act on the same lines. They are highly essential for cordial and peaceful coexistence in the society. Maulānā Ashraf ‘Alī Thānawī, the prominent Muslim Scholar of Indian sub-continent, regarding the value and importance of social ethics in Islam, says:

A comprehensive perusal of these proofs (of the *Qur'an* and *Hadith*) very clearly shows that the *Shari'ah*(of Islam) has established very lofty system of life in which no facet of man's behavior, attitudes and actions will constitute the slightest difficulty, harm, displeasure, detestation and ill-feeling to another fellow being. His behavior should not be a cause of worry, confusion or fear to anyone. In this regard the Prophet (S.A.A.W.S.) [2] did not confine this lofty attitude and behavior to only his own statements and acts, but whenever any among his close companions displayed the slightest neglect in this matter, he would compel them to observe correct behavior. Although the Department of *Mu'āshirat* (Social Etiquette) is posterior to the Departments of *'Aqā'id* (Beliefs) and *Tbādāt-e-Farīdah* (Compulsory acts of worship), nevertheless, since a rupture in *'Aqā'id* and *Tbādāt* brings about personal detriment while a rupture in *Mu'āshirat* results in harm to others, the latter will enjoy priority over the former two from this angle as harming others is graver than harming oneself. Although this priority over *'Aqā'id* (Beliefs) and *Fard* (compulsory acts of worship) is in regard to certain matters. However, in so far as *Nafl* acts of *Tbādāt* (supererogatory acts of worship) are concerned, *Mu'āshirat* has greater emphasis in all respect. [3].

Islam has given comprehensive and detailed guidelines about the proper behavior towards the different connections in the society. The teachings and instructions given by Islam in this field are, like its teachings in other fields, based upon social justice and universal civic code. The teachings and instructions of Islam possess high moral as well spiritual values, not only in terms of religious point of view but in terms of logical point of view as well.

1.5 Harmless Attitude of Islam towards Mankind

Islam has taken utmost care in the case that no harm should befall upon any person by the hands of his fellow humans. It encourages and supports all those means and measures which lead to the peaceful and harmonious atmosphere on the one hand, and rejects all those elements and matters that lead to the slightest detriment of any person on the other hand.

Allah (S.W.T) [4] says in the holy Qur'ān:

O believers! When it is said to you: make room in your assemblies, then make room; Allah will make room for you (in Paradise). And when it is said: rise up, then rise up. {Al-Qur'ān; chapter 58, verse 11}. [5]

At another place the holy Qur'ān says:

O you who believe! Do not enter houses other than your own until you have asked leave and invoked peace on their inmates. ... do not enter until leave has been given you (either by the occupant of the house or by its owner if it is unoccupied). {Al-Qur'ān; chapter 24, verse 27}. [6]

These and other such teachings of Islam clearly show that it is the utmost concern of Islam to give relief and comfort to the human beings. It strongly condemns and discourages any act that is intended to create difficulty, confusion and worry among the people.

1.6 Paradigm of Good Social Dealings

Firstly, Islam gives general concept of good dealings and exhorts in general terms that one should do good with others regardless of their color, caste, creed or gender. The holy Qur'ān propounds the concept of *al-A'māl al-Sālihah* (good deeds / virtuous deeds) which besides including *'Aqā'id* (beliefs) and *Tbādāt* (worship) and *Mu'āmalāt* (mutual dealings and transactions), also include the good moral behavior with the other fellow beings (*Mu'āshirat*). These *al-A'māl al-Sālihah* as a whole are regarded as the most imperative

factor for the goodness in this world and for the Salvation in the Hereafter. In the holy Qur'ān in *Sūrah al-'Āṣr*(Chapter no. 103) Allah says:

By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy. {*Al-Qur'ān*; chapter 103, verse 1-3}.[7]

Islam lays great emphasis on upholding the policy / practice of '*'Adl* (justice). On the other hand it strongly denounces *Zulm* (oppression) and its different forms. In the holy Qur'ān, Allah says:

O ye who believe! 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 next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.{*Al-Qur'ān*; chapter 5, verse. 8}.[8]

The meaning is: be always fair in your dealings with men and let no indignation, howsoever righteous, against any person make you depart from the path of truth, justice and equity.[9]

At another place in the holy Qur'ān, Allah says:

Verily Allah commands justice and well-doing and giving to kindred; and He prohibits lewdness and wickedness (i.e., all conduct that is unseemly; evil in general) and oppression (and iniquity).

He exhorts you that haply you may be admonished. {*Al-Qur'ān*; chapter 16, verse 90}.[10]

Islam highly recommends co-operating in matters of piety on the one hand, while on the other hand it strongly detests sin, impiety and transgression.

Co-operate with each other in virtue and piety, and do not co-operate in sin and transgression. (i.e., co-operate in righteousness; non-cooperate in impiety. As universal maxims of justice the two commandments are of exquisite beauty). [11]

Zulm, *Baghī*, *Udwān* have a common meaning i.e., 'wrong doing and oppression'. Islam basically lays emphasis on establishing a just society free of all forms of oppression. Thus, Islamic ethics conceives of a society which will be free of all forms of exploitation and oppression. Islam basically is a non-violent religion. It does not approve of any kind of violence at all.

2. DETAILED INSTRUCTIONS REGARDING SOCIAL BEHAVIOR / ETHICS

Secondly, Islam gives detailed instructions about how to behave properly with the different connections in the society to make it a well-balanced, just and an exemplary society of civilized human beings. Islam has given the concept of "*Huqūq waFarā'id*" (i.e., Rights and Duties). *Huqūq* (Rights), in Islam, are of two types: One is called *Huqūq-ullah* (Rights of Allah upon men), and the other is called *Huqūq al-'Ibād* (Rights of the fellow beings). *Huqūq-ullah* covers all the acts of worship and articles of faith. There are a number of religious duties incumbent upon men (i.e., the rights of Allah upon men) e.g., *Tahārah* (Purification of the body), *Salāh* (ritual of Prayers), *Siyām* (Fasting), *Zakāh* (Poor-due), *Hajj* (Pilgrimage to Makkah), *Tilāwah* (reading of the holy Qur'ān), *Dhikr* (Remembering Allah), etc. Prayer, Fasting, Poor-due, Pilgrimage are obligatory (*Fard*) duties while purification of the body, reading of the holy Qur'ān, remembering Allah, etc., are supererogatory (*Nafل*) duties. [12]

The most important and prominent teaching of Islam is that every human being has some rights of other human beings, even of animals and non-living things as well, incumbent upon him. Islam emphatically instructs that the fulfillment of these rights is incumbent upon men and that every person should regard it as his first and foremost duty.

These rights and duties are many. We shall discuss, in this paper, some of the most common and important rights and duties of man towards other fellow beings. For example, we discuss the rights of parents, rights of neighbors, mutual rights and duties of husband and wife, rights of mankind in general, etc.

2.1 Rights of Oneself (*Huqūq al-Nafs*)

The holy Prophet said: "فَإِنَّ لِجَسْدِكَ عَلَيْكَ حُقُوقٌ وَلِعَيْنِيكَ عَلَيْكَ حُقُوقٌ" [Your body has rights over you and your eyes too have rights over]. In another *Hadīth* the Prophet is reported to have said: Your Lord has a right on you, your soul has a right on you, and your family has a right on you, your wife has a right on you; so you should give the rights of all those who has a right on you (these phrases are taken from different *Aḥādīth*).[12a]

Man's life is the property of Allah. Allah has imposed on mankind rights in respect to their lives. Life has been bestowed to mankind as an *Amānah* (trust). It is therefore incumbent upon every person to utilize and guard this *Amānah*(trust) according to the Divine command. Among the rights incumbent on mankind in respect to their lives are:

(1) The protection of its health and strength.

(2) The guarding of its peace. This means to refrain from any such activity which unnecessarily imposes strain and frustration.

Health and peace of mind are two bounties which are strong aids in the development of one's spiritual and religious life. 'Abdullah ibn 'Abbās (*Rad.A*) narrates that, "In regard to two bounties, most people remain in loss (deprived of their benefits). One is health and the other is peace of mind."

'Ubaidullah ibn Muhsin (*Rad.A*) narrates that the Messenger of Allah said, "He among you who arises in the morning with *Imān*(Faith), health and sufficient food for that day should consider himself as being in possession of the whole world."

Abū Dardā' (*Rad.A*) narrates that the Messenger of Allah said: "Allah has created both medicine and sickness. For every sickness there is a medicine. Resort to medicine and refrain from using *Ḥarām*(prohibited) substances as medicine." This *Hadīth* clearly commands the protection of health.

Abū Hurairah (*Rad.A*) narrates that the Messenger of Allah said, "The stomach is the fountain of the body. If it is maintained in a healthy state, one remains healthy. If it is despoiled, the health deteriorates."

This is a clear indication that one should keep his stomach healthy by restraining from taking undesirable food so that one's health may remain perfect.

