

[Home](#) **Quranic Laws** (Qurani Qawaneen)

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Translated by Dr. Abdul Wadud

[Preface to the Urdu Edition](#)

[Preface to the English Edition](#)

Note: Some of the Chapters may take up to 30 Seconds to upload.

Chapter 1: [State Affairs](#)

- **Sovereignty**
- **The Code of Laws in an Islamic State**
- **The Entire Ummah Shall Take Part in the Government**
- **System Based on Consultation**
- **Standard for the Assignment of Ranks**
- **The State Administration**
- **The Decisive Word**
- **Party System**
- **Religious Hierarchy**
- **The Ingredients of an Islamic State**
- **The Position of Non Muslims in an Islamic State**
- **International Relations**
- **Treaties**
- **Rebellion**

Chapter 2: [Government Agencies](#)

- **Instructions For Government Employees.**

Chapter3: [Justice](#)

- **Basic orders about the enforcement of Justice**
- **Corporal punishment**
- **Testimony (Evidence)**
- **Circumstantial Evidence**

Chapter 4: [Injunctions](#)

- **General injunctions for Family Life**
 - **The Status of Man and Woman**
 - **Relations Between Husband and Wife**
 - **Nikaah**

- **Age for Nikaah**
- **Mutual Consent**
- **Ceremony for Nikaah (Marriage)**
- **Forbidden for Marriage (Muharramaat)**
- **Polygamy**
- **Female Captives**
- **Facilitations for Marriage**
- **Sexual Intercourse**
- **Object of Sexual Intercourse**
- **Object of Matrimonial Life**
- **Dower**
- **Maintenance**
- **Strained Relations**
- **Divorce**
- **Waiting Period for a Divorce (Iddat)**
- **Suckling**
- **Custody (of Children of Divorced Parents)**
- **Progeny**
- **Orphans**
- **Removal of Misconception**

Chapter 5: [Inheritance and Testament](#)

- **Testament**
- **Inheritance**
- **The Inheritance of an Orphaned Grandson**

Chapter 6: [Sexual Relations and Crimes](#)

- **Adultery (Fornication)**
- **Sodomy and Female to Female Manipulation**
- **Preliminaries that Incite Adultery**
- **Immodest Actions**
- **Presenting honourable Women or Spreading Gossips about them**
- **False Accusation (Calumny)**
- **Privacy**
- **Rebellious Women**

Chapter 7: [Protection of Life](#)

- **The Importance of Human Life**

Chapter 8: [Protection of Property](#)

- **Protection of Property**

- **Easy Money (Maisir)**
- **Raffle and Lottery**
- **Theft**
- **Loan**
- **Mortgage (Pledge)**
- **Riba (Interest on Loan)**
- **Trade (Selling)**
- **Breach of Trust**

Chapter 9: Treaty (Obligations)

Chapter 10: The Prohibited (Forbidden (un-lawful) and The Permitted (lawful))

- **The state of extreme helplessness**
- **Intoxicants (Psychoactive Substances)**

Chapter 11: Injunctions for Social Living

- **Moderation in Expense**
- **Get-up**
- **Physical and Mental Capabilities**
- **Conversation**
- **Absurd and Immodest Talk**
- **Walking**
- **Thoughtfulness to Ponder and to Comprehend**
- **Spying**
- **Knowledge**
- **Social Relations**
- **Good Behaviour**
- **Co-operation (Mutual Assistance)**
- **Mutual Contacts**
- **Promise (Commitments)**
- **Visiting other People's Home**
- **Etiquettes of Assembly**
- **Jealousy**
- **Backbiting (Slandering)**
- **Nicknaming others**
- **Envy**
- **Jesting**
- **Public Exposure of Others**
- **Mistrust**
- **Ridiculing of Divine System**
- **Crooked Reasoning**
- **Anger (Rage)**
- **Forgiveness**

- **Self-Correction (Mending one's ways)**
- **Do not Bully People with your Virtues**

Chapter 12: [Rumors](#)

Chapter 13: [Miscellaneous](#)

- **Persecution**
- **Tyranny and Excess**
- **Conspiracy and Secret Counseling**
- **The Mutual (Reciprocal) relations of Individuals in the Society**

Chapter 14: [Pertaining to Economy](#)

Chapter 15: [Basic Human Rights](#)

Chapter 16: [The Relationship Between Crime and Punishment](#)

- **Qisaas**
- **Justice**

[Home](#) Preface to Urdu Edition

In the name of Allah, the Rahman, the Raheem

First Urdu Edition -1967

The dissemination of the Quranic education is the aim of my life. I need not go into the details of what I have produced in this connection during the past 30 to 35 years. In my own estimation I had considered Lughat-ul-Quran and Mafhoom-ul-Quran as the final link of this series. But afterwards I was told that without Tabweeb-ul-Quran* the series shall remain incomplete, and thus I should also take this task in my own hands. What is meant by Tabweeb-ul-Quran, needs to be clearly understood. The composition and compilation of the Holy Quran is no undertaking. Ordinarily the books are divided into chapters and an author writes down all that he intends to describe in the relevant chapters. But the Quranic teachings are scattered like gems throughout the pages of the Holy Book. If you want to apprise yourself of its commandments on a particular subject, you shall have to collect them from the entire Book in order to bring the entire subject-matter together at one place. 'Tabweeb' means to prepare an encyclopedia, by dividing the entire Quranic teachings in separate chapters, under different subjects, so that anybody who seeks guidance from the Quran regarding a particular issue of life, may be able to find it out, at a single place, relevant to that issue. I have adopted the same methodology throughout my works in relation to the dissemination of the Quranic teachings. Since the subject of discussion in each one of my books is different, the Quranic Guidance available in a particular book is related only to one particular subject. On the other hand, in Tabweeb-ul-Quran, the comprehensive Quranic Guidance on any particular subject shall be readily available at one place.

1. To look at, the Holy Quran appears to be a small book but it is all-comprising to the extent that there is not even a single issue of life about which guidance is not available in it. Not only that, it serves as a searchlight for all human beings who seek guidance in all ages. It is evident that the classification of a book, in this particular way, is not an easy task. Besides a deep insight and intellectual research, it needs perpetual and continuous hard work. (I have now reached that stage of my life where loss of energy becomes apparent, as compared to the zeal of forty years earlier.) But I undertook this project on account of its immense importance and these days I am busy completing it.

2. On the other hand the restless longings of those who drink from the Quranic fountain, could not bear with the demanding patience, of such a laborious and time-consuming task. As soon as I started the work on this 'classification', I began to receive urgent demands for its publication. But when they were told that this tremendously long journey shall consume a considerable time, their pressing demands concentrated on a different form _ that those injunctions of the Quran, which provide the code of laws for an Islamic State as well as those values for the protection and enforcement of which the existence of an Islamic State, is necessary, at least be published without further delay. Those compelled by an intense desire think that the Quranic Laws are not being enforced in the State of Pakistan because such a collection of laws is not readily available with the law-makers. Anyhow I had to accept their fresh demands. Thus, this work may be considered a precursor of 'Tabweeb-ul-Quran'.

3. Only a few injunctions of the Holy Quran are in the form of definite laws. (These are related mostly to family life). As regards the rest of the subjects, it only gives guiding principles. The book which had to serve as an eternal code of life, throughout the span of time, ought to have been as such to lay down only the boundary lines for human actions, so as to enable men in all ages to frame the by-laws according to the needs of their times, within the limits of these boundary lines. These principles shall remain immutable and the by-laws framed under their guidance shall keep changing according to the needs of the time. For example in the Quranic principle "They (conduct) their affairs by mutual consultation", the principle of consultation is immutable but the Quran has not provided the details

regarding the mechanism and procedure of consultation. The Muslim Ummah in all ages shall constitute it according to its own needs.

4. As regards the laws that have definitely been prescribed by the Quran, they are of three different types:
- a) A few injunctions which come under the heading of 'Crimes'; their punishment has also been prescribed, e.g. 'Adultery'.
 - b) Those injunctions that fall in the purview of law but their punitive form has not been prescribed by the Quran, for example 'Wine'. Although it has been prohibited, the details of its punishment are not provided; such punishments are left for the Islamic State to decide.
 - c) The injunctions which are of a moral nature and which concern individuals only, e.g., "Do not backbite". An Islamic State can give them the status of law, if necessary, (These can be seen in my book "Islami Mu'aasharat" __ Islamic way of living).

In this particular collection, these injunctions and principles have been listed together under different chapters; neither their philosophy and expediences have been described, nor have they been explained in detail; only their relevant Quranic references have been quoted, so that one may be able to locate these Quranic verses and reach one's own conclusion as to what guidance has been provided therein and what is their import, aims and objects. In such references, the number of a Surah is given first and the number of verse is given after the colon. For example 3:12 means, 12th verse of Surah Aal-i-Imraan. As these references differ slightly in different Quranic printings, in case the relevant verse cannot be found as per my reference, it may be sought in the preceding or the following verse.

Let it be clearly understood that the principles as well as the laws given by the Quran are all immutable and neither any individual nor a state has the right to change them. An Islamic State can give a practical shape to these laws or can determine the details of their mode of application (or as it has been said in para 3), can frame by-laws remaining within the boundary lines of these principles.

It must be kept in mind that an Islamic State can put into practice the Quranic Injunctions, according to an existing state of affairs, in a gradual manner and by doing so bring the social order into the Quranic pattern. However, it has no right to take some injunctions from the Quran and others from a different source, and name

this mixture as "Islamic Laws". According to the Holy Quran it is a serious crime which can be the cause of disgrace in this world and destruction in the Hereafter. (2:85-86)

5. I have kept this collection limited to mutual dealings. My purpose in choosing this pattern for the book is also to provide guidance for the law-makers, if by the stroke of good luck, one day Pakistan, decides to enforce the Quranic Injunctions in the country. If this ever happens, I shall consider it to be a sufficient reward for my hard labours and heartfelt longings. May it be that 'Tabweeb-ul-Quran' is published by that time which shall also encompass the other aspects of life. Thus there shall remain no excuse for anybody to say that he did not know what guidance has been given by the Quran in such and such a matter. I pray from Allah the Almighty that I may get the opportunity to complete this project.*

6. In fact no State becomes Islamic simply by the enforcement of Islamic Laws or by inflicting punishments under 'Shariah'. The primary duty of an Islamic State is the nourishing of the individuals within this Social Order, according to the permanent values basically provided in the Quran and thus introducing the very spirit of these values in society. The importance of these permanent values in an Islamic State is in no way less than the introduction of laws (in my opinion it is rather more than the laws). In view of their importance, I have consolidated the permanent values in one chapter, towards the end. These may be considered the most trustworthy, a handhold of an Islamic Social Order. In the first chapter the outlines of an Islamic state in the light of the Quran have also been arranged.

7. Lastly, it is necessary to repeat the fact that all my efforts in interpreting Quranic teachings are but a human effort which cannot be considered free from error or forgetting, nor it can be considered as the last word. That is why I have only presented the Quranic verses in this collection, although at certain places

conclusions have also been drawn from the purport of the text. If you do not agree with my corollaries, you may ignore them and make your own decisions by contemplating upon the text. My only objective is to facilitate the work of those intending to tread the Quranic path, (helping them along according to my own ability and breadth of vision), so that they may find it easy to reach the goal. I would like to be their fellow traveller, not mentor. I shall consider myself fortunate enough if I can achieve this much.

The accomplishment of my task depends on the help of Allah, Whose power extends from the lowest to the highest level of His creation.

October, 1967

PARWEZ

Second Urdu Edition -1978

The first edition of this book was published in 1967 A.D. Only the references of the Quranic verses were given in it. By so doing I aimed, not only to convey to others what I have understood from the Quran myself, but to inculcate the desire in others to ponder over the Quran deeply. The object of restricting to references alone was to inspire a desire amongst those interested, to find the verses themselves, with the aid of these references and ponder over them closely, so as to explore their meaning themselves.

Although that book gained vast popularity, I began to receive demands from all around that the text of the verses should also be included along with their translation and purport. My lifelong experience tells me that the nation (in general) has become accustomed to escaping from intellectual exertion and likes to have ready-made material. I am not used to rejecting totally such demands of my fellow-Muslims; I always bow down to them by saying:

In matters of gallantry (the state of being in love), this is above all other concerns.

I have already described in the preface what is meant by Tabweeb-ul-Quran. In those days I was completely absorbed in its classification and compilation, and could not concentrate on the reprint of the present book. Praise be to Allah that Tabweeb-ul-Quran has since been published. Its composition comprises three big volumes (their total volume being about one and a half thousand pages) of an Encyclopedia of Quranic Teachings. After publishing this encyclopedia there was no need of having a separate compilation. But on account of the present state of affairs in the country, there again arose an intense demand for it. Although in the State of Pakistan a talk about the Quranic Laws has been frequent from its very inception, in the current years it assumed an immense importance, and a clamor for the framing of Islamic Laws became popular. As I myself have been earnestly proposing to make the Quran the basis of State Laws, a demand began from the known and unknown circles that a code of Quranic Laws ought to be published without further delay, so that it may serve as a reference book since this was the need of the time. Thus it came to be considered a necessity to publish a new edition of the Quranic Laws. Besides necessary additions and alterations, the text as well as the purport of the Quranic verses have also been given. The text being that of the holy Quran, the question of any differences in this regard does not arise but if a difference arises about the purport presented by me, one can satisfy himself in whatever way he likes. Islamic Laws originate from the Quranic text and not from the purport produced by me (or anybody else). I have also drawn inferences from some of the verses. In fact the right to draw such inferences belongs to the Legislative Assembly of an Islamic State, and not to any individual or sect. My inferences are not more than a pointer in this direction.

In the first edition of this book, Quranic Values were also included in addition to the laws, but now these have been deleted, firstly, because after the publication of Tabweeb-ul-Quran, separate publication of these values is no more required; and secondly, because I have learnt from experience that a reference book ought to be handy, so that its volume may not cause weariness in the temperament. Those in need of details may benefit from Tabweeb-ul-Quran.

Although this collection of the Quranic Laws shall benefit all Muslims in general, it shall be especially useful for those connected with legal affairs, e.g. judges, advocates, those working with the law sections of the government, members of the legislature, the constituent assemblies, and those concerned with the media etc. If it happens to be beneficial for any one of them, it shall be an ample reward for my labors and research, The purpose for my life is to make this magnificent Book of Allah (The Quran) the cynosure for men of knowledge and intellect.

**I am not a vocalist; all I am trying to do
It is to bring the wondering came back to its Trail.**

April, 1978

PARWEZ

[Home](#) Preface to English Edition

In the name of Allah, the Rahman, the Raheem

On 23-8-1990 the chairperson of the Tolu-e-Islam Trust and its other members requested me to translate the (URDU) book Quraneer-Qawaneen by Allama Parwez into English. I labouriously spent about 3 to 4 months in preparing its manuscript which I returned to the Trust, for getting it typed, so as to enable me to provide it the required shape before printing. For reasons unknown to me, the manuscript was kept unattended for nine long years. And it was in the year 1999 that I was again asked to take it back for completion. Being, by then an old man of 91 years, with tremendous loss of energy and with poor eye sight, I advised the Trust to seek the help of Mr. A.S.K. Joommal, editor Al-Balagh, Lenasia (South Africa), an eminent English writer to complete the job. He later accepted it graciously and returned the manuscript after removing all sorts of errors. After proof reading it was sent to the press for printing. By the grace of Allah the Almighty the English translation of the book Quraneer-Qawaneen is now presented herewith, under the title Quranic Laws.

January 14, 2000
(Abdul Wadud)

Quranic Laws State Affairs

1. SOVEREIGNTY.

The difference between an Islamic State and a secular state is that in an Islamic State, affairs are conducted within limits laid down by the Quran. Nobody has the right to transgress these limits; in other words, the right to rule belongs to Allah alone. It is said in Surah Yusuf (12:40)

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

"Remember! The command is for none but Allah"

وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا

(18:26) "Nor does He share His Command with any one whosoever". If the right to rule is bestowed upon any person or a group of persons, whatever be their name, that shall amount to ascribing partners with Allah. No one, how highly placed he may be, even as high as a Messenger of Allahe, has the right to make people subservient to himself. Surah Aal-e-Imran

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ
دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ تَعْلَمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ

says: (3:78)

"It is not for any human being unto whom Allah has given the Book and wisdom and the Divine Message, that he should afterwards have said unto mankind, 'Obey me instead of Allah'. He should rather say, 'You should be amongst those who are subservient to Allah by following His Book which you study and teach others'."

Be it clear, that it is the Messenger of Allah who first receives the Book, then he delivers it to others. That is how the Book of Allah reaches the common man. The Quran was initially revealed to the 'Nabi'e. Later it became inherited by Muslim Ummah. It is said in Surah Faatir (35:32)

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

"Then We have given the Book for inheritance to such of our servants as We have chosen (It means the Muslim Ummah)". The duty of the Ummah is to establish an Order according to this Book; thus an Islamic State is an agency that enforces the divine command. On the contrary, the system of government in which the right of law-making is exercised by human beings, is a secular regime, whatever its shape may be. That is the line of demarcation between infidelity and Islam, Kufar and Islam. Allah ordains: (5:44)

وَمَنْ لَّمْ يُحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

"Those who do not establish a rule according to what Allah has revealed, are non-believers."

2. THE CODE OF LAWS IN AN ISLAMIC STATE.

i) The code of an Islamic Constitution is the Book of Allah (the Quran). As stated above, those who do not establish a rule according to the Book of Allah are infidels (5:44); subservience to any other rule is not right. Surah A'raaf says: (7:3)

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ
قَلِيلًا مَّا تَذَكَّرُونَ

"(O Jamaa'atul Mu'mineen) Follow only that which has been revealed to you by your Rabb and do not follow any friends and protectors other than Him. (The subservience to Divine Laws and not of any human being is the real freedom), but very few keep this reality in mind."

ii) This Book, the Quran, is clear and explicit (5:15)

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ

"Light from Allah has come to you in the form of a perspicuous Book". It means that the Book is clear and revealing. It is very easy to follow (54:32)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ

"In reality We have made this Quran very easy for taking guidance". It does not contain any disputative matter. Allah says: (4:82)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

"Do they not reflect upon the Quran Were it from anyone other than Allah, they would surely have found therein plenty of contradictions". To be free of any discrepancy is in itself a proof of its having been revealed by Allah. Not only that it does not contain any controversial matter, it has the capacity to stand as a judge, in order to decide on controversial matters. The very aim of revealing Books from Allah was to decide all disagreements amongst human beings. (2:213)

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

"And to them (the Rasools) He sent the Book in truth, to judge between people in matters wherein they differed."

iii) As a code of guidance this book is complete as well as immutable: (6:116)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ

"The Laws of thy Rabb do find their fulfilment in truth and justice. None can change His Laws, for He is the One Who hears and knows every-thing".

iv) In it there are certain laws (the details of) which have been determined and for others guidance has been provided only in principle. The determined laws shall be enforced as such. As far as those laws are concerned where only the principles are given, an Islamic State shall frame details thereof staying within the parameters of these principles according to the needs of their time. These principles shall remain immutable but the rules framed under their guidance shall be liable to change in accordance with the exigencies of advancing times. This is the expedience, on the basis of which Allah did not determine the by-laws Himself. If it had so happened, these laws could not remain consistent with the exigencies of time, and that could render the working of the way of life prescribed by Him, impracticable. The Book that was intended to remain a code of guidance for all times and for all men, had to be thus, i.e. the principles should be immutable and detailed applicatory by-laws changeable with the change of time. Only this blend of permanence and change could keep the system permanently practicable through all times. This reality has been clarified by saying:(5:101-102)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْوِئَةٌ
وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْءَانُ تَبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ
غَفُورٌ حَلِيمٌ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

"O you who believe! (what is necessary for the guidance of mankind has been given through revelation and is prescribed in the Quran). Do not probe into that which has not been revealed (because if We fix up their details, they shall become immutable. And when they shall not be able to cope with the needs of time, you shall be put into difficulty because you shall not be able to accomplish them). The same shall happen if We disclose such matters during the descent of revelation. Thus you should particularly keep it in mind; We forgive all that has happened before. You ought to be careful in future. If you had forgotten or had fallen into error, there is a scope in the Laws of Allah for forgiveness of failings in small matters. You are given the warning because before this a nation (Israelites) had started asking such questions (2:108). As a result they had put so many limitation and restrictions upon themselves that it became difficult for them to accomplish them and having been fed up with these details, they forsook the real 'Deen' itself."

It is apparent that the commandments and laws determined in the Quran shall be put into practice gradually according to the conditions of the society, and thus the society shall be brought to the required standard step by step. But it shall not be allowed that you pick up some injunctions of the Quran according to your own liking and take these up along with other un-Quranic injunctions and name the mixture of these two as Islamic Code of Laws", this is also infidelity Kufar. The Jews also used to behave in that way, on account of which they were warned as follows: (2:85)

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِنكُمْ إِلَّا خِزْيٌ
فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

"Do you then believe in a part of the book and reject the rest But what shall be the recompense for those among you who behave like this, except disgrace in this life, and on the Day of Judgment they shall be consigned to the most grievous chastisement".

3. THE ENTIRE UMMAH SHALL TAKE PART IN THE GOVERNMENT.

The duty of an Islamic Rule is: "To enforce what is lawful according to the Divine Law and prohibit what is unlawful."

It is said in Surah Hajj: (22:41)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ

"They are those who if we establish them in the land, establish the way of life consistent with the Divine Laws and provide nourishment to individuals, enjoin the right and forbid the wrong."

It means that it shall be the duty of the Islamic Rule to enforce by-laws of what the Quran considers right and forbid what it considers wrong. According to the Quran it is the duty of the entire Ummah. Allah says: (3:109)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

"You are the Ummah raised for the good of all mankind. Your responsibility is to enjoin the right and forbid the wrong". This very Ummah is the inheritor of the Book of Allah (35:32)". It means that the law and order of the State (known as the government) is not limited to a part in it. The machinery that shall put it into shape has been left by the Quran to the discretion of the Ummah. It may take any form but its aim shall be that the entire Ummah shall take part in the working of the state's affairs _ i.e., all Muslims living within the boundaries of the State. Non-Muslims cannot take part in it because, it is the duty of the government comprising Muslims only to enforce the Divine Injunctions. How then, can those people who do not believe in these injunctions take part in its affairs !

4. SYSTEM BASED ON CONSULTATION.

The system in which the entire Ummah takes part, is termed by the Quran 'a system by consultation' (42:38);

وَأَمْرُهُمْ شُورَى بَيْنِهِمْ

It has been ordained by Allah, that "in it, all affairs shall be settled by consultation." This system shall differ from the western system of democracy in which the nation or the representatives of a nation possess the comprehensive powers of law-making; in other words sovereignty belongs to the nation as a whole but in an Islamic Government the sovereignty belongs to (the Book of) Allah. Leaving aside the representatives of the people, even the entire nation has no right either to make laws against it, or bring about a change in it. The opponents of this system used to ask the Rasoole: "If you could make a change in the Quran according to our liking we are ready to compromise with you". In answer to their demand Allah addresses the Rasoole thus: (10:15)

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي
نَفْسِي إِنْ أَتَّبَعُ إِلَّا مَا يُوحَىٰ إِلَىٰ نَبِيِّ
أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

"Say: It is not for me, to change it of my own accord. I follow not but what is revealed unto me. If I were to disobey my Rabb, even slightly, I am afraid of the punishment I shall receive according to the Law of Requitat". It is apparent that when even the Rasool could not make any change in it at his own, how can anybody else be allowed to do so Now, as far as the system of majority and minority in a democratic system is concerned, it is apparent that since every matter shall have to be decided in accordance with the Quranic Injunctions, so the question of casting the votes does not arise. The concept that the decisions made by the majority are based on truth is false. The Rasool is addressed as follows: (6:117)

وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنِ
سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

"If you were to follow the majority of the people in the land, they would lead you astray from the path of Allah. They follow nothing but conjecture; they do nothing but indulge in their own surmises". The criterion to judge between right and wrong is not based on majority or minority, but on the Book of Allah. The representatives of the Ummah have got to conduct the State affairs, within the limits laid down in it. The truth cannot remain subject to the whims and wishes of the people. (23:71)

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ

"If the truth had been in accord with their desire, truly the heavens and the earth and all beings therein would have been in confusion". Thus the people ought to obey the Truth, and Truth is the other name for the Holy Quran.

5. STANDARD FOR THE ASSIGNMENT OF RANKS.

The ranks shall be assigned in the society according to the personal virtues and the character and conduct of individuals: (46:19)

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا

"And to all ought to be (assigned) degrees according to their deeds." And the state administration shall be entrusted to those who are fit for it. (4:58)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا.

"Allah commands you to render back your trusts to those who are capable of achieving the object;" and the person with the best of conduct and character shall be the head of the state (49:13).

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْتُمْ

It has been ordained by Allah "Most honoured of you in the sight of Allah is (he who is) the most observant of the Divine Laws amongst you," and is the best in their performance. As the state affairs shall be conducted by consultation, he shall remain in office as long as he enjoys the corroboration of the Ummah.

6. THE STATE ADMINISTRATION.

In order to conduct the affairs of the state, there shall be an administrative centre and under this centre there shall be legally authorised officers. Because a system like this was first organised by the Rasool, thus the term 'Allah and Rasool' has been used for it in the Quran, which means Divine organisation put in to practice by the Rasool. Thus the obedience to 'Allah and the Rasool' meant the obedience to the Centre of this Divine System. Under command of this Centre were the officers Ulil Amr authorised to take decision according to the Law. An appeal against the cases decided by these authorised officers was permissible, but the decisions made by the Centre used to be final. It is said in Surah An-Nisa; (4:59)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهٗ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"O you who believe! Obey the system established by the Rasool in accordance with the Laws of Allah; and obey the local authorities appointed by this Order. In cases of disputes with the local authorities an appeal can be made to the Central Authority. This will constitute evidence that you really believe in Allah and His Law of Requit (life Hereafter). This is the best and the most suitable practice _ to obtain, ultimately, a balanced society". The same system continued after the death of the Rasool and the successive caliphs became the Central Authority and the obedience to a caliph became synonymous with obedience to 'Allah and the Rasool'. As and when that system is re-established, the obedience to its Central Authority shall constitute obedience to 'Allah and His Rasool'. The entire responsibility of the state

affairs shall lie in the Centre, which shall be subservient to the Quran and answerable to the Ummah.

7. THE DECISIVE WORD.

According to the Quran, obedience belongs to the Divine Laws and an Islamic Government is an agency to put these laws into action. Thus any decision by the government which goes against the Quran, its obedience shall not remain mandatory: (18:28)

وَلَا تُطِيعُوا مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

It Is the command of Allah Himself: "Do not obey any such person whose heart has become neglectful to Our laws, one who follows his own desires and whose case has gone beyond all bounds". Such could not have happened during the time of the Rasool, but there is a possibility of such an occasion arising after him. Thus it ought to be so arranged that if any one in the society thinks that such and such a decision made by the government goes against the Quran, he may be able to get a decision from another authority. Such an authority could only be the Judiciary. Thus the decision made by the Supreme Court ought to be considered as final in such cases and none shall be allowed to disobey the decision. If such an occasion does arise, the decision by the Judiciary shall have to be accepted as the decision by "Allah and His Rasool" (Centre of the System) about which the Divine Command is: (33:36)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

"It behoves not a believer, man or woman, that when a matter has been decided by Allah and His Rasool (the final authority of the Divine System) to exercise a choice in the matter. Anyone who disobeys Allah and His Rasool, has forsaken the straight path and is clearly on the wrong path."

Often it is said that in such a situation the Sovereign Authority shall rest with the Judiciary instead of the government or the constituent assembly. But as has been explained earlier, the final authority actually rests with the Book of Allah and none else. In disputed matters the judiciary shall only explain what is the decision of the Quran.

8. PARTY SYSTEM.

According to the Quran the entire Ummah, as compared to the non-Muslims, is one party. Within the Ummah itself the presence of parties, may it be religious parties or political parties, is 'shirk' (assigning partners unto Allah). The Divine Command is: (30:31-32)

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ مِنَ الَّذِينَ فَرَّقُوا
دِينَهُمْ وَكَانُوا شِعَابًا كُلِّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

"O believers, remember! Be not of those who follow laws other than His and thus set up peers with Allah i.e. be not of those who create cleavage in their social order and divide themselves into various sects, where each sect becomes obsessed with its own view of it and the 'Deen' disappears.:

At another place it is said: (6:160)

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا لَسْتَ
مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

"Those who create differences in 'Deen' (the way of life prescribed by Allah) and divide themselves into sects (O Messenger of Allahe) you have nothing to do with them. Leave their affair for the Law of Allah to decide, which would tell them how they acted."

In Surah Aal-e-Imraan it is said: (3:104)

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ
مَا جَاءَهُمُ الْبَيِّنَاتُ أُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ

"Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs from Allah. For them is a dreadful penalty."

From these and several other similar verses of the Quran, this reality becomes apparent that when the Ummah gets divided into parties and sects, neither the Deen (way of life prescribed by Allah) survives, nor an Islamic State can come into existence under such circumstances. Deen is another name for the Islamic State which has one code of guidance (Book of Allah), one Ummah as its upholder, and one central authority of the state. In this state, the entire Ummah, in the form of a compact body, revolves around the pivot of the Quran. Look how clearly the Quran explains this reality when it says: (3:102)

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
 وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
 فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ
 فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

"And hold fast, all together, the rope which Allah stretches out for you and be not divided among yourselves; and remember with gratitude Allah's favour on you; you were enemies and He joined your hearts in love, so that by His grace you became brethren and you were on the brink of the pit of fire, and His Divine System saved you from it. Thus Allah makes His messages clear to you that you may be guided."

