

CHAPTER -3

FOOD - HALAL AND HARAM

WHEN IS IT PERMISSIBLE TO CONSUME HARAM

1. S2-V173: HE has only forbidden you dead meat, and blood, and the flesh of swine and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, not transgressing due limits, - then is he guiltless. For Allah is oft-forgiving, most merciful.

2. S5-V3: Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which has been invoked the name of other than Allah; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been (partly) eaten by a wild animal; unless you are able to slaughter it (in due form); that which is sacrificed on stone (altars) (forbidden) also is the division (of meat) by raffling with arrows; that is impiety.

This day have those who reject faith given up all hope of your religion: yet fears them not but fear ME. This day I perfected your religion for you, completed MY favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed oft-forgiving, most merciful.

IS IT PERMISSIBLE TO STOP USING HALAL

1. S5-V87: O you who believe! make not unlawful the good things which Allah has made lawful for you, but commit no excess: for Allah loves not those given to excess.

2. S5-V88: Eat of the things which Allah has provided for you, lawful and good; but fear Allah, in whom you believe.

HUNTING

WHEN IS IT FORBIDDEN

1. S5-V96: Lawful to you is the pursuit of water-game and its use for food, - for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game; - as long as you are in sacred precincts or in pilgrim garb. And fear Allah, to whom you shall be gathered back.

2. S5-V95: O you who believe! kill not game while in the sacred precincts or in pilgrim garb. If any of you does so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts:

that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is exalted, and Lord of retribution.

3. S5-V4: They ask thee (you) what is lawful to them (as food). Say: Lawful unto you are (all) things good and pure: and what you have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.

EATING WITH THE PEOPLE OF THE BOOK

S5-V5: (First sentence): This day are (all) things good and pure made lawful unto you. The food of the people of the book is lawful unto you and yours is lawful unto them.

WHERE ALL CAN YOU EAT

S24-V61: It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that you should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you whether you eat in company or separately. But if you enter houses, salute each other - a greeting of blessing and purity as from Allah.

BEWARE

S5-V2: (First sentence): O you who believe! violate not the sanctity of the symbols of Allah,

CHAPTER - 4

HOW ONE EARNS PROVISIONS, RESPECT AND DIGNITY

EFFORT

S53-V39: That man can have nothing but what he strives for;

WHO GIVES WEALTH

S53-V48: That it is HE who gives wealth and satisfaction;

DISTRIBUTION OF PROVISIONS

1. S13-V26: (First sentence): Allah does enlarge, or grant by (strict) measure, the sustenance (which HE gives) to whom so HE pleases.
2. S17-V30: Verily thy Lord doth (does) provide sustenance in abundance for whom HE pleases, and HE provides in a just measure. For HE does know and regard HIS servants.

DISTRIBUTION OF RESPECT

1. S2-V269: HE granteth (grants) wisdom to which HE pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the message but men of understanding.
2. S4-V32: (First sentence): And in no wise covet those things in which Allah has bestowed HIS gifts more freely on some of you than on others:
3. S6-V83: (Second sentence): WE raise whom WE will, degree after degree: for thy Lord is full of wisdom and knowledge.
4. S12 (Yusuf)-V76: (Last sentence): We rise to degrees (of wisdom) whom WE please: but over all endued with knowledge is ONE, the All-knowing.
5. S39-V49: Now, when trouble touches man, he cries to US: but when WE bestow a favor upon him as from Ourselves, he says, "this has been given to me because of a certain knowledge (I have)!" nay but this is but a trial, but most of them understand not!

HOW DOES ONE PROFITS OR LOSES?

S4-V79: (First sentence): Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul.

CHAPTER - 5

WHICH WOMEN CAN A BELIEVER MARRY?

CAN A BELIEVER MAN MARRY MUSHRIK WOMAN OR A MUSLIM WOMAN MARRIES A MUSHRIK?

S2-V221: Do not marry unbelieving women (idolaters), until they believe: a slave woman who believes is better than an unbelieving woman even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever, even though he allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by HIS grace to the garden (of bliss) and forgiveness, and makes HIS signs clear to mankind: that they may celebrate HIS praise.

CAN A MUSLIM MARRY A WOMAN FROM THE PEOPLE OF THE BOOK?

S5-V5: (Second part): [lawful unto you in marriage] are (not only) chaste women who are believers, but chaste women among the people of the book, revealed before your time, - when you give them their due dowers, and desire chastity, not lewdness, nor secret intrigues. If any one rejects faith, fruitless is his work, and in the hereafter he will be in the ranks of those who have lost (all spiritual good). [Commentary by Yusuf Ali: Allah wishes us to be clean and pure, at prayer and at other times. But justice and right conduct, even in the face of spite and hatred, are nearest to piety and the love of Allah: in HIM we put our trust.]