'Uqbah bin 'Āmir (*Rad.A*) narrates that the Messenger of Allah said: "Practice arrow shooting and horse riding." This *Hadīth* points to the maintenance of physical health and strength.

Physical power and strength are abilities which Allah loves in His servants. Therefore physical strength has to be maintained. Since this is desirable, it follows that it is a duty upon one to preserve one's health and develop one's strength while at the same time it will be un-Islamic to resort to such practices which are harmful and injurious to one's health.

Excessive eating, excessive sleeping, excessive indulgences in sexual relations are destructive to one's health. In the same way excessive reduction in food and sleep results in weakness.

According to one more *Hadīth* it is also instructed that one should not undertake something which one cannot bear. To take the responsibility of a task which is beyond one's capacity is not proper. The consequence will be failure, disgrace, worry and shame. Frustration will then take one over. Thus according to the instructions given by the holy Prophet all such acts and tasks which are beyond one's power and capacity, should be avoided. In all cases of difficulties and hardships one should resort to *Sabr* (patience), and should supplicate unto Allah for aid.[13]

2.2 Rights of Parents

Since the closest of all relations is the relation with the parents, therefore Islam lays greatest emphasis on the recognition and fulfillment of the rights of parents. They are the means of worldly as well as eternal blessings. They are the material cause of our existence. Though, the earlier revealed books like Torah and Bible speak much of the rights of parents[13a], but the last Prophet, Prophet Muhammad (S.A.A.W.S.) who was sent to perfect the morals, not only insisted on revering and behaving well the parents but gave a perfect explanation of every aspect of this matter, and provided satisfactory answers to every question that might arise in this regard.

Parents have the greatest claim on a person regarding kindness and the best treatment towards them. The holy Qur'ān, at a number of places, says: وَبِأَوْلَادِنَّ إِحْسَانًا {and to parents show kindness}. [14]. So much so that at one place it enjoins that even the slightest word of contempt like *uffor pooh* should not be said to the parents. The holy Qur'ān says:

And thy Lord has decreed that you should worship none but Him, and show kindness to parents; and if either of them or both of them attain old age with thee (i.e., in thy life, O reader!), say not unto them: Pooh (or any other disrespectful word)! And browbeat them not, and speak to them a respectful speech. {Al-Qur'ān; chapter 17, verse 23}.

The command to be grateful to Allah is immediately followed by the command to be grateful to one's parents as Allah, in the holy Qur'ān, says:

And We[15]have enjoined upon man concerning his parents --- his mother bears him (in her womb, and feeds him on her blood), in hardship upon hardship, and his weaning is in two years. Give thanks to Me and to thy parents, unto Me is the goal (when everyone will be held to account for his deeds). {Al-Qur'ān; chapter 31, verse 14}.

Even if one's parents are professing another faith (i.e., if they are non-believers or polytheists) one is still commanded to be kind to those non-Muslim parents. If one's non-Muslim parents pressure one to associate partners with Allah, then he, simply and politely, has to reject their call but has to remain very kind and polite to them with regards to the matters mundane and temporal. Allah says:

And We have enjoined on man kindness to parents, but if they strive to make thee associate with Me that of which thou hast no knowledge (i.e., if they endeavor to pervert you to idolatry), do not

thou obey them (in this particular respect), to Me is your return, and I shall declare to you what you have been doing. {Al-Qur'ān; chapter 29, verse 8}.

While the holy Qur'ān lays great stress upon one's duty to honor and obey his parents, still can this only be expected in what is reasonable and consonant with one's duty to Allah.

And if the twain strive to make thee associate with Me that whereof thou hast no knowledge, then obey them not (in this particular respect). And (in matters mundane and temporal) keep them honorable company in this world reputably (consistent with thy duty to Allah). {Al-Qur'ān; chapter 31, verse 15}.

The right of mother is more than that of father and therefore she deserves more filial love. It is because she suffers the birth-giving pains, she suckles the child for two years, and she is more concerned than the father with the development of the child. The holy Qur'ānsays:

And We have enjoined upon man concerning his parents --- his mother bears him (in her womb, and feeds him on her blood), in hardship upon hardship, and his weaning is in two years. Give thanks to Me and to thy parents, unto Me is the goal (when everyone will be held to account for his deeds). {Al-Qur'ān; chapter 31, verse 14}. [16]

The holy Prophet, in his sayings, insisted repeatedly that the mothers should be honored and taken care of. Abū Hurairah narrates that once a man came to the Messenger of Allah and said, "O Allah's Messenger! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said. "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father."

In another *Hadīth* the holy Prophet said: "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g., charity, etc.) and (4) to beg of men (i.e., begging is also forbidden)." [17]

In both these *Aḥādīth* the first number, with respect to filial love and kindness, is given to the mother. Besides mother the vital personality responsible for the child's birth and development is that of its father. There is no denying the fact that the role of father in the development of child is only next to the mother. As such it is obligatory on everyone, when they cross the stage of childhood, to respect, revere, obey and serve their parents who have sacrificed their days and nights to bring them up.

Above some *Aḥādīth* were quoted explaining how a mother should be treated. Here, some more *Aḥādīth* are given to explain the attitude to be maintained with the father.

The holy Prophet said: Pleasure of Allah is in the pleasure of one's father (i.e., if one's father is pleased with him His Lord, Allah will also be pleased with him.). Abū Hurairah narrates that the holy Prophet said: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, (and because of not treating them properly) enters the Hell (i.e., one who does not serve the parents well will not enter Paradise).

Abū Hurairah saw two men and said to one of them, "Who is this man in relation to you?" "He is my father." he replied. Then Abū Hurairah said, "Do not call him by his own name (out of respect and reverence to him); nor walk in front of him or sit down before him." [18]

We are also commanded to pray and supplicate for the forgiveness of our parents. Prophet Nūh (A.S.) [19] prayed for his parents as is mentioned in the holy Qur'ān:

O my Lord! Forgive me and my parents (who were both believers) and him who enters my house as a believer, and all the faithful men and women (in general, and of the future generations). {Al-Qur'ān; chapter 71, verse 28}.

Thus, to pray for the parents is the *Sunnah*(practice) of the Prophets; one who wants to see the reflection of this trait of the Prophets in himself, should also pray for his parents.

At another place Allah teaches us the words in which we should pray for our parents. These words are: "My Lord! Have mercy on the twain as they brought me up when young. {Al-Qur'ān; chapter 17, verse 24}."

According to the words of some *Aḥādīth* this act (i.e., supplication for the parents during their life time and after their death) is the source of one's being forgiven from sins. It is also a source for the elevation of his as well as his parents rank in the Hereafter.

We have rights of our parents' incumbent upon us even after their death which we can fulfill in the manner which the holy Prophet has taught us:

Abū Usaid (*Rad.A*) said, "We were with the Messenger of Allah when a man asked, 'Messenger of Allah, is there any act of dutifulness which I can do for my parents after their death?' He replied, 'Yes. There are four things: Supplication for them, asking forgiveness for them, fulfilling their pledges, and being generous to friends of theirs. You only have ties of kinship through your parents.'"

The holy Prophet (S.A.A.W.S.) said, "Maintain what your father loved. Do not cut it off so that Allah puts out your light." [20]

2.3 Rights of Children

From the above discussion it is clear that the importance of the duties towards the parents is great but parents also have some rights of children which they have to fulfill to bring them up properly. It is of twofold importance, one is that the children are brought up properly on good manners and character, second is that it is the means to gain the pleasure of the Lord because the children are a great blessing and trust (*amānah*) from the Lord.

'Abdullah Ibn 'Umar (*Rad.A*) said, "Allah has called them (i.e., the pious people) the 'dutiful' (*al-Abrār*) because they are dutiful (*Barr*) to their parents and children. Just as you have a duty which you owe your parents, so you have a duty which you owe your children." [21]

Below we shall give a brief description of these rights:

Parents should do everything in their power to bring up their children in the best possible manner; to cherish and nurture them; protect them from all kinds of evil. They should give their children proper training and education so as to enable them to follow the path of Truth. It is reported that the Prophet (S.A.A.W.S.) once said: "There is no better gift that a father gives his child than to teach him good manners." At another occasion the Prophet said: "To teach a child one good manner (*Adab*) is better than one *sā* (approximately three kilograms) of *Sadaqah* (charity). It is also reported that the companions of Prophet Muhammad (S.A.A.W.S.) used to say: "Right action is a gift from Allah, but *Adab* (manners) comes from the parents." [22]

If a child is sent to a nurse (foster-mother) for suckling, then only that woman should be selected for it who is most pious and good mannered because the milk has its influence upon the morals of the child. When a boy reaches the age of puberty (marriage), parents should marry him to a pious woman, likewise the girl should be given in marriage to a pious and man of good characters. Parents should not feel ashamed or grief-stricken on the birth of female child. There are a number of *Aḥādīth* which speak much of the excellence of one who brings up his daughters with proper attention and affection.