The greatest crime of Pharaoh, as Allah says in the Quran, was that he had divided his people into parties. (28:4)

جَعَلَ أَهْلَهَا شِيَعًا:

"He broke up his people into sections".

9. RELIGIOUS HIERARCHY.

In an Islamic society the concept of religious hierarchy is unthinkable. In it the decisions regarding state affairs are called the 'Sharia' laws and their enforcement shall be the function of the government officials. That is what is named as to enjoin what is lawful and forbid what is 'unlawful' (as laid down in the Book of Allah). These injunctions shall comprise the entire aspects of human life. The differentiation between religion and politics and between Deen and worldly affairs is an entirely un-Islamic concept; the consideration of public laws and personal laws as separate from one another is a creation of secular regimes. The Quranic Laws and Values shall encompass aspects of human life _ whether personal or public. These laws and values shall be taught in the government educational institutions; and the literature based on them shall be publicised amongst the people. Thus in an Islamic State there shall be no separate existence of religious institutions, nor a separate group of 'religious Ulama'. In Islam there is NO dichotomy of 'Deeni' and 'secular' affairs. Every single aspect of life is governed by Deen.

10. THE INGREDIENTS OF AN ISLAMIC STATE.

The Book of Allah, the scales of justice and the power of enforcement are the ingredients, or the three basics, of an Islamic state. If any one of these basics is missing, it no more remains an Islamic State. The basic object of Deen, is described in Surah Al-Hadeed as follows:
 (57:25)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ
وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ
بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ
بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

"In order to obtain this objective, Allah arranged His Messengers to be sent to different people with clear signs (proofs); and every Rasool also brought with him a code of laws. They established 'social orders' on the basis of this code so that the deeds of each person could produce the exact results and thus induce people to remain steadfast on justice and equity. In order to provide stability to that social order, Almighty Allah, along with the code of laws, also sent sword (iron) in which there is great strength. And because this strength is utilised for the maintenance of a system of justice, as well as for the protection of the oppressed, it becomes useful for mankind instead of being

harmful. This also brings to light as to who are those faithful people who assist and aid this Divine System which was established by the Messengers of Allah. Before the successful results had appeared before them in a visible form, they made all sorts of sacrifices on the basis of this strong belief that a social order embodying supremacy and strength will most definitely be achieved by their tireless efforts."

In Surah Al-Noor the aims and objects of an Islamic state (Caliphate) have been introduced as: (24:55)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

"Allah has promised to those among you who profess Eemaan (conviction) and put in productive efforts that He will, of a surety, grant them inheritance (of power) in the land, this is Our Immutable Law according to which We had established the earlier nations as well (28:6); that He will establish in authority their Deen _ the one which He has chosen for them,

so that their rule shall turn this earth into paradise (39:74); and that He will change their (state) of fear in which they (lived) to one of security and peace, so as to enable them to obey only His Laws with satisfaction and that they are not forced to associate any other laws with His Laws and thus ascribe partners unto Him. (But listen attentively that such a system shall last only as long as these people remain steadfast in obedience to Our Laws). Those who, after such a rule is established, practically keep themselves away from it and put into practice their self-made laws instead of the Divine Laws, shall leave the highway that was leading them to the correct destination and they shall be led astray to other paths and thus shall be deprived of the benefits of a paradisiacal social order. Such benefits were the result of firm belief and deeds consistent with the Divine Laws. When belief and the deed consistent with the Divine Laws remain no more, the benefits shall automatically disappear."

The duty of an Islamic State does not end with the enforcement of laws, but also it brings about a psychological change in the individuals of the state, so as to create in them an intense desire to lead a life consistent with the Divine Laws. This objective can be achieved by the right type of the system of education as well as by the exemplary character of the leaders in the state. As long as such a change is not brought about amongst the individuals, there shall be no change in the society. The Holy Quran says: (13:11)

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

"Verily never will Allah change the condition of a people, until they bring about a change within their themselves."

This is an eternal verity stated by the Quran.

11. THE POSITION OF NON MUSLIMS IN AN ISLAMIC STATE.

Since all human beings are equally worthy of respect, the human rights, ipso facto, shall be equally available to all non-Muslims in an Islamic State. They shall have complete religious freedom. (2:256)

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in the matters of Deen (the way of life based on the Quran)", shall be the basis of the constitution of the Islamic state. Its universal manifesto shall be: (18:29)

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ

"Pronounce that the truth from the 'Rabb' of you all, has come; then whosoever wills, let him believe (accept) it; and whosoever will not, let him reject it". However, since the very purpose of the existence of this state is the establishment of the Divine System and the enforcement of the Quranic status, it is apparent that those who do not believe in its ideology i.e. the non-

Muslims, cannot be admitted to participate in the affairs of the state. Thus the Quran has explicitly advised not to take non-Muslims as your confidants (do not confide in them).

يَتَأَيُّهَا الَّذِينَ
ءَامَنُوا لَا تَتَّخِذُوا بِيطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَد بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ

(3:117) "The division of humans shall be based on faith (Eemaan), instead of creed, dialect (language) and nationality. Those who believe in the permanent values given by the Revelation and make the establishment of the Divine System the goal of their life, are the members of one group; on the other hand those who reject its value system, form another group. As the communality of ideas and objectives is the basic condition for unity and concord, it is apparent that a true relationship can never come into being with those who oppose this ideology.

Thus it is said in Surah (3:117) above "O you who believe! Take not into intimacy as your confidants those outside your ranks. They will not fail to leave anything untried to bring about your downfall. They desire it from the depths of their hearts that you should fall victim to such ineffable afflictions that break your strength. A reflection of their malice and hatred has already appeared from their utterances but what their hearts conceal is far worse. We have explained to you these things in a manifest manner, so that applying your intellect and judgement, you should guard yourselves (against their intrigues), if you have wisdom." (3:118)

هَآأَنْتُمْ أَوْلَاءٌ مُّحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
وَإِذَا لَقُّوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ
مِنَ الْغَيْظِ قُلْ مُوتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

"Lo! Do not take them as your friends; even if you do it, they will never befriend you, although you believe in all the Books (yours and theirs). (Such a stance of yours is exhibited with the sincerity of your hearts, but their plight is such that:) When they meet you they say, 'We believe (in your ideology)' but when they leave you, they bite the very tips of their fingers in their rage against you. Say: "Perish in your rage: Allah knows well (What you do openly and) what is hidden in your hearts".

The psychological strife within yourself and your double dealing shall become the very source of your destruction.:

To explain it further it is said: (3:119)

إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا
بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ

"(The malice in their hearts is such that) If good befalls you, it grieves them and if an evil afflicts you, they rejoice at it and if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allah encompasses what they do."

What really matters is the ideology (Deen). Even the relatives are not exempt. Thus it is said: (9:23)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ أَسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"O you who believe! Comprehend this truth that according to Divine Code the differentiation between friends and foes shall not be based on heredity and family relationship but instead on the common concept of life. Thus even if your fathers and your brothers like infidelity better than belief, you do not take them as your friends. Look! If after this warning anybody befriends them, he shall do wrong only to himself. This shall be tantamount to rebellion against the Divine Laws."

This matter is of such a great importance that it is said: (9:24)

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ أُكْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنْ آلِهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ

"Say: If your fathers and your sons and your brethren and your wives and your kinsfolk and the wealth you have acquired, and trade whose dullness you fear, and dwellings you love, are dearer to you than Allah and His Messenger and striving in His Way, then wait till Allah brings His Command to pass. And Allah guides not the transgressing people."

Allah has presented the lifestyle, character and deeds of two exalted persons _ Muhammada and Ibraheemu as the best models. What were those characteristics of Ibraheem'su disposition which made him worthy of being made the model The Quran says: (60:4)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا الْقَوْمِ هُمْ
إِنَّا بَرَاءٌ وَأَمِنْكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا
وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

"In order to understand the ranking of the family relationships against the 'Deen' of Allah, you find the best example (that will remove the perplexities of your hearts and provide them solace) in the conduct of Ibraheem and his associates, when they announced to their people with whom they shared blood-relations: we are clear of you and those whom you serve leaving aside Allah: We reject your erroneous creed and consider it void, and there shall exist between us and you detestation and hostility for ever, unless you also believe in Allah and Him alone. (In that case you shall be our brothers in Deen) (3:117); (85:22)."

There are several verses in the Quran in which it is said that you cannot confide in non-Muslims. Thus it is clear that not only that they cannot take part in state affairs, they cannot even be appointed in key posts. But, however, this does not mean that they shall be deprived of Human Rights; not at all, they shall get all the justice. The Quran goes so far in this matter that you cannot find an example of it in any other system. Thus it is said: (5:8)

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓي
 اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى

"Let not the enmity of others towards you make you depart from justice. Always act justly, that shall bring you closer to that standard of life where Allah intends to take you. Thus always stay on the highway to justice."

Not only justice, but extension of the best treatment to non-Muslims has been ordained. It has been explicitly explained in Surah (60) 'Mumtahanah': whereas Allah forbids you to have relations of affinity with the enemies of Deen. He does not forbid you to deal with them justly (60:8-9). It goes even so far as to say that an Islamic State shall protect the places of worship of the non-Muslims. Thus it is said: (22:40)

وَلَوْلَا دَفَعُ اللّٰهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَ
 صَلَوٰتٌ وَمَسٰجِدٌ يُذَكَّرُ فِيهَا اَسْمُ اللّٰهِ كَثِيْرًا

"Had Allah not enabled people to defend themselves against one another, then surely monasteries, churches, synagogues and mosques in (all of) which the name of Allah is remembered abundantly would have been destroyed."

In addition to providing protection to these places, it is also ordained: (6:109)

وَلَا تَسُبُّوا الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَسُبُّوا اللّٰهَ عَدُوًّا بِغَيْرِ عِلْمٍ

"You revile not those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance". This is likely to create disorder and chaos, therefore you do not treat their revered persons with insults. Such shall be the position of non-Muslims in an Islamic State.

Being the citizens of an Islamic State, Islamic laws shall be applied to them. In their personal affairs, they shall be allowed to take their own decisions, subject to the laws of the Islamic State.

12. INTERNATIONAL RELATIONS.

The Holy Quran aims at removing all differences of mankind and created a universal brotherhood. Thus it is said: (2:213)

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً

"Mankind was one unified community" and (10:19)

فَاخْتَلَفُوا

"Then they differed". In these verses it has been explained that to begin with mankind was a single brotherhood; afterwards they created differences amongst themselves. (2:213)

فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ

"So Allah sent Messengers with glad tidings and warnings and with them He sent the "Codes of Law", to judge between people in matters wherein they differed so as to turn them again into one community."

In a particular territory the establishment of an Islamic State serves as a laboratory to achieve the above objective. In this connection this state shall co-operate with other nations of the world in matters beneficial for humanity, but shall not co-operate in matters which bring devastation to humanity: (5:2)

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"Co-operate with one another in matters which broaden scopes of betterment and well-being to humanity and produce consistency with the Divine Laws, and do not co-operate in matters that become obstructive in the progress of the society or a means of transgressing the Divine Limits."

In this connection a universal law has been proclaimed: (13:17)

وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثْ فِي الْأَرْضِ

"That which is for the good of mankind at large endures on the earth." This very principle shall be the basis of the foreign policy of this state. To eradicate sedition from the face of the earth and to maintain peace in it shall be one of the aims of this state: (2:60)

وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

"And do not cause the disintegration of your society through spreading disorder". This is a peremptory injunction which promotes respect for humanity and becomes justificatory for its

existence; because its basic principle is (17:70)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

"We have created all human beings worthy of respect". Because this State is meant to achieve these high ideals, it is thus mandatory that it should have the capability of safeguarding its sovereignty. Thus the security of its boundaries is of utmost importance. And it has been emphatically ordained: (8:60)

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ
تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ
لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ

"Keep your boundaries well-guarded by reinforced cantonments, equipped with all the steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides them whom you may not know, but whom Allah does know". It may even sometimes be necessary to wage war against them to preserve your borders. (since "War in Islam" is a separate subject, its details are not discussed at this juncture).

13. TREATIES.

(A) In the maintenance of peace and the protection of human rights, treaties shall be set up with other nations. The respect for the adherence to

treaties is essential (5:1)

أَوْفُوا بِالْعُقُودِ

"The fulfilling of obligations". has been emphasised.

(B) If a breach of trust is feared from any nation, the treaty should be returned: (8:58)

وَإِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ
إِلَيْهِمْ عَلَى سَوَاءٍ إِنْ أَلَّ اللَّهُ لَا يَحِبُّ الْخَائِنِينَ

"If you fear breach of trust from any group, throw back (their covenant) to them (so as to be) on equal footing, for Allah loveth not the treacherous."

If you fear being betrayed on the part of any nation, do not break the covenant without first informing them; inform them first so that both the parties come to the same level. If the premature cancellation of the covenant causes them a loss, it ought to be compensated, so as to come to equality of terms, for the Divine Law disapproves the breach of commitment. If you do not agree to the renewal of treaty, that should also be communicated to the other party beforehand, so that those likely to be affected adversely can make the necessary alternative arrangements. The same procedure was adopted in dealing with the opponents after the conquest of Makkah; its details are given in the first four verses of Surah Taubah (9:1-4) But if the other party breaks the covenant without reason, war is allowed against them. [see details in (9:12-13)].

(C) If the enemy joins hands with a group which enjoys a treaty (of peace) with you, the war against them shall be discontinued. The same applies to those who remain neutral. (4:90).

(D) Against those with whom you have a treaty of mutual alliance, even the Muslims will not be extended help (8:72).

Detailed injunctions in these matters also relate to wars; therefore only the pointers have been described at this juncture.

14. REBELLION.

In an Islamic State, the spreading of sedition, (creating dispersion, diminution of peace and to bring about lawlessness) or mutiny against it, are the most serious crimes for which the punishment is very severe. Thus it is said: (5:33)

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

"The result of their tumultuous attitude is that when a system of justice has been established in the country in which there is peace all round, instead of living a peaceful life, they continue their subversive activities. This is tantamount to rebellion against the system based on justice and statute. In such a case the punishment of those who rebel against the central authority of the state and strive to create disorder within its boundaries, is their execution or crucifixion, or the cutting of hands and feet from opposite sides, or banishment from this land (or deprivation from general privileges) i.e. any of those relevant to their crime. This punishment shall be their disgrace in this life and a heavy punishment is theirs in the Hereafter as well. That is because one result of this crime is related to the society which it is necessary to check and the other has its effect on the person of the offender (4:111) which results in the disintegration of his personality which shall be the cause of his destruction in the life

Hereafter."

But if these people repent before being taken in (retract from their rebellious course), they shall not be punished. The verse following the one above, explains: (5:34)

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا
أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

"Except for those who retract from their activities before their being subdued by you: keep in mind that in that case the Divine Law may spare them from the punishment and they may not be deprived of the common privileges."

The Holy Quran has described at other places, those who wage a war against the Islamic System. [See (9:63); (58:5-20)].

(a) Leaving aside actual rebellion against this System by such people, even to have relations of affinity with them is a crime: (58:22)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ

"As it is a fact that truth and falsehood are opposite to each other, so how can it then be possible that people who believe in Allah and in the life Hereafter, befriend those who resist the Divine System even though they were their fathers or their sons, or their brothers or their kindred. [(3:117); (60:4)]."

(b) To betray the trust of an Islamic Government is also a crime: (8:27)

يَا أَيُّهَا الَّذِينَ آمَنُوا
لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ

"Oh you who

believe! It is essential for you neither to betray the Divine System (Allah and His Rasool), nor misappropriate knowingly in discharging the duties assigned to you. You know what shall be its result."

To advocate the cause of those who betray the trust is also a crime: (4:107); (4:105)

وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا

"So be not amongst those who advocate for the perfidious".

It is also a crime to conspire and to hold secret meetings in order to discuss unlawful affairs:
(58:9)

يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَنَجُّوْا بِالْإِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَتَنَجُّوْا بِالْبِرِّ وَالنَّقْوَى

"O you who believe! When you hold secret counsel, do it not for iniquity, hostility and disobedience to the Divine System. Always hold counsels for righteousness and self-restraint."

It is incumbent on an Islamic State to make them a part of their constitution in an appropriate form.

INSTRUCTIONS FOR GOVERNMENT EMPLOYEES.

Although every law and code of an Islamic State shall be applicable to the government officials like the other individuals of society, but, in view of their special responsibilities, they shall have to be more circumspect in some particular aspects, for example:-

1. Allah's Law of Requitil is cognizant not only of the human deeds that are manifest, but also of those which are concealed, such as an idea that flashes across one's mind or even the impurity of one's glances. Therefore, in the performance of their duty if they commit any carelessness, negligence, irresponsibility or breach of trust, but somehow escape the consequences of the law, yet they must remember that they cannot escape the grip of Allah's Law of Requitil. Allah's Law of requital is such that: (40:19)

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

"He knows the perfidy of the eye and that which the bosoms hide."

2. In each affair they shall have to ensure that they do not take a decision repugnant to Quranic Teachings because "to enjoin what is right according to the Divine Laws and to forbid what is wrong", is their basic responsibility (22:41). Their decisions should not only fulfil the demands of justice but also that of Ihsaan. Thus it is said: (4:58)

إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ

"Whenever you decide the disputed affairs of the people, always do it with justice."

At yet another place it is said: (16:90)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

"Indeed Allah commands you to do justice and make good the deficiencies of others."

Justice means that every individual in a human society gets what is his due and Ihsaan means making up the abatements of the individuals to restore the disturbed balance in the society. ADL and IHSAAAN are the two basic terms of the Quran which can be given a practical shape by pondering over the day-to-day affairs. For example a thief

shall be punished according to law; this shall be a matter of justice. But the loss of one whose belongings have been stolen, is not compensated by this act. The Adl and Ihsaan demand that the loss of the victim should also be compensated.

3. You yourself must practise what you say to others; (61:2-3)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

"O you who believe! You ought to present a practical proof of your belief (in the Divine Commands) by your own acts. You should never say to others what you do not do yourself. It is grievously odious in the sight of Allah that you say what you do not do."

Harmony in what you say and what you do is the visible proof of what you profess.

4. All that belongs to the State (even the secrets of the State) are a trust with you. Do not betray this trust: (8:27)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ
وَالرَّسُولَ وَتَخُونُوا أَمْنَتِكُمْ وَأَنْتُمْ تَعْلَمُونَ

"O you who believe! It is incumbent on you that you do not betray the trust placed in your hands by the Divine System (Allah and the Rasool) nor in the performance of the duties entrusted to you. You know what shall be the result of it."

5. Render back your trusts to whom they are due and fill up the vacancies in the government service on their merit. Both these concepts are present in the verse: (4:58)

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

6. Never let people's confidence (trust) in you be shattered. Let the trustee faithfully discharge his trust: (2:283)

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَيُودِ الَّذِي أَوْتُمِنَ أَمْنَتَهُ

"If one of you places a thing in trust with another, let the trustee (faithfully) discharge his trust."

Basically this command relates to properties entrusted to others but as a matter of principle this is applicable to all kinds of trusts. It means that no matter what is placed in your trust, you should always honour the trust reposed in you.

7. Do not take part in any type of intrigue and always stay conscious that: (35:43)

لَا يَحِيْقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ

"The evil plan besets none save its own authors."

8. You should co-operate with one another in constructive matters. Co-operate with each other in matters of benefit to humanity and in matters consistent with the Divine Laws, (5:2)

تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى

"is the Divine Commandment; and "Be with those who are veracious" (true to their commitments)." (9:119)

كُونُوا مَعَ الصَّادِقِينَ

"Be with those who are true (in words and deed", is an emphatic commandment."

9. If one finds that another officer is handing out a wrong decision on account of his being ill-informed, he should convey to him correct information. This act shall be called SHAFAA'AT-E-HASANA commendable intercession. (4:85)

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ
 نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا
 وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِينًا

"If somebody stands in support of another person in a matter just and equitable (commendable intercession) he shall also share pleasant results. On the contrary, if one helps another person in matters of injustice and transgression (called evil intercession) he shall share its disastrous consequences."

They shall neither take the side of those who are dishonest and betray the trust. (4:105)

لَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

"So be not (used) as an advocate by those who betray the trust, and never indulge in bribery", is Allah's Directive. The following verse is a comprehensive guide on the matter: (2:188)

وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم
 بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
 أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

"Do not eat up your property among yourselves by foul means, nor use it as a bait for the judges, with the intent that you may eat up wrongfully a part of (other) people's property, although you know its results."

10. Investigate all disputed matters yourself: never rely on hearsays: (17:36)

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
 إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

"And pursue not that of which you have no knowledge (i.e. of which you have not made an investigation or personal enquiry) collecting relevant information employing your faculties of hearing and seeing, and then make the knowledge thus obtained the basis of your decisions, so as to reach the correct conclusion. If a single link of this chain is missing, your enquiry shall remain defective. Think what a great responsibility lies upon you, because Allah has endowed you with the power of discretion and determination; He has not made you a constrained machine. For the use of your discretion He has bestowed on you the mediums of knowledge and ascertainment. The one who does not make use of them, tries to escape from his responsibility."

11. Achieve prevention of evil with the beauty and proportion of your deeds. The principle is: (23:96)

أَدْفَعِ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ

"Repel evil with that which is best."

12. If one does wrong by mistake and there is a possibility of his correction, he ought to be pardoned. Thus it is said: (6:54)

مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ غَفُورٌ رَحِيمٌ

"If there is an omission or negligence on somebody's part, thereafter he repents and makes amends in future, he ought to be given protection and forgiveness by the organisation of the state."

If anybody's guilt demands the fulfillment of justice, the punishment should not exceed his crime. In this respect the principle is: (42:40)

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا

"The recompense of an evil is punishment equal thereto".

13. They should exercise self-control (maintain their composure) and not get enraged easily: (3:133)

الْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ

"To control tempers and to forgive others" has been called trait of the believers.

Self-restraint also implies talking in low and dulcet tones. (31:19)

وَأَغْضُضْ مِنْ صَوْتِكَ وَأَقْصِدْ فِي مَشْيِكَ

"Soft talking and moderation in walk (gait) are the symbols of trustworthiness and solemnity."

During discussions they should not try to compel others to accept their version on the basis of their awe-inspiring presence as an officer; but (16:125)

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

"Argue with them in ways that are best and most gracious."

14. They should always fulfil their promise: (17:34)

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

"And fulfil (every) commitment, for (every) commitment will be enquired into on the Day of Reckoning."

15. They should not throw their responsibility on others. The principle is: (53:38)

أَلَا نُنزِرُ وَأَنْزِرُ وَأَنْزِرُ وَزُرَّ أُخْرَى

"No bearer of burdens shall bear the burden of another." Everybody shall bear his own burden.

16. They should never wish to be praised for what they do not do. That is be not like those who like flattery and are thus the most dangerous enemies.

The way of hypocrites is described as: (3:187)

وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا

"They desire to be praised for what they do not do."

Home Justice

1. To establish the rule of justice is a basic responsibility of an Islamic State. The demand for justice prevails in all walks of life, but here we shall talk only about the judicial justice (that which pertains to the domain of law). The Quran also provides the required guidance for justice-dispensing agencies i.e. the courts of law. It is necessary to understand one basic principle about JUSTICE. According to the common concept of justice in the world, the duty of a law-court is to decide the disputed affairs according to the code of law that is prevalent; therefore a decision made accordingly shall be considered as based on justice. But, if the law itself is not based on justice, then the decision based on it can never be considered just. Thus the principle laid down by the Quran is that the law of the land should also be based on justice. In this respect the Quran does not indulge in a philosophical debate as to what is meant by "law on the basis of justice" and what is the definition of justice. It addresses the Islamic sovereign state decisively as follows: (5:44)

"If any do fail to judge by what Allah has revealed, they are the infidels."

It means that where the rule is based on Quranic Laws, it shall be an Islamic government and if it is not based on Quranic Law, it shall be a government of non-believers. Only that law shall be considered as based on truth which conforms to the Book of Allah; any law contrary to it shall be based on 'zulm' (injustice). Thus the judges are addressed as follows: (7:158) "They guide people towards the Truth (the Quran), and dispense justice in accordance with what it dictates."

The real justice, in fact, is the justice based on Truth. If the law is not based on Truth, then any judgement according to this law cannot be considered as meeting the requirements of justice. Truth is, in fact, another name for the Book of Allah. The same is the difference between an Islamic state and a secular state.

In Surah 'Saad' it is said: (38:26) "O David! We did indeed give you the rule on the earth, so decide between men in truth, and do not follow the lust of their hearts, for they will mislead you from the path of Allah."

This makes clear two issues: firstly that the law of the land ought to be based on Truth (the Book of Allah); secondly, that the court of law should remain above its personal sentiments that is it should remain neutral. That is what is called 'a just decision'.

2. For a system of justice the Quran has ordained: (4:58) "And when you decide between man and man, you must do so with justice."

Even when you make peace between parties, do so with justice (49:9) In Surah Al-Hujuraat it is ordained that if two factions of Muslims develop a dispute (and wage war against each other) "Sort out their mutual conflict with justice".

3. Even enmity with a nation should not incline you to act unjustly. (5:8)

"Let not the enmity of others make you swerve from justice; be just, that is only nearer to (Taqwa) piety."

4. Not only the cases of Muslims, but the cases of non-Muslims also should be decided with justice. The Rasool was ordained: "Even if the non-Muslims come to you for the judgement of their cases: (5:42) "Judge between them with equity".

5. The Rasool was told: "We have sent this Book to you with the truth": (5:48) "So judge between them as Allah has revealed and follow not their vain desires."

6. Al-Kitaab (The code of Divine Laws), power to enforce this code and scales of justice are the basic ingredients of an Islamic government as stated earlier. The various aspects of the subject are thoroughly discussed in Surah Al-Hadeed: (57:25) "For this purpose Allah has so arranged that He sends His Messengers to different people (nations) with clear, unambiguous arguments and each one of the messengers brings with him a code of law. He establishes an Order in accordance with this Code wherein every-body's deeds produce their designated results and thus people adhere to the rule of justice and equity. For the stability and strength of such a society We have sent, along with the code of laws, steel (to provide the enforcing power) in which there is much of stiffness (strength); because power provided by (the strength of) this steel becomes instrumental in establishing an order based on justice and equity and providing protection to the oppressed. Therefore, instead of being harmful, it becomes greatly beneficial to mankind. The establishment of this Order also brings into open those faithful and loyal persons who contribute towards achieving this goal (the establishment of the Order) which takes practical shape through the efforts of Allah's Messengers. Although the refulgent results of the establishment of this Order have not, as yet become visible, these faithful and loyal people, on the strength of their conviction only, offer every type of personal sacrifice and thus establish the system ordained by Allah, wherein lies inherent Power and Sovereignty."

7. During the course of justice, do not make any distinction between relatives and non-relatives or between your people and those of the other factions, neither the status of rich and poor, nor even your personal benefits, should affect your judgement. The judgement must be based on justice, even if it goes against yourself. Thus it is ordained: (6:153)

"When you say something, say it according to justice, even if the concerned person is your relative."

Justice depends on evidence and for evidence the Holy Quran has set up such a high standard the like of which you may not find elsewhere. Thus it is said: (4:135) "In order to establish this system in which you find pleasures of the present life as well as of the future, the basic condition for justice is that you stand as a witness, neither from the plaintiff, nor defendant, but present your own evidence in all truth and equity, even if it goes against yourself or your parents or your other relatives. Do not differentiate between rich and poor in this respect: for Allah can best protect both, so much so that

you must do justice even to your enemy (5:8). Do not favour anyone after swerving from what is just, as Allah Almighty himself takes care of them. Keep it in your mind that your sentiments may not come in the way of justice. Do not talk in a crooked manner, nor try to avoid being a witness. Remember that Allah's law of requital is well acquainted with what you do. He knows the inclination of your mind as well as your sentiments."

8. As said earlier, Allah ordains both 'Adl' and 'Ihsaan' [(7:20); (16:90)]. To punish the criminal for his crime is 'Adl' (justice) and making good the loss of the claimant is Ihsaan. This is the basic responsibility of an Islamic state.

Basic orders about the enforcement of Justice.

1. To punish the criminal according to law is the duty of the government. This is called 'Qisaas'. In this lies the secret of the life of people. There shall be no distinction between small or big. Thus it is said: (2:178)

"O you who believe! As regards punishment, it has been made incumbent upon you that the murderer must be punished. (It means that the crime should be considered as a crime against society or against the system itself and not against the victim only). Thus while giving punishment, the basic principles of justice and equality must be kept in mind, which means that there should be no distinction between big and small. It is not a question of the position of the murderer or the murdered; the real question is the enforcement of justice according to which every human life is of equal value. For example if the murderer is a free man he alone shall be punished for his crime; likewise if she is a woman she shall not be spared because of her sex. She will have to undergo punishment.