MARRIAGE - WHICH WOMAN IS PERMISSIBLE AND WHICH IS NOT

1. S4-V22 and 23: And marry not women whom your fathers married, - except what is past: it was shameful and odious, - an abominable custom indeed. 23: Prohibited to you (for marriage) are:- your mothers, daughters, sisters; father's sisters, mother's sisters; brother's daughters, sister's daughters; foster-mothers (who gave you suck), foster sisters; your wife's 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 time, except for what is past; for Allah is oft-forgiving, most merciful;-

2. S4-V24: Also (prohibited are) women already married, except those whom your right hand possess: thus has Allah ordained (prohibitions) against you: except for these, all others are lawful, provided you seek (them in marriage) with gifts from your property, - desiring chastity, not lust. Seeing that you derive benefit from them; but if, after a dower is prescribed; you agree mutually (to vary it), there is no blame on you, and Allah is all-knowing all wise.

WHEN TO MARRY A SLAVE WOMAN

S4-V25: If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allah has full knowledge about your faith. Your is one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who

fear sin; but it is better for you that you practice self-restraint. And Allah is oft-forgiving, most merciful.

IS IT PERMISSIBLE TO MARRY AN ORPHAN GIRL?

S4-V127: [First part] They ask thy instruction concerning the women, say: Allah does instruct you about them; and (remember) what has been rehearsed unto you in the book, concerning the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry.

TO MARRY A WIDOW

S24-V32: Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of HIS grace: for Allah encompasses all, and HE knows all things.

TO MARRY A WIDOW SECRETLY

S2-V235: [First Part] There is no blame on you if you make an offer of betrothal or hold it in your hearts. Allah knows that you cherish them in your hearts. But do not make a secret contract with them except in terms honorable -

CHAPTER - 6 BEHAVIOR OF HUSBAND AND WIFE

WHY IS MAN MADE SUPERIOR AND WHAT TO DO WITH DISOBEDIENT WIFE

S4-V36: Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part you fear disloyalty and ill-conduct, admonish them (first), (next) refuse to share their beds, (and last) beat them (lightly); but if they return to obedience, seek not against them means (of annoyance): for Allah is most high, great (above you all).

ARE MEN SUPERIOR TO WOMEN

S2-V228 (last sentence): But men have a degree (of advantage) over them, and Allah is exalted in power, wise.

DOES MEN AND WOMEN HAVE EQUAL RIGHTS

S2-V228 (middle part): And women shall have rights similar to the right against them, according to what is equitable;

DIFFERENCE IN DEEDS BETWEEN MEN AND WOMEN

S3-V195 (first part): And their Lord has accepted of them, and answered them: “never will I suffer to be lost the work of any of you, be he male or female: you are members, one of another:-

HAS MAN SUPERIORITY OVER WOMEN BASED ON DEEDS

S4-V32 (second part): to men is allotted what they earn, and to women what they earn: but ask Allah of HIS bounty, for Allah has full knowledge of all things.

IF MEN OR WOMEN MISBEHAVES

1. If any of your women are guilty of lewdness, 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 Allah ordain for them some (other) way.
2. S4-V16: If two men among you are guilty of lewdness, punish them both. if they repent and amend, leave them alone; for Allah is Oft-returning, most merciful.

CAN YOU INHERIT WOMEN AGAINST THEIR WILL?

S4-V19 (first sentence): O you who believe! you are forbidden to inherit women against their will. Nor should you treat them with harshness, -

WHAT TO DO IF YOU DISLIKE YOUR WIFE

S4-V19 (last sentence): If you take a dislike to them, it may be that you dislike a thing, and Allah brings about through it a great deal of good.

HOW TO TREAT FIRST WIFE IF YOU MARRY A SECOND ONE

S4-V20: But if you decide to take one wife in place of another, even if you had given the latter a whole treasure for dower, take not the least bit of it back: would you take it by slander and a manifest wrong?

HOW TO TREAT OTHER WIVES

S4-V129: You are never able to be fair and just as between women, even if it is your ardent desire: but turn not away (from a woman) altogether, so as to leave her (at it were) hanging (in the air). If you come to a friendly understanding, and practice self restraint, Allah is Oft-forgiving, most merciful.

UNDER WHAT CONDITIONS ARE FOUR WIVES PERMISSIBLE

S4-V3 (1st sentence): But if you fear that you shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess. That will be more suitable, to prevent you from doing injustice.

CHAPTER - 7

HUSBAND AND WIFE'S RELATIONSHIP

IF DISAGREEMENT?

S4-V35: If you fear a breach between them twain, appoint (two) arbitrators, one from his family and the other from hers; if they wish for peace, Allah will cause their reconciliation: for Allah has full knowledge, and is acquainted with all things.