The holy Prophet said: "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." Anas Ibn Mālik (*Rad.A*) [22a] narrates that the holy Prophet said: "He who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection, and he (i.e., the Prophet) interlaced his fingers (for explaining the point of nearness between him and that person). In another *Hadīth* the holy Prophet said: If anyone has a female child, and does not bury her alive, or slain her, or prefer his children (i.e. the male ones) to her, Allah will bring him into Paradise. [23]

On the other hand, the dreadful practice of female infanticide is condemned in the holy Qur'ān in the strongest terms. To end this practice Allah warns such people of a severe torment, and that they will be questioned about this heinous practice and will be punished severely in the Hereafter. Allah says: "And when the girl buried alive shall be questioned: for what sin she was slain? {Al-Qur'ān; chapter 81, verse 7-8}." Ubādah bin al-Ṣāmit (*Rad.A*) says that the holy Prophet said: "Allah has made it unlawful for you that you disobey your mothers and has also made it unlawful that you bury your daughters alive." [24]

Parents should bring up and nourish the children with much compassion and love, it has a great excellence. The holy Prophet has spoken much about the excellence of bringing up children properly and affectionately. He said: "Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us." [25]

Anas Ibn Mālik (*Rad.A*) said: "A woman with her two daughters came to Prophet's wife, 'Ā'ishah (*Rad.A*) and 'Ā'ishah gave her three dates. She gave each of her two children a date and kept one date for herself. The children ate the two dates and then looked at their mother. She took her date and split it in two and gave each child half of it. When the Prophet came to home, 'Ā'ishah told him about it. He said, 'Are you surprised at that? Allah will show her mercy because of her mercy towards her children.'" [26]

2.4 Mutual Rights and Duties of Husband and Wife

The holy Prophet (S.A.A.W.S.) said: "Marriage is my practice (Sunnah), whoever dislikes my way of life is not of me." In this way the Prophet encouraged the marital life and condemned celibacy. [26a]

The benefits which marriage confers are numerous. It is a means of propagating the human race, consequently by contracting it, one does in accordance with the will and the pre-ordained plan of the Creator. Furthermore, it provides a (lawful) means for the satisfaction of sexual desires. Sitting with one's wife and being amicable to her after having been occupied with religious duties, affords relaxation to the mind and vivifies it to return to such duties with renewed zest. It enables one to avoid those pitfalls which lead men to the dissipation of life

and to the commission of acts which sap the foundations of society. It is a great aid to the division of labor and to the right organization of household duties and functions in a way that makes for the maintenance of a happy and contented family life and permits one to attain higher and nobler aims. Without married life human personality can never find its full development and the great traditions of religion, culture and civilization cannot be passed on to the future generation.

Another advantage of marriage is that one has to put up with the peculiarities of women and has to endure many hardships and troubles for the sake of one's family. One has to provide the needs of one's wife and children and to lead them to the right path. In short, it efforts a good deal of discipline and self-control. All that a man does for his family is a part of worship which will be incomplete if he is self-centered and deprived of the joys and sorrows of married life, and of the rearing of a noble and cultured family.

The marriage tie once constructed brings with it a number of spousal obligations (i.e., mutual rights and duties of the spouses) which cannot be neglected, as Allah, in the holy Qur'an, says: "And they (the wives) have similar claims against them (the husbands) in a just manner.{Al-Qur'an: chapter 2, verse 228}."

It means that the rights of women over men are precisely the same as the rights of men over women. The holy Prophet (S.A.A.W.S) said: "You have rights of your wives over you." [26b]

Before Islam women and married life (conjugal tie) was considered as an impediment in the path of spiritual journey and in the achievement of the goal. In Christianity and some other religions celibacy and separation from the marital relationships was considered the only way for the perfection in spirituality.

Islam abolished this concept and declared that the perfection and elevation in spirituality and morality can be attained more through married life than through celibacy. The married couple can have numerous occasions (and opportunities) whereby using their faculties and by behaving others, like the new relations which are conducive to the marriage, with good manners, politeness and courtesy can attain a lofty rank in the sight of Allah.

Allah also informs us that it is among the wonderful signs of his Potency (and Power) that He created our mates from the same species as ours and has made them the source of comfort and solace for ourselves so as to reconcile and satisfy the demand of instincts. Allah says:

And of His signs is, that He created for you from yourselves (i.e., of the same species; of the same human status) mates that you may find repose in them, and He set between you affection and mercy, verily in this are signs (of His Power and Beneficence) for a people who ponder. {Al-Qur'an; chapter 30, verse 21}.

Islam has given great importance to the mutual love, lifelong companionship, a relation of affection, harmony and mutual happiness of the husband and wife. Therefore, it strongly condemns those who try to break (or disturb) the harmony of this relationship. This is the reason that the holy Qur'an has pronounced sorcery and all its forms *harām* (prohibited), especially that type of sorcery which is used to make separation between man and his wife, is strongly prohibited by the holy Qur'an. [27]

The best method to keep this relationship strong and lasting is that the wife should be obedient to her husband and the husband should please and console his wife. Though, generally the wife and the husband are equal with regards to the rights and duties but husband has been given a degree (of advantage) over the wife because he takes care of and spends on her and on the whole family. Allah says:

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. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them guard. {Al-Qur'an; chapter 4, verse 34}.

It follows from this *Āyah*(verse) that the difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. This is what nature demands of the men that they should earn and take care of the family in all the matters. It is also clear from this *Āyah* that Allah has made the nature of women such that they guard their chastity and the wealth and property of their husbands and they are devoutly obedient to their husbands. Now, if a woman does something against these instinctive (natural) abilities, then her work is definitely contrary to the nature.

The union of a man and a woman through marriage is the means of not only the satisfaction of sexual desires but is also the means of their economic, family, temporal, and spiritual perfection. For that they are closely related to each other; one is the shield and shelter for the other; this bond is the means of perfection of one another. The holy Qur'an has expressed this reality in an extremely eloquent similitude. Allah says: "They are a garment for you and you are a garment for them. {Al-Qur'an; chapter 2, verse 187}.

The metaphor is of exquisite beauty, expressive of close intimacy, identity of interests, mutual comfort and confidence, mutual upholding of each other's reputation and credit, mutual respect of one another's secrets, mutual affection, and mutual consolation in misfortune. The whole character of the one becomes an open

book to the other. The wedded pair ceases to belong to themselves; they now belong to each other, sharing each other's joys, sorrows, glories and embarrassments.

The moral purpose (and object) of marriage is that it safeguards and protects the chastity of men and women, i.e., it secures them against promiscuous sexual indulgence; secondly it prevents the formation of secret sex relations. The words of the holy Qur'ān lay emphasis on the purity of the motive and the procedure. The object, in any case, must be permanent partnership in life, not the fleeting pleasure of passion. [28]

The holy Prophet (*S.A.A.W.S.*), once addressing the youth, said: "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse, etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power." [29]

The qualities of a virtuous woman, according to the holy Qur'ān are: "Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them guard. {Al-Qur'ān; chapter 4, verse 34}."

It follows from this verse that a virtuous wife has at least three duties towards her husband: obedience, best house-keeping skill, and guarding of her chastity and the wealth and property of her husband.

Explaining the above Āyah, 'Abdullah Yūsuf 'Alī, says: "The good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by Allah." [30]

She must, therefore, be a woman of purity. She must lower her gaze and not display her ornaments or beauty except to her husband, or her *Mahrams*, such as father, son, brother, etc. her other virtues are that she must be a believer, devout, truthful, patient and constant, humble, alms-giving, keeping fasts; and of course guarding her modesty. [31]

The holy Prophet (*S.A.A.W.S.*) used to say: "After fear of Allah (i.e., *Taqwā*) a believer gains nothing better for himself than a good wife who obeys him if he gives her a command, pleases him if he looks at her, is true to him if he adjures her to do something, and is sincere towards him regarding her person and his property if he is absent." [32]

There are a number of Prophetic *Aḥādīth* regarding the mutual rights and duties of husband and wife, a few are cited below:

The holy Prophet (*S.A.A.W.S.*) said: The most perfect in faith amongst the believers is he who is the best in behavior and kindest to his wife.

Once a person came to the Prophet and asked: O Messenger of Allah! What are the rights of wives incumbent upon the husband? The holy Prophet said: Whenever he himself eats, should also feed his wife; when he wears clothes, should also provide clothes to her. The husband should not slap the wife on her cheeks, should not abuse or curse her, and should not force her out of the house.

On the other hand, the holy Prophet commanded the wives to be obedient to the husbands so much so that once he said: Had it been permissible that a person may prostrate himself before another, I would have ordered that a wife should prostrate herself before her husband. (Prostration is only for Allah and not for any creature.)

Most of the women are prone to mischief and crookedness, which is perhaps conducive to their natural weakness or ignorance or improper upbringing. Some men want to act sternly and harshly to mend and set right their crookedness but their mischief-making and crookedness can only be met with sophistication, good disposition and kindheartedness. That is why the holy Prophet, admonishing the men, said: Whoever believes in Allah and the Last Day should not hurt (or trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women (i.e., do not break them).