Murder can be of two types _ murder by intent, or murder by mistake. In the case of willful murder, the punishment is death (not ransom money) or any other punishment proportionate to the nature of the crime, i.e. anything less than the capital punishment (4:93). But the punishment should not exceed the nature of the crime [(42:40); (17:33)]. "But if it is not a willful murder but a murder by mistake, the punishment according to verse (4:92) is ransom money (blood money). But if a remission is made by the heirs of the slain out of their own goodwill, they are allowed to do so (17:33). In such a case it is incumbent on the murderer to abide by what has been settled and pay it in a commendable manner. In determining the punishment of murder by mistake, Allah has provided facility for relaxation, so that the potentialities of all of you may keep developing.

But if anybody transgresses after the settlement has taken place, he shall be punished heavily."

Thus it is clear that a compromise can take place only in case of unintentional murder, not in willful murder. In willful murder the murderer shall be punished. This is the law of QISAAS about which it has been ordained: (2:179) "O you men of understanding! In the Law of Qisaas (Retribution) there is (saving of) collective life to you". It means

that if you think over it dispassionately, the reality shall come to the surface, that in the Law of Qisaas (Retribution) there is a secret of individual as well as collective life, so that society can be saved from the dangers inherent in lawlessness.

2. Only the criminal _ and not any other person in his place _ shall receive punishment, nor shall any innocent person be prosecuted in place of a guilty person. Everybody shall bear his own burden: (6:165) "Every person draws the meed of his acts on none but himself; no bearer of burdens shall bear the burden of another."

3. The system of justice ought to be such that nobody might provide any benefit to the criminal, nor the recommendation of any person be accepted, nor the criminal be released through bribery, nor anybody could help him to escape punishment by any other means. Thus it is said: (2:48) "Then guard yourself against a day when one person shall not avail of another, nor shall the intercession be accepted for any person, nor any compensation be taken from somebody, nor shall anyone be helped (against the law)."

[This will happen when the Quranic System of Justice is established in this world; and in the life. Hereafter, all affairs shall be settled subject to the Law of Requit].

4. The punishment of a criminal shall be proportionate to, and not exceed his crime. In this respect the principle is (42:40) "The recompense of an evil is punishment like it". This has been explained further in [(2:194); (10:27); (16:126); (22:60); (40:40)].

5. If there exists possibility of mending one's self, he can be forgiven. (42:40) "But if a person forgives and makes reconciliation, his reward is due from Allah."

6. Before an offence is proved, the accused ought to be considered innocent. Thus during investigation he should not be treated with excess. To consider him guilty at this stage is against the Islamic Code. In Surah 'An-Noor' there is a tale about a woman during the time of Rasool. It is said that some evil-monger brought about a false accusation against a virtuous woman and gave it publicity. The Quran took strong notice of it and said: Evil-mongers had given publicity to a false accusation but what had happened to you that you accepted it as true, without any investigation When you had heard about it, you ought to have a favourable opinion about her and your first reaction ought to have been (24:12) "It is an obvious lie"; (This is an obvious lie) and (24:16) "This is most serious slander". From this the principle is deduced that unless a crime is proved against a person, he should not be considered guilty, i.e. an accused should not be considered a criminal, but a favourable opinion should be formed about him until such time that he is proved guilty.

7. When a legislation is passed none shall be held accountable for what he has done before its enactment. (4:23) "What has been done before (the enactment of a law) shall not be dealt with in accordance with this law." [Also see (2:275) and (5:95)].

8. Only a willful act shall be considered a crime. Thus it is said (33:5)

"There is no blame on you if you make a mistake: what counts is the intention of your

hearts". i.e., only an act committed intentionally is accountable; if someone commits an offence on account of ignorance and thereafter repents and amends (his conduct), he can be excused for it. (6:54) But that does not mean that people may become careless about the law. Carelessness itself should be considered a separate offence. For example the punishment for willful murder is death and the punishment for murder by mistake is ransom money (4:92-93). It means that carelessness is also a crime but not as serious as a willful act.

9. If one is forcibly made to commit a crime he shall not be considered a criminal (16:106). The use of force may be of varied types; however, this is not the place for giving details about them.

10. A small mistake by those who always avoid big crimes may be considered excusable. About Mumineen it is said: (53:32) "These are the people who avoid major crimes, though they may fall into small slips".

11. Anybody who puts another on the wrong path, he becomes a partner in crime. About such people it is said: (16:25) "Let them bear on the Day of Judgement their own burden in full and also (something) of the burdens of those without knowledge, whom they misled. Alas! How grievous are the burdens they will bear!"

Likewise is the one who commits a crime and throws it on another; he commits a double crime: (4:112) "And if any one commits a mistake or a crime himself and then foists it on to the innocent, he carries (on himself) (both) the burden of a calumny and a flagrant sin."

12. While declaring a judgement, the circumstances, upbringing, mentality and psychological condition of the criminal must be kept in mind. That is why the punishment, for a slave woman who commits adultery (zina), is laid down as half of that for a free woman (4:25); and double for the consorts of the Rasool (33:30). It should be clearly understood that this commandment pertains to that period of Arab history when slavery was still rampant. Since the Quran closed the door of slavery, the question of the captive women, or of the consorts of Rasool does not arise. However, principles can be deduced from such verses which could be applied to present-day society.

13. Remove evil by doing good. It means to create such an atmosphere in society that people shall avoid crime automatically. (28:54); (23:96); (11:114) is a universal principle of the Quran. It means that bad deeds ought to be countervailed by doing good. This principle serves as a means to bring about a pleasant and comprehensive resolution. Thus while declaring punishment for a crime, the prevailing conditions in the society ought to be kept in mind.

14. The object of justice is not only to punish the offenders but also to compensate the loss of the oppressed. In this connection the example of the crime of murder as laid down in the Quran, can be presented. The one who is murdered leaves this world but the compensation for the loss that his heirs suffer is also necessary. Thus it is said:

(17:33) "If anyone is slain wrongfully, We have given his heirs the right to demand (QISAAS) or to forgive." From this example you can draw a principle which can be applied to other occurrences like this. As far as the compensation of the loss of the oppressed is concerned, the oppressed shall be the plaintiff and the government shall be the defendant in such a case. Thus it shall be incumbent upon the government to protect the life, property, honour of all who live within its territory. Moreover, except for the loss suffered by a person on account of his own neglect or carelessness, its compensation shall lie on the government and this loss includes not only life and property but also mental torture, because the government guarantees to the people to provide for them an atmosphere wherein (2:38) "on them there shall be no fear nor shall they grieve". In fear the physical loss, is included and in grief, mental torture is included.

15. The government shall be answerable to the judiciary for each of its responsibilities, like other individuals. Even the Rasool who was the first head of an Islamic state, was made to declare: (6:14) "I am the first to submit to Divine Law; and If I disobey Divine Command, I indeed fear the penalty of the Mighty Day."

Therefore none is exempt from this law _ neither the government, nor its functionaries, nor even the head of state.

16. The Quranic philosophy concerning crime is as under:

a) Every crime leaves an effect on the offender himself (as well), so that, to begin with, the offender inflicts injury on his own person: (4:111) "If anybody earns a sin, he earns it against his own self".

It means that the first effect of committing wrong is on the personality of the offender and this effect cannot be erased by punishment from the court.

b) The effect of some offences is limited to the personality of the offender; it does not affect another person e.g. the treachery of the eyes and evil intentions of the heart (40:19). These offences do not normally come under the jurisdiction of the courts of law: yet even such offences which affect only the personality of the offender (for example addiction to narcotics) if declared as crimes by the law, shall come under the jurisdiction of the court.

c) Only those offences come under the jurisdiction of a court which the offender has actually committed. For example if one intends to commit theft but does not find an opportunity to do it, although the effect of his intention shall be imprinted on his own 'self', he shall not be considered as an offender in the eyes of the law. The Quran says that Allah's Law of Requit takes account of even the ideas that pass in your mind. It means that such a person shall not be an offender in the eyes of the law-court, yet he shall be an offender according to Allah's Law of Requit. That is why the Quran lays stress on the reformation of human ideas and intentions. If the human intentions are rectified, the crimes cannot occur. Thus it is the duty of an Islamic state to give wide publicity to educate its citizens on the philosophy of crime, so that the individuals of

the society begin to comprehend the eventual loss for wrongdoing and the violation of law. Verses (4:107-112) are an eye-opener and provide effective guidance for eradication of crimes from society. As a matter of fact Eemaan on Allah's Law of Requit and the life Hereafter, substantiated by reason and argument is a great rectifying force.

17. In matters relating to punishment, it ought to be kept in mind that the punishments prescribed by the Holy Quran itself, are the maximum punishments and were proposed according to the socio-economic conditions that prevailed during the days of its revelation. These punishments shall be ordered only under similar conditions. If the conditions change, an Islamic Rule can make changes in them. An example of it is found in the Quran itself. The punishment for revolt against the Islamic Rule is:

- o Beheading,
- o Crucification,
- o Cutting off hands and feet, or
- o Banishment (or detention) - (5:33)

The object of prescribing a number of punishments is that these should be enforced according to the prevalent conditions. These punishments are neither abrogated, nor can they be annulled but these are conditional to the prevailing circumstances. On the other hand the Islamic Government itself shall determine punishments that have not been prescribed by the Quran, the Islamic Government shall also decide as to which of the social laws can be included in the list of penal laws.

Corporal punishment.

The Holy Quran has prescribed corporal punishments for crimes. Imprisonment as punishment is nowhere mentioned in the Quran. (For general immodest behaviour on the part of women which leads towards adultery, the punishment prescribed is "confinement to houses"): (4:15) "If any of your women are guilty of an immodesty (which can result in leading towards adultery) take the evidence of four reliable witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them or the law of Allah creates a situation which takes them away from such shameful acts; such as she gets married". [Punishment for fornication is mentioned in (24:2) and punishment for making a false accusation in (24:4)].

Internment can also be imposed as a punishment in crimes relating to disorder and rebellion as has been previously explained (5:33-34).

In Surah "Ahzaab" (33rd chapter of the Quran) a verse points towards banishment also. It starts with address to the Nabie: (33:59)

"O Nabi! Tell your wives and daughters and the believing women, that they should cast (a loose) outer garment over their persons when going out, (24:31). It is necessary for

their recognition as honourable women, so that no vulgar people may molest them. According to the Divine Law this shall serve as a means of their protection as well as training. (33:60-61)

"So (You be careful to this extent but if after this) the hypocrites, whose hearts are diseased with wickedness and those who stir up sedition in the city desist not, then force shall have to be used against them; thus after a while they shall not be able to stay amongst you. They shall be deprived of all the privileges (they received, on account of their being the citizens of an Islamic State). In case they still persist in their rebellion, they shall be prosecuted and put to death."

In the above passage the words points to the possibility of their banishment.

Testimony (Evidence).

1. In evidence be just. In Surah Al-Maa-idah (5th Chapter of the Quran) it is said: (5:8) "O you who believe! Stand out firmly as witnesses to maintain and perpetuate justice and do not do it for personal gain but merely for the sake of Allah."

The singularity of believers has been described as: (70:33) "Those who stand firm in their testimonies."

2. Always come forward with just narration even if it goes against you or your parents or other relatives, in your testimony do not differentiate between the rich and the poor, nor should your sentiments be allowed to prevail upon you. Never speak in a crooked way. Do not evade standing as a witness. Stand not as a witness for the plaintiff or for the respondent, but do so for Allah alone. (4:135) "In order to establish a system in which you can receive the pleasant things of the present, as well as of the future, the basic condition is that you should become the custodians of justice in this world (5:8); and for justice the basic element is truthful evidence. Therefore stand out firmly for justice as witnesses for Allah, even as against yourself, or your parents, or your kins, and whether it be (against) rich or poor; do not become their well-wishers at the cost of leaving the course of truth, for Allah can best look after them. Follow not

the behest of your passions lest you swerve. Nor say anything deceitful or refuse to present your testimony; verily Allah is well acquainted with what you do (even with your passions and inclinations)."

3. Do not conceal testimony; (2:283) "And do not intermix truth with falsehood in your evidence".(2:42) "Nor present untrue (false) testimony". The singularity of the believers has thus been stated: (25:71) "They never present false (untrue) testimony."

4. You should present your testimony only on matters that you personally know: Allah ordains: (17:36) "And pursue not that of which you have no personal knowledge, for every act of hearing, or of seeing or of feeling in your mind, will be questioned into. It means that you reach conclusions through personal enquiry by the use of your sense and mind. If any link of this chain is broken, your enquiry shall remain defective. This is a great responsibility that Allah has laid upon you. Allah has endowed you with

"discretion and choice, so that you can choose between right and wrong; you are not a helpless machine, and with this, He has provided you with means to investigate; and not to use such means is to avoid your responsibility."

5. Witnesses should not refuse to attend when called for: (2:282) On the other hand stress has been enjoined upon: (2:282) "Let neither scribe nor witness be harmed."

6. If the testimony of certain witnesses is doubtful, the court can call other witnesses: (5:107-108) "If it is found that the witnesses are guilty of perjury, let two others (from the party against which the wrong evidence has been presented) stand forth in their places and swear by Allah that their testimony is truer than those who appeared earlier and that they will not exceed (beyond the truth); and if they do so they shall become guilty.

(In the Divine Law, testimony over and above the first testimony is allowed because) therein lies the possibility of witnesses giving true evidence for fear of contradiction in which case they shall be considered as criminals and this shall bring them a bad name in society. Now it is necessary for you, therefore, to remain conscious of the Divine Law and listen carefully that if you leave the right path and take up the wrong instead, it would never lead you to your destination."

7. Witnesses ought to be from amongst your own people except where it is not possible to do so: (5:106) "O you who believe! When death approaches any of you, take witnesses amongst yourselves while making a will, because making a will has been made incumbent upon you (2:180) _ Take two just men as witnesses of your own (brotherhood), or others from outside if you are journeying through the land (or where your own people are not available) and the probability of death befalls you.

Then at the time when their testimony is needed, if you doubt their truth, let your judges detain them both, after prayers (in the mosque) and let them both swear by Allah: We wish not in this for any worldly gain; even though our (beneficiary) be our near relatives; and that we shall hide not the true evidence. If we do that, then the sin will be upon us, i.e. we shall be considered as offenders."

8. In transacting financial matters take two male witnesses and if two male witnesses are not available, take one male and two females. The Holy Quran has even given the bylaws in this respect to the minutest details for the reason that it gives utmost importance that matters of financial transactions should be clear and firm. We, therefore consider it necessary to append below complete guidance given by the Quran in this regard: (2:282)

"O you who believe! When you borrow money for a fixed period, reduce the agreement to writing. Let a scribe write down this mutual transaction faithfully: let the scribe not refuse to write; as Allah has given him the knowledge; but he should keep the Divine Law before him and not make any alterations in it (nothing more or less). If the one who takes the loan is mentally deficient or weak or is unable himself to dictate, let his guardian dictate faithfully; and take two witnesses out of your own men and if there are

not two men, then a man and two women such as both parties agree to: the purpose behind taking two women in place of one man, so that if one of them errs or is confused, the other can remind her. The witnesses should not refuse when they are called on (for evidence), disdain not to reduce to writing your contract whether it be small or big, it is closer to the demands of justice in the sight of Divine Laws. This is the best method to make the testimony firm and free of any doubts among yourselves.

But if it be a transaction which you carry out on the spot among yourselves (which you do normally), there is no blame on you if you reduce it not to writing, but even then take witnesses whenever you make such a deal; and let neither scribe nor witness suffer harm. If you do (such harm) it would be tantamount to flouting the Divine Law. So guard Allah's Law well, for it is He Who makes these laws known to you. And Allah is well-acquainted with all things.

And after this it is said: (2:283) "If you are on a journey and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust and thus abide by the Law of the One Who is his Sustainer.

Conceal not evidence, for whoever conceals it, his heart gets tainted with sin. Even if other people do not know of it and he continues to be a reliable person among others, his 'self' does get injury and its nurturing forces do diminish and get weakened; because nothing can remain hidden from Allah's Law of Requit.

As far as the question of two women in lieu of a man is concerned, the Quran itself has explained the reason; i.e., if one woman forgets or is confused, the other shall remind her. This clarifies two points:

- i) Firstly that in that period the women were such (due to illiteracy) that they were not able to describe their own case properly (43:18) and that it was seldom that a chance arose for them to take part in the collective affairs; it was not unexpected of them to get confused before a court of law.
- ii) Secondly the need for a second woman arose only when the first one got confused and forgot. If the first woman remained free of confusion and forgetfulness, the second woman could neither interfere nor her testimony was needed.

This fully explains that, in fact, two women are not appearing as separate witnesses; one would suffice provided she does not suffer confusion in the court.

It makes clear that women are not considered unreliable as against men on the basis of being women. It is only the special conditions that are kept in view. When such conditions remain no more, the testimony of one man and one woman shall be considered equally trustworthy.

9. As explained in item (7), at least two witnesses are required while making a will (5:106).

10. For acts of immodesty (leading towards adultery or fornication) at least four witnesses are required: (4:15) "Remember! This testimony is for cases of general shameless acts (leading towards adultery) and not for adultery itself."

11. In cases of calumny against chaste woman, (at least) 4 witnesses are required (24:4) "And those who make an accusation against chaste women and provide not four witnesses (to support their accusation), scourge them eighty times and reject their evidence ever after; for such men are wicked transgressors. (Also deprive them of such privileges that are available to the citizens of an Islamic State, and if they still continue with their nefarious designs inflict upon them a more grievous penalty (24:23) because these people go astray leaving the right path.

But if the charge (of adultery) is against one's own wife and other witnesses are not available, it is sufficient to take an oath. Thus it is said; (24:6-9) "And for those who raise a charge (of adultery) against their spouses and have (in support) no evidence but their own _ the solitary evidence of the husband (can be received) if he bears witness four times (with an oath) by Allah that he is solemnly telling the truth. And the fifth (oath should be) that he solemnly invokes the curse of Allah on himself if he tells a lie. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie. Again the fifth (oath) should be that she solemnly invokes the imprecation of Allah on herself if (her accuser) is telling the truth. With this she shall be acquitted."

12. Two witnesses for the last stage of divorce: (65:2) "When they complete their Iddat (term of counting) _ ('Iddat' shall be discussed in detail under injunction 12 of the family laws) _ either take them back on equitable terms or part from them on equitable terms and take for witness two persons from among you, endowed with justice who stand as witnesses (to this last stage of divorce) as a duty towards Allah."

The detailed injunctions about divorce shall be described later on; the issue described here is regarding 'Evidence'.

13. Circumstantial Evidence:

Testimony can be deduced from circumstantial evidence; like it was done in the accusation against Joseph. Here the witness was not an eye-witness, but he argued: (12:26-28) "If it be that his shirt is rent from the front, then her tale is true and he is a liar, but if it be that his shirt is torn from the back, then she is the liar and he is telling the truth; so when he saw his shirt torn at the back, (her husband said) Behold! It is the guile of you women; how deep are your treacheries and how dangerous are your deceptions."

(It should be understood clearly that the Quran has described it only as an incident).

[Home](#) Injunctions

General injunctions for family life.

The injunctions for family life are given in more details than any other subject in the Holy Quran. In the social life of man 'home' is of utmost gravity. What is it that we call Society The doors of different homes open daily and the individual dwellers get dispersed in different directions; that is what makes a society. In the evening the same people, return to their respective homes. These very homes keep developing the future community. The upbringing of children depends upon their internal atmosphere. The fate of the future of nation is thus directly connected with the way children are brought up.

The concept of Nizaam-e-Rabubiyat (the economic system laid down in the Quran) is based on the principle that every earning member of the society shall work according to his capacity and all that is gained by their collective efforts, shall be spent in fulfilling the needs of all the individuals of the society. In a miniature form, this system takes shape within the four walls of a home. The earning member of the family does not keep to himself what he earns, nor does he give priority to his own needs over the needs of the other members of the family. His earnings are spent by all the members of the family. In so doing, the earner does not bestow a favour upon the recipient, nor does the recipient receives it as charity. The donor considers it to be his responsibility and the recipient considers it to be his right. Based on the principle of the division of labour, all keep themselves busy in the performance of their respective duties. From this arises the feeling of mutual co-operation and thus a pleasant atmosphere prevails. The result of this delightful prevalence produces the occurrence of deep relationship of love and attraction which lasts for the rest of their lives. Thus a good home presents an example for the good society.

That is why the Holy Quran has accorded such great importance to family life and has provided detailed injunctions to make it exemplary: and this aspect takes precedence in our order of priority too in connection with Quranic injunctions.

INJUNCTIONS - FAMILY LIFE (1): THE STATUS OF MAN AND WOMAN.

Basically, according to the Holy Quran, there is no difference or distinction between one child and another by virtue of his birth: (17:70) "We have made every human being equally worthy of respect" is the ground rule. It is apparent that both men and women are included in "humanity" and both of them are equally worthy of respect. In pre-Islamic Arabia, a girl was considered inferior to a boy, and sadness, depression and anger of spirits prevailed on the birth of a girl. The Holy Quran has forcefully condemned this mentality and has described it as follows: (16:58-59) "When news is brought to one of them of the (birth) of a female (child), his face darkens and he is filled with inward grief. The birth of a girl is considered such a disgraceful event that he hides himself with shame from the people because of the bad news announced to him. He begins to think whether he should keep her alive with disgrace or bury her in

the dust, in order to save himself from this ignominy. Ah! What an evil (choice) he decides on her."

The result of this degraded status of girls in the Arab society of that era, was that they were kept devoid of literacy and art. They were considered foolish and ignorant. There was no value of their opinions and they were considered unworthy of consultation in settling affairs. It is apparent that when they are kept in this position in successive generations, their intellect would gradually degenerate. These were the women whom the Quran describes as: (43:18) "One brought up among ornaments and unable to give a clear account in a dispute". This was the abatement in a woman, on the basis of which the Quran had advised that when a woman has to appear before a court of law, a second woman shall stand by her side to remind her if she forgets or is confused. (See under the heading "Evidence"). (2:282) "If one of them gets confused or forgets, the other may remind her."

The Quran raised woman from this level and with proper education and upbringing brought her to the level of man in all walks of life. Men were instructed not to look down on women because: (3:194) "The one of you is from the other". However, in relation to certain natural functions, like 'childbirth' and the nurturing and upbringing of children, there is their own distinct 'division of labour'. From this point of view, in the 'allocation' of labour, men are superior to women in some affairs, and women are superior to men in others. This is what is meant by: (4:32;34) "Allah has made some of them excel others". In order to fulfil their natural obligations, a woman's major part of life is spent in the giving birth to and in upbringing of children. During this period she is not capable of earning her own livelihood. Thus (as is stressed by the Quran) in a family life, man is responsible for fulfilling the needs of the woman: (4:34) "Men are the maintainers of women". This has been made clear so that men may not think that women consume their earnings, while sitting at home, with no effort on their part. Thus taking them as 'needy', men may consider them despicable and abject. The Quran has explained to man that family life is a mutual affair; in it the duties performed by woman are not within your reach; as such it is your duty to provide for her and the children. This does not mean that the Quran considers woman a disabled person entirely dependent on man. What has been said relates only to distribution of work in family life; otherwise a woman can also earn her livelihood and be its owner. It is said in Surah An-Nisa: (4:32) "Men shall have what they earn and women shall have what they earn."

Since in family life the fulfillment of the needs of the wife and children is the responsibility of man, in the inheritance of the property of parents a daughter's share is half that of a son. (Details will be found in the chapter of Inheritance).

Besides the difference described above, the status of men and women is equal in all affairs of daily life; equal to the extent that the Quran has used the word Zauj for them. If two parts of a certain object are such that one remains incomplete without the other, each one of these two parts is called Zauj i.e. one serves as a means to complement the other, e.g. the two wheels of a cart: if one is missing, or is weak, or comparatively smaller, the other shall become useless. That is the relationship between a wife and her

husband and their positions in the vehicle of life. As far as belonging to different sexes is concerned, there is no special competency that men possess and women do not. Observe how the Holy Quran has described their qualities as parallel to one another when it is said; (33:35) "It is a fact that as men can bow down to the Divine Laws so can women; as men can be the believers in truth, so can women; as men are capable of attesting and verifying their 'belief' by their personal acts, so are women; as men possess the capability of not losing heart in the event of trials, so are women; as men can go on submitting to the feelings of their responsibilities, so do women possess this capability; as men are equipped with the quality of self-sacrifice, so are women; as men can keep complete control over themselves, so can women; as men possess the capability of keeping themselves subservient to the Divine Laws, so do women.

As men and women both possess all the above qualities, the fruits of their deeds should also be similar for each other. For the same reason Allah has prepared protection and reward for both."

It can thus be seen from the above that there is no aspect of life in which men are competent but the women are not. The Quran says: (4:124) "If having professed Eemaan, any does deeds of righteousness (constructive and positive), whether male or female, both shall get the life of paradise and not the least injustice will be done in their recompense."

At another place the Quran states: (3:194 ; 16:97) "Never shall We deprive any of you of the fruits of your efforts _ whether male or female. You are the individuals belonging to the same kind: so why should there be any distinction or classification between you "

To enjoin what is lawful according to the Divine Laws and prohibit what is unlawful is the basic duty (function) of an Islamic State; and men and women both can take part in the performance of this duty: (9:71) "The believing men and women, are friends and associates (companions) of one another on account of their sharing the motto of life, they enjoin what is just and forbid what is evil; they establish the System of 'Salaat' and provide means of nourishment to humanity, and obey Allah and His Rasool - (the Divine Order). These are the people who shall benefit from the means of nourishment provided by Allah and the whole world shall witness the power and wisdom of the Divine Laws."

Thus a woman cannot be declared ineligible for taking part in state affairs merely on account of her being a woman.

It is apparent from the principles laid down in the Quran that any law that discriminates between men and women only on the basis of sex, is repugnant to the Quran (Except in those matters where the Quran has specifically said so, e.g., share in inheritance).

INJUNCTIONS - FAMILY LIFE (2): RELATIONS BETWEEN HUSBAND AND WIFE

1. NIKAH - (MARRIAGE CONTRACT).

Nikaah is a mutual contract between a man and a woman. It appears in Surah An-Nisa: (4:21) "Your wives have taken a firm covenant from you". By virtue of this contract a man and a woman pledge to accept the rights and obligations laid down by the Quran in respect of their being husband and wife in order to lead a life of companionship.

2. AGE FOR NIKAH.

According to the Holy Quran, the age for Nikaah is the age of puberty. The Quran has specifically mentioned: (4:6) "You should, as their guardians, keep monitoring the orphans till they reach the age of Nikaah."

However, the Quran has not determined as to what can be the age of puberty besides other factors, as it differs in different climatic conditions. At yet another place it is stated as age of adolescence: (6:153) : (17:34) "until they reach the age of adolescence." What this age is, has been explained by the Quran at another place while pointing towards the different stages of human life. It is said: (40:67) "Then He brings you forth as an infant, then lets you reach the age of adolescence, then lets you become old."

Keeping the above verses in view, the matter becomes quite clear. In Surah An-Nisa (4:6) was said i.e., till they reach the age of Nikaah (adolescence) and in Surah An'aam has been said (6:153) ' till they reach the age of adolescence and in (40:67) this age has been interpreted as an age (6:153) between childhood and old-age i.e. the adolescence; it thus becomes evident that according to Quran, the age of Nikaah is the age of puberty (adolescence). Thus the Quran has laid down the age of marriage as the age of puberty both for the boy and the girl.

Therefore the question of marriages of immature people (before they reach adolescence) does not arise. It is up to the Islamic Government to determine this age (according to its environmental circumstances).

3. MUTUAL CONSENT.

Just as the age of puberty of both boy and girl is essential for the contract of marriage, likewise their mutual consent is also mandatory: without it the contract of marriage cannot take place. About men it is said: (4:13) "Marry the woman of your liking."

About women it is said: (4:19) "It is not lawful for you to bring women into your wedlock forcibly (without their consent)."

Since the Nikaah cannot be solemnised in childhood, the question of appointing a guardian does not arise. However if the woman so desires she can appoint an attorney in order to settle affairs on her behalf. The statement in Surah Baqarah, (2:237) "In whose hands is the marriage tie", means the attorney appointed by the woman, or the court itself having the power of dissolution of marriage.

4. CEREMONY FOR NIKAH (MARRIAGE).

The Quran has not laid down any specific ceremony for marriage. There is not even a mention of any special person who solemnises Nikaah. Since this is a contract, whatever laws are laid down by the government for the ratification of contracts, this contract should also be ratified (confirmed) according to the prevalent laws.

It is essential for the government to make definite laws for the purpose. Moreover, it is equally important to proclaim the solemnisation of Nikaah. A marriage kept secret is not tenderised by the Quran. (5:5)

5. FORBIDDEN FOR MARRIAGE (MUHARRAMAAT).

The Holy Quran has declared in detail those men and women who cannot marry each other. The list is as follows:

a) Marriage between a Muslim man or woman (monotheists) and polytheist man or woman is unlawful. It is said: (2:221) "Do not marry unbelieving woman (idolaters) until they profess Eemaan. A captive Muslim man is better than a free Mushrik man regardless of how pleasing he may appear; it is because marriage between persons of different ideologies makes family life a veritable hell. This is why Allah's Law prevents you from such a union. On the other hand, marriage between spouses with a similar ideology creates a paradisiacal family life. Divine Law wants to bestow on you the contentments of paradisiac life and protects you from various pitfalls. Allah explains to mankind His Laws clearly so that they may see the truth laid open before them."

At another place it is said: (5:5) "Chaste Mu'min women", which means that it is necessary for the woman to be a Muslimah.

b) Muslim men can marry women from amongst the people of the Book:(5:5)

"Chaste women from amongst the people of the Book are also made lawful to you" under conditions laid down for marrying the Muslim women. But a Muslim woman cannot marry a non-Muslim man (5:5). It clarifies the issue that Muslim men can marry woman from the people of the Book but Muslim women cannot marry their men.

It therefore implies that:

- i) Muslim men can marry Muslim women or women from people of the Book, and
- ii) Muslim women can marry only Muslim men.

Remember that marriage between a Muslim man and a woman from the people of Book is only permitted; it is not an injunction. An Islamic State can suspend this permission for a period for the sake of social exigencies or those pertaining to 'Deen'. However, it cannot repeal this injunction (it can only suspend it for a period); for example, the prohibition of selling meat for two days every week as it is practised in

Pakistan these days.

c) According to verses (4:20-24) the following women are declared unlawful for marriage (with Muslim men): "Mothers (real or foster, those who have suckled you), daughters, sisters, father's sisters, mother's sisters, brother's daughters; sister's daughters, women who have suckled you and girls with whom you have shared the suck, (your foster sisters); your wives mothers; your step daughters under your guardianship, born of your wives to whom you have gone in _ no prohibition if you have not gone in: (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same times, except for what is past; for Allah is oft-forgiving, most merciful."

[The word Muhsanah means pious and chaste women, it also means 'married women'. The latter meaning is applicable here].

The Holy Quran has not given the details of (breast feeding) itself i.e. as to how the condition of suckling is fulfilled; neither has it laid down how the condition of being a foster sister (sharing one mother's milk with you) is satisfied. Its details shall be ascertained by the Islamic State. Remember that only that woman shall be unlawful to you who has suckled you or the girl who has shared the suck.

It has been said above that those women who are already married are also unlawful, yet the Quran did make an exception in it. The women who had migrated from Makkah and their husbands were present (it is apparent that those husbands were non-Muslims, otherwise they could also have migrated) were also permitted for marriage (6:10); an Islamic State can issue special orders in the light of this exception, if such circumstances re-occur in any country.

Note: Adopted relations do not become real: thus it is said: (33:4) "Nor has He made your adopted sons as real sons". (It shall be applicable to all adopted sons as real sons). (It shall be applicable to all adopted relations). It shows that the Quran gives no legal status to adopted relations.

In Surah An-Noor, a verse says: (24:3) "A man guilty of adultery or fornication marries only a woman similarly guilty or a Mushirkah woman; and a woman guilty of adultery or fornication can be married only by a man similarly guilty or by a Mushrik man, that is unlawful for Mu'mineen."

But we do not consider this purport as true. The ensuing results from this are apparent. In our view, the word Nikaah in this verse has been used for cohabitation which is its basic meaning. Thus the verses mean as follows - If any of the believing man or a believing woman is determined to remain chaste, adultery or fornication cannot occur. It can occur only by their mutual consent. [the question of Zina bil jabr (rape) is different]; only those people commit this crime who do not believe in the Divine Laws; believers cannot act as such. Thus this verse emphasises and vividly explains the abomination of the act of fornication. That is why we have not given it in the list of "Muharramaat" () (persons between whom marriage is unlawful).

As stated before, in the early days of Islam there were such women in Makkah as had embraced Islam themselves but their husbands did not and they had migrated to Madina leaving their husbands; believing men should marry them (60:10). From this it can be deduced that by abandoning Islam, the marriage automatically gets dissolved. But its legal decision lies with the Islamic Government.

6. POLYGAMY.

The Quran has prescribed monogamy (one wife at a time), as a matter of rule. In case of constancy becoming extremely difficult with the wife, (details shall be discussed under the heading 'Divorce'), a second wife is allowed in her place: (4:20) "And if you decide to take a wife in the place of another..."

Let it be made clear immediately that it does not mean that you are free to divorce your wife any time you like and bring another one in her place. The conditions under which divorce can be resorted to are being described in a separate chapter. Monogamy; is the principle laid down by the Quran. But if any particular circumstances crop up in society (for example on account of war) when the number of widows and young girls increases and there is no satisfactory remedy for it is in view, the Islamic Government can allow a man to marry more than one woman (up to four) making an exception in the 'one wife' rule. But there are two essential conditions under which it can be allowed: firstly, that the man doing so can do justice with his wives; and secondly, that he is capable of supporting this large family. If any of these two conditions cannot be fulfilled, the second marriage is not allowed. Surah An-Nisa states: (4:3) "If ever such circumstances occur (for example on account of a war) that in the society men are lost (perished) and widows

and orphans (boys and girls) increase, especially women without husbands (4:127) and an equitable and just solution cannot otherwise be found; under such circumstances it is allowed, for the sake of protection of these widows and orphans, that you can marry out of these women whom you like [those who are willing to marry you (4:19)]. For this purpose exception is given in the principle of 'one wife at a time'. In such an event, as the circumstances require and as the society decides, two or three, or four wives at a time, can be taken in marriage. But if you feel that in so doing you shall not be able to keep the scales of justice balanced amongst the different family members, then one man and one wife shall remain the law or the female slaves that you already possess (have brought in your Nikaah). After the advent of Islam, the custom of acquiring captives was abolished. In respect of possessing female captives, the words "you already possess", are to be taken special note of. Limiting to one wife is a much better course to avoid injustice in the family and to avoid additional encumbrance due to abundance of progeny.

This is the only verse in the Quran that allows polygamy and, as can be observed, it is conditional: "if you fear that you shall not be able to deal justly with the orphans, then only one wife is allowed". Without the occurrence of this condition, polygamy is disallowed. Let it be made clear that the word is not limited to mean only orphan boys

and girls; the unmarried girls and women are also included in it. (see Lughatul-Quran). In the Quran itself you find the word (4:127) i.e. orphan (widow) women. As regards the condition of maintaining 'justice' it is not possible in this respect. Here justice means that you do not become so deeply inclined towards one wife that the other is left unattended to and uncared for! (4:129)

"Remember that under the circumstances explained in verse (4:3), when you marry more than one wife you shall have to deal with them justly. As far as love and affection is concerned, it is impossible to deal with different wives equally. You will not be able to do so, no matter how much you desire it, because such things are related to emotions and equality in sentiments is just not possible. Here the 'justice' which is aimed at and which is possible, is that you do not become so much devoted to one wife that the other remains totally neglected. However, in social matters deal with them on the basis of equality. This shall meet the demand of justice according to the Divine Law; and by so doing you shall be protected against the pernicious effects of emotional imbalance. The Divine Law in this manner makes room for your protection and nourishment."

Remember that when a nation feels the urgency to solve the problem of widows and orphans, the women also shall take equal part in this decision; men alone shall not decide it. It shows that even under the extraordinary circumstances the consent of the first wife shall be mandatory, otherwise the home shall turn into a hell.

Except under the circumstances described above a second wife is not allowed.

7. FEMALE CAPTIVES.

During the period when the Quran was revealed, the slaves (captives), both men and women, were part of the Arab society. The Quran closed the door of slavery, and captive women who were part of the household, were either made a part of the respective families (were taken into wed-lock) or were gradually freed. The words whenever they occur in the Quran, mean 'those captive women who were present in those days.' Now the question of slave women does not arise.

8. FACILITATIONS FOR MARRIAGE.

The society ought to provide facilities to those who possess competence for marriage. The Quran addresses the Islamic society by saying: (24:32) "Make proper arrangement for the marriage of those men or women who have not got the adequate facilities for marriage."

But to get married is not an injunction; it is not necessary that men or women "must" get married. Those who wish to lead an unmarried life and for whom the means to get married are not available, should control their passions (abstain): (24:33) "Those who prefer a celibate life or have not the wherewithal for marriage, should exercise self-control."

During a state of extreme hunger, the Holy Quran has allowed the eating of unlawful

things (according to need), but has not allowed fornication or adultery to satisfy one's sexual passions. Obviously man does not possess control over hunger, but on the other hand sexual urges are purely thought-motivated. Therefore the question of sexual constraint (helplessness) does not arise. An Islamic Society creates an environment in which sexual stimulations are least liable to occur.

9. SEXUAL INTERCOURSE.

Sexual intercourse is prohibited under the following conditions:

- a) During menstruation;
- b) While fasting, however, it is permitted during nights, in the month of Ramadaan (before the start and after termination of the "fast");
- c) While one is "in retreat" (I'tikaaf) in the mosques. (during the month of Ramadaan).

10. OBJECT OF SEXUAL INTERCOURSE.

The Quran says: (2:223) "Your wives are as a tilth unto you, so approach your tilths when you so desire."

This brings forth an important fact: one goes to the tilth in order to sow the seeds, therefore the object of sexual intercourse ought to be the augmentation of human race, not pleasure alone. This augmentation ought to be thoughtfully planned; it should not only meet personal requirements but also collective social exigencies. 'Approach the tilth' means, that you have sexual intercourse when you desire to have a child. This system (of controlled mating) prevails in nature. At yet another place the words (4:24) have been used for it; which means that the object of marriage is fortification of your procreative energies within the bounds of wedlock and not the mere satisfaction of your lust (not to let your semen flow out purposelessly).

However, this is our deduction from the verses of the Quran.

11. THE OBJECT OF MATRIMONIAL LIFE.

The object of matrimonial life is that a husband and a wife cultivate love and companionship, so as to make life tranquil at home (life of peace and solace); thus it is said: (30:21) "Among His signs is that He created for you mates from among yourselves, that you may dwell in tranquillity with them and as such He has created such a deep relationship between yourselves, as a means of actualisation of potentialities for both of you. Verily in that are signs for those who reflect."

As to how much concord is present in the relationship between husband and wife, the Quran has beautifully described a metaphor, when it is said: (2:187) "They are an apparel for you, and you are an apparel for them."

As far as the mutual rights and obligations are concerned, the Quran has condensed it

in one comprehensive sentence when it said: (2:228) "The obligations of women shall be equal to their rights, one obligation against each right*."

It has been described earlier that in view of the duties incumbent upon women, on account of their biological structure, the responsibility of earning sustenance for them rests upon men (4:34).

The relationship also expand through marriages Relationships of marriage (in-laws) come into existence in addition to the relationship of lineage: (25:54)

"In it are included both relationships of lineage and of in-laws."

12. DOWER.

a) In Surah An-Nisa, after giving the details of those between whom marriage is unlawful, it is said: (4:24); (5:5) "Except such women, others are lawful provided you seek (them in marriage) with gifts from your property."

The term "Mahr" (dower) is used for these gifts in Fiqh (jurisprudence).

The word "Mahr" does not occur in the Quran, instead the words "Ajoor" or "Saduqaah" have been used. The Quran has explained it further that (Mahr) is not a compensation for anything. This is a gift, without the concept of remuneration or reward. The Quran has also used the word "Nihlah" for it: (4:4) "And give the women (on marriage) their dower as free gift". In giving a "gift" is no concept of gain or compensation.

b) No amount for 'dower' has been stipulated by the Quran. Anything decided by mutual consent is "Mahr" but because its payment is essential, it has also been termed a 'duty' (Divine Command) (2:236-237), therefore it ought to be proportionate to one's economic status. In this connection guidance is also available in (2:236). It might expand to a heap of gold (4:20), In this verse Qintaar means a heap of gold.

c) The payment of dower ought to be made soon after Nikaah at the time of marriage. But it is evident from the verse 236 of Surah Al-Baqarah that an (Occasion may arise when the amount of dower could not be fixed at the time of marriage, In this verse it has been explained) (2:236)

"There is no blame on you if you divorce women before consummation or the fixation of their dower."

It means that if for some reason the amount of dower could not be fixed at the time of marriage, it can be determined later on.

d) Dower is the property of the woman; no one has the right to deprive her of this amount. However, a woman can remit a part thereof if she so desires. (4:4) "Pay the dower of your wives without any notion of a reward, like the honeybee giving her honey (there is no concept of reward in it). Since dower is a gift and not an exchange,

woman cheerfully remits a part of it, you can by all means use it for yourself."

A little later in the same Surah has been said that the amount of dower can be altered by mutual consent. In the words of the Quran: (4:24) "But if you agree mutually to vary the dower after it has been prescribed, there is no blame on you."

e) After marriage if divorce occurs before consummation, then:

i) If dower has not been fixed, then the man ought to pay something according to his economic status. Surah Al-Baqarah says: [(2:236; 33:49)]

"There is no blame on you if you divorce women before consummation or the fixing of their 'dower', but bestow on them (a suitable gift), the wealthy according to his means: and the poor according to his means (so that the loss she has thus suffered may be made good to a certain extent); gift of reasonable amount is due from those who wish to do the right thing."

ii) If dower was fixed, half of it shall have to be paid; but if the woman or her agent so agrees, or if the court of law thinks it necessary under certain circumstances, it can also be remitted fully: (2:237)

"And if you divorce them before consummation, and the dower had been fixed, half of the dower (is due to them) unless they forgo it willingly; or it is remitted by him in whose hands is the marriage tie. And to forgo what is due to you is more near to Taqwa (adherence to Allah's Law). And forget not that you have to act with grace towards one another. Surly Allah sees all what you do."

Verse (2:237) should be kept in mind: "In whose hands is the marriage tie". It is often deduced from this that the marriage tie is in the hands of the husband, keeping in mind the common concept that only the man has a right to divorce. But in our viewpoint this deduction is not correct. We shall elaborate on that later. According to the Holy Quran the right to divorce belongs equally to the man as well as to the woman. Here the meaning of the words can mean the woman's agent in the court of law, or the court of law itself. (See also chapter on 'Talaq'-Divorce).

f) If a woman is guilty of immodesty, something can be deducted from her dower: (4:19) "O you who believe! (As has been said in 4:3, that a man should exercise his choice in marrying a woman likewise the consent of woman is also necessary for marriage). You are forbidden to become masters of women forcibly (against their will, nor is it justifiable for you to keep them against their will with the intent of bargaining to recover a part of what you have paid them; this is not permitted except where they have been guilty of open immodesty". (In such a case the court can allow you a part of it).

It is apparent that a case like this can only be decided by the law-court.

g) If a woman demands divorce (and the court of law agrees), she shall have to pay something for it (2:229); it may not necessarily be out of the dower money. (This is

only for reference sake; details shall come under the heading 'Divorce').

Note: (Dowry __ the paraphernalia of a bride __ is merely a custom which has not been ordained by the Quran. It is extremely unfair on the part of man to demand 'Jahez' (dowry). The Quran has ordained man to give something; not to take anything from the woman. (This is a HINDU custom which Muslims have appropriated!).

13. MAINTENANCE.

a) As has been stated earlier, the provision of sustenance of the wife is the responsibility of her husband (4:34). Therefore as long as she remains in his wedlock, he shall be responsible. This includes the place of residence as well.

b) During the waiting period of a divorced woman i.e. during Iddat, the above stated responsibility shall lie on the husband [(2:241); (65:1); (65:6-7)] except when she is guilty of immodesty (65:1). (Details shall be found under the heading "Iddat" _ waiting period of a divorced woman).

c) As regards a widow, the responsibility for her maintenance still lies on the man for a period of one year. Therefore he ought to leave a will for her; but this responsibility remains no more if and when she leaves the home of the deceased husband of her own free will. (Details shall be given under the heading 'Inheritance').

14. STRAINED RELATIONS.

i) As described earlier, the object of marriage is to lead a life full of love and tranquillity; thus a careful selection of partners is an utmost necessity. Yet circumstances may arise when mutual relations become strained. In some events unpleasantness may be temporary, owing to tempers being volatile; for example, a person, while angry, begins to talk absurdly or on account of ignorance, calls his wife "mother", or anything like that; this is termed "Zihaar" in technical terms; and when the rage cools down he feels ashamed. The Quran says that such foolish talk an oaths should not be taken seriously. (2:225) "Allah will not call you to account for absurd oaths, but you will be accountable for such oaths that are taken with the intention of your hearts. (Also 5:89) By calling your wife 'mother', she does not actually become your mother: (33:4) "Nor has He made your wives, when you express so by 'Zihaar', your mothers". Such foolish behaviour makes family atmosphere venomous. The Quran, therefore, considers it necessary to penalise such behaviour. In such cases before the resumption of sexual relations, the Quran ordains (a) freeing a slave (this relates to the period when slaves were present); (b) if slaves are not found, fasting for two months; (c) if one lacks endurance (for fasting for two months), then feeding sixty indigents. In Surah 'Mujaadilah' it is said: (58:3-4) "But those who call their wives mothers (or something like that), then wish to go back on the words they had uttered, (it is ordained that such a one should free a slave, before they copulate. To this you are exhorted; and Allah is well acquainted with (all) that you do. And if anyone who has not the means, he should fast for two months consecutively, before he copulates. But if one is unable to do even that, he should feed sixty indigent ones: this is to ensure that

you do profess (Eemaan), a firm belief in the Divine System which has been established by the Rasool."

It is essential for a believer to keep himself bound by the limits laid down by Allah. (In case one makes a mistake, its compensation lies in the steps described above). But the people who reject these limits are non-believers and there is a tormenting chastisement for them.

ii) The above relates to absurd oaths while in a state of anger. But if someone willfully takes an oath, not to go to his wife (the term EELA is used for it in Arabic). Such a state cannot be allowed to continue indefinitely. The Quran has ordained that such a person should decide within four months whether he wants to keep his wife in wedlock or not: (2:226-227) "For those who take an oath of abstention from their wives, a waiting period of four months is ordained (because a woman cannot be left in this condition for an unlimited period). If then they return (to their ordinary life), they are allowed, because a room has been left for forgiveness and protection in such falterings [(95:89); (33:4); (58:3)]; i.e. like penalty for breaking an oath. But if their intention is firm for divorce, they should proceed in accordance with the Divine Law, which is from Allah Who is All-Hearing, All-Knowing. He knows that separation is the better course in such cases."

An Islamic state can formulate necessary laws for those who do not want to keep their wives with them or for those whose whereabouts become unknown. The aim is to provide protection to the rights of a woman and not to leave her entirely at the mercy of her husband.

15. DIVORCE.

'Nikaah' is a contract between a sensible and mature man and woman to lead a married life. The Quran provides such instructions under which this contract is fulfilled with beauty and proportion, because the social life of a nation depends on agreeable and favourable environments within the home itself. This forms the basis for the proper upbringing of a nation. But if in spite of all that, occasion arises when it becomes impossible for them to live together, the Quran allows separation, after the dissolution of the contract of marriage. This act is called Divorce. (Keep in mind this meaning of the word divorce). The case of marriage was left to the mutual consent of both parties on account of its being a personal affair, but the dissolution of marriage remains no more a personal affair because it affects the opposite party as well as their offsprings in most cases. Thus it becomes a collective society affair, for which instructions have been laid down by the Quran. There is one thing in this case which is important and which needs clarification: whereas mutual discretion of both parties was essential for marriage, as such the dissolution of marriage cannot take place by the consent of one party alone. The husband cannot be allowed to declare "Divorce, Divorce, Divorce" of his own free will whenever he so likes and turn his wife out from the house; while on the other hand the other party (wife) be made so helpless that she is compelled to bear many hardships in order to be able to get rid of this commitment. The Quran has ordained equal rights and obligations for a husband and a wife; their position is equal

in this respect also. Let us look at the instructions it gives to society. It says: (4:35) "If you fear a breach between them (the couple), the concerned authority should constitute a board of arbitration consisting of two members, one from his family and the other from hers. Thus if the husband and the wife make up their minds for reconciliation, the two arbiters should attempt to bring them close to each other. The Divine Law shall bring about reconciliation because the law is based on Allah's Knowledge, Who is acquainted with all things."

The term includes both man and woman. The complainant may be the man or the woman; in both cases it is the duty of society to appoint an arbitration board.

If the woman feels an excess or disinclination from her husband, even then they try to patch up their differences amongst themselves or ask for a board of arbitration to be appointed. Thus it said: (4:128) "And if a woman fears ill-usage from her husband or desertion, no blame is on them if they effect a reconciliation between them for amicable settlement is always good", (or otherwise ask for the appointment of a board of arbitration).

In Surah 'Al-Mujaadilah' (58th Chapter of the Quran) it is said: (58:1)

"Allah has indeed heard the woman who was disputing with you concerning her husband, and complaining to Allah (about the maltreatment she was receiving at the hands of her husband) and Allah was hearing the contentions of both of you. Surely Allah hears and sees (all things)."

This also makes it clear that a woman can take her case to a court of law and has full right to apply for divorce; however, the first priority of the court of arbitration shall be to bring about reconciliation between them.

Remember, the Quran has used the term "Talaq" (Divorce) both in respect of the husband and the wife. The term "Khul'ah" (divorce obtained by a wife against a ransom by herself or through an attorney) is nowhere to be found in the Quran. Moreover, when it is said that a husband has delegated his right of divorce to his wife this is not correct; according to the Holy Quran because husband and wife have equal rights of divorce. Delegating the right of divorce by husband ("Tafweez" in juristic terminology) makes no sense.

If reconciliation cannot be brought about, the court which has convened the board of arbitration shall declare dissolution of marriage. This shall be known as Divorce. It is said in Surah At-Talaq (65th Chapter of the Quran): (65:1) "O Rasool! When you pronounce decisions on divorce cases, tell the people concerned that after this (the divorce) the issue of 'counting period' (Iddat) is a matter of great importance and must be completed."

The Rasool has been addressed in the verse (65:1) by the words : "When you divorce women". Here the word used is "Tallaqtum" which is plural. Thus the matter does not concern the divorce of any wife of the Rasool himself. Such a question never arose.

As a matter of fact it is the status of the Rasoole as a judge that is being addressed. Thus the word "Tallaqtum" means: "When you decide the divorce cases of women". It makes clear that divorce is not an individual affair allowing a man to divorce his wife any time he likes. Such decisions shall only be announced by duly authorised courts. The court first appoints a board of arbitration and if reconciliation fails, then it decrees the divorce.

Because the calculation of the period of Iddat depends upon the number of menstrual periods, the execution of divorce ought to take place after the last menstrual period is over. In the above said verse (65:1) after the words come the words meaning 'to count (accurately)'. The court shall make this point clear in its decision.

If the court finds that the husband does not want a reconciliation, it shall grant a divorce, without taking anything back (of the dower money) from the wife. It is thus said in Surah An-Nisa (4th Chapter of the Quran): (4:20-21)

"If you intend to take another woman in place of your present wife (it does, in no way, mean that the desire to bring in a new wife can become a reason for divorce ___ it only means that if, according to the conditions laid down which were mentioned earlier _ the matter reaches the stage of divorce) and you have given the latter a whole treasure (heap of gold) as dower, you should not take back even a portion of it. (However, if the demand for a divorce was initiated by the wife (2:229) or the wife is guilty of immodesty (4:19), a part can be retrieved from her. In case no such conditions prevail, then you should not slander her or accuse her of open wrong in order to compel her to surrender a part of her dower. How can you do such a thing when your wives have taken a solemn covenant from you, and you also have enjoyed marital relations with each other."

But if the woman is guilty of a shameful act which leads to adultery or fornication, then: (4:19) "It is not lawful for you to try to detain them forcibly so that you may fraudulently take away part of the dower that you have given them, except when they have been guilty of open immodesty."

Or if she herself is unwilling to live with her husband, the court can order some compensation to be paid to the husband. (2:229) "(In case of dissolution of marriage), it is not lawful for you (men) to take back any of your gifts (from your wives), except when a situation arises that this money is blocking the way to the finalisation of divorce; and on the other hand on account of strained relations, in case of the continuation of their marital relationship both parties fear that they would not be able to safeguard the limits ordained by Allah (in faithfully discharging their obligations) and the

society's judicial system also reaches the same conclusion, there is no blame on either of them if she gives something for her freedom from the bonds of marriage."

Such conditions may arise that a woman gets married with ill intentions, and having received the dower money, takes steps to seek divorce. In such cases, forgiving a part

of the dower shall serve as a deterrent against such nefarious designs.

After the court declares divorce, the period of 'Iddat' shall begin. 'Iddat' means the prescribed period before the end of which the woman cannot marry again (Details are given under the heading 'Iddat'). It may be termed as "waiting period". During this period (of Iddat), the divorced woman shall continue to reside in her ex-husband's house and he is responsible of her maintenance. What the Quran has said further, in this regard, needs careful attention. It is said in Surah At-Talaaq (65th Chapter of the Quran): (65:2)

"Then when they (the divorced women) complete their appointed term, either take them back in the recognised manner or part from them according to the law."

In Surah 'Al-Baqara' (2nd Chapter of the Quran) It is said: (2:229) "After that either keep them according to the law or separate them with benevolence."

Again it is said: (2:228) "And their husbands have a better right to take them back in that period, if they wish for reconciliation."

It is apparent from the above that during the period of 'Iddat' a chance is given to rebuild the marital relationships. This clarifies two issues:

(a) If the wife is the one to initiate the divorce, then this means she does not want to live with her husband and he then cannot keep her back forcibly. However it is a different thing if she changes her mind.

(b) If it is the husband who initiates the divorce, although she wants to live with him, the relationship can be re-established if he changes his mind. In such an event, the Quran has warned the husband not to keep the wife back with the intention of vexing her: (2:231) "Do not take them back with the intention of causing them harm or to transgress the limits (imposed by Allah). If any one does so, he only wrongs his own self."

The question now arises: is a renewal of the contract of marriage needed, or the previous contract shall be considered sufficient In this respect the Quran has used the term "Bil-ma'roof" which means a procedure recognised by the Islamic Society in the light of the Quranic Guidance. Thus if the Islamic Society thinks that a renewal of the contract of marriage is unnecessary, it shall be the correct decision. And if it decides that a renewal is called for, that too shall be a correct decision. After all, 'Nikaah' (the contract of marriage) is nothing more than the recognition of the consent of a husband and his wife. However, in verse (2:232) the Quran has used the word 'Nikaah', when it is said: (2:232) "When you divorce women, and they are near the completion of the term of their 'Iddat' and both man and the wife are desirous to resume their matrimonial life, O Members of the society! Do not prevent them from marrying their (former) husbands, if they mutually agree.

Here again the word "Bil-ma'roof" is used: which means 'according to the way recognised by the system of the state'. However, the government ought to keep it in

mind that the renewal of marriage during the period of 'Iddat' ought to be carried out in a way which may be considered a contract of marriage.

If they have made up their minds to live together again, it shall be carried out according to the above procedure; but if they decide on separation, two witnesses shall be required: (52:2) "Then, when they approach the end of the term appointed (look at the whole issue in a cool, dispassionate manner and if constancy appears possible, why resort to separation). Get united in a recognised manner; (but if constancy is not possible), part from them on the recognised terms: and take for witness two persons from among you imbued with justice i.e. those who are not inclined to any one party, and establish evidence as a duty ordained by Allah."

After this the facilities available to them (the women) in the period of 'Iddat' shall come to an end.

Thus the husband and the wife may reunite during the period of 'Iddat' or may get separated. This shall be counted as ONE DIVORCE.

If this couple again becomes husband and wife (during or after the period of 'Iddat') but again decide to separate, its procedure shall be the same as described above. This shall be the SECOND divorce.

After this second divorce if they once again decide reunion but this also results in THIRD divorce, they cannot become husband and wife again, neither during the period of 'Iddat', nor any time thereafter because: (2:229)

"A divorce is only permissible twice; after that the parties should either hold together on the recognised terms or separate with kindness."

That is, after the third divorce, remarriage is not permissible.

However, if after the third divorce the woman gets married to some other person but here also the union ends in divorce (or if she becomes a widow), she can again establish the contract of marriage with the first husband. This has been explained as such in the verses (2:229) and (2:230) (2:229-230)

"Remember! During the married life of a husband and wife, it is possible only twice to either hold together on the recognised terms or separate with kindness. [But if the divorce between them takes place the third time, they shall not be able to remarry _ (2:230)] In case of dissolution of marriage, you are not permitted to take back anything of what you have given to the wife. However, if an occasion arises that this very factor becomes an impediment in the way of dissolution of marriage and at the same time there is an apprehension that in case of living together as husband and wife they shall not be able to keep the limits laid down by the Divine Law, on account of their deranged relations; and also the society's system of justice reaches the same conclusion that the husband ought to get some recompense, in that case there is no harm that the wife may agree to forego a part of what is rightfully hers and get herself rid of the martial contract. These are the limits imposed by Allah; do not transgress them, and

whosoever does so, would be held guilty by the Divine Order.

"So if a husband divorces his wife (irrevocably) he cannot, after that, remarry her until after she has married another husband and he has divorced her. In that case, there is no blame on either of them, if they reunite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who possess the knowledge of the exigencies of social life."

These are the verses which are produced as an evidence to prove that if somebody says 'Divorce, Divorce, Divorce', three times, they shall have to go through the process of 'Halaalah'. This interpretation of the above verse is against the Quran. As explained earlier, divorce means freedom from the contract of marriage. The dissolution of marriage can take place only by following the details described above. Divorce does not become valid by the verbal utterance of the word 'Divorce' whether it is repeated once, thrice or a hundred times. Three divorces mean the dissolution of Nikaah between a husband and his wife, three times during their married life spread over a period of time. After two dissolutions there still remains a chance for reunion; but after the third dissolution there is no chance: it is final, except under the condition described above. Even in that case marriage with another husband does not mean sexual intercourse for one night (Halaalah); it means to live the life of a husband and wife in a regular normal way.