Men should always put up patiently and cheerfully with the troubles emanating from the wives. They should adopt themselves to their wives' amusements and recreations. Women should be shown special consideration and politeness, because they are the weaker gender, and even injury emanating from them should be tolerated. Prophet Muhammad (*S.A.A.W.S.*) has said: If you see something undesirable in your wives do not hate them, for, on the other hand, you will find many good things in her. [33]

This admonition of the holy Prophet is actually the further explanation of the following Āyah(verse) of the holy Qur'ān:

And live with them honorably; if you dislike them (for no willful fault of theirs), perhaps you detest a thing and yet Allah has placed abundant good (material as well as spiritual) therein. {Al-Qur'an; chapter 4, verse 19}.

The general picture of the mutual rights and responsibilities of the husbands and the wives is given in the following *Hadīth*. The holy Prophet said: "Surely! Every one of you is a guardian and is responsible for his charges: The *Imām* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges." [34]

2.5 Rights of Neighbors

There are three types of neighbors: (1) Neighbors who are near; (2) Neighbors who are strange (or distant); (3) Neighbors whose neighborhood is a temporary one like that of a traveling companion. Islam recognizes all these types of neighbors and enjoins upon its followers to be good and kind towards all of them. Allah says:

And to parents show kindness and also to kinsmen and orphans and the needy and the near neighbor and the distant neighbor and the companion by your side (i.e., the traveling companion; the companion in a journey) and the wayfarer and those whom your right hands possess. Verily Allah does not love the vainglorious and the boastful. {Al-Qur'an; chapter 4, verse 36}.

From this *Āyah* (verse) it becomes clear that Islam strongly emphasizes the importance of good behavior towards the neighbors, whether permanent or temporary.

Those who live near to each other are more entitled to help one another, show sympathy to each other; if one falls sick the other should visit and pray for the recovery of his health; if one is hungry the other should feed him.

Secondly, it is also a fact that more injuries and hurts are expected from the one who is near and always in contact and interaction than those who meet you seldom. Islam takes all these things into consideration and sets the rules and regulations regarding the duties towards the neighbors. Though, before Islam, Arabs had acknowledged the rights of neighbors but their rules were unsystematic and full of undesirable extremities. Islam reformed this system and made it stronger than before. Islam also enumerated even those people under the category of neighbors who were generally not regarded as neighbors by the Arabs and other nations of the past.

The holy Prophet (S.A.A.W.S.) explained all the rights and duties regarding neighbors in many of his sayings (*Aḥādīth*). A *Hadīth* of the holy Prophet shows that the fulfillment of the duties towards neighbors has direct connection with *Īmān* (Faith). The holy Prophet said: By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe! It was said, "Who is that, O Messenger of Allah?" He said: "That person whose neighbor does not feel safe from his evil." In another *Hadīth* the holy Prophet said: Anyone who believes in Allah and the Last Day should be good to his neighbors. Anyone who believes in Allah and the Last Day should be generous to his guest. Anyone who believes in Allah and the Last Day should say only what is good or be silent (i.e. abstain from all kinds of evil and dirty talk). It is also reported that the holy Prophet said: A man is not a (perfect) believer who fills his stomach while his neighbor is hungry.

'Ā'ishah (*Rad.A*) and Ibn 'Umar (*Rad.A*) reported that the holy Prophet said: Jibrā'il continued to recommend me about treating the neighbors kindly and politely so much so that I thought he would order me to make them as my heirs. This *Hadīth* alludes to the fact that the connection towards the neighbors is so sacred that it almost reaches the level of blood relations.

Exchange of the gifts, is a best method to keep this relationship strong and pleasant. That is why the Prophet insisted his wives upon exchanging the gifts with the neighbors. Once, 'Ā'ishah asked him: O Messenger of Allah, I have two neighbors. To whom should I give my gifts? He replied, "To the one whose door is nearer to you." It is not necessary that these gifts should be valuable (or expensive) articles but even the daily eatable things can be exchanged; it can be stew of meat even adding much water to it to make it abundant. It is reported that AbūDharr (*Rad.A*) said, "My dear friend, the holy Prophet enjoined three things on me: 'Hear and obey, even if the ruler is a slave with his limbs amputated. When you cook a stew, put a lot of water in it and then go and see the people of a neighboring house and give them a reasonable amount of it. Pray the prayers at their proper times....'" [35]

The opportunity of exchanging the gifts with neighbors usually falls in the hands of women; therefore the Prophet especially addressed women and said: Muslim women! Muslim women! A woman should not disdain her female neighbor's gift, even if it is only a sheep's hoof. This advice is to both, giver (sender) as well as to the taker (recipient). Neither the giver should feel shy in sending the small gifts (when she has

nothing else to send) to her neighbor nor should the taker, treating it small, disdain it. Islam condemns those who refuse to supply even neighborly needs. Allah says:

Hast thou seen (O Prophet!) him who denies (in word and deed) the Requital? It is he who pushes away the orphan (in his hard-heartedness, and treats him with harshness, roughness, or violence).....and who withhold (in extreme niggardliness) even the common necessities from others (neighbors). {Al-Qur'ān; chapter 107, verse 1-7}.

Evil is evil wherever it is found, sin is sin no matter where is it committed, but its menace definitely increases when it is committed at such a place where necessarily a good deed was expected. Prophet Muhammad (S.A.A.W.S.) did not leave even this point untouched. It is reported that the Messenger of Allah, once, asked his Companions about fornication and they said: "It is unlawful. Allah and His Messenger have made it unlawful". The holy Prophet said, "It is less serious for a man to fornicate with ten women than for him to fornicate with his neighbor's wife." [36]

One who injures one's neighbors loses the reward of his virtuous deeds and one who behaves well towards one's neighbors secures his virtuous deeds and enters *Jannah* (Paradise). Abū Hurairah said, "The holy Prophet was asked, 'Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives *Sadaqah*(charity), but injures her neighbors with her tongue.' The Messenger of Allah said, 'There is no good in her. She is one of the people of the Fire.' They said, 'another woman prays the prescribed (obligatory, and not the supererogatory) prayers and gives bits of curd as *Sadaqah* and does not injure anyone.' The Messenger of Allah said, 'She is one of the people of the Garden / Paradise.'" [37]

One should not discriminate one's neighbors on the basis of religion, caste, color, status, etc. rather one should behave equally to all the neighbors. Once a sheep was slaughtered for 'Abdullah bin 'Amr, he asked his slave, "Have you given any to our Jewish neighbor? I heard the Messenger of Allah say, 'Jibrā'il kept on recommending that I treat my neighbors well until I thought that he would order me to treat them as my heirs.'" [38]

Imām al-Ghazzali (*Rah.A*)[38a], in his famous book, *Ihyā'-ul-'Ulūm*, says:

One should help one's neighbor with loans whenever he requires. If he is poor, assist him with money. If he is sick, pay visits to him frequently. If he dies, attend his burial with particular care and attention. Try to share his sorrows and increase his joys. Out of regard for him do not build high walls to prevent fresh air from entering his house. Send some fruits to your neighbor whenever you happen to have them in order to lessen the disappointment of his children. The smoke from your kitchen should not disturb your neighbor. Send some cooked food to him. If the neighbor throws dust and rubbish before your door you should not mind it. If you come to know anything scandalous about the women folk in your neighborhood, you should not broadcast it to the public.[39]

2.6 Rights of Kindred

Islam gives great importance to the fulfillment of rights and duties of the kinsfolk. The holy Qur'ān stresses on its fulfillment at a number of places and in the same way a number of *Aḥādīth*(prophetic traditions) speak much about the rights and duties of the relatives. In Arabic, for it, the word used is '*Šilah al-Rahm*' [i.e., the joining / connecting of the relations] this is not only considered as an act of favor (or *Ihsān*) but it is considered as the duty and responsibility of one relative to fulfill the rights of others. Allah says: "And give thou (O reader!) to the kinsman his due, and also to the needy and wayfarer; and squander not in squandering. {Al-Qur'ān; chapter 17, verse 26}." [40]

We are commanded to do good and show kindness and liberality to our relatives and kinsfolk; and the command is conjoined with the command to do good to our parents and to behave with courtesy and politeness towards one and all. Allah says: "And show kindness to the parents and also to the kindred and the orphans and the needy, and speak kindly to mankind. {Al-Qur'ān; chapter 2, verse 83}."

In the oft-recited Āyah(verse) no. 90 of *Sūrah An-Nahl* (16), which is recited in the *Khuṭbah* (sermon) of *Jum'ah* (Friday) prayer, the command to do justice is immediately followed by the command to do good and to show liberality to kith and kin. The holy Qur'ān says:

Verily Allah commands justice and well-doing and giving to kindred; and He prohibits lewdness and wickedness (i.e., all conduct that is unseemly; evil in general) and oppression (and inequity). He exhorts you that haply you may be admonished. {Al-Qur'ān; chapter 16, verse 90}.