As it has been said earlier, the dower ought to be paid during the process of marriage contract. But if the wife has postponed its receipt for a later period, it shall now become an urgent recovery after the dissolution of the marriage. (See heading 'Dower')

16. WAITING PERIOD FOR A DIVORCEE (IDDAT).

(a) 'Iddat' is the name given to a period in which a divorced woman or a widow cannot remarry. In fact it is meant to make sure if she is pregnant; and in case of pregnancy, the would-be child shall be the legitimate offspring of the former husband. There is no 'Iddat' for man. The Quran says: (2:228) "Women have the right relative to their obligations, but men have an advantage over them". The advantage is that there is no 'Iddat' for man. He can marry another woman immediately after divorce.

b) The 'Iddat' for a divorced woman is three menstrual periods (2:228). The divorce comes into effect after the menstrual period comes to an end. This is for the sake of certainty in the counting of 'Iddat' (65:1).

c) For old women who have reached menopause or for those who do not menstruate on account of a disease, 'Iddat' shall be three months:(65:4)

[As stated in verse (2:228) __ the period of Iddat, normally, is three menstruations, but] "such of your women as have attained the age of menopause, for them the prescribed period is three months; and for those who have no courses, (on account of disease) it is the same".

d) 'Iddat' for a pregnant woman is until the termination of pregnancy. (65:4) "For those who are pregnant, 'Iddat' is until they deliver (their burdens)." They should declare, in the event of divorce, that they are pregnant: (2:228) "Nor is it lawful for them to hide what Allah has created in their wombs."

e) There is no 'Iddat' for a woman who is divorced before sexual intercourse: (33:49) "O You who believe! When you marry believing women and then divorce them before you have touched them, it is not required of you to count the Iddat in respect of them (during which period the responsibility of their sustenance lies with you and the women cannot marry any other husband), so give them suitable provision and part from them in a goodly manner". [Marriage is a contract. When you find it difficult to carry out the contract, end it in a lawful manner. There is no need to create bitterness ___ (2:228-236); (65:1-4)].

f) 'Iddat' for a widow is four months and ten days. (2:234)

"If any of you dies and leaves his widows behind, they shall wait for four months and ten days (for second marriage). When the 'Iddat' ends, they are free to make a decision about themselves according to law. They have the right to do so. There shall be no blame on them that they have done this way or that way. Remember, Allah knows all that you do."

In case she is pregnant, there is no separate injunction in the Quran for it. But it can be deduced from the injunctions regarding divorced (pregnant) women, that their Iddat shall also be until they give birth.

g) During the period of 'Iddat' the responsibility for providing daily requirements and shelter shall be on the man and its standard shall be the same as during normal life. It is said in Surah At-Talaaq (65th Chapter of the Quran): [(65:6-7); (2:241)] "Let the women live (during 'Iddat' period) in the same style as you live, according to your means; annoy them not so as to tease them. And if they are pregnant, you have to provide their sustenance until their delivery, and if they suckle your (offspring) for your sake [i.e., if you cannot make any arrangement for the suckling and by mutual consent it is settled that she herself shall suckle], give them their due recompense, and enjoin one another to do good; and if you disagree, another will suckle for him."

In determining the scope of providing sustenance to divorcees or compensation for suckling, be considerate of the financial status of the husband. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what he has been given. If a difficulty arises for the man on account of the extra expenses, a relief can be obtained according to the Divine Law. (The court shall keep this in view).

But if during this period the woman commits an act of immodesty, the man then, is no more responsible. (65:1) "O Nabi! When you decide the cases of divorce, tell the people that the matter of 'Iddat' is of great importance. It must be accomplished

adequately. For this, it is necessary that an accurate count of the prescribed period be kept, so as to submit totally to the injunctions laid down by your Sustainer (2:228-236; 33-49). During this period do not turn out the divorced women from your houses (65:2)."

During the period of 'Iddat' these are still their own homes. Nor shall they (themselves) leave without a proper excuse. However, in case they are guilty of some open immodesty, they can be turned out of the house. These are the limits laid down by Allah, and any one who transgresses the limits of Allah, besides doing wrong to others, he also wrongs his own self.

As stated above, the woman should not leave home and go to some other place during Iddat. But if conditions are not favourable to stay there, she can stay at some other place by permission of the court. This is our deduction from the Quranic verse, in which it is said: (4:130) "And if they separate, Allah will render them both free from want out of His amplexness". Allah shall make arrangement for the fulfillment of their needs, i.e. the society (established under the Divine Order) shall shoulder this responsibility.

h) For one year's provision of daily needs and residence, the husband should leave a testament. But if before this, the widow leaves, of her own choice to some other place, this responsibility (of the late husband) comes to an end: (2:240) "Those of you who die and leave widows, should make a bequest for their widows for a year's maintenance and residence, but if they leave (the residence) of their own and make some other arrangement for themselves according to the law, there is no blame on you for what they do with themselves. Remember! The Divine Law is exalted in power and is based on wisdom."

i) During 'Iddat' a widow is not allowed to marry another person but there is no restriction on discussing the possibility of marriage in the meantime: (2:235) "There is no blame on you if you make an offer of betrothal or hold it in your hearts. Allah knows that you would fancy to marry them: but do not take any hidden promise of marriage from them, negotiate with them in a recognised manner, but do not resolve on marriage during the period of Iddat: and always remain conscious of the fact that Allah is aware of the ideas that flash across your mind. You should know that Allah does not want to inflict any hardship on you by means of these limitations. The object of these restrictions is to protect your society from the injuries of wrong attitudes. He does not get angry by your mistakes, so as to entangle you in strict laws. This is done by tyrant rulers, not by Allah.

If (during 'Iddat' or afterwards) a woman intends to re-marry her former husband, do not stand in her way: (2:232) "When you divorce women and they are nearing the completion of their Iddat do not prevent them from marrying their former husbands if they mutually agree to do so in the recognised manner."

Note: This does not apply after the third divorce).

17. SUCKLING.

The Holy Quran does not specify the period during which the mother should suckle the child. The husband and the wife can mutually take a decision subject to the requirements of the child's health. However, the Quran has said that it takes two and a half years for a mother to keep the foetus in her womb followed by the suckling of the child. (46:15) "We have enjoined upon man to be gracious to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is a period of thirty months."

Even animals take part in the upbringing of their offsprings; but later on, their grown up offsprings do not even recognise their parents. Thus the man is asked to rise above the animal level during his life. "One of the demands of human life is that he should treat his parents with benevolence. His mother bore him and gave him birth with difficulty which she experienced day and night. This continued not for a day or two but it took at least thirty months from pregnancy to weaning. [(2:233); (13:14)].

At another place the suckling period is described as two years: (31:14) As regards a divorced woman who carries a child in her lap, the Quran says:

i) The father of the child shall give the mother recompense for suckling the child. (65:6) "And if they suckle the offspring for you, give them their recompense and take mutual counsel together according to what is just and reasonable. If any of you feels that the arrangement is heavy on him/her, arrange for some other woman to suckle the child."

ii). Though the period of suckling is two years, but if by mutual consent they want to reduce this period they are allowed to do so.

During the period of suckling, the expenses of food and clothing shall be provided for the woman by the father of the child. The standard of this maintenance shall be according to the financial position of the father. For so doing, it ought to be kept in mind that neither the father nor the mother are put in to difficulty for the sake of their child. If it is thought advisable that the suckling be given by some other woman in place of the mother, it is permitted: (2:233) "If, in the case of a divorce the wife is suckling a child, the mothers should give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on the prescribed terms. No person shall have a burden laid on him greater than he can bear. (The court ought to keep this mind): the mother shall neither be treated unfairly on account of her child nor the father. (If however, the father dies in the meanwhile), his heir shall be incharge in the same way as had been decided by both of them. On the matter of weaning; if you both agree on premature weaning and make alternative arrangements, there is no blame on them provided the husband pays the settled compensation to the mother."

(Anyhow) you should always adhere to the Divine Law and keep this reality in mind that Allah's Law of Requital oversees what you do. (For this' neither observe the law as

a mere custom, nor try to evade it).

18. CUSTODY (OF CHILDREN OF DIVORCED PARENTS).

There is no specific injunction in the Holy Quran as to who will have custody of the underage children after the separation of their parents. The court can decide on it according to the prevailing circumstances. The principle that ought to be observed in this case is that neither the father nor the mother shall be put to unnecessary hardships. An inference can be drawn for this rule in the light of verse (2:233) described above. To achieve this objective the Islamic Government shall also decide as to who shall bear the expenses of the children, till they reach the age of maturity.

19. PROGENY.

a) Besides mutual companionship the basic object of married life is the augmentation of the human race. Even animals increase their progeny, but the case is different with man. A young animal needs nourishment, after which it becomes what it is destined to become. But a human child, in addition to sustenance, needs education and upbringing which lifts him from the stage of animal life to the stage of human life. Thus the parents undertake a dual responsibility. It is the duty of an Islamic State to frame laws for the purpose and make such arrangements that no child is deprived of sustenance, as well as education and upbringing. The Islamic State shall issue necessary guidance to the parents as to what extent their co-operation is required. The objective is that no child is left without the development of his human potentialities on account of negligence, ignorance, laziness, or mismanagement on the part of parents or an incompetent system of government. Every child shall be provided with an equal opportunity for upbringing. The Quran says: (17:31); (6:152) "Do not kill your offsprings for fear of being reduced to poverty."

Here killing does not actually mean putting to death. (Murder in itself is a crime, even if it is of one's own children). Here killing children means depriving them of proper education and upbringing. In this regard an Islamic State shall furnish surety that: (6:152) "We are responsible for your sustenance as well as that of your children."

Remember in an Islamic Social Order, providing the means of sustenance is the foremost duty of the State.

b) A healthy, sound and sturdy child is a bounty from Allah (7:189-90) and an intelligent and a chaste youth, with a loving heart and subservient to the Divine Laws, is a 'Rahmat' from Him (19:12-14). In Surah 'As-Shoora' (42nd Chapter of the Quran) it is said: (42:49-50) "Allah is the Supreme Sovereign in the heavens and the earth, and the whole system of the universe functions under His Laws only; so much so that even the physical life of man is not excluded from its ambit. The astonishing Order of Creation including creation of man is controlled by His Laws. According to this Law He bestows some with girls, while others with boys and yet some with both boys and girls and some remain childless. All this takes place according to His Laws. He is replete with knowledge and full of power to control the destinies according to His

measures and standards."

Thus whereas the creation of sex is controlled by the Divine Laws, to consider a girl inferior to a boy was a mentality peculiar to the Arabs of pre-Islamic days. Islam eradicated this. The Quran criticises it as follows: (16:58-59) "When news is brought to one of them of (the birth of) a female (child), his face darkens and he is filled with grief. (He thinks the birth of a female child so disgraceful that) he hides himself from his

people because of the bad news he received. He begins to think whether he should suffer this contempt or bury the new born alive in the dust Ah! What an evil choice they decide on their innocent girls!"

c) Wives and children have been made means of elegance in life by Allah; thus they are worthy of the parents' kind attention: (3:13) "Love for women and children has been made fair-seeming for people."

Yet one must not commit any act for their sake, which goes against the Divine Laws and the Permanent Values ordained by Allah. (See 63:4; 8:28; 64:14-15). If one does that it becomes a sedition for him. Thus whenever there is a tie between a particular benefit for the wife and children on the one hand, and a Quranic Value on the other, the Quranic Values shall be given preference:

It is said in Surah "At-Taubah" (9th Chapter of the Quran); (9:24) "(O Rasool)! Say unto these people that if it be that your fathers, your sons, your brothers, your spouses or your kindred, or the wealth which you have gained, the commerce in which you fear a slump, or the dwellings in which you delight, are dearer to you than Allah and His Rasool (i.e. dearer than the establishment and maintenance of the Divine System); wait until the results of such a behaviour become manifest unto you according to the Divine Law. Remember Allah guides not those who, leaving aside the right path, go astray."

It is so, because offsprings relate only to the physical life of man, they have no value against the Divine Law: (58:17) An unrighteous offspring is not even considered a member of one's family by the Quran. This has been explained in the story of Noah in (11:45-46).

d) As long as the children are under the care and upbringing of their parents, they should act under the parents' guidance, but when they are capable of deciding their own affairs they should begin to act as such. The maxim "To obey the parent is a duty" that has not been ordained by the Quran. The Quran has repeatedly asked only to do good to the parents (4:36) .

The Quran states: (36:68) "If We grant long life to any, We reduce him to an abject state in creation". Man begins to forget what already was in his knowledge. (16:70) As such his condition becomes pitiable. Therefore he shall be treated gently and not rebuked. Thus it is said in Surah Bani-Israel (17th Chapter of the Quran): (17:23-24) "Thy 'Rabb' has decreed that you should be subservient to none but Allah: (be

subservient only to the Divine Law). Further it is ordained that you be kind to parents, whether one or both of them attain old age in your life. Say not to them a word of contempt, nor repel them, but address them in terms of honour. When they were youthful and active, they provided you with sustenance (in addition to their own); now they have become old and are not capable of earning. It is your duty to make good their deficiency."

Give them protection with all the affection (as they did when you were young) and say: my Rabb! Enable me to provide them with means of nourishment as they had cherished me in my childhood.

(To look after the young is even practised by the lower animals, but the practice of looking after the parents in old age is peculiar only to a human being. That is why he has been instructed as such.)

But if the parents are following a wrong path, it must be brought to their notice. This has been made clear in the story of Abraham: (19:41-45)

e) It is essential for an Islamic Government neither to leave the small children at uncared for the mercy of their parents, nor to leave the aged parents uncared for and dependent on their offsprings to the extent that they become the object of scorn and degradation. For this an Islamic State ought to provide proper guidance and make the necessary arrangements.

20. Orphans.

The basic meaning of the word "Yateem" (orphan) is the one who somehow or other is left alone and helpless in society; he may be of any age. But in the context of the subject under discussion, "Yateem" shall mean the children whose father (or both parents) have died. The provision of sustenance, education and upbringing of such children is the responsibility of an Islamic State. But the question is not of upbringing alone: the real problem is that they should be brought up in such a manner that the dignity of their 'self' does not get injured. To keep such children in orphanages, fed on charity, is the destruction of their human 'self'. This leads to the downfall of nations. In Surah 'Al-Fajr' (89th Chapter of the Quran) it is said that one of the reasons for the destruction of nations is that they do not treat orphans with honour: (89:17) . Thus the real question is the cultivation of their self-respect. They should not be brought under undue pressure: (93:9) .

A satisfactory arrangement for their proper nurturing is essential. They should be treated as your own brethren: (2:220) "They ask thee about orphans. Say: settling their problems is a deed that produces 'good'. Hence you live together and if during the period of mutual living you have but to conduct their affairs with your own, always keep in mind that they are your brethren. Allah knows which of you means their good and which of you creates mischief. You are being given such instructions because without it you could have fallen into difficulties; but Allah wants to make things easy for you."

This provision of facilities does not mean that you go on doing what you like without any hindrance.

Allah's Law of Requitil is exalted in power, yet it is based on wisdom.

Their wealth and property, if there be any, must be protected with utmost care. The one managing their affairs, if he is wealthy enough, should not take any remuneration; but if he is needy, he can take a compensation for it. When they reach the age of maturity and they become capable of handling their own affairs, their wealth and property should be handed over to them in the presence of witnesses: (4:5-6) "Remember! Allah has made wealth, the mainstay of a nation's economy, therefore place it not in the custody of those who are weak of understanding; feed them and clothe them therewith and speak to them words of kindness and justice."

Also make arrangements for the upbringing of orphans; and keep checking as to how far their potentialities are developed, until they reach the marriageable age. (6:153; 17:34; 40:67). If then you find them of sound judgement, deliver their property over to them. [But if they are not fit for it yet, act according to (4:5)]. But in the meantime do not consume their property wastefully, nor in a haste, fearing that they shall demand it when they become grown up. If the guardian is well off, let him claim no remuneration, but if he is poor, let him have what is just and reasonable. When you release their fortune to them, take witnesses. While counting, keep it in mind that you are submitting the account to Allah who knows what is hidden as well as manifest; therefore He is the Best of all those who take account.

This point has been emphasised further in (6:153) and (17:37).

Do not take a single pence from their wealth unlawfully. It has been ordained in Surah An-Nisa (4th Chapter of the Quran): (4:2) "According to this law no difference remains between your own children and the orphans, therefore take care of their rights and benefits like those of your own offsprings. Keep their property safe with utmost care; do not exchange (your) worthless things for their good ones; do not eat up their assets, keep their assets separate from yours; embezzlement in their substance (by mixing it up with your own) is most unjust. One who is left alone in the society, he ought to be helped rather than his rights usurped."

It is said further: (4:10) "Those who unjustly eat up the property of the orphans, they are filling their bellies with fire which leaves their passions of greed ablaze". They being always dissatisfied, run after unlawful wealth like a lunatic and thus put their own potentialities into a blazing fire.

If widows and orphans are left behind in society, marrying more than one wife may be allowed by making exception to the law of monogamy, in order to give them a respectable place in society. (Details were given earlier).

For an Islamic State it is essential to frame necessary laws under the guidance of the Quran. According to the Arabic dialect, a boy is called "Yateem" (orphan) till he

reaches the age of maturity; and a girl continues to be called an orphan till she gets married. Even widows can be included in the category of orphans. (4:127).

REMOVAL OF A MISCONCEPTION

The injunctions and guidance for family life as stipulated in the Quran have been stated, but the conventional meaning of a verse in Surah 'Nisa' (4th Chapter of the Quran) remains yet to be corrected. The verse is as follows: (4:34) It is usually translated thus: "Men are the masters of women because Allah has given superiority to one over the other; for the reason that they spend their money. Then those women who are pious and thus obedient, look after what Allah has protected in them in the absence (of their husbands) with the protection of Allah, but those who are feared to be of bad temper, you advise them, keep their beds separate and beat them. After this if they obey you, do not seek a way to accuse them. Allah is indeed the Greatest". (Translation by late Maulana Mahmood Al-Hasan).

By virtue of this translation the following is deduced:

- o Men are the masters of women.
- o Pious women are those who are obedient to their husbands.
- o If a women is not obedient to her husband:
 - i) the husband shall advise her and if she is still disobedient,
 - ii) keep her separate from his bedroom (which means discontinuation of conjugal relations); and if she is still disobedient,
 - iii) beat her.

It is obvious that this sort of relationship between a husband and his wife goes against the very grain and purpose of the teachings of the Quran which have been explained in the previous pages. As a matter of fact, the purport of this verse is as follows:

"As far as the natural duties of men and women are concerned, some of their capabilities are different from each other. In some of them men have the superiority, and in others, the women. As a result of the execution of these duties, for a major portion of her time a woman becomes incapable of earning her livelihood and thus it becomes the duty of her husband to provide her means of the necessary sustenance. This is what is meant by the words . After such arrangement, the women can give full time, satisfactorily, to their own duties (such as bearing the children and their upbringing) so the women are required to take care of their latent potentialities. But if an occasion arises that in spite of all this a woman revolts and refuses to carry out her specific functions without any sufficient cause, it shall not remain a personal affair. It shall become a collective national issue, because it concerns the protection and augmentation of the (human) race. Thus society should first admonish such a woman. But if this procedure remains ineffective, her husband should be asked to terminate

copulation with her for a while so that its psychological effect may bring about a change in her attitude. But if that also remains ineffective, a court can order even physical punishment for her".

You must have noticed that this matter concerns the collective life of a nation and it is of great importance. In this respect if women refuse to co-operate and thus rise against the collective benefit of humanity, it becomes imperative for society to take adequate steps to put a check on this revolt. It is a social crime for which even punishment can be given. But that does not mean that men are free to beat the women on account of being their masters. This concept is utterly un-Quranic.

* In this verse it is said that the right of man is superior. For this see the heading "Iddat".

[Home](#) Inheritance and Testament

Testament.

1. It is enjoined upon every Muslim to make a testament as regards his bequest before he dies. The last will ought to cover the entire property and all persons to whom he wants to give something without any distinction of heir or non-heir: (2:180) "It has been enjoined upon you that when you approach death and you are leaving behind your personal property, make a testament according to law for your parents and others close to you. This has been enjoined upon Muttaqeen as a duty from Allah. (The distribution of left-over property shall take place after the provisions of the 'will' have been fulfilled (4:11)."

Note that this verse starts with the words "you are commanded" and ends with the words "that it has been made incumbent upon those who guard the Divine Law". Moreover the 'will' shall be for the entire property. The verse also clarifies that the 'will' can also be made for parents and near relatives and also for non-relatives; whom the testator considers nearer to himself.

2. The Quran has given so much importance to the making of will that even (minute) details for it have been prescribed. The following verses of Surah Al-Maaidah (5th Chapter of the Quran) invite pondering: (5:106-108) "O you who believe! When death approaches any of you, take witnesses amongst yourselves while making testament; two just men of your own (brethren); or others from outside, if you are journeying through the land and your own men are not available and the chance of death befalls you.

Afterwards when witnesses are needed, your judges shall detain them (in the mosque) after prayers (because mosques are your court-rooms). If you doubt their truth, let them both swear by Allah: we wish not to take in this any worldly gains, even if the beneficiary be our near relative; we shall not hide evidence before Allah; if we do, we shall become censurable.

If after the witnesses have been recorded, it is found that they have deviated from the truth, two witnesses from among those against whom the witness has been given should come forward and upon an oath in the name of Allah, state that their statement is truer than the previous witnesses and that they shall not deviate a bit from the truth and if they do, they shall be liable to censure.

In Divine Law witness over witness is allowed, so as to make certain that they speak the truth. By so doing, the first two witnesses shall fear that in case they give false evidence, the other two witnesses

shall prove it to be wrong and thus they shall become guilty of the perjury and this shall also bring them shame in society.

It is necessary for you to remain conscious of the Divine Laws and do not forget that, deviating from the course set out by Divine Laws and treading upon some other course, it shall not lead you to the goal.

It has been strongly emphasised that the witnesses shall not make a change in the contents of the testament: (2:181) "If any one changes the content of the will after hearing it, such people shall be guilty in the eyes of law and they ought to know that Allah hears and knows everything."

It is further stated that: (2:182) "But if any one fears partiality or wrongdoing on the part of the testator, and thinks that he is inclined towards someone unjustly, he should advise the testator to do the right thing and bring about compromise between (the parties concerned) so as to protect those whose rights are being encroached. There is no wrong in doing so. To make a room for it in the Divine Law is clemency (Rahmat) from Allah."

But it is obvious that this shall only be an attempt for making compromise, otherwise the final word shall be that of the testator.

3. In the case of a widow, in addition to her share in the bequest, it is necessary that providing of maintenance for a year be included in the will: (2:240) "Those of you who die leaving widows behind should bequeath that their widows be provided a year's maintenance and not turned out of their houses. But if the widows leave (the residence) and make some other lawful arrangements for themselves, there is no blame on you for what they do. Remember that the Divine Law is very powerful, yet it is based on wisdom."

Inheritance.

The injunctions for inheritance are given collectively in two verses of Surah 'An-Nisa' (4th Chapter of the Quran). It seems proper to begin with both the verses quoted together and then describe their details afterwards: (4:11-12) The law of inheritance is made clear in the light of these verses. In it the offspring is given the first place; and for it, Allah has ordained:

1. "As regards your children's (inheritance), to each boy a share equal to that of two girls, i.e. one girl = $1/3$ and one boy = $2/3$; [that is because a male is responsible for the maintenance of the family, not the female]. In the verse the words used are (4:34) i.e. male or female. It means, where Allah Himself has not fixed up the portions and both males and females are included among the heirs, this very principle shall be applicable, i.e. man's share being twice that of a woman.

2. If the girls are two or more than two, the portion of all of them together shall be $2/3$; if it is one girl, the portion shall be half. It means that if there are no boys and the heirs are only girls, their portions shall be divided as above.

3. For parents, one-sixth share ($1/6$) of the inheritance to each, in case the deceased left children as well. If no children are left and the parents are the only heirs, the mother's,

share shall be $\frac{1}{3}$ and the father's share shall be $\frac{2}{3}$. If the deceased left brothers and sisters, the mother's share is $\frac{1}{6}$ (Read it in combination with item 5).

Remember that this distribution in all cases shall take place after the fulfillment of the will and the payment of debts against the deceased. If the will does not cover the entire property of the deceased or the deceased has not left a will, the distribution of the left-over property shall be according to what has been stated above. This is because you do not know whoever from among your parents or offspring is closer to you in matter of being beneficial to you, therefore Allah Himself (Who knows all) has fixed their shares. It means that although the deceased had the knowledge as to whoever was more deserving (the reason, leaving a testament was made incumbent); but since he could not leave a will or his will does not cover the entire property, Allah, instead of leaving the matter to you, has Himself determined the shares.

4. Now we come to the relations through marriage:

i). In what your wives leave, your share is one-half in case she leaves no children; the share of the husband is $\frac{1}{4}$ after the processing of the will and the payment of debt against the deceased.

ii) In the bequest of a husband the share of the wife is $\frac{1}{4}$, if he has no children, but if he has children, the share of the wife is $\frac{1}{8}$ after the processing of the will and payment of debt against the deceased.

5. (See in continuation of item {3} above. If the deceased has no children {known as 'kalaalah'}) but he has parents, brothers and sisters too, then:

i) If there is one brother or one sister, each one of them shall receive $\frac{1}{6}$.

ii) If the number of brothers and sisters is more than one, then together they shall be entitled to $\frac{1}{3}$.

iii) The share of father and mother has been described in item (3).

This shall also be after the processing of will and the payment of debts.

6. If the deceased has neither children nor parents but has only brothers and sisters, the distribution of shares shall be according to verse (4:177) which shall be described later on.

In the light of these injunctions, the following principles of distribution are tabulated:

i) From the bequest of the deceased, first of all his debts ought to be paid and the rest shall be distributed according to his will. Details regarding the will have already been described. There is however, one more (verse) related to it: (4:33) "To every one of the beneficiaries We have appointed shares in the bequest left by parents and relatives; these are not restricted to family lineage only; the in-laws are also included in them; give them their due shares. For Allah is a Witness to all things, including their details."

In this category (relations through marriage), husband and wife come first, because their mutual relationship is through matrimony and not by lineage; then come those with whom a contract was made to pay something. Apparently this contract shall be through a will.

ii) If the deceased left no will or something has been left after the processing of the will, the distribution of this surplus property shall be according to verses (4:11-12).

It is more practicable that the distribution of those shares which have been fixed by the Quran, ought to take place first and others shall follow later on.

If a surplus is still left after the distribution has taken place according to the above laws, it shall be transferred to the Islamic Government as is the case with those who die without leaving heirs.

The verse in which the word "Qalaalah" occurs, who leave neither parents, nor offsprings, is as follows: (4:176) (In the beginning of this Surah in which the laws of inheritance were described and in which the word 'kalaalah' was mentioned (those who die issueless) such a deceased kalaalah was mentioned: who had left parents, brothers and sisters (4:12). "O Rasool! You are being asked to give further details. Tell them that Allah ordains:

If a person dies leaving no parents or children as heirs, the distribution of his property (wealth) shall be as follows:

- o If the deceased is a male and has only one sister, her portion shall be half of his bequest;
- o If there are two sisters (or more), their (combined) share shall be $\frac{2}{3}$ (also see 4/11 for share in case of more than two sisters);
- o If both the inheritors are brothers and sisters, the entire left-over property shall be theirs. The principle of "share of two females equal to share of one male" shall apply (4/11);
- o If the deceased is a woman, the heir of her left-over property shall be her brother.

[This distribution shall take place after the payment of debts and the processing of will (4/12)].

"Thus does Allah make clear to you (His laws) lest you err, and Allah's knowledge encompasses everything."

It is clear from the aforesaid verses that KALAALAH (issueless deceased) can be of two kinds: (i) those who leave parents (ii) and those who do not leave parents.

If at the time of distribution of the bequest there are such people who have no share in

the left-over property, but deserve help, the court can allow them something for their relief: (4:8) "If at the time of division of the bequest, other relatives, or orphans or the poor are present (who have no share in it) pay them also a little out of this (property); but make it clear to them that according to law they are not entitled to anything and what has been given to them is by way of comforting them."

Those who distribute the left-over property, must exercise utmost care: (4:9) "Let those (disposing of an estate) do it correctly according to law and they should keep in mind that if they themselves leave behind helpless orphans, they would never have liked that they be dealt unjustly. Thus they should always keep before them the Divine Law and in such affairs speak words clear and sure."

These are the limits laid down by Allah with which an Islamic State shall frame its by-laws remaining within these hints. "Limits" means the framework within which an Islamic State is legally authorised to make by-laws. These limits are immutable but the by-laws framed within these limits shall be changeable according to the exigencies of the changing times.

That which is ordained by Allah is immutable whereas that which is man-made is changeable.

The inheritance of an orphaned grandson.

As regards inheritance, one important point ought to be kept in mind: we use the word "Waalid" for father only and the word Wald for sons and daughters, but in the Arabic language (and according to the Holy Quran), the word "Wald" includes father, grandfather and all others above (in the line of ascent). Similarly the word "Waalid" includes, sons, grandsons and great-grandchildren, all of them in the line of descent. Keeping in view these meanings of the above words, the distribution of the left-over property can be explained by the following example:

Zaid -> Umar -> Rashid

Here Umar is the son of Zaid and Rashid is the son of Umar. Thus Rashid is the grandson of Zaid. On the death of Zaid his son Umar shall get a share from the left-over property. But if Umar died before Zaid, Rashid shall get the share left-over by Zaid, because he is now the son of Zaid. It means that an orphaned grandson shall get his share from the grandfather. According to the Holy Quran, he cannot be deprived of inheritance.