Qur'ān considers it a real virtue (piety) that one spends one's substance on one's kin, orphans, the needy and the wayfarer, etc. out of love of Allah even when one himself is in need of it; Allah says:

And gives his wealth, in spite of love for it (or out of love of Allah), to the kinsfolk, to the orphans, and to the poor who beg, and to the wayfarer, and to those who ask, and to set slaves free. {Al-Qur'an; chapter 2, verse 177}. [41]

Our relatives (kinsfolk) are most entitled to our financial help just after our parents. Even if any of our relatives commits any fault we are not permitted to take an oath not to help him. It is not permitted in Islam to withhold the hands from helping financially such of our relatives who have committed any fault against us, instead Islam exhorts us in terms of showing / offering benevolence and forgiveness while dealing with the fellow beings. Allah says: "And let not the men of affluence and plenty among you swear off from giving to the kindred and needy and the emigrants in the way of Allah; let them pardon and overlook. {Al-Qur'an; chapter 24, verse 22}."

As mentioned above that the Arabic word used for fulfilling the rights and duties of the relatives is '*Silah al-Rahm*' and its opposite (antonym) is '*Qat' al-Rahm*' which means to sever or cut the relations. Since these relations, generally, are conducive to the womb of the mother that is why the word '*Rahm*' is used which means the womb of mother. In fact the wombs of mothers are the source (and fountain) of all the relations. Therefore, Islam strongly condemns those who try to sever this relationship, they are considered as *Fāsiq* (transgressors) and consequently the losers; and such people are far away from the right path. Allah says:

Who break the covenant of Allah (to obey Him and His messengers implicitly) after its ratification (by themselves) and cut asunder what Allah has commanded to be joined, and mischief in the land.

It is they who are the losers (both immediately, by being bereft of peace of mind, and in the long run, by being deprived of eternal bliss). {Al-Qur'an; chapter 2, verse 27}

There are a number of authentic sayings (*Aḥādīth*) of the holy Prophet regarding the rights and duties of the relatives and kindred, below we shall cite a few of them.

Prophet Muḥammad(S.A.A.W.S.) said: The word *al-Rahm*(womb) derives its name from *Al-Rahmān* (the Most Compassionate, i.e., one of the Names of Allah). So whosoever keeps good relations with it (womb i.e., kith and kin), Allah will keep good relations with him, and whosoever will sever it (i.e., severs his bonds of kith and kin) Allah too will sever His relations with him.

Jubayr bin Mut'im (*Rad.A*) narrates that he heard the Messenger of Allah saying: *al-Qāti'*(the person who severs the bond of kinship) will not enter Paradise. [42]

The similarity of the meanings of the words *al-Rahm* (womb) and *al-Rahmān* (most Merciful), and their being the derivatives of the same root-word (r-h-m) is a clear indication that there is, and should be the extreme sense (and sentiments) of affection and compassion between the relatives. And it further proves the fact that Islam gives much importance to the well behavior towards the relatives.

Once a Bedouin came to the holy Prophet and requested him (Prophet) to tell him the things which would lead him to *Jannah* (Paradise). The holy Prophet said: Worship Allah, associate none with Him, offer *Ṣalāh*, pay *Zakāh* and fulfill the duties towards your relatives (i.e., join the relations; never try to sever them).

It is also mentioned in a number of *Aḥādīth* that the highest merit consists in seeking union with him who separates himself from you, doing good to him who neglects you and forgiving him who injures you. The holy Prophet said: The heights of '*Silah al-Rahm*' lies in that you should join the relations even with those of your relatives who are indifferent to you and do don't behave properly with you. Abū Hurairah narrates that once a person came to the Prophet and said: Allah's Messenger, I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Prophet) said: If it is so as you say, then you, in fact, throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness). [43]

According to the words of other *Aḥādīth*: Allah bestows His favors upon the one who keeps the ties of relationship and withhold His favors from the one who cuts the ties of relationship. The provision and life of those who join the relations (instead of cutting them) get increased. [44]

2.7 Mutual Rights and Duties of Friends

When making friendship with another person one should first find out (or see) his beliefs, actions, dealings, morals and character, and when he finds him steadfast, pious and reasonable in character and manners then there is no harm in making friendship with such a person. This precaution, before making friendship with another, is taken because we are commanded to avoid bad company. Since the holy Prophet is reported to have said: A man follows the *Dīn*(i.e., is affected by the sentiments, thoughts, taste and the mental outlook) of his friend; so each one should consider whom he makes his friend. [45]

We are also enjoined to avoid the friendship of a person of bad character because his bad habits are bound to affect those who makes friendship with him. But when one finds a pious and compassionate person and

wants to take him as a friend and that too for the sake of Allah (and not merely for worldly gain / purpose); this is regarded as one of the highest virtues and a source of comfort. Regarding the importance of friendship, the holy Prophet said: the believer is an embodiment of love and affection. And the man who neither loves other nor is loved by others has no good or virtue in him. [46]

Imām al-Ghazzali, regarding the qualities of a good friend, says:

The persons worthy of friendship should possess intelligence ('Aql), good moral character (*Husn al-Khulq*) and should not be evil doers (*Fāsiq*) or innovators (*Bid'ati*) nor should they be avaricious (*Hāriṣ*). The friendship of an ignorant man is of no use. It must end in grief. Such a man is liable to injure you in spite of his good intentions. [47]

Regarding the duties that one owes to his friends, Imām al-Ghazzali says:

The following are the duties one owes to a friend or brother. The needs of a friend or brother should be preferred over one's own needs. This is the highest form of sympathy. The next lower stage is that one should attend to the needs of one's friend as much as to one's own needs, as sharing one's wealth with one's friends. The lowest stage of friendship is that one should satisfy the needs of a friend unasked, after one has satisfied one's own needs. But, if one serves one's friend's needs after being requested to do so, it shows that one has totally failed in friendship. One should cheerfully help a friend in all ways without being requested and shall share all his reserves. A friend can be served by speaking of him as well as by keeping silent about him. One should always speak well of a friend. His faults and secrets should not be disclosed. He should be defended when slandered. One should not go through acrimonious discussions with one's friends; it often leads to dissension and extermination of friendship. He, his wife, children, and friends should not be slandered. It should not be reported that he is being blamed by others. One should not complain against one's friend. Personal grievance should not be nursed. The friend should be given the necessary religious instructions. One should be grateful to him for his exhortations. One should always share the joys and sorrows of one's friends but should not try to discover what one's friend does not wish to communicate. He should be warned of his faults, privately and gently. One should turn one's eyes from the faults of one's friend. One should never suspect and think ill of friend. One should pray for the good of one's friend, dead or alive, and for one's friend's wife and children. One should always be faithful to one's friend in all circumstances. There should be no formality, between friends. A person should be humble in the presence of his friends and consider himself inferior in comparison. He should expect nothing from them, but guard their rights. If one's friend persists in wrong ways (or committing faults) one should try his best to save him. Although separation from such friends is most expedient but, retention is more rational and godly. It is godly because it involves compassion and may turn a man from sin to purity. It is rational because a friendship once constructed brings with it obligations which cannot be neglected, and one of these obligations is that one should not desert a friend in need. Since a transgressor stands more in need of spiritual redemption than physical satisfactions, he should not be abandoned in such a crisis. [48]

The holy Prophet (S.A.A.W.S.) said: The best friend in the sight of Allah is he who is the well-wisher of his companions, and the best neighbor is one who behaves best towards his neighbors. [48a]

2.8 Duties towards Mankind in General

A human being has some rights of other human beings incumbent upon him irrespective of color, creed, gender, nationality, etc. Muslims are, thus, commanded to fulfill all the rights of their fellowmen, Muslims and non-Muslims alike.

One of the important motive or purpose of *Tabligh* (i.e. inviting non-Muslims to the religion of Islam) is that it is the moral obligation of one to invite others towards that which he himself believes to be the truth; it is in fact the greatest service towards humanity.

Qur'an enjoins Muslims to behave with courtesy and politeness towards one and all. Allah says: "وَقُلُّوا لِلنَّاسِ حُسْنًا (And speak kindly to mankind.). {Al-Qur'an; chapter 2, verse 83}."

The word used here is "*Husnan*" which is interpreted in two ways. That is whenever you speak, speak only that which is good, and the manner of your conversation with the others should be nothing but good. To behave kindly and to speak politely to all the people is the duty of a Muslim which he should never neglect. Prejudice of religion, race, nationality, etc. should not deviate one from the path of truth, justice and

equality. The holy Qur'ānsays: "And let not the detestation for a people incite you not to act fairly: act fairly; that is nigh unto piety. {Al-Qur'ān; chapter 5, verse 8}."