Similarly on the death of Rashid, his father Umar shall get his share from the left-over property. But if Umar died earlier, Zaid will get the share from the property left over by Rashid (instead of Umar) because he is his father now. The same principle shall apply to grandmother, mother's father, mother's mother, daughter's son and daughter's daughter.

[Home](#) Sexual Relations and Crimes

1. Adultery (Fornication).

a) Sexual relations with a woman other than the wife (who came under marriage bond) is called 'adultery'. Regarding the singularities of believers it is said: (23-5:6) "They are those who abstain from sexual indulgence; except with those joined to them in the marriage bond or captive females, (who, before the revelation of the Quranic injunctions, regarding the prevention of the institution of slavery), came into their possessions (47:4) and who, after coming under the marriage bond were given equal status with the wives). There is no reproach in conducting husband-and-wife relations with them."

After this it is said: (23:7); (70:29-31) "But those who indulge in any extra-marital sex, are transgressors, and that is a serious crime under the Divine Law (24:2)."

b) Adultery (fornication) is a crime and except in the case of rape, both man and woman are equally guilty. Thus it is said in Surah An-Noor (24th Chapter of the Quran): (24:2) "The woman and the man guilty of adultery, inflict on each of them one hundred lashes. Let not compassion move you in their case because it has been prescribed by Allah, if you believe in Allah and the life Hereafter (i.e. on the fact that since these are Allah's Commandments, their results are bound to appear forth) and let a party of the believers witness their punishment (so as to make sure that the punishment has been given according to Law)."

Nowhere in the Quran is it indicated that four eye witnesses, who have observed the act of fornication, are required to testify. For this, see under the heading "Acts of immodesty" (shameful acts leading towards 'zina') which shall be described later on.

c) The punishment for 'zina' is flogging with hundred stripes each for both man and woman. The punishment of 'stoning' is nowhere to be found in the Quran.

d) If a 'captive' woman commits adultery, her punishment is half as compared to a free believing woman: (4:25) "After slave women enters into wedlock and then become guilty of immodesty (adultery), her punishment is half that of a free woman; (24/4) because they were not brought up under circumstances conducive to a high character and thus, such acts were not considered blamable in their previous life; a high standard of behaviour therefore cannot be expected from them as in the case of a woman of nobility. It is necessary to keep such factors in view while handing out punishment."

An important principle can be inferred from it that while proclaiming judgement for a crime, the circumstances, the upbringing, and! the mental calibre etc. of the criminal ought to be kept in mind. That is what is meant by giving half punishment to a captive woman.

On the other hand it has been said that if the wives of the Nabi commit a crime, their

punishment shall be double: (33:30) "O consorts of the Nabi! If any of you were guilty of evidently unseemingly conduct, your punishment would be doubled. There shall be no difficulty in doing so, in view of its being a Divine Law, because your life has got to serve as a model for other women.

e) Do not create such circumstances that those under your protection are compelled to commit adultery. Thus it is said in Surah 'An-Noor' (24th Chapter of the Quran): (24:33) "Those of your grown-up girls (maids or slave women) who intend to get married, do not stop them from doing so, for the sake of making any worldly gain. This way they might be compelled to commit adultery. If anybody forces them to such conditions, there is provision in the Divine Law which protects them from this compulsion and provides them means of sustenance. (It is the duty of an Islamic State to provide them such protection)."

2. Sodomy and female to female manipulation.

If two men (or two women) are guilty of lewdness, give them suitable punishment. (The punishment has not been prescribed by the Quran). But if there exists a possibility of their correction, the court in its own opinion can forgive them. (4:16) Those two men who commit such shameful act, should be suitably punished; but if they show penitence, reform and mend their ways, they should be forgiven. There is room for forgiveness in the Divine Law (which in most cases becomes a blessing in checking crimes)."

The word in this verse is a masculine gender (i.e. two men) but by deduction it can also be "two women"; that is why we have included it in the heading above (which means two lesbian women. The Holy Quran has described homosexuality as the most hateful act in verses (7:81) and (27:55). This highlights the fact that such sexual acts are a crime.

3. Preliminaries that incite adultery.

a) Those women who commit such shameful acts which lead towards adultery, and four eye witnesses are available for this act, such woman shall be forbidden to leave their homes: (4:15) "If any of your women are guilty of shameful acts (which lead towards adultery) take the evidence of four reliable witnesses from amongst you against them; and if they testify and the crime is proved, confine them to houses, until death claims them, or Allah ordains for them some (other) way, (for example they get married, if they are unmarried)."

The punishment for adultery is mentioned in verse (24:2) and punishment for slandering (false accusation) in verse (24:4).

The word in this verse is often translated as 'adultery', but we do not consider it correct because the Quran has ordained 'a hundred lashes' as punishment for adultery (24:2) and here the punishment is 'confinement in the homes'; and thus it does not mean adultery. It means such immodest acts which, if not constrained, can result in adultery.

That is why we have described it under the heading 'Preliminaries leading to adultery'. It is nowhere given in the Quran that witnesses are required to prove the commission of adultery.

b) If a married woman commits an act of lewdness, some amount can be reduced from her dower (at the time of divorcing her consequent to such an act). It has been described earlier under the heading 'DOWER'. (4:19).

4. Immodest actions.

a) Do not go near lewdness (immodesty), open or hidden; (6:152) and (7:33). Do not ever get close to immodesty either in thought or in action, be it open or secret.

b) The circulation of talks regarding acts of immodesty is prohibited. It is a crime to do so: (24:19) "Remember! Those who wish to propagate talks of lewdness among the believers, will have a grievous penalty in this life and in the life Hereafter. Allah knows (how destructive are such acts,) and you know not."

This includes all acts and means which cause diffusion of actual immodesty or thoughts about it.

c) There is room for forgiveness if those who commit such acts and mend their ways: (3:134) "Those of the believers, who commit an indecency, or having wronged themselves (or others) due to oversight or a slip, do not

persist with it and earnestly revert to Allah for forgiveness: by so doing they save themselves from the harmful effects of their wrongdoings. As a matter of fact, nothing can save them from the harmful effects of wrongdoings except turning towards the Divine Law."

5. Pestering honourable women or spreading gossips about them.

This is a heinous crime for which the punishment extends from withdrawal of their citizen's rights to death sentence.

In Surah Ahzaab (33rd Chapter of the Quran) it is said:(33:59) "O Nabi! Tell your wives, daughters and the believing women that they should let down upon them overgarments (when they come out of their homes) This is more proper so that they may be recognised (as noble women) and Allah is ever forgiving, merciful."

After this it is said: (33:60-61) "You take this precaution and if even after this the hypocrites and those in whose hearts is a disease and those who stir up sedition in the city, desist not, force shall certainly be used against them; then they will not be able to stay in as your neighbours for any length of time. They shall have a curse on them, wherever they are found; their rights of citizenship shall be confiscated. If even then, they do not mend their ways, they shall be seized and put to death mercilessly."

6. False accusation (Calumny).

a) One who makes a false accusation against honourable women, must produce four witnesses. If the accusation is proved to be false, his punishment is eighty stripes and after this his evidence shall not be accepted. However, if there is possibility of his correction, he can be excused. (24:4-5) moreover (24:23) and (60:12)

Chastity is an invaluable asset and a Permanent Value, therefore it must be firmly protected. Thus it is ordained: "Those who make a false accusation against chaste woman and produce not four witnesses in support (of their allegation), flog them with eighty lashes, and reject the evidence of such untrustworthy people; (confiscate their human rights) thereafter, if still they do not come to the right path, give them more severe punishment (24/23) _ for such men are wicked transgressors. However, if they discard their erroneous ways thereafter and mend (their conduct), they can be excused because in the Divine Law there is room for forgiveness and excuse, (with this, the casual criminal not only gets protection but also is not deprived of the means of sustenance)".

b) Anybody who raises a charge against his own wife (accuses her of adultery) and fails to produce witnesses, he should take an oath upon Allah four times and in the fifth oath invoke a curse of Allah. But if the wife takes a similar oath five times for her exoneration, she shall not be considered a criminal: (24:6-9) "And for those who raise a charge against their spouses and have (in support) no evidence except their own, the matter will be decided thus: they should bear testimony four times (with an oath) by Allah that they are solemnly telling the truth, and the fifth (oath) should be that they solemnly invoke the curse of Allah upon themselves, if they are telling a lie."

With this the wife shall be considered guilty. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie. And the fifth oath should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

c) If a person commits a crime and blames it on some other person, it shall be considered a double crime (on account of his own and that of false allegation on others): (4:112) "If any one falls into error or commits a crime and throws it on to one who is innocent, he carries (on himself both) a falsehood and a flagrant sin. As such he has loaded himself with a double crime (with the load of his own crime and the load of the false allegation)."

7. Privacy.

One should not enter other people's houses without permission. (24:27-29) "O you who believe! Enter not houses other than your own, until you have sought permission from and complimented those in them. This upkeep of social etiquette is best for you, so that your society may observe the highest principles of social living.

If you find none in the house, enter not until you have been permitted to do so: if you are asked to go back, go back without any feelings of displeasure. It will lead you to

decency and Allah knows well all that you do. However, there is no restriction on you if you enter houses not used for living, which serve some (other) use for you (for example such houses in which is kept the common goods.) You may enter such a house but without any bad-intention. Remember that Allah's Law of Requital knows what you reveal and what you hide."

8. Rebellious women.

For this, first of all attempt should be made to make them realise their erroneous attitude. But if they are adamant, separate their beds temporarily and if they still do not mend their conduct, the court can give them corporal punishment [i.e. beating - (4:34)]. This has been described earlier under the heading 'Divorce'.

Home Protection of Life

The importance of human life.

1. The Israelites were ordained that if they killed a single person unjustly, it would be taken as if they had destroyed the whole of mankind and if they saved a single person's life, it would be as if they had saved the whole of mankind. This verse is very important: (5:32) (The story of the two sons of Adam which was on everybody's lips among the Israelites, in fact represented their own emotional state of being _ ever-ready to kill one another). "That is why We ordained that if anyone slew a person, unless it be life for life in case of a murder, or it be as a punishment for spreading mischief in the land, it would be as if he slew the whole of mankind; and if anyone saved a life, it would be as if he saved the whole mankind".

The believers are ordained not to kill one another: (4:29)

2. Allah has sanctified human life, it is therefore a crime to take a life except for a just cause (Haq), i.e. for being subject to the dictates of the Divine Law. (25:68); (17:33); (6:152) (Allah has made the life of a human being sacred) _ "Nor should one take a life except for its being subject to the Divine Law".

3. It is the duty of an Islamic State to pursue the crime of murder and punish the offender: (2:178-179) "O you who believe! You are ordained to pursue the case of a murderer and punish the criminal according to law. (It means that it should not be taken as a personal case between the murderer and the relatives of the murdered; it should be considered a crime against the society or the system which should take it into its own hands. As regards its punishment, the principles of justice and equity must be kept in mind, so that there should be no difference between big or small. The real issue is that of justice, according to which every human life is equally valued (the individual human beings are equal) For example: if the murderer is a free man, the same free man shall get punishment; and if the murderer is a slave, the same slave shall be punished; if she is a woman, her being a woman cannot save her: she must get punishment.

The crime of murder can be of two kinds: (i) willful murder, or (ii) murder by mistake. The punishment for willful murder is death (not blood-money or compensation) or anything less than the maximum punishment (4:93); in any case the punishment should not exceed the extent of crime. (42:40; 17:33).

But if the murder is not by intent or premeditated, but the result of a mistake (inadvertent), the punishment shall be blood-money (compensation) according to (4:92). If the heir of the person slain willfully wants to give a remission in the amount settled, he can do so. In such a case it is necessary for the guilty to abide by what has been settled and make payment in a commendable manner. (In the fixing of the punishment for an inadvertent murder) your Sustainer has given a relief, so that your capabilities may continue to flourish. But if anybody commits excess after the settlement of the case, he shall receive grievous punishment.

Leaving aside superficial emotionalism, if one ponders deeply and dispassionately, this reality shall come to the surface that in this law of pursuing the case of a murder, the secret of your collective life is hidden. This saves you from the dangers of lawlessness."

At yet another place it is said: (17:33) "Allah has declared the life of an innocent one as sacred: (5:32). "Nor take life which Allah has made sacred except when it is required by law (2:178). And if anyone is slain wrongfully, the murderer should not assume that he cannot be taken to account because there is nobody to help or stand by the heirs of the slain person; We have made the Divine Order powerful and authoritative for the support and help of his heirs. Therefore this Order would provide them patronage (stand by them) and pursue and punish the crime but it is important for the Social Order not to exceed bounds, it shall execute the punishment within the bounds of the law. (6:152; 42:40)."

4. The Israelites were ordained 'life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, also wounds for wounds,' yet room was left for pardon: (5:45) In the case of Israelites "We ordained therein for them: life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and for other wounds like for like. But if the plaintiff forgives, it shall become the atonement for the crime".

This was the law of retaliation (punishment) which was given in their books; they ought to have made decisions accordingly, because those who fail to judge (in the light) of what Allah has revealed, do not act justly and are the ones who transgress the Divine limits.

5. As it has been said before, premeditated murder and inadvertent or unintentional murder are two separate cases. For murder without intent it is said: (4:92) "Never should a believer kill a believer, except when by mistake: if one (so) kills a believer, it is ordained that he should free a believing slave and pay compensation to the family of the deceased (2:178), unless they forgive it as an act of grace. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave (is enough). If he belonged to a people with whom you have a treaty of mutual alliance, compensation should be paid to his family, along with freeing a believing slave. For those who find this beyond their means, it is prescribed for them that they should fast for two months running; this shall be considered sufficient cause for forgiveness by the Divine Law, for Allah is All-knowing, All-Wise."

And for willful murder it is said: (4:93) "If one kills a believer with intent, punishment for this unjust killing is death (5:32), but after death, he shall also go to hell to abide therein (for ever) and the wrath and curse of Allah shall be upon him and a dreadful penalty is prepared for him; he shall be deprived of the rights of citizenship* and shall be given severe punishment**.

Thus it is clear that blood money is allowed only in an unintentional murder, not in willful murder, punishment for willful (premeditated) murder is death.

6. Killing the offspring is prohibited. But as has been said earlier, here murder may mean "to deprive them from education and proper nurture as well as actual killing. (6:52) see also (6:141; 17:31; 60:12).

7. The destruction of crops and cattle or human race is a sedition. For despotic rulers it is said: (2:2.5) "When these people get sovereignty and rule in the land, they aim at destruction and desolation all around, and destroy crops and human race (also cattle). Neither the system of economy, nor the political system remains intact. They only seek self-interest and do not care if the country goes to hell. Allah, Whom they invoke at every step, does not like destruction or desolation.

Note: As it has been said earlier, it is not only sufficient to punish such persons as are guilty of these crimes, it is incumbent upon the government to compensate the affected people for the loss of life and property. It is the duty of the government either to compensate the loss by itself or make the offenders pay; it is of no concern to the heirs as to who pays. For them the government becomes the respondent because it takes the responsibility for the protection of life, wealth, chastity, honour and property of the peaceful citizens. If any of these things is lost (except when it is due to the carelessness, negligence and apathy of the owner himself), it shall mean that the government has not fulfilled its responsibility. Thus the claim for loss shall be against the government and not directly against the culprits.

* The word "Lanat" (curse) means to 'deprive somebody'. Legally it means to deprive of rights which were available to him as a citizen.

** It is apparent from the above that even in willful murder punishment less than capital is allowed. For example if one kills somebody, on being suddenly enraged by the sudden attack on his honour, one can be given some other punishment less than the capital punishment.

Home Protection of Property

1. Protection of property.

a) To eat up 'one another's property' unlawfully is a crime: (2:188) "Do not eat up your property among yourselves unlawfully" has been ordained by Allah.

b) As regards the property of orphans, it has been said emphatically not to eat it up in a wrong way: (4:6) (Also 17:34 ; 6:153) "And provide proper nurturing to the orphans and keep monitoring as to how far their potentialities are developing, until they reach the age of marriage (or maturity) (6:153; 17:34; 40:67); if then you find maturity or intellect in them, release their property to them but, if they are not yet mature, do not consume it wastefully, nor in a haste against their growing up. As far as the protection of their property and the compensation for their upbringing is concerned, if the guardian is well off, let him claim no remuneration. But if he is indigent, let him take what is just and reasonable. When you release their property to them, take witnesses to the transfer. And while accounting for it, keep it in mind that you are presenting the account to Allah Who knows what is hidden as well as manifest."

c) The way the religious leaders eat up the property of the people is also a crime: (9:34) "O you who believe! There are indeed many among the priests and monks who, in falsehood, devour the substance of men and hinder them from the way of Allah (because if people started following the Divine Laws, their leadership would come to an end)."

As a matter of fact those (except the disabled) who eat up other's property without putting in labour, eat it up wrongly. The priests and monks are on the top of such list. They do not earn their livelihood by putting in labour but lead their life on what others earn. Next to the priestly class, on the list, are the Capitalists who on the basis of their wealth usurp the outcome of others' labour. Thus in the first part of verse (9:34) the priestly class is mentioned and in the later part the capitalists are mentioned . If you ponder over it deeply the priest-craft is the worst form of capitalism, because a capitalist, after all, spends something in order to increase his capital, but the priests eat up others' property without spending a penny, and thus the Holy Quran has ordained that it is an unlawful method of earning livelihood.

d) Do not obtain decision in your favour by means of bribery. The first part of the verse (2:188) has been described earlier, the complete verse is as follows: (2:188) "And do not eat up your property among yourselves wrongfully, nor use it as a bait for the judges (if the case lies with the court), with intent that you may eat up wrongfully a part of what rightfully belongs to others. You know what results it would produce."

e) Keep your measures and weights proper and just. Thus it has been said as a matter of principle: (6:152) also (17:35); (7:85) "Give measures and weights with full justice."

This has been explained further by saying: (83:1-3) "The result of wrongful business-

mindfulness and capitalist mentality can be nothing but destruction. People of such attitude, when they are on the receiving end, take by full measure, but when they have to give to others, they give short of weight. They take full work from the workers, but pay them less and themselves earn more. They not only deal with the property in this manner; their mentality remains the same even in evaluating humans in order to keep their potentialities suppressed so that their full growth is restrained and only allowed to develop so far as it is beneficial for the capitalist's interests, they do not permit them any more freedom."

f) Easy Money (maisir):

The term is commonly used for gambling, but it is a comprehensive term which includes all means of earning easy money. According to the Holy Quran, the loss inherent in such earning is more than the gain: (2:219) "O Rasool! They ask thee about khamr (psycho-active substances which put them in an altered state of mind) and maisir (acquiring easy money), tell them that the long-term adverse effects of both are far more than their temporary and short-term benefits." (5:90-91) "O you who believe! Intoxicants and gambling, dedication to stones and (divination by) arrows which have been described in (2:219) and (5:3) are abominations of Satan's handiwork, which suppress human faculties of intellect and vision; eschew such (abominations) so that they do not become an obstacle in the way of your success. If you become accustomed to such habits as wine and gambling, in order to satisfy your baser passions, (in addition to its bringing about your personal debility), it shall cause enmity and hatred amongst you and hinder you from the establishment of the system of 'Salaat' Will you not, then, abstain (after such a lucid explanation)."

The Holy Quran has not ordained the punishment for intoxicants and gambling, but it has been left for the Islamic State to determine them according to its own circumstance.

g) Raffle and lottery:

This is also included in easy money. The word divination by arrows in (5:90) and (5:3) means lottery.

2. Theft.

The punishment for stealing is amputation of hands whether the thief is a man or a woman: (5:38) "Thief, may it be a male or a female, are both equally guilty; there is no discrimination in their punishment. However, a way should be devised in which the thieves themselves abstain from stealing, and which also becomes an obstacle in the way of violating the Divine Law; it means that it serves as a curative for the offender and as a preventive for others. But if you find that the matter has reached the extreme and the thefts have become rampant, the extreme punishment can be to cut off the thief's hand. Anyhow the aim is to check the crime, either by force or by planning; these are both included in the words.

But the following has also been said along with the above: (5:39) (As the objective is

to check the crime, thus) "if the thief is repents after his crime and assures to mend his conduct, a provision has been made in the Divine Law, to protect such a person from punishment and deprivation from the common privileges of life".

This words not only mean amputation of hands, it also means (i) to inflict wounds on the hands (as you find in the story of Joseph in (13:31), or (ii) to cause obstruction in some working as for example (cutting the tongue) means to check from unnecessary talk. Even in (5:38) it has been called i.e. an obstruction caused by Allah Himself.

Note: The last note under the heading 'Murder' also applies to cases of theft, i.e. it shall be the responsibility of the Government to make good the loss by theft.

3. Loan.

The dealings of giving or taking loan ought to be reduced to writing. The Holy Quran has provided guidance about the nature of writing and the way it should be written. [However, it is not required to put hand to hand transactions (over the counter transactions) into writing]:

A.:

- o It should be written by a scribe;
- o Loanee or his guardian should dictate;
- o There should be two male witnesses. If two males are not available, then one male and two females;
- o The scribe or witnesses should not be harmed in any way.

All these details are given in (2:282) which has been explained earlier.

(In our view these details come under 'directives' rather than under 'laws').

B. The loanee ought to be provided facility for the payment of loan; and if he is so poor that he is unable to pay back the loan, he ought to be excused for it. The relevant verse (2:280) shall appear under the heading 'Usury'.

4. Mortgage (Pledge).

In case the loan transaction is made during a journey and no scribe is available for writing, a pledge with possession (of some article that belongs to the loanee) is allowed. But in case the loanee is a reliable person, writing is not necessary. Thus it is said: (2:283) "If you are on a journey and cannot find a scribe, a pledge with possession may serve the purpose, but if trust exists between the parties, pledge is not necessary. (In case when neither the transaction has been reduced to writing, nor a pledge has been taken, then) the loanee should honestly and faithfully return the loan and thus exhibit his submission to the Divine Law."

5. Riba (Interest on loan).

As it shall be described under the heading 'economic system', according to the Holy Quran a return is only due on one's labour, not on capital. The return on capital is usury, be it in any form. The capital alone can only be paid back in place of capital and not any interest on it. In view of the importance of this issue, the verses pertaining to it shall be described in a sequence. To begin with look at the effects and the dangerous results of usury: (2:275) "On one side are the people who by cutting down their own needs to the minimum, fulfil the necessities of others (59:9), and on the other side are those who give loans to others but taking advantage of their indigence, take back more than what they had loaned.

The state of such people who have this mentality, is like the one who has been stung by a snake and is violently running about hither and thither (i.e. the greed for money sets fire in their chest which keeps them uneasy all the time). The reason, they produce for this act of theirs, is that usury (taking more than what they had spent) is like trade; there is no difference between the two. As in trade, a shopkeeper takes from the purchaser more than he had spent, similarly in usury the one who uses his capital for loaning, receives more than his principal amount. This is a lame excuse. In trade a man spends his capital and in addition to it he puts in labour. Thus anything surplus that he takes is not a profit on the capital, rather it is a return for his labour, and this is exactly the right way. On the contrary in usury where no labour is put in, it is only a surplus gain on money loaned by him, this is unlawful. (Remember the principle in this respect, that it is only the return of labour that is right (53:39) but to gain profit on other people's labour simply by investing capital alone, is unlawful. This is what is called 'Riba' (or interest).

But anybody who, after receiving this Divine Commandment, puts an end to his earlier ways, then that which he has received earlier belongs to him and according to the Divine Law he shall not be called to account. But those who do not desist from their previous practice and persist in such dealings, these are the people whose deeds shall meet destruction; they will find no way out of the chastisement."

After the above description let us take up the comparison between usury and deeds of charity: (2:276) "Remember! that what a man thinks, increases his capital, in fact, it deprives him of all blessings, and it causes destruction not only to himself but also to his nation. On the contrary whatever he spends for the nourishment of others and which appears to decrease his wealth, in fact, not only provides nourishment to himself but also provides means of nourishment to his nation.

In usury it becomes a common mentality to keep the necessities of sustenance hidden from others, so that the people always remain needy and compelled to take loans and those who extend loans, on the other hand keep enjoying the benefits on the produce of those who put in actual labour and hard work.

This paralyses man's productive energies and he becomes incapacitated to keep

progressing further in life. Hence a capitalist society is doomed to destruction."

At another place it is stated: (30:39) "That which you lend out to others so that you can recover something over and above your principal amount, you may, as per your trading norms, receive some profit, but according to the Divine Law it is not an increase. This appears to be an increase in your assets because you make the calculations on the basis of your personal gains, but if you think over it, keeping in view the benefit of humanity, you shall find that it is indeed no increase. On the contrary whatever you spend for the nourishment of others, without an intent for your personal gain or compensation, but with the intent of bringing your life in consonance with the Divine Laws, then you shall really make an increase in your wealth. (2:275-276; 3:129; 74:6)."

After declaring usury unlawful, previous transactions of the kind are explained: (2:278) "O you who believe! Stay conscious of the Divine Laws and guard them and what remains due against the loans, write them off, if you are indeed Mu'mineen (believers)."

Here writing off the outstanding balances due against loanees has been laid down as a prerequisite to one's Eemaan (belief). Following this it has been stated that those who do not do this: (2:279) "If you are not prepared to do it, consider it an ultimatum (of war) from the Divine System (Allah and His Rasool) and be prepared for it (because the Divine System is an open enemy of capitalism and there can be no compromise between the two on this issue). But if you retract from this practice of yours, you will be allowed to recover your principle sums, so that you neither commit an excess on the loanees, nor are you dealt with unjustly."

From above the severity of this crime (usury) can be perceived. Here the usury has been declared as a rebellion against the Islamic order and the two are declared incompatibilities that cannot exist together. After this it is said: (2:280) "If the debtor is in difficulty, grant him time till it is easy for him to repay. But if you forgive it completely it would be an act of benevolence on your part if you comprehend with farsightedness what great collective benefits it contains."

A verse of Surah 'al-e-Imraan' (3rd Chapter of the Quran) deserves particular attention where it has been said that: (3:129-130) In this verse as stated above the usual translation of the words is taken as doubled and multiplied and from this compound interest is inferred. This inference is against the basic teachings of the Holy Quran. As a matter of fact, it means that an increase on the capital alone is unlawful, be it in any form. One who provides loan can only take back his principal sum and nothing more than that. Thus the verse (3:129-130) actually means:

"O you who believe! Usury plays the main role in causing collapse of a social system (i. e., to gain profit on the capital alone). People think that it increases wealth. Individually it seems so, but in reality it weakens the economic system and reduces national wealth. Thus O believers! Never adopt this capitalistic system of usury; always keep in mind the Divine Laws, that is the only way to success. If you, instead of increasing the wealth by putting in hard labour, take to exploitation of the produce of the worker, you will be doomed to the fire of destruction like those who reject the Divine System."

The Holy Quran says that one of the causes which brought about the destruction of the Jews was the system of usury. Thus it has been said in Surah An-Nisa (4th Chapter of the Quran): (4:160-161) "It was the result of such of their excesses and insurrection that the pleasantries which were lawful for them, were ordained as unlawful as a punishment (6:147). The list of their crimes is very long but briefly stating these people always put hindrances in the way of enforcement of Divine Order which is a path of bringing beneficence to humanity; they, instead of helping the indigent, exploited their needs; while giving loans to them they took back more than what they had spent (charged interest on their capital) although they were prohibited to do so, and thus they used these tactics and others in order to eat up other people's property by foul means; they do the same even now. These are the crimes which are the cause of their miserable suffering."

According to the above definition of usury, sleeping partnership in business known as *mudarabat*, or giving land on sharing contract known as *are* all included in usury.

6. Trade (Selling).

a) Usury is unlawful and trade is lawful as has already been explained under the verse (2:275). At yet another place it is said: (4:29-30) "O you who believe! Eat not up your assets amongst yourselves unlawfully. In social living there is exchange of necessities (called trading). This should be conducted through mutual agreement. Under this principle everybody shall get the return of his labour (54:39), not that one exploits the other by virtue of his capital (2:275). If you do so, you are destined to face destruction. Allah wants everyone of you to get his part of the nourishment, as such an economic system wherein this objective is lost, cannot be a just system.

After such a clear emphasis, any nation that conducts its dealings in a manner that every individual aims at causing reduction in other people's rights and as such transgresses his limits, is doomed to a speedy destruction. Any system established against the universal beneficence, contains inherent means of its destruction."

b) Hand to hand trading transactions need not be reduced to writing (2:282)

Note: We have seen above under the heading 'Usury' that the return is only justified against labour and not against capital. As such the profit in trade should not exceed the labour put in by the trader. It is for the Islamic Order to enforce the requisite guidelines.)

7. Breach of Trust.

a) Render back the trusts to whom they are due: (4:58)

b) Betray not the trusts; it also includes the trusts of the government which include all the responsibilities entrusted to you by the state, or the secret affairs which you have known on account of your being the members of the state organisation. Thus it is said: (8:27) "O you who believe! Betray not either the Divine Order (Allah and His Rasool)

or the trusts reposed in you. You know what shall be the result of such betrayal (4:58)."

c) Do not plead the cause of the cheats (those who betray the trusts). It has been described in detail as under: (4:105-109) "(O Rasool)! We have sent down to you the Book (code of laws) so that you may judge the disputed affairs of men according to the knowledge with which Allah has provided you. And be not one advocating the cause of the dishonest.

The matter of 'awarding judgements' between people is the grave responsibility of government and justice is a very sensitive affair; (human inclinations do tend to affect these decisions). One can escape this situation only if one remains conscious of the Divine Law and keeps seeking its protection. The Divine Law is fully equipped with means to provide such protection and nurture.

Again take note of it that you must not become an advocate on behalf of those people who betray each other or their own selves; one who betrays the trust, thinks that one has gained something but, on the other hand, it creates such a debility in his personal character that his human capabilities become infirm. (That is what it means, when we say that he betrays himself). How can the Divine Law approve of such people?

These people think that they can hide their crimes from others, but how can these remain hidden from Allah, Who watches over them even when they secretly counsel by night in matters that He will not approve. Allah's Law of Requitil encompasses all human actions (40:19).

Remember! Allah's Law of Requitil is not such as it concerns only this world and if one arranges to get himself acquitted from the grip of law by foul means, he is still not acquitted of its accountability. Every human action leaves its imprint on the human 'Self' (17:14); and his 'Self' does not end with physical death _ it goes on to the life Hereafter. As such the results of human action also appear after death. Therefore if you contend on behalf of such persons or even get them acquitted from the grip of law by telling lies, say who will contend with Allah on their behalf on the Day of Judgment and who will be able to become their advocate"

d) The believers pay special attention to their trusts and covenants: (23:8) and (70:8)

Home Treaty (Obligations)

A. It is necessary to fulfil obligations: (5:1)

"O you who believe! Fulfil obligations."

The word includes personal contracts as well as treaties. (17:34)

"Fulfil (every) obligation, for every obligation will be enquired into". It means the breaking of an obligation is accountable.

B. The fulfillment of obligations is the sign characteristic of believers: (23:8)

"Those who faithfully observe their trusts and their covenants." Also (70:32); (3:75); (3:177), (70:32)

C. The Quran presents a comprehensive guidance when says: (61:2-3)

"O you who believe! Why do you say which you do not. Grievously odious it is in the sight of Allah that you say that which you do not do. A man's act must coincide with he says."

D. To fulfil your covenant with Allah is also a necessity. (16:91); (6:152)

"And fulfil the covenant of Allah."

Covenant with Allah also includes those responsibilities which man takes upon himself with his belief in Allah.

In those who break their obligations with the Islamic state, it is said: (13:25)

"Those who break the covenant with Allah after ratifying it and cut asunder the human relationship which Allah has commanded should be joined, and make mischief on earth; for them is the curse; theirs is the terrible abode."

At yet another place it is called "selling of obligations": (16:95) also (3:76), (2:41)

"Nor sell the covenant of Allah for a miserable price for the sake of worldly gains". In our opinion it also includes the conspiracies against an Islamic state, which the intriguers bring about in league with the enemy."

The biggest and the basic covenant between man and Allah which makes the man a 'believer' is, that the sells his life and property to Allah: (9:111)

"It is a reality that Allah purchases of the believers their persons and their wealth, and

gives them a heavenly life in return". Note that it is not a matter of belief alone; it is meant to be brought into practice. Its practical shape is that it is a contract between an Islamic state and the believers, in the name of Allah. (This is not the place for its explanation. For contacts with other states, see under the leading "[STATE AFFAIRS](#)").

Home The Prohibited (Forbidden (un-lawful) and The Permitted (lawful)

1. The prohibited articles of food are:

a) Carrion;

b) Blood;

c) Flesh of swine; and

d) That which is dedicated to anyone other than Allah: (2:173) and (6:146): (5:3) (2:173)

إِنَّمَا حَرَّمَ
عَلَيْكُمْ الْمَيْتَةَ وَالْدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ
لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ

"Lo! He has forbidden for you carrion, blood, the flesh of swine and that which has been dedicated to any other name besides that of Allah."

If at any time a situation arises in which no article of food is available and you are compelled to save your life, the prohibited articles of food are allowed to be taken, under the condition that you are really constrained to do so and do not intend to transgress the law or to satisfy your lust. Under such conditions of stress, the bad effects on your personality of eating prohibited articles of food shall be counteracted by your feelings of respect for the Laws of Allah and your personality shall continue to receive nourishment".

Such conditions of helplessness cannot be decided by law; the man concerned can only decide for himself. However, for a believer taking such a decision it is not difficult.

2. The food of the people of the Book is admissible; it appears in Surah Al-Maaidah (5th Chapter of the Quran): (5:5)

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ
لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ

(Have you noticed to what extent the Quranic laws on the 'permitted' and the 'prohibited' have brought about a pleasant revolution in human life Before this a multitude of restrictions were imposed by the man-made codes of the so called Sharia (the religious laws) which had strangulated human freedom. The Quranic laws, after laying down prohibition on certain articles of food, allowed all other agreeable articles for eating).

"The food of the "people of the Book" is also made lawful to you provided (it does not contain anything that has been prohibited for you) and they also partake of your eatables."

It is obvious that in accepting the eatables of the "people of the Book", the decisive factor will be that they do not contain anything which is forbidden by the Quran. From the latter part of the verse it ensues that its aim is to promote social intercourse. But those people of the Book who are not desirous of creating social intercourse with the Muslims, such contacts with them cannot be allowed.

3. Killing an animal for hunting on land while in the sacred precincts (in the pilgrim's garb) is prohibited, but water game is permitted: (5:95-96)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ
وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ
يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ
مَسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ ؕ عَفَا اللَّهُ عَمَّا
سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعَالَكُمْ وَاللَّسْيَارَةَ وَحَرَّمَ
عَلَيْكُمْ صَيْدَ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ
تُحْشَرُونَ

"O you who believe! Kill not game while (in the sacred precincts of Ka'bah) in the pilgrim's garb [We have declared Ka'bah a place of peace and tranquillity (3:96)], as such exigency of Our surety not only provides such atmosphere to men entering these precincts, but to animals also. If any person intentionally kills an animal within its bounds, the atonement for this act is an offering brought to the Ka'bah, of a domestic animal, like the one he has killed; [so that it may be used as food by the needy (22:28)]. In order to decide as to which animal is equivalent to the one killed, it shall be adjudged by two just men of relevant knowledge among you, or its atonement is feeding the poor, the extent being equal in value of the animal killed; or fasting equivalent to the guilt, its measure has been given in (5:89) i.e. fasting for 3 days or the feeding of ten indigent people, so that he may taste the penalty of his violating the confines. This is ordained as from now, because Allah forgives what you have been doing in the past, but whosoever repeats the offence, will be punished because a law which can be violated without fear of punishment, it becomes a sermon. As such the Divine System while prescribing the punishment for law-breaking also possesses the strength for its enforcement."

Lawful to you is the pursuit of water game and its use for food, for your benefit and those who travel. This is applicable to water game, as well as to water animals thrown ashore or those left on the dry land after the water recedes. But forbidden is the pursuit of land game as long as you are in the sacred precincts or in the pilgrim's garb. Thus you guard the Divine Laws which is the purpose of your getting together in this centre from all sides.

4. Eating the meat of such permitted animals on whom Allah's name has been invoked is allowed, but the meat of animals on whom Allah's name is not invoked is forbidden. Thus it is said: (6:118)

فَكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ

"So eat of (meats) on which Allah's name has been pronounced, if you believe in the Divine Laws."

After this it is said: (6:119)

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ
لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمُ إِلَيْهِ

"Why should you not eat of (meats) of the animals that are lawful for you on which Allah's Name has been pronounced, when He has explained to you in detail what is forbidden and of those too which are allowed to be taken under compulsion of necessity."

This is followed by: (6:121)

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ
اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ

"Eat not of (meats) on which Allah's Name has not been pronounced. This is, no doubt, digression from the path ordained by Allah."

It is clear from the above commandments that:

- i) Even from the lawful animals only those are allowed to be eaten on which Allah's Name has been pronounced.
- ii) Those on which the name of other than Allah is pronounced, are prohibited; likewise those on which no name is pronounced.

5. When Allah has defined lawful animals, the condition of their being (Tayyib) has

حَلَالًا طَيِّبًا

also been added to it. (2:168).

(Tayyib) means things which are agreeable to your taste, sight and smell, or those which are good from a nutritional point of view. It is not necessary that a man must eat every lawful thing. Eating of lawful things is not prohibited, yet from amongst the lawful things eat only what you like; you are not forced to eat what you dislike. The things which you dislike do not become unlawful if disagreeable to your taste.

6. As nobody has the right to declare 'lawful' what has been declared 'unlawful', similarly none has the right to declare unlawful that which has been legitimate. The Holy Quran has clarified this point at several places. Thus it is said in Surah Al-Maidah (5th Chapter of the Quran): (5:87-88)

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ
حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

"Make not unlawful the pleasant things which Allah has made legitimate for you and commit no excesses in violating the limits imposed on you __ exuberance as well as diminution, both are equally harmful."

The right way is that you remain within the limits laid down by the Quran and benefit from the good things of life; and as such whatever Allah has provided for you as means of sustenance, eat it in a lawful and agreeable manner and thus obey the laws of Allah in Whom you have professed Eemaan.

It is said in Surah 'Yunus' (10th Chapter of the Quran): (10:59)

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ
حَرَامًا وَحَلَالًا قُلْ ءَأَلَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

"Say: See what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or do you forge a lie against Allah"

In Surah 'An-Nahl' (6th Chapter of the Quran) it is said: (16:116)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمْ
الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكُذِبَ
إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ

"And say not any fake things that your tongues may put forth and start declaring at random: this is lawful and this is forbidden, so as to ascribe false things to Allah. For they who ascribe false things to Allah will never prosper."

In Surah Al-A'raaf it has been forcefully proclaimed: (7:32)

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ
الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

"Say: who dares forbidding the adornments (gifts) of life which Allah has produced for His devotees, and the things, clean and pleasant (which He has provided) for sustenance"

Those who do so, make themselves partners unto Allah; nobody can be given this authority. Say: whatever was intended to be unlawful, Allah has explicitly explained in His Book, other than those, everything is legitimate and nobody has the right to forbid any of them.

As explained earlier, if anything out of the lawful foods is not agreeable to somebody's taste, he may not take it; but that does not mean that it has become unlawful for him. For example, if Islamic Government orders a restraint on the consumption of certain articles of food in response to exigencies of a time, they do not become unlawful. That shall be called a temporary restraint.

But those who are great in ranks, their difficulties are also great; the Rasool was ordained not to put even a temporary restraint upon himself. When on a certain occasion he had done so, he was told: (66:1-2)

يَأَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ
غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ
وَهُوَ الْعَلِيمُ الْحَكِيمُ

"O Nabi! Why did you hold to be forbidden that which Allah has made lawful to you, just for the sake of pleasing your consorts"

This is an admonition to you, so that no diminution takes place in the means of sustenance and protection for you and also because the effects of your deeds do not remain confined to your person; in as much as if you leave a certain article of food on account of your dislike, your followers may think that it is a bad thing in reality. That is why you should be careful.

If you have sworn not to take a particular thing there is no harm, because Allah has

allowed dissolution of such oaths against atonement (2:25; 5:89). Allah is your Protector; He has provided such facilities in His Laws so that one could easily get absolved, of the consequences of his 'slips' or omissions, He knows the weaknesses of human nature and as such has based His Laws on wisdom.

It was so ordained because the Rasoole had forbidden a certain thing upon himself for personal reasons but, there was a possibility of his followers accepting that thing as unlawful. Thus as a precautionary measure, the Rasoole was prevented from such acts. Such a thing had already happened when Jacob the Messenger of Allah had forbidden something for himself and the Israelites made it unlawful for themselves.

It is apparent from the foregoing that the issue of lawful and unlawful is of such a great importance that, leaving aside the question of holding unlawful a thing declared as lawful by Allah, even to create such circumstances under which it may be taken as unlawful, is not allowed. It was not allowed even to the Rasoole himself. To declare a certain thing as unlawful means a restraint on human freedom. It is obvious that according to the basic teachings of the Quran, none except Allah holds this right.

The state of extreme helplessness.

[A state of hunger wherein a person fears death on account of the non-availability of permitted (lawful) items of food].

To clarify one particular point at this juncture is extremely important. After giving a list of the forbidden (unlawful) articles of food, it has been said in the Holy Quran that one can partake anything out of them proportionate to one's need, and under the state of extreme helplessness. This means that if circumstances are such that a person is approaching death on account of hunger and a lawful article of food is not available, then in order to save his life, an unlawful thing can be partaken proportion in to his need. This is the only exception the Quran has allowed to take an unlawful article of food. The Quran does not recognise such a state of helplessness in any other aspect of life. But if one adopts a principle that any unlawful thing can be held lawful according to need or any forbidden act can be regarded as legitimate under certain needs, the differentiation between "lawful and unlawful" or between "forbidden and permitted" comes to an end. In this respect two clear examples are before us:

a) Sayed Abul A'la Madoodi has said that:

"According to Islam, honesty and truthfulness is one of the important doctrines of Islam and falsehood (lying) is the worst evil, but in practical life there are certain needs under which not only that lying is allowed but it has even been decreed obligatory" (decreed by the religious hierarchy).

('Tarjmaanul Quran' May 1985 issue)

We are not aware as to who are such authorities that have issued this decree (FATWA) but we know for sure that Allah has never allowed the telling of lies. If we admit that lying is obligatory under certain conditions, then neither falsehood nor crime shall

remain an evil, because nobody tells lies unless it is necessary for him. When one accuses somebody of telling a lie he immediately replies "Why should I tell a lie" Not only for telling lies does every criminal offer 'necessity' as the reason for his committing a crime the 'necessity' may be material or emotional.

Thus to hold every unlawful thing as lawful under the pretext of "permission to partake of forbidden items of food, is an open rebellion against the Quran. After this, all limits laid down by Allah become unnecessary.

b) When the late Miss Fatima Jinnah stood for election as a candidate for the Presidency of Pakistan during the reign of late Muhammad Ayub Khan, the Jamaat-e-Islami decided to support her. But sometimes before this occasion Mr. Maudoodi had given a decision that Islam does not allow a woman to take part in politics. Thus the question arose as to how far it was permissible from the Islamic point of view to get Miss Fatima Jinnah elected as President of the country and how far it was right for Jamat-e-Islami to support it. The following was its reply:

"After prolonged deliberations, the Jamaat has reached the conclusion, that amongst the things declared unlawful by the Islamic Law, there are certain things the unlawfulness of which is eternal and final, i.e. which cannot be changed under any circumstances; but the unlawfulness of certain other things is such as under conditions of acute necessity it can be changed into 'permission' to the extent of the need. Thus it is clear that the matter of unlawfulness of making a woman the head of a state, is not one of those which are final and eternal, but it can be counted as belonging to the other category.

(Pamphlet published by Jamaat-e-Islami)

This distinction of (Hurumaat) 'the forbidden acts' some of them being final and eternal and some being alterable under conditions of utmost necessity is totally against the Quran. No such distinction has been made anywhere in the Quran. According to the Holy Quran each type of unlawfulness is final and eternal. The allowance of eating unlawful things under conditions of extreme helplessness (to save one's life) does not mean that the forbidden category gets changed into lawfulness, even if they remain unlawful. This allowance is only for a person who is under extreme condition of stress; and this allowance is made by Allah Himself. An Islamic Government can also put a temporary restraint on the use of admissible things, considering them unsuitable or harmful under certain circumstances; for example, prohibiting the use of certain fruits during the rainy season or during outbreak of epidemics but it has no right to declare as lawful a thing that has been ordained unlawful by Allah.

We thought it necessary to elaborate on this issue because on the basis of decisions made by Mr. Maudoodi, the concept of lawful and unlawful is undergoing a change amongst the common men; and by such interpretations the people who dislike Divine restraints get an open licence for remissions.

Intoxicants (Psychoactive Substances).

A). Intoxicants are not included in the category of food, and as such they are not included in the list of 'unlawful' things. Their use however, has been very strongly condemned because the addiction to the drugs cannot be eradicated in a day or so. The proclamations in this regard were gradual. At the beginning it was said: (4:43)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ
وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

"O you who believe! Approach not prayers with a mind befogged (in a state of intoxication) until you can understand all what you say". One ought to be vigilant and attentive during prayers.

After this it was said: (2:219)

يَسْأَلُونَكَ عَنِ الْخَمْرِ
وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ وَإِثْمُهُمَا
أَكْبَرُ مِنْ نَفْعِهِمَا

"They ask thee (O Rasool) concerning intoxicants (psychoactive substances) and gambling. Say: In them is a great sin and some profit for man: but their sin far outweighs their gains."

And in the end it is said: (5:90-91)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رِجْسٌ
مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ
الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

"O you who believe! Intoxicants and gambling (easy money) dedication to stones, and (divination by) arrows are an abomination of Satan. It causes disintegration of society and the human qualities of intellect and the vision gets afflicted (suppressed) (10:100). Thus eschew such abominations so that you may prosper."

If in order to satisfy your baser passions, you get habituated to intoxicants and gambling, these things, in addition to your personal debility, shall create mutual enmity and rancour and shall put in obstacles in your subservience to Divine Laws and in the establishment of the system of 'Salaat'. Will you not then refrain from these things after such a clear warning.

After this last proclamation by the Holy Quran, intoxicants became prohibited.

From this stage by stage methodology of proclamations a principle is deduced that the enforcement of laws shall be carried out according to the existing circumstances of the society and this also includes the prevailing mental and psychological condition of the individuals.

B). The word 'Khamr' (psychoactive substance) includes all those psychoactive substances that put a person in an altered state of mind (which put a lid on the human intellect); commonly it is used for wine, but other intoxicants may also be included in it. In the code of laws prescribed for the state, the word 'intoxicants' shall have to be clearly defined so as to give it a legal form.

[Home](#) Injunctions for Social Living

Social injunctions are not generally included in the category of LAWS. But if any social evil becomes rampant in society, an Islamic Government can make them statutory. Some social injunctions are described as under _ [Their details can be found in my book "Islami Mua'sharat" _ "Islamic way of living"].

1. Moderation in expenses.

- i) "Eat and drink but waste not by excess." (7:31)
- ii) Do not spend without reason (need). Those who do so are the brethren of Satan. (17:26-27)

2. Get-up.

- a) Use of things that produce beauty and elegance is lawful. None can proclaim them as unlawful. Details have already been given under the heading 'Lawful and Unlawful'. (7:32)
- b) Apparels provide cover for body as well as elegance for a person. (7:26)

3. Physical and Mental Capabilities.

Knowledge (mental capability) and physical strength, are both necessary. When Taloot was made commander of Israelites, they had objected to it for his not being a wealthy person and asked: "What are his qualifications for which he has been made a commander" The reply was as follows: (2:247)

"Allah has chosen him above you and has gifted him abundantly with knowledge and bodily prowess". That is why he is chosen as your commander.

4. Conversation.

- a) Always converse in clear, straightforward and decisive language, which contains no ambiguity: (33:70)
- b) Use language, which is recognised by society and commonly used. (4:5) "Speak to them in words that are commonly recognised and used."

Also adopt an elegant manner for speech: (2:83) "And speak to men in a charming way."

- c) (22:30) "And shun the words that are deceitful and showy".
- d) (6:153) "When you say something, say with justice and equity, even if it goes

against your relatives."

"Do not shout, a shrieking voice is disliked by others". (31:19)

"Speak softly, for the harshest of sounds, without doubt, is the braying of any ass."

5. Absurd and immodest talk.

Avoid all absurdities. One of the qualities of the believers has been stated as (23:3) "They avoid vain talk". The word "Laghw" means vain as well as meaningless. In Surah Al-An'aam (6th Chapter of the Quran) it is said: (6:151) this includes all sorts of immodesties __ even an immodest talk __ as it arouses lewd passions.

6. Walking.

i) Do not walk in haughtiness, be moderate (31:18-19) also (17:37)

"Do not be haughty while walking, adopt moderation in your gait."

ii) When you go out, do not allow your gaze to become bold and daring. This has been ordained both for men as well as women.

For men: (24:30)

And for women: (24:31)

7. Thoughtfulness to ponder and to comprehend.

i) Do not follow a thing without an inquiry into it. (17:36)

"Remember! Pursue not that of which you have no knowledge (which you have not inquired personally). Personal inquiry means that you gain knowledge of it through your senses of hearing and sight and on this basis, decide by your own intellect. If any link of this manner is broken, your inquiry shall remain incomplete. Look! How great is your responsibility in this matter, because Allah has given you 'will' and the faculty of 'choice'; you are not an inanimate machine. For the use of this faculty, He has provided you means of investigation. One who does not make use of them, shirks his own responsibility.

This is an important injunction which if acted upon properly, turns all conspiracies and the intrigues into a complete failure and a peaceful atmosphere prevails in society."

ii) Always ponder over things: see, hear, comprehend and then make decisions intellectually. For those who do not do so, it is said: (7:179)

Many are (amongst) the people (both) civilised and uncivilised whom We have made for hell. "They have mind wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not; they are like cattle, _ nay more astray, (because cattle, at least, follow their natural instincts). These people are heedless of warning".

iii) When you hear a good thing, act upon it; and when you hear an absurd one keep yourself away from it. (2:285) "We hear and we obey", has been called the believers way. And also (28:55) "And when they hear vain talk, they turn away therefrom".

8. Spying.

"Do not spy on other people's affairs that concern you not". (49:12)

9. Knowledge.

i) A learned person and an illiterate one cannot be at par: (39:9) "Say: Are those who know and those who do not know, equal to each other"

ii) Never think that you have reached the final stage of knowledge and nobody knows more than yourself. Remember! (12:76) "And above everyone endowed with knowledge is another endowed with more knowledge."

Nor say that my cup of knowledge is full and I do not want to know any more. Such mentality has been attributed to the non-believers. (2:88) "They say: our hearts do not need any outside information nor is there room in them for anything more to enter".

Not to speak of others, in this respect even the Nabie was asked to keep praying. (20:114) "O My sustainer! Advance me in knowledge."

10. Social relations.

When you meet each other, offer good wishes and blessings for safety. Thus it is said: (4:86) "One who conveys to you a message of safety and security and also when a courteous greeting is offered to you, meet it with a greeting still more courteous or (at least) of equal courtesy."

When you enter your own house or the house of somebody else, compliment the inmates. (24:61) "As has been said earlier (24:27) enter not houses other than your own until you have sought permission; and then greet the inmates and wish them a life of blessing, purity and pleasure from the grace of the Almighty Allah."

11. Good behaviour.

i) Extend kind and good behaviour to your parents kinsfolk, orphans, neighbours, friends, travellers and those serving under you: (4:36)

The words in this verse do not mean slave men and women only but also include those serving under you.

ii) Do not expect a return for your good behaviour, not even thanks. Tell them: (76:9) "No reward do we desire from you, nor thanks". (because it has been prescribed by the Divine Law; and thus the question of thankfulness does not arise).

12. Co-operation (Mutual Assistance).

"Co-operate with one another in good and virtuous matters consistent with the Divine Laws and do not co-operate in evil and bad matters."(5:2)

13. Mutual Contacts.

"Do not behave bitterly when you meet each other". (31:18)

14. Promise (Commitments).

Always fulfil your promise (and commitments); (17:34) "Fulfil your commitments; remember! You will be questioned about them."

15. Visiting other people's homes.

Do not go to other people's home without permission. The Holy Quran has given detailed instructions in this respect: (24:27-29) "O you who believe! Enter not houses other than your own until you have sought permission and when you go in, extend your salutations to the inmates, wishing their safety and security. Observing these social etiquettes is best for you so that your society always manifests the finest. If you find no one in the house, enter not. In any case never enter until you have sought permission; if you are asked to go back, go back without feeling any displeasure. Keeping up such manners will keep improving your associations. Allah knows all that you do. There is, however, no restraint on you to enter houses not used for living, those which serve some (other) use for you (and if these are common godowns, enter not with bad intention). Always keep in mind that Allah has knowledge of what you reveal and what you conceal."

16. Etiquettes of assembly.

a) Observe assembly etiquettes while sitting in and leaving. (58:11) "O you who believe! These hypocrites when they come to your assemblies, sit close to each other for the sake of whispering together. Thus if you are asked to make room in the assemblies (spread out), do make room, (so that the hypocrites shall also have to spread out and you will not have to suspect that they are conspiring against you. This ought to be a routine in the assemblies). Thus Allah shall make way for broadmindedness amongst you. And when you are told to rise up, do so. (These are small matters but their effects are far-reaching; and if you obey these injunctions), Allah will raise those of you to suitable ranks (and degrees) who believe in such things wholeheartedly and are acquainted with the wisdom and purpose hidden in it. Remember! Allah's Law of Requit is well-acquainted with what you do."

b) When you are invited for a meal, do not go there before time and do not indulge in unnecessary talk, such things may cause inconvenience to the host: (33:53) "O you who believe! Do not go to the house of the Nabie, until he invites you to a meal (and then) not (so early) as to wait for its preparation; and when you have taken your meal, disperse without seeking familiar talk. Such behaviour causes annoyance to the Nabie:

he will feel shy in asking you to depart, but Allah is not hesitant to tell you the right course."

Just imagine! The society in which the Quran was revealed to the Nabie, its level of civilisation was so low that they had to be taught etiquettes even in small matters of everyday occurrence. But after a few year's training by the Nabie they were in a position of bringing about improvement not only in the Roman and Persian civilisations but also taught ways of living to European nations.

17. Jealousy.

Do not be jealous of others. This attitude has been condemned, when it was said: (4:54) "They feel jealous of what Allah has bestowed on others out of His bounties."

18. Backbiting (Slandering).

(49:12) "Do not slander each other".

19. Nicknaming others.

Do not call others by nicknames, nor stigmatise them. (49:11)

"Do not defame each other; nor be sarcastic to each other; nor call each other by (offensive) nicknames. When after having professed Eemaan (belief) in Allah, you are determined to become the bearers of graceful manners, then why nickname each other"

20. Envy.

(4:54) "Do not envy mankind for what Allah has given them of His bounty."

21. Jesting.

Do not laugh at others: (49:11) "O you who believe! Let not one party among you laugh at others, may be they are better than those of your lot; nor let some women laugh at others, it may be that the latter are better than the former. Neither men nor women should do it."

22. Public exposure of others.

Unless you have been subjected to an excess, do not publicly expose others. (4:148) "Allah loveth not that evil should be made public, except when injustice has been done to somebody."

23. Mistrust.

Avoid suspicion and mistrust. (49:12)

"O you who believe! Avoid suspicion as far as possible; because some suspicion becomes sin."

When differences arise between you, some evil-mongers taking advantage of it, begin to create suspicion among you. Be careful about it. Always have a favourable opinion about others and avoid suspicion; some suspicions reach the degree of crime and sin.

24. Ridiculing of Divine System.

Deen (the Divine System) is a very important as well as sensitive matter. Those who do not take it seriously forsake their company: (4:140) "Friendly relations with the non-believers aside, Allah has ordained in the Book that when you hear the signs of Allah (verses of the Quran) held in defiance and ridicule you are not to sit in their company, unless they stop doing this and turn to a different subject. If you join them in such a congregation you would become the like of them, although there is nothing common between them and you."

Forsake the company of such people. (6:70) "Leave such people alone who, not to speak of the Divine System, do not give any importance to the Divine code of their own life which they have adopted and consider it as mere play and amusement."

25. Crooked reasoning.

Do not indulge in absurd reasoning. Present your case with clear arguments, reasons, wisdom and exhortation. (16:125) "Invite people to the way of your Sustainer with wisdom and exhortation; talk to them in an elegant manner, keeping before yourselves the aims and objects of the Divine Laws and of the moral values."

26. Anger (Rage).

Do not get into fits of extreme anger (3:133) "to control oneself when enraged" has been described by the Holy Quran as a virtue of the believers.

27. Forgiveness.

If anybody acts wrongfully in ignorance but regrets afterwards, if you think that if forgiven he shall mend himself, forgive him. Allah is most forgiving and merciful. (6:54)

28. Self-Correction (Mending one's ways).

a) You should try correcting others, but give preference to your own correction. The Jews were admonished:(2:44) "Do you enjoin right conduct on others and forget to practise it yourselves"

b) Your own correction includes correction of your own families as well. (66:6) "O you who believe! Save yourselves and your families from the fire (of hell)".

29. Do not bully people with your virtues.

Do not try to impress and bully people on account of self-proclaimed virtues.

Do not ascribe purity to yourselves. (53:32) "Do not keep calling yourself virtuous. He only knows best who it is who guards against evil."

Incompatibility of words and thought (something in the mind and another thing on the tongue), is the worst habit. The state of hypocrites is described as follows: (3:167)
"They say with their mouths what is not in their hearts."

1. Don't spread rumours. Whenever you hear something which concerns your collective life, communicate it to the appropriate authorities so as to make them reach a correct conclusion after proper investigation:

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ
أَوِ الْخَوْفِ أَذَاعُوا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي
الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ

(4:83) "When there comes to them some matter touching (public) safety or fear, they divulge it, although their attachment and obedience to the (Divine) System requires that they had only referred it to the Rasool (central authority) or those charged with authority amongst them (officers of the lower ranks); in case they refer it to them, the specialists could verify and ascertain the truth."