It means: be always fair in your dealings with men and let no indignation, howsoever righteous, against any person make you depart from the path of truth, justice and equality.

Abū Hurairah and Anas bin Mālik (*Rađ.A*) reported that the holy Prophet said: Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers (O slaves of Allah!).**[49]**

In another *Hadīth* the holy Prophet said: "من لا يرْهُم لا يُرْهَم" [One who does not show mercy will not be shown mercy (by Allah)].**[50]**

It means that one who does not show mercy on the mankind Allah will not bestow His mercy on him, or one who does not show mercy to others, others do not show mercy to him. In another *Hadīth* the holy Prophet said: Show (O people of the Earth!) mercy to the mankind, the One Who is in the Heavens (i.e., Allah) will show mercy to you.

At one occasion the holy Prophet said: "If any Muslim plants any plant and a human being or an animal eats of it, he (the cultivator) will be rewarded as if he had given that much in charity." That means anyone can benefit from that plant, there is no restriction in its use (when the cultivator has cultivated it for public use otherwise it will be regarded as an act of theft).**[51]**

Abū Hurairah says that the holy Prophet exhorted me of five things, one of these things was: "If you like others to have what you like for yourself, you will be a (true) Muslim." It follows from this *Hadīth* that one will be a true Muslim only when one has the sentiments of goodness for the whole humanity.

This sense of equality and goodness was possessed by the companions (*Sahābah*) of the holy Prophet in its real sense and this should be the disposition of every Muslim. They (*Sahābah*) did not discriminate the neighbors on the basis of religion, color, nationality, etc.

Once a sheep was slaughtered for 'Abdullah bin 'Amr (*Rađ.A*), he asked his slave, "Haven't you given any to our Jewish neighbor?" i.e., he ordered his slave to give some of the meat of the slaughtered sheep to the Jewish neighbor as well.

Abū Hurairah narrates that the Prophet owed somebody a camel of a certain age. When he came to demand it back, the holy Prophet said (to some people), "Give him (his due)." When the people searched for a camel of that age, they found none, but found a camel one year older (which was better than his). The Prophet said, "Give (it to) him." On that, the man remarked, "You have given me my right in full. May Allah! Give you in full." The Prophet said, "The best amongst you is the one who pays the rights of others generously."**[52]**

Muslim jurists unanimously agree upon that the *Sadaqah* (charity) can be published to anybody, whether Muslim or non-Muslim. It is reported that the holy Prophet himself gave *Sadaqah* to a Jewish family. Prophet's wife, Safiyah (*Rađ.A*) gave *Sadaqah* of (worth) 30000 to her two Jewish relatives. Imām Mujāhid counted it as an act of piety to remit (or absolve) the loans (and debts) of even a non-Muslim relative. Muḥādith Ibn Juraiḥ has said that Qur'ān (in *Sūrah al-Insān*: 76:8) **[53]**considered the feeding of the captives as a virtuous act and a noble quality of believers, and it is obvious that the captives in the hands of Muslims are mostly the non-believers. Therefore, according to him, it follows from this Āyah that to behave kindly with the non-believers is also an act of virtue. Abu Maysarah and 'Umar bin Shuraihbil (*Rađ.A*) helped the Christian hermits by giving them the *Sadaqah al-Fiṭr* (a special charity given on the occasion of *Īd al-Fiṭr*). It is reported that some *Sahābah* in the Prophet's time hesitated to financially support the non-believer paupers as they thought it was no good to help the non-believers. The following Āyah was revealed to remove their doubts. Allah says:

Not on thee (O Muhammad!) is their (i.e., the infidels') guidance, but Allah guides whom He wills.

And whatsoever of good you spend it is for your own souls; and you spend not save to seek Allah's countenance, and whatever of good you spend shall be repaid to you (in full), and you shall not be wronged. {Al-Qur'ān; chapter 2, verse 272}.

Maulānā Abdul Mājid Daryābādī (*Rah.A*) in an explanatory note to this Āyah says: so relief may unhesitatingly be given to any one in distress whether believing or disbelieving. Nobody is to be denied help on the score of his disbelief.**[54]**

It is reported in Musnad Ahmād bin Ḥanbal that the holy Prophet addressed the Muslims, saying: None of you will be a perfect Muslim unless he loves for the other (people) what he loves for himself, and unless he loves the people only for the sake of Allah.**[55]**

Maulānā Ashraf 'Ali Thānawī (*Rah.A*) in his book *Ādāb-i-Zindagī* regarding the rights of non-Muslims, says:

As, on account of being Muslims we have some rights of other Muslims incumbent upon us, in the same way on account of being a human being we have some rights of other human beings though

they be non-believers. Some of these rights are: Never inflict injuries to others Never try to destroy the wealth and property of others Do not use harsh and indecent words to anybody. If someone is suffering from illness, starvation or other afflictions; help the first one by treating him, or by spending money on his treatment and visit him; as for the second one, feed him with what you feed yourself; and as for the third one, try to lessen his distress by sharing his sorrows. [56]

If two are fighting with each other, it is the duty of others to make reconciliation between them. The holy Qur'ān says: If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) 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 fair (and just). {Al-Qur'ān; chapter 49, verse 9}.

It is the bounden duty of the community to stop the hands of an oppressor on the one hand, and to give all support and help to the oppressed on the other hand. Helping the needy, comforting the distressed, hiding / concealing the faults of others (and not to unnecessarily publicize them), etc. are regarded as great virtuous acts in Islam. Laughing at others, defaming them, being sarcastic to others, speaking ill of others in their absence, overhearing, disclosing the secrets of the meetings are regarded as immoral acts and sins in the Islam.

It is also the duty of a Muslim to continuously pray for the guidance of those who are astray and are involved in one or the other vice and fault. They should also pray for the forgiveness of the sins and for the elevation of the rank in the Hereafter in favor of those are on the right path.

There is one more important aspect of social Ethics or Social responsibility in Islam and that the co-operation in goodness and piety and the non-co-operation in impiety and oppression / rancor.

2.9 Rights of a Teacher

A teacher is like a father to the pupil because one is the cause (and source) of his bodily development and the other is the cause of his intellectual development. Therefore, in matters of honor, dignity, reverence and *Husn-i-Sulūk* (well behavior) both, the father as well as the teacher should be treated equally. A student should treat the family members of his teacher as he treats his own kinsmen. He should help his teacher financially if the latter is in need of the same. The student should show great reverence to his teacher and should sit in utmost *Adab* (humility) before him. Usāmah bin Shuraik says: I came to the holy Prophet and his companions were sitting as if they had birds on their heads (i.e., while sitting in the company of the holy Prophet the companions out of respect neither moved their bodies nor saw here and there). I saluted and sat down. [57]

The student should come to his teacher dressed in neat and clean clothes, should try to sit closer to the teacher and should sit with folded legs. These manners (*Ādāb*) are derived from the famous *Hadīth* which is generally known as *Hadīth-i-Jibrā'il*. In this *Hadīth* it is mentioned that once *Jibrā'il* came to the Prophet and asked him some questions demonstrating himself as a student. Through this incident *Sahābah* learnt the answer of some questions on the one hand, and the manners of student to be maintained before a teacher on the other hand. [58]

The student should listen to his teacher much attentively and should not ask many questions unnecessarily. The holy Qur'ān says: "And listen (to the Prophet most attentively so that there arises no need to ask him again and again which is most detestable). {Al-Qur'ān; chapter 2, verse 104}."

The student should obey his teacher without any reservations so much so that he should not do anything out of his own will, even if it be for the benefit of the teacher, except after obtaining permission from the teacher. It is because the instructions of the teacher for the student in all matters are highly beneficial for him, his actions and for his career.

These are some manners which a student should maintain regarding the behavior towards the teacher.

2.10 The Rights and Duties of Guests

In *Āyah*(verse) no. 24-28 of *Sūrah al-Dhāriyāt*(chapter No. 51) the holy Qur'ān mentions a particular incident of Prophet Ibrahim's life in which two angels came in human form as guests to him. The holy Qur'ān says:

Has there come to thee (O Prophet!) the story of Ibrāhīm's honored guests (i.e., angels in human form) when they went in to him and said: Peace! He said Peace! They were a people unknown (this he said within himself). Then he turned away into his household and brought a calf fatted (and roasted). And he set it before them and said (when he found that they touched it not): Why do you not eat? Then he conceived a fear of them. They said: Have no fear. And they gave him glad tidings of a knowing son (i.e., the Prophet Ishāq (A.S.)). {Al-Qur'ān; chapter 51, verse 24-28}.