At yet another place it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَدْمِيمًا

(49:6) "O you who believe! If a mischief-maker comes to you with any news, ascertain the truth, lest you should harm people unknowingly, and afterwards have to feel ashamed for what you have done."

2. When you hear a rumour against somebody, your first reaction ought to be that it is a calumny. In Surah "An-Noor" (24th Chapter of the Quran) an event has been mentioned concerning a noble, chaste lady, about whom somebody started a rumour which got spread in the society.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

(24:12) "When you heard it, why did you not react with a favourable view and declare it as a clear calumny Why did not believers __ men and women __ when they heard of the affair, thought good of your own fold and said: It is a manifest calumny."

It was further said:

إِذْ تَلَقَوْنَهُ بِالسِّنِّتِ كُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ - وَلَوْلَا إِذْ سَمِعْتُمُوهُ
قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

(24:15-16) "When you received it on your tongues and spoke with your mouths that of which you had no knowledge, and you deemed it a trifle, while with Allah it was serious. And why did you not, when you heard it, say: It beseems us not to talk of it. Glory be to Thee! This is a great calumny"

A. Persecution.

Unlawful persecution is a crime:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

(33:58) "Those who molest believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin."

At yet another place it is said:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا
فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ الْحَرِيقِ

(85:10) "Those who persecute (or draw into temptation) the believing men and women and retract not from their practice, will have a burning chastisement (of hell), the chastisement that will burn everything they possess to ashes."

It is apparent that persecution includes both physical as well as mental molestation. The mental vexation is even more worse than the physical torture.

B. Tyranny and excess.

A comprehensive list of all that can be called tyranny or oppression cannot be prepared. (As a matter of principle, it may be said that, anything against the Divine Law comes under oppression. In fact, this word means "To put a thing at a place where it does not belong". This makes the purport of this word much wider). It is the duty of an Islamic State to provide protection for the oppressed and take upon itself the responsibility of the redress of their grievances. It is said in Surah "Bani-Israel" (17th Chapter of the Quran).

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا

(17:33) "If anyone is slain wrongfully, the murderer should not think that there is nobody to stand by the heirs of the one murdered and therefore he shall not be called to account for the crime. To provide protection for the heirs, We have made the Islamic Rule authoritative and prevailing". This Rule itself shall provide protection to the heirs of the slain person. Although this verse is related to 'murder', it shall be applicable to all sort of oppressions. If the government itself is the oppressor, the redress of grievances should be arranged through the judiciary. Justice ought to be provided cost for free because providing redress of grievances is a duty of the State and as such the State cannot ask for remuneration from the oppressed in providing him the redress of his grievances.

C. Conspiracy and secret counseling.

Secret counsels for unlawful matters and conspiracies are a crime:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا
تَنَجَّيْتُمْ فَلَا تَنَجَّجُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَنَجَّجُوا
بِالْبِرِّ وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

(58:9) "O you who believe! When you hold counsels, do it not for criminal activities against the Divine Order, but always do it to achieve ends in conformity to the Divine Law. In short, in whatever you do, your aim should be obedience of the Divine Law; because the Divine System should always remain the focus of all your activities."

D. The mutual (Reciprocal) relations of individuals in the society.

Believers are a single brotherhood:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ
أَخْوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

(49:10) "The believers are but a single brotherhood, so reconcile between your two contending brothers. While doing so, do not forget that both of them are your brethren and your decision should be according to the Divine Laws, without any favour or bias. This shall enable your society to become worthy of Allah's favours."

If at anytime, conflict between any two factions of the Mu'mineen reaches a stage of

actual fighting, even then make peace amongst them, and if one commits excesses, call him to account.

وَإِن طَآئِفَتَانِ
 مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَت إِحْدَاهُمَا
 عَلَى الْأُخْرَى فَقْتُلُوا الَّتِي تَبَغَى حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ
 فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

(49:9) "If (unfortunately, at any time) two parties among the believers start fighting each other, intervene to bring them to make peace, but if one of them transgresses bounds against the other, then you should all fight against the one who transgresses, until it reverts to abiding by the decision made in accordance with the Divine Law. So if he complies, then make peace between them with justice and be fair, for Allah loveth those who are fair (and just)."

1. The basic duty of an Islamic State, as ordained in the Holy Quran is provision of 'ZAKAAT'. Thus it is said:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ

(22:41) "Those Mu'mineen are the people who if We grant them rule in the land, establish the way of life consistent with the Divine Laws and provide 'Zakaat'", means to provide 'Zakaat'. Thus the providing of Zakaat is the duty of an Islamic State. 'Zakaat' means the providing of the means of nourishment. As such it becomes incumbent upon the Islamic State to provide means of nourishment to the individuals, which includes both nourishment of the body as well as of the human potentialities. Thus it becomes the duty of an Islamic State to make such arrangements that the fulfillment of the basic necessities of life of each individual shall keep going, and also that their potentialities may develop. This is called 'Rabubiyyat' (providing of sustenance). The 'Rabubiyyat' of the entire universe is an attribute of Allah. The words

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(1:1) make the beginning of the Quranic text. But the practical application of this attribute of Allah, in the human world, takes its practical manifestation through the agency of an Islamic State. Thus all the responsibilities, in this respect, which Allah has taken upon Himself, are fulfilled by the Islamic State.

2. Based on this principle, it becomes the responsibility of an Islamic State that no living object (human beings; may also include animals, [Lughat-ul-Quran Root: Ray-Bay-Bay] in its domain, remains devoid of nourishment.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

(11:6) is Allah's commandment, which means that there is no moving creature* on earth, but its sustenance is the responsibility of Allah.

In this respect the State becomes responsible to its individuals and their progeny for the

fulfillment of their daily necessities of life; and tells them:

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

(17:31) "We are responsible for your sustenance and that of your offsprings."

3. The Islamic social order takes shape by means of a contract between the State and the individuals living in its domain. In this contract, the life and property of the believers are placed at the disposal of the state and in lieu of it, becomes the responsibility of the state to provide a life of peace and plenty (life of Jannat) to the individuals:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ
بِأَنَّ لَهُمُ الْجَنَّةَ

(9:111) "The Mu'mineen (those who profess Eemaan-belief in Allah) and the Divine Order enter into a treaty; the Mu'mineen place their persons and their wealth at the disposal of the Divine Order (sell them) and the Divine Order guarantees a life of peace and plenty (life of Paradise) for them in return."

In this life of Paradise are included all the basic necessities of life, food, clothing, shelter etc. The Quran has introduced to us the paradisiacal life as follows:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى
وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى

(20:118-119) "There is therein (enough provision) for you not to go hungry, nor to go naked, nor to suffer from thirst from the sun's heat". (Everything mentioned above is available without any undue labour).

4. In this society every individual retains for himself the proceeds of his labour according to his needs and gives over the rest of it for fulfilling the needs of others:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ

(2:219) "(O Rasool!) They ask you as to how much (of their earnings) should they keep open for fulfilling the needs of the others; tell them whatever is over and above their (genuine) needs (16:71)". This system shall be established through the agency of the State; because the Rasoole has been ordained:

خُذِ الْعَفْوَ

(7:199) "Get the surplus from them". (This is the natural result of the above said treaty covenant _ therefore the question of taking by force does not arise). Those who earn less than their needs, or those who are not capable of putting in labour, do not take it by way of charity but they claim it as a matter of their right, from the collected surplus:

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ

(51:19) "In their wealth and possessions is the recognised right of the needy and the disabled."

5. According to the Economic System of the Quran, wealth cannot be accumulated. A severe warning has been given against accumulating wealth:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا
فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ - يَوْمَ يُحْمَى
عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ
وُظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كَنْتُمْ
تَكْنِزُونَ

(9:34-35) "O Rasool! These priests and monks, and their followers who (in the guise of their self-made 'Shariat') consider the system of capitalism as the will of Allah, and thus hoard heaps of gold and silver and do not make them available to the usage of humanity, announce unto them a grievous penalty. During the period of Divine System, these will be heated in the fire of Jahannam (hell), heat will be produced out of that wealth and with it their foreheads will be branded, their flanks and their backs: and this fire shall mount to their hearts (104:6-7): They shall be told, this is the treasure you had hoarded for yourself, so now taste (the treasure) you had buried.

Wealthy cannot be allowed to circulate wealth amongst themselves alone:

لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

(59:7)

6. To meet emergent needs, it is necessary for the people that whatever they have retained for their own requirements, they shall also donate something out of it. This is known as 'Sadaqaat'. This will also not be an individual affair; it shall be carried out under the System of the State. Thus the Rasool was ordained:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ
إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ

(9:103) "Take their donations (out of their earnings) and in association with other members, make arrangements for their education which would purify them (by removing all doubts from their minds) and nourish them. As they grow in their qualities, you should applaud them because your applause will certainly bring them peace of mind. Allah is All-Hearing and All-Knowing."

In some cases the avenues of usage of such emergency needs have been prescribed by the Quran itself, when it is said:

إِنَّمَا الصَّدَقَتُ
لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَّاتِ فُلُوْجِهِمْ
وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ
فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

(9:60) "About 'Sadaqaat' i.e. wealth which the state spends for public welfare, it ought to be understood that its distribution shall not mean personal benefit or satisfaction of the individual emotions, but it is the right of those:

- a) Who depend on others for their nourishment i.e. those who, for some reason, are not able to earn themselves
- b) Whose business somehow or other comes to a standstill.
- c) For the remuneration of those who are entrusted with the duty of collecting 'Sadaqaat' (the source of state revenue).
- d) Whose consolation of hearts' is required. It means that those people who are prepared to join the Divine System but some impediments do not allow them to take this course; they should be helped in the removal of these impediments.
- e) To get freedom for those fastened to the chains of other's captivity (subjugation).
- f) To help those who are under the enemy's debt or penalty, and cannot manage to pay it off on their own.
- g) Also the wayfarers who are in need of money.
- h) In addition to the above, anything conducive and helpful to the general welfare of humanity by the Divine System.

Described above are the codes laid down by Allah based on knowledge and wisdom.

In this verse the item of 'in the Divine Cause' is very comprehensive. It includes all other avenues of usage, which the Islamic State deems necessary.

Note: Amongst us the above items are known as items of Zakaat expenditure. This is not correct. The Quran has clearly described them as item of 'Sadaqaat' and not of 'Zakaat'. Even the prevalent concept of 'Zakaat' itself is different from the Quranic concept.

7. Earth (Land) is the basic source of production. Because an Islamic State has the momentous responsibility of provision of 'Zakaat' to fulfil, therefore this basic source of production (the land) cannot remain in the ownership of individuals. Land remains under the charge of the State, so that the needs of the individuals may get equally fulfilled. In Surah Haa-Meem Sajdah (41st Chapter of the Quran) it is said:

وَجَعَلَ فِيهَا رُوسًا مِّن فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي
أَرْبَعَةِ أَيَّامٍ سِوَاءَ لِلسَّائِلِينَ

(41:10) "He set on the earth mountains standing firm, standing high above its surface, (which serve as means of water supply) and gave it the capability to produce different items and with the change of four seasons standardised** its produce correctly, for

feeding its inhabitants. (39:67) and (56:73-74).

Note: It has been clarified at several places in the Quran, that the earth has been created to fulfil the requirements of humanity. As an all-encompassing explanation of this topic is not intended in this book, therefore it is not considered quoting all the relevant references, however, see verses (55:10); (56:63-73).

8. In the Economic System of Islam (except those who are disabled) only that person has the right to receive who puts in labour:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

(53:39) "That a man can have nothing, but what he strives for", is its basic principle. As described earlier under the heading 'usury', any profit on the capital is totally unlawful and amounts to declaration of war against Allah and the Divine System of His Rasool. As a matter of fact, the question of profit on capital does not arise when nothing surplus to the needs is left with anybody."

9. As said earlier in item (4) above, in the Islamic Order surplus wealth is not left with any person. Thus the question of raising personal property does not arise, which includes land, wealth, industry, trade, etc. Everything remains in the custody of the State, so that the needs of every individual get fulfilled and their standard of living goes on rising, and then eventually this system, surpassing its boundaries, extends to embrace humanity at large.

10. It shall be the duty of an Islamic State to establish such an economic system in the light of this basic guidance of the Holy Quran which can satisfy all the requisites of 'Rabubiyat', so that nourishment is neither held back from anybody, nor his dignity is injured. This system shall gradually come into force. The Quranic injunctions relating to charity, inheritance, etc. are of transitory nature for the period in which this system is still taking shape and is not yet finalised. This also ought to be kept in mind that this system shall be established by those who consider it a part of their belief and yearning of their hearts. This is the motive force for its establishment and stability. In the absence of such a driving force, a system of this kind can neither get established, nor can it survive.

* It happens doubtful to assume that an Islamic State can take up the responsibility of providing nourishment to moving creatures, such as dogs and reptiles in its domain. (Abdul Wadud).

** To interpret the word as (Arba' Ayyaam) change of four seasons is not comprehensive. Following is the full explanation. The terms (Arba' Ayyaam) and (Umeen) are specific Quranic terms. They represent the Six Eras of Evolution in the creation of heavens and the Earth.

(2 ERAS [Umain in Arabi translation])

"So He completed them as several heavens in 2 Eras (41:12)"
Thus (Umain) 2 ERAS -- includes the evolutionary period
involved in the Creation of the heavens and the earth.
On earth the period without life lasted for 3000 million years
and science calls it the Azoic Period.

[4 ERAS (Arba-e-Ayyaam)]

"He made on the earth mountains standing high above it and
bestowed blessings on it and measured therein all things to give
them nourishment in due proportion in four Eras" (41:10)

In these four Eras, life began on earth and gradually got
evolved and this has lasted for 2000 millions years:

- (a) Precambrian Eras 1500 million years
- (b) Paleozoic Era or Ancient life -- 300 million years
- (c) Neozoic Era or Middle life -- 130 millions years
- (d) Cainozoic or Modern life -- started 75 million years ago.

Home Basic Human Rights

These are the rights which every human being, on account of his belonging to the human race, is entitled to without any discrimination of sex, colour, race, religion, abode (land) and nationality. An Islamic State guarantees these rights to every individual living in its territory. And if the state fails to provide such a surety, the individuals can acquire those rights through the court of law. The prominent rights are as follows:

1. Every human child is equally worthy of respect, thus on account of one's genesis there can be no discrimination; there is no difference between one man and the other: (17:70)

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

"We have honoured the humanity as a whole" has been ordained by Allah.

2. In the Islamic Social Order, criterion of determining status of its people shall be their personal deeds and merit: (46:19)

وَلِكُلِّ دَرَجَاتٌ مِّمَّا عَمِلُوا

"And to all are (assigned) degrees according to their deeds."

3. No human being can be subservient to another. Nobody can have the right to rule other people (3:78)

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ
ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

"No human has the right, even though Allah may have given him a 'code of laws' or the power to enforce it or even Nabuwwah that he should say unto mankind: 'Be subservient to me instead of Allah'. (Subservience can only be to the Divine Injunctions. Its details have already been given under the heading 'State Affairs').

It is apparent that when nobody can be subservient to another, how can he be a slave to others. The Quran closed the door of slavery for good.

4. None shall seize the labour of another person by force, every worker shall get the full recompense of his labour; (39:70)

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ

"To every person shall be paid in full (the fruits) of his deeds".

Recompense does not mean wages. The concept of wages is a product of the capitalist system; the Quran has cut at its very roots. Compensation means the fulfillment of needs. Anything surplus to ones needs, shall be willingly handed over to others (with complete promptness of his heart). Take for example a peasant who puts in labour for one full year and produces one hundred maunds of wheat; that wheat certainly belongs to him, none can seize it forcibly; but on the basis of his Eemaan (conviction) he shall give to others all that is surplus to his needs. This shall happen in the social order of the Mu'mineen (the believers). (See details under the heading 'Economics')

5. Everyone shall be treated justly: (16:90)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ

"Indeed Allah commands justice and benevolence." (Details of what is meant by justice have been given under the heading 'Justice')

So much so that justice shall be meted out even to the enemy: (5:8)

لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى
اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى

"Let not the enmity of others to you, make you deviate from the path of Justice". Always do justice (with friends as well as foes). This shall bring you nearer to that mode of life, which Allah desires, for you.

6. Not only justice, if someone lags behind in spite of his best efforts, his deficiency has to be made good by others to restore the disturbed balance in society. That is called 'Ihsaan'. That is why it is said: (70:24-25)

وَالَّذِيْنَ فِيْۤ اَمْوَالِهِمْ حَقٌّ مَّا لَمَّ لِلْسَّائِلِ وَالْمَحْرُوْمِ

"Those who are indigents or are incapacitated, have a recognised right in the wealth of society".

7. The right of sustenance:

To provide means of sustenance to every individual is the responsibility of the system raised on Divine Injunctions: (6:152). Such system shall proclaim:

نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

"We are responsible for your needs as well as the needs of your offsprings."

8. Security and safety of life.

(Details already described in the chapter on protection of life). (See 6:152)

9. Protection of Wealth.

Everything that a person has gained and has been lawfully acknowledged as his property, shall be protected. (Details already given in the chapter on Protection of Property). See (4:29)

10. Protection of dwellings.

To expel people from their places of residence has been declared a crime (2:85).

11. Protection of chastity.

Details have been given in the chapter on 'Zina' (Adultery).

12. Protection of aesthetics.

It means the right to satisfy one's taste for the beauties of this life remaining within the limits of the law. The Holy Quran lays down in a challenging manner: (7:32)

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ
الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

"Say to them, O Rasool: who dares forbidding the adornments and elegance of life (beautiful gifts of Allah) which He has produced for His obedient people (the humans) and the agreeable and wholesome things (which He has provided) for their

sustenance" (See also 7:26 and 18:31)

The Holy Quran has presented 'life of Paradise' as the ideal life. This also includes the beautiful gifts of life. The details are as under: (76:12-16)

وَجَزَنُھُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا
 ۱۲ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۱۳
 وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ أَسْفُلُهَا نَذِيلًا ۱۴ وَيُطَافُ عَلَيْهِمْ بِغَانِيَةٍ
 مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۱۵ قَوَارِيرًا مِّنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۱۶

"This life of Paradise is the result of their perseverance and constancy. Therein they lead a life of tranquillity and authority; in Gardens 'ever succulent'; atmosphere of ardour and emancipation. They shall be reclining therein on raised thrones (of authority and discretion). They will find therein neither the sun's (excessive heat), nor excessive cold of the winter _ an everlasting spring _ thick shady trees stooping over them with fruit-laden branches; no means of sustenance or comfort shall be beyond their reach _ they shall get them without soul-exhausting efforts; food will be served to them in utensils of silver and drinks in beakers (as) of glass i.e. bright as glass but made of silver. Those utensils would have been made according to the most proportionate measures."

Let it be clearly understood that in an Islamic Order, the above mentioned things shall be available to all, and not to any one particular rank or class. In the life of paradise there shall be no separate ranks of the rich and the poor.

13. Right of the freedom of religion.

There is the freedom to adopt or forsake whatever religion one likes (2:256)

لَا إِكْرَاهَ فِي الدِّينِ

"There is no compulsion in following the way of life based on the Quranic fundamentals". (Details already given, under the heading 'STATE AFFAIRS' __ sub-heading 'Position of non-Muslims in an Islamic State' and the protection of their places of worship.) In Surah Hajj (22nd Chapter of the Quran) it is said: (22:40)

[Home](#) The Relationship Between Crime and Punishment

The details of the Quranic Code of Laws have all been stated but often it is being asked, "What is the relationship between crime and punishment and what is the Quranic philosophy of punishment" In reply to this question I had published a short treatise in the monthly 'Tolu-e-Islam'. I deem it proper to include in this book the relevant parts of that article, so that this topic may become complete from this angle of vision as well.

Crime and Punishment.

1. In the Holy Quran one finds two kinds of injunctions; (i) Moral, and (ii) Punitive. Punitive means those laws, the violation of which becomes a social crime and Moral means those laws which cannot be categorised as a social crime. For example (17:37)

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا

"do not walk arrogantly on the earth." The Quran ordains that the non-observance of this injunction is not a social crime. On the other hand there is injunction in which it is said: (17:32)

وَلَا تَقْرَبُوا الزِّنَىٰ

"Do not go near adultery or fornication". It is apparent that the non-observance of this injunction is a social crime.

However, the above said division is arbitrary only to understand the question under view, otherwise the basis of every Quranic Injunctions aims at correction and importance of the morals and 'morals' encompasses all the means of nurture of human personality.

2. The Punitive injunctions are also of two kinds:

(i) those in which the punishment has also been prescribed by the Quran, and

(ii) those, the punishment of which is left to the Islamic Government to determine as per exigencies of particular circumstances. For example, in the case of intoxicants (wine), its prohibition is ordained, but the punishment has not been prescribed for its non-observance.

It is an issue which warrants deep pondering that out of those injunctions for which the punishment has not been prescribed by the Quran, which ones can be included in the list of Punitive laws. It is apparent that no single person can answer this question nor it is the right of any single person to declare a person liable to punishment on the basis of the non-observance of a Quranic Injunction; its decision rests with the Islamic State. This also must be kept in mind that such decisions made by the Islamic State shall be liable to change as and when needed, based on the exigencies of the changing circumstances.

This is not applicable to injunctions alone; even those issues described by the Quran as principles or in the matter of limitation [Hudood] laid down, by the Quran; it is only the Islamic State that can declare unlawful their violation in various forms. I have not used the word 'limitations' in the sense of punishment, rather, I mean by it the sphere of freedom to act, the trespassing of which is disallowed. The limits and the principles are the two facets of one reality.

3. It is the duty of an 'Islamic Order' to create such an atmosphere within the society, in which an individual considers each of his basic rights and each of his means of living perfectly safe in such a manner that he may not have the least anxiety or fear about it. Creation of such an atmosphere is the necessary result of the Quranic Social Order. The Quran says that in this order the state of the individuals shall be such that: (2:38)

لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"On them there shall be no external fear nor shall they have any internal grief."

Such an atmosphere comes into existence by educating the people and freeing them from the worries of meeting the basic necessities of life, according to the Permanent Values of the Quran.

But in spite of all this, there can exist such people in society as are psychologically unsound and their insanity can take away the sense of comfort and satisfaction from the society. Such a sick person has to be treated and unless he does not recover completely from this condition, it is necessary to protect the society from the dangers created by his insanity. A majority of them can be treated by improvement in their psychological correction, but in some cases fear of punishment has to be resorted to as a final measure. There are many psychological patients who can be treated by putting in them the sense of fear. This type of treatment is called 'punishment'. Its objective on the one hand, is the correction of the criminal, and on the other, the rectification of those in whose subconscious mind the germs of crime are festering. The concept of punishment for revenge is un-Quranic.

The above described is one objective of punishment. The other objective is the compensation for the loss suffered by the person inflicted on by the criminal. For example, a person has committed theft in somebody's house, and the court has

punished him with ten years imprisonment; this shall not compensate the loss suffered by the victim. Justice demands that the loss be returned to the owner. If recovery could not take place, let the Social System itself compensate the loss in kind or by paying its cost. According to the Quranic concept of "Crime and Punishment", the plaintiff is not in fact the complainant against the criminal, he is rather a complainant against the government or Social System. It is the Social Order that had contracted to protect his property and if somebody has laid his hands on his property, it shall mean nonfulfillment of the contract on the part of the Social System; and as such the offender is the Social System and not that particular person who had committed theft. It is up to the Social System to decide whether it compensates the loss by itself or gets it done by the offender; it is not the concern of the plaintiff. It is the duty of the Social System to stand by the victim or his heirs and to become the protector of the plaintiff and his heirs: (17:33) If the Social Order does not compensate the loss of the offender, how can it become his protector and how can it claim to be his helper It is true that every loss cannot be compensated by the payment of money, yet the Social Order has got to provide compensation in any possible way, (except when the loss is the result of one's own negligence or carelessness). In addition to providing compensation, it shall be the duty of the Social System to make arrangements that such things do not happen again.

4. It has been stated above that the object of penal punishments is the treatment of the psychologically sick people. But the foremost condition for the success of the psychological treatment is that the patient develops a realisation that he has done a wrong. The Quran explains that if he does develop a feeling of reproach, you can expect that he shall mend his ways. In such an event the Quran forgives him instead of inflicting punishment, and the authorities shall keep a watch that he corrects himself and shall help him in his self-rectification. This is the reason that the Quran has made provision for forgiveness (and thus correction) before the punishment. It proposes punishment only when no possibility of correction is left in the criminal except through punishment.

5. The Holy Quran proposes corporal punishments. It does not send the thief to prison, in which case the offender himself goes on getting his food and clothings but his wife and children die of hunger i.e. members of his household suffer instead of him. As a matter of fact, the fear, which can cause the habitual offenders to mend their ways, or which can keep the potential offenders away from committing crime, can only be aroused by corporal punishments.

6. Now look at the principle which, according to the Quran, are basic in this respect:

a) **QISAAS** _ It does not mean to inflict punishment on the offender, rather it means to pursue the criminal in such a way that he does not remain unpunished. It means that in the Quranic System, no crime shall remain untracked. The Quran calls a flawless and firm system of investigation, a means of providing security and safety of the social living.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَتَأُولِي الْأَلْبَابِ

(2:179)

b) JUSTICE _ It means that while deciding a case, the status of the criminal should not affect the demand of justice in any way; (2:178)

الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ

"Free for the free and slave for the slave" shall remain its principle.

c) The punishment for a crime should be proportionate to the nature of the crime, not more. (42:40) and that too, in case where there is no chance of the offender's correction.

d) Until a crime has been established, the accused should be taken as innocent and the society ought to have a favourable opinion about him. An incident in Surah 'An-Noor' (24th Chapter of the Quran) sums it up as follows "Some people in Madina brought an allegation against a chaste woman which the people spread it further. On this, the Quran instructed that after hearing this scandal your first reaction ought to have been that (24:12-16) it is a fabrication, an open and grievous calumny".

It provides a permanent guidance, not to have an adverse opinion about the accused.

e) If a crime has been committed prior to promulgation of a law declaring it as such, it should not be considered a crime. In other words the application of a law cannot be made retrospectively; this shall be applicable only after its enforcement. Regarding many such injunctions the Quran has said: (4:22)

إِلَّا مَا قَدْ سَلَفَ

"Except what has foregone". i.e., what happened before the enforcement of law, shall not be accountable.

f) An act not committed willfully shall not be considered cognisable. It is said in Surah 'Ahzaab' (33rd Chapter of the Quran): (33:5)

وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ

"There is no blame on you if you make a mistake therein: (what counts) is the intention of your hearts."

But carelessness (inattention) is also a crime in itself and punishable, that is why the Quran has also prescribed punishment in case of murder by mistake; although it is not as severe as for premeditated murder; rather it is by way of atonement.

g) Some small mistakes on the part of people who always avoid big crimes are pardonable. In Surah An-Najm, (53rd Chapter of the Quran) it is said:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ

(53:32) for those who avoid major sins and shameful deeds, falling into small errors, is pardonable.

h) While prescribing punishment, the offender's intellectual level, education and upbringing, and social environments must be kept in mind. It is on this account that the Quran had ordained punishment for fornication with women (of that period) half that of the free believing women (4:25), because in view of the circumstances under which they were brought up, high morals could not be expected from them. On the contrary the wives of the Rasool were told that if any one of them commits a crime, their punishment should be twice that of an ordinary believing woman. (33:30)

i) The kind of Social Order that the, Quran establishes, and the way in which its individuals are brought up, it expects of them to come forward voluntarily and accept their slips if ever they occur, and to tell the truth, even if it goes against themselves (4:135). In this verse, the Holy Quran has presented such a lofty principle regarding evidence, in the presence of which there remains no difficulty in the administration of justice. (See chapter on 'Testimony').

7. The Holy Quran aims at correction of the criminal: therefore it adopts all possible means to stir up in his mind the sense of contempt for crime; and in this connection presents an extraordinary (and strange) principle. It says: (4:111)

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ

"And if anyone commits an excess or an oppression, he does so against his own self". That is, if anyone commits crime or excess against anybody, he thinks in his own mind that he has harmed somebody else, but in reality he commits the crime against his own person and thus harms his own self. Here it is said that it is the criminal's own personality that is affected and that it cannot be made good by an external punishment. It also means that if the criminal, somehow or the other, escapes punishment, even then

he cannot escape the harm which he has inflicted on his own personality; because Allah's Law of Requit is such that: (40:19)

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

"He knows the dishonesty of the eyes and that which the bosoms hide."

Such are the teachings which make a criminal feel guilty and by so doing provide him means for self-rectification.

Yet another question arises here and it is, that after a criminal gets punishment by a court of law, does he escape accountability in the life Hereafter For this we ought to comprehend what is meant by accountability in the Hereafter The effect of every human action (even an idea) is engraved on his 'Self'; and his life Hereafter takes shape on the basis of these accumulated effects. One effect of crime falls on the society and the other on his own 'self'. Punishment by the court of law can annul the crime against the society, but it cannot obliterate the effect of the crime on his own personality. He himself shall have to make it good. For it, the first step is the feeling of guilt which results into Tauba _ or his determination to keep away from the crime. The second step is that of correction; which means to perform such constructive deeds which can compensate the loss which resulted from the crime he had committed: (11:114)

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

"Those deeds that are good, remove the effects of those that are evil."

The is the basic principle of the Quranic Law of Requit. As a matter of fact, one who firmly believes in Allah's Law of Requit seldom commits a crime.