A number of important principles and regulations concerning the rights of guests are alluded to in this *Āyah*. Some of them as explained by 'Allāmah Sayyid Sulaymān Nadawī (*Rah.A*) in his famous book '*Sīrat-un-Nabī*' are as under:

(1) The meeting of the host and the guests should start by mutual greeting (and saluting) i.e., by saying 'السلام عليك ورحمة الله وبركاته' [May peace, mercy and blessings of Allah be upon you] to each other. (2) The host should arrange the meals for his guests as quickly as possible, since the word used in this *Āyah* is 'راغ' which is the derivative of 'رغان' and which means 'quickness'. (3) This word also has another meaning which is 'to walk with lowered gazes' or 'to walk softly and sneakingly' thus the host should arrange the meals secretly not letting his guests know what is he doing lest they may stop him out of formality (or out of sense of shamelessness). It is because of this *Adab* that Prophet Ibrāhīm did not tell his family to arrange for the meals instead he himself went out for it. (4) If you feel (or conceive) that the guests are strangers (and not your acquaintances), you should still honor them and receive them with respect and cheerfulness. (5) The host should deliberately, making some pretext, leave the guests alone for some time so as to let them feel comfortable and relaxed. (6) The host should set before his guests the best possible food. (7) Meals or food should be set before the guests but they should not be compelled to eat it. Prophet Ibrāhīm simply asked them why they were not eating. He did not persuade or compel them to eat. (8) If the guests eat the food the host should feel happy and if they do not, the host should feel grief. The miser (and stingy) host though setting excellent variety of food before the guests but his intention and desire remains that they should eat nothing of it so that the food might be used for his own family members after the departure of the guests. (9) In case the guests have no desire to eat the food then they should very politely and decently apologize or plea to the host. Here, we see that the guests of Ibrāhīm said very politely that if they did not eat there was nothing to be worried, because they had been simply sent (by Allah) to him to give him the glad tidings of a son. [59]

These were the indirect and allusive teachings regarding the manners concerning the host and the guest from this *Āyah* of the Holy Qur'ān; but there are a number of Prophetic *Aḥādīth* in which the holy Prophet, through his words and deeds, taught the *Ummah* the rules and manners one should adopt when one is a host or a guest.

In one of these *Aḥādīth*, good behavior with the guests is regarded as a sign of the perfection in faith. The holy Prophet said: "..... and whoever believes in Allah and the Last Day, should serve his guest generously". [60]

'Abdullah bin 'Amr bin Al-'Āṣ (*Rād.A*) narrates that the Messenger of Allah, once, came to me and said: "Your body has a right on you, your guest has a right on you, and your wife has a right on you."

The holy Prophet used to behave most generously even with the non-believer guests. It is reported that once a non-Muslim guest came to the Prophet. He showed utmost generous hospitality even to this non-believer guest. He (the Prophet) offered him milk of seven goats one by one until he was full to his full satisfaction. [61]

The Muslim's heart should be so generous that he should always expect (or should always be eager) to receive the guests; for that he should always be ready. This is the reason that the holy Prophet said: There should be one bedding for a man, second bedding for his wife and the third one for the guest.

Guests are given such honor in Islam that if the host is not able to serve his guest properly because of his poverty then it is the duty of the other people among his neighborhood to provide help to the host so as to make him able to serve his guest properly.

When the guests are about to leave, the host should at least see them off at his gate. The holy Prophet said: It is a part of the *Sunnah* (i.e., the practice of the Messengers) that a man should accompany his guest to the door of the house. [62]

On the other hand, the guests are instructed not to be a burden upon the host. It is considered indecorous (and improper) that a guest should unnecessarily stay at the host's house for a prolonged time. The holy Prophet said: Whoever believes in Allah and the Last Day, should serve his guest generously. The guest's reward is: to provide him with a superior type of food for a night and a day and a guest is to be entertained with food for three days, and whatever is offered beyond that, is regarded as something given in charity. And it is not lawful for a guest to stay with his host for such a long period so as to put him in a critical position. In another *Hadith* the last sentence is like this "Whatever is more than that is *Sadaqah* (charity). It is not *Halāl* for a guest to stay with a man until he becomes a burden." The one with a keen sense of honor will never tolerate to accept *Sadaqah* (charity) when he is not in need of it. [63]

CONCLUSION

The above discussion brings the fact to light that Islamic social teachings are of a comprehensive nature which cover under their fold even the minutest matter related to the social behavior and social ethics. Islam has given many concepts like *al-A'mál al-Sāliḥah* (pious deeds), *al-Birr* (piety), *al-Huqūqwa al-Farā'id* (rights and duties), *Ādāb* (etiquettes), etc. which are all-embracing covering all aspects of social life. Islam does not propound these concepts mere in the form of a theory but has based upon them the religious life of the Muslims. The maintenance of these social ethics, according to Islam, is the means to gain the pleasure of the Lord on the one hand, and is the means to bring about peace, tranquility and solidarity in the society on the other hand.

Maintenance of social ethics, in Islam, is not a matter of reciprocity. It is not that one has to do good with the others only when others do good to him but Islam instructs its followers that they should do good to the people without taking into consideration the behavior of people against them (the Muslims). As the holy Qur'ān says: (1) speak fair to the people {Al-Qur'ān; chapter 2, verse 83}, (2) O ye who believe! 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 next to piety: and fear Allah. For Allah is well-acquainted with all that ye do {Al-Qur'ān; chapter 5, verse 8}, (3) Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! {Al-Qur'ān; chapter 41, verse 34}.

In Islamic social concept every individual is responsible for his own actions. Everyone has some rights of others incumbent upon him which he has to fulfil irrespective of what others do against him. According to the instructions of the holy Qur'ān even the wrong behavior of others should not induce you to do wrong against them.

Islam has given utmost importance to the maintenance of good social behavior so much so that in the sight of Islam, after beliefs and obligatory acts of worship, the salvation in the Hereafter depends upon the good social behavior.

After looking into the teachings of Islam deeply and thoroughly one certainly comes to the conclusion that Islam is aimed at creating a justly balanced human society. In which every individual should consider himself accountable for his actions. In which every individual should play an important role in building the utmost harmonious atmosphere. The teachings of Islam are based on universal justice and they support and propagate such ways and means which lead to the social solidarity.

In fact the teachings of Islam related to the social behavior are logically acceptable and are applicable to all circumstances. Upholding them properly will result in the mutual love, affection, sympathy, tolerance, respectfulness and understanding which are basis for the prosperity of the human societies. All the problems which human beings are facing in this modern age despite new technologies and inventions, will come to cease when the social teachings of Islam are properly understood and strictly implemented in the human societies.

References

- [1] Ḥammūdah, 'Abd al-Āṭī, *Islam in Focus*, International Islamic Federation of Student Organizations, Riyadh, 7th Edition, 1986 C.E., P. 137.
- [2] (S.A.A.W.S.): It is an abbreviation for Arabic "صلى الله عليه و سلم" which can be translated in English as "May Allah's blessings and peace be upon him". It is necessary for a Muslim, and it a source of great reward for him to read "صلى الله عليه و سلم" whenever Prophet's name is mentioned. Although in the text this will not be repeated each time his (Prophet's) name is mentioned for the smooth reading of all alike, but the reader is kindly requested to observe this Muslim tradition.
- [3] Thānāvī, Maulānā Ashraf 'Alī, *Ādāb al-Mu'āshirat*, Dar al-Kitab, Deoband (U.P.), India. p. 25-26.
- [4] (S.W.T): It is an abbreviation for Arabic "سبحانه و تعالى" which can be translated in English as "Praise and Glory to Him! Exalted is He!"
- [5] Al-Qur'ān al-Karīm, *Sūrah al-Mujādalah*, Āyah. 11 (i.e., Chapter no. 58, verse no. 11). The actual words of the holy Qur'ān are: يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَاقْسِحُوا يَقْسِحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ اشْرُوْا فَانْشِرُوا يَرْفَعَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ تَرْجِعُنَّ إِلَيْهِمْ وَاللَّهُ يَعْلَمُ بِمَا تَعْمَلُونَ خَيْرٌ
- [6] Al-Qur'ān al-Karīm, *Sūrah al-Nūr*, Āyah. 27 (i.e., Chapter no. 24, verse no. 27). The actual words of the holy Qur'ān are: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْخُلُوا بَيْنَ عِيْرَتَيْكُمْ حَتَّىٰ تَسْتَأْسِفُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَكْرُمْ خَيْرٌ لَكُمْ تَذَكَّرُونَ
- [7] Al-Qur'ān al-Karīm, *Sūrah al-'Aṣr*, Āyah 1-3 (i.e., Chapter no. 103, verse no. 1-3). The actual words of the holy Qur'ān are: وَالْأَعْصَرِ (۱) إِنَّ الْإِنْسَانَ لَفِي حُسْنٍ (۲) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّيْرِ (۳)

- [8] Al-Qur'ān al-Karīm, *Sūrah al-Mā'idah*, Āyah 8 (i.e., Chapter no. 5, verse no. 8). The actual words of the holy Qur'ān are: يَا أَيُّهَا الَّذِينَ آمَنُوا كُوْنُوا كُوْنًا شَهَادَةً لِلَّهِ شَهَادَةً وَلَا يَجْرِمُنَّكُمْ شَدَّانُ قَوْمٌ عَلَى الْأَنْتِقْلُوا اَعْلَمُوا هُوَ أَقْرَبُ إِلَيْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ
- [9] Daryābādī, Maulānā Abdul Mājid, (*English*) *Tafsīr al-Qur'ān* (4 vols), Academy of Islamic Research And Publications, Nadwatul-Ulama, Lucknow-226007, India, Ed. 2011. Vol. 1, p. 409.
- [10] Al-Qur'ān al-Karīm, *Sūrah al-Nahl*, Āyah 90 (i.e., Chapter no. 16, verse no. 90). The actual words of the holy Qur'ān are: إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعْظِمُ لِعْنَكُمْ تَذَكُّرُونَ
- Note:** the verse forms part of every Friday sermon in the Muslim mosques / *masājid*.
- [11] Al-Qur'ān al-Karīm, *Sūrah al-Mā'idah*, Āyah 2 (i.e., Chapter no. 5, verse no. 2). The actual words of the holy Qur'ān are: وَتَعَاوَنُوا عَلَى الْإِيمَانِ وَلَا تَعَاوَنُوا عَلَى الْأَثْمِ وَالْعَدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ The explanatory words are from Maulānā Abdul Mājid Daryābādī's Commentary, op.cit, Vol. 1, p. 403.
- [12] Regarding the articles of Faith; one should believe in the existence of Allah, in His *Tauhīd* (i.e., He is One, has no partners, dominion belongs to Him alone, He alone gives life and He alone causes death, etc.), in His angels, in His (revealed) books, in His Messengers, in the Last Day (the Day of Judgment), and in the determination of good and bad resting in the hands of Allah, in the Resurrection (i.e., life after death).
- [12a] Nadawī, 'Allāmah Sayyid Sulaymān, *Sīrat-un-Nabī*, Maktabah Madaniyyah, Lahore, Pakistan, 1988. Vol. 6, p. 102.
- [13] Iṣlāhī, Maulānā Muḥammad Yūsuf, *Ādāb-i-Zindagī*, MarkaziMaktabalslami Publishers, New Delhi, India, 2004. Pp. 11-27.
- [13a] Nadawī, op. cit. vol. 6, pp. 105-106.
- [14] Al-Qur'ān al-Karīm, *Sūrah al-Baqarah*, Āyah 83 (i.e., Chapter no. 2, verse no. 83), Al-Qur'ān al-Karīm, *Sūrah al-Isrā'*, Āyah 23 (i.e., Chapter no. 17, verse no. 23), Al-Qur'ān al-Karīm, *Sūrah al-Nisā'*, Āyah 36 (i.e., Chapter no. 4, verse no. 36), Al-Qur'ān al-Karīm, *Sūrah al-An'ām*, Āyah 151 (i.e., Chapter no. 6, verse no. 151).
- [15] The 'royal We' is barely used in English, but it is a common feature of Arabic speech, used to indicate the importance of the speaker.
- [16] See also: Al-Qur'ān al-Karīm, *Sūrah al-Aḥqāf*, Āyah 15 (i.e., Chapter no. 46, verse no. 15).
- [17] These *Aḥādīth* have been collected by Imam al-Bukhari in his famous book "al-Adab al-Mufrad". Al-Bukhari, Imam Abu Abdullah Muhammad bin Ismail, *al-Adab al-Mufrad*(with Urdu translation by Maulānā Muhammad Khalid), Dar ul Ishā'at, Karachi, Pakistan, 2005. Pp. 42, 43, 44, 53.
- [18] Al-Bukhari, op. cit. pp. 42, 61, 62, 81.
- [19] (A.S.): It is an abbreviation for Arabic "عليه الصلوة والسلام" which can be translated in English as "May Allah's blessings and peace be upon him".
- [20] Al-Bukhari, op. cit. pp. 75, 80.
- [21] Al-Bukhari, op. cit. pp. 108.
- [22] Al-Bukhari, op. cit. pp. 107.
- [22a] (Rād.A.): It is an abbreviation for Arabic "رضي الله عنه عنهم" which can be translated in English as "May Allah be pleased with him / her / both of them / all of them."
- [23] Al-Bukhari, op. cit. pp. 99-102.
- [24] Al-Bukhari, op. cit. pp. 53.
- [25] Al-Bukhari, op. cit. pp. 106-109.
- [26] Al-Bukhari, op. cit. pp. 106.
- [26a] Nadawī, op. cit. vol. 6, p. 125.
- [26b] Ibid. p. 127.
- [27] Al-Qur'ān al-Karīm, *Sūrah al-Baqarah*, Āyah 102 (i.e., Chapter no. 2, verse no. 102).
- [28] Al-Qur'ān al-Karīm, *Sūrah al-Mā'idah*, Āyah 5 (i.e., Chapter no. 5, verse no. 5), Al-Qur'ān al-Karīm, *Sūrah al-Nisā'*, Āyah 24-25 (i.e., Chapter no. 4, verse no. 24-25).
- [29] Nadawī, op. cit. vol. 6, p. 125.
- [30] 'Alī, 'Abdullah Yūsuf, *The Holy Quran: Text, Translation and Commentary*, Amana Corporation, Brentwood, Maryland, USA, 1988. P. 195.
- [31] Al-Qur'ān al-Karīm, *Sūrah al-Āhzāb*, Āyah 35 (i.e., Chapter no. 33, verse no. 35), and *Sūrah al-Nūr*, Āyah 31 (i.e., Chapter no. 24, verse no. 31).
- [32] Nadawī, op. cit. vol. 6, 126.
- [33] Ibid. pp. 127-132.
- [34] Al-Bukhari, op. cit. pp. 162.
- [35] Ibid. pp. 112, 116, 111, 113, 114, 115.
- [36] Ibid. p. 113.
- [37] Ibid. 119.
- [38] Ibid. 134.
- [38a] (Rād.A.): It is an abbreviation for Arabic "رحمة الله عليه عليهما" which can be translated in English as "May Allah's Mercy be upon him / her / both of them / all of them."
- [39] Al-Ghazzali, Imām Abū Ḥāmid Muḥammad, *Iḥyā al-'Ulūm* (with Urdu translation by Maulānā Nadīm al-Wajidi), Dar al-Kitab, Deoband (UP), India, 2001. Vol. 2, pp. 336-7.
- [40] See also: Al-Qur'ān al-Karīm, *Sūrah al-Rūm*, Āyah 38 (i.e., Chapter no. 30, verse no. 38).

[41] See also: Al-Qur'ān al-Karīm, *Sūrah al-Ḥashr*, Āyah 9 (i.e., Chapter no. 59, verse no. 9).

[42] Al-Bukhari, op. cit. pp. 87, 92.

[43] Ibid. pp. 84, 86.

[44] Ibid. pp. 89.

[45] İslāhī, op. cit., p. 174. Ḥadīth cited by him is from *Musnad Aḥmad*, *Mishkāt*, etc.

[46] Ibid. p. 172. Ḥadīth cited by him is from *Mishkāt*.

[47] Al-Ghazzali, op. cit. vol. 2, p. 270.

[48] Ibid. p. 274-8.

[48a] Al-Bukhari, op. cit. p. 118.

[49] Ibid. p. 602.

[50] Ibid. pp. 108-9.

[51] Nadawī, op. cit. vol. 6, p. 103.

[52] Al-Bukhari, op. cit. pp. 134.

[53] Āyah and its Translation: (وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبَّهِ مسْكِنَنَا وَبَيْتِنَا وَأَسِيرًا) (And they feed, for the love of Allah, the indigent, the orphan, and the captive). Al-Qur'ān al-Karīm, *Sūrah al-Insān*, Āyah 8 (i.e., Chapter no. 76, verse no. 8).

[54] Daryābādī, op. cit. vol. 1, p. 189.

[55] Al-Ḥasanī, 'Abdul Ḥayy, *Tahzīb al-Akhlāq*, Academy of Islamic Research And Publications, Nadwatul-Ulama, Lucknow-226007, India, Ed. 2012. p. 93.

[56] Thānawī, Maulānā Ashraf 'Alī, *Ādāb-i-Zindagi*, Dar al-Kitab, Deoband (U.P.), India. p. 20.

[57] Nadawī, op. cit. vol. 2, p. 137.

[58] Al-Nawawī, Imām Sharf al-Dīn Yahyā bin Sharf, *Al-Arba'in* (with English translation and commentary by Dr. Muhammad Yusuf Abbasi), Adam Publishers and Distributors, New Delhi, India. 2010. Pp. 29-32

[59] Nadawī, op. cit. vol. 6, p. 153.

[60] Al-Bukhari, op. cit. p. 112.

[61] Nadawī, op. cit. vol. 2, p. 188.

[62] Thānawī, Maulānā Ashraf 'Alī, *Ādāb-i-Zindagi*, Dar al-Kitab, Deoband (U.P.), India. p. 18.

[63] İslāhī, op. cit. p. 201, 205.