IF WIFE FEARS CRUELTY

S4-V128: If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if you do god and practice self restraint, Allah is well acquainted with all that you do.

IF HUSBAND AND WIFE CAN NOT GET ALONG

S4-V130: But if they disagree (and must part), Allah will provide abundance for all from HIS all reaching bounty, for Allah is HE that cares for all and is wise.

A WOMAN'S SNARE

S12-V28 (second sentence): It is a snare of you women truly, mighty is your snare!

PUNISHMENT FOR ACCUSING INNOCENT WOMEN

S24-V23: Those who slander chaste women, indiscreet but believing, are cursed in this life and in the hereafter: for them is a grievous penalty,-

DIVORCE

IF SWORN NOT TO BE WITH WIFE AGAIN!

S2-V226 and 227: For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft forgiving, Most Merciful. But if their intention is firm for divorce, Allah hears and knows all things.

WAITING PERIOD FOR A DIVORCED WOMAN

S2-V228: Divorced women shall wail concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah has created in their wombs, if they have faith in Allah and the last day.

CAN A DIVORCED WOMAN RETURN TO HER HUSBAND

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

IF 'TALAQ' IS GIVEN TWO TIMES

S2-V229 (first part): A divorce is only permissible twice: after that the parties should either hold together on equitable terms, or separate with kindness.

HOW TO TREAT WOMEN AFTER SECOND TALAQ

S2-V231: When you divorce women, and they fulfill the term of their (Iddat - waiting period), either take them back on equitable terms or set them free on equitable terms; But do not take them back to injure them, (or) to take undue advantage; if any one does that, he wrongs his own soul. Do not treat Allah's ayahs (signs) as a jest, but solemnly rehearse Allah's favors on you, and the fact that HE sent down to you the book and wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

CAN YOU TAKE BACK THE GIFTS THAT YOU GAVE TO THE WIFE

S2-V229 (second part): It is not lawful for you, (men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If you (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them: of them if she gives something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah, such persons wrong (themselves as well as others).

TAKING BACK FROM A WIDOW!

S4-V19 (first sentence): O you who believe! you are forbidden to inherit women against their will. **Nor** should you treat them with harshness, that you may take away part of the dower you have given them, - except where they have been guilty of open lewdness;

AFTER THREE TALAQ!

S2-V230: 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 re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which HE makes plain to those who understand.

[Note: The divorce approved by local courts does not mean the couple is divorced according to the Islamic law. Therefore it is necessary that those who really want a divorce (though undesirable) should do it as per the rules of Islam.

TO PREVENT DIVORCED WOMEN FROM REMARRYING

S2-V232: When you divorce women, and they fulfill the term of their (Iddat - waiting period), do not prevent them from remarrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the last day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and you know not.

PERIOD FOR BREAST FEEDING FOR DIVORCE WOMEN

S2-V233 (first sentence): The mothers give suck to their offspring for two whole years, if the father desires to complete the term.

HOW TO TREAT HER IF SHE DOES FEEDS THE BABY

S2-V233 (second sentence): But he (father) shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, and heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them.

HOW TO TREAT THE MOTHER IF THE CHILD IS GIVEN TO A FOSTER MOTHER -

S2-V233 (third sentence): If you decide on a foster mother for your offspring, there is no blame on you, provided you pay (the mother) what you offered, on equitable terms. But fear Allah and know that Allah sees well what you do.

IDDAT

WHAT IS IDDAT AND WHAT IS ITS PERIOD

S2-V234: If any of you die and leave widows behind, they shall wail concerning themselves four months and ten days: when they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what you do.

Is it permissible to remarry before the period of iddat?

S2-V235 (second part): But do not make a secret contract with them except in terms honorable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knows what is in your hearts, and take heed of HIM; and know that Allah is oft forgiving, most forbearing.

When the period of iddat starts , and should the women be made to leave the home -

S65-V1 (first part): O Prophet! when you do divorce women, divorce them at their prescribed periods, and count (accurately) their prescribed periods: and fear Allah your Lord;

Should the women get out of the house during iddat?

S65-V1 (second part): and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knows not if perchance Allah will bring about thereafter some new situation.

When the women are near completing the iddat

S65-V2 and 3: Thus when they fulfill their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the last day. And for those who fear Allah, HE (ever) prepares a way out.

And HE provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish HIS purpose: verily, for all things has Allah appointed a due proportion.

How to start counting period for elderly women?

S65-V4: Such of your women as have passed the age of monthly courses, for them the prescribed period, if you have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, HE will make their path easy.

THE COMMAND

S65-V5: That is the command of Allah, which HE has sent down to you: and if any one fears Allah, HE will remove his ills from him, and will enlarge his reward.

How to treat divorced women during iddat

S65-V6: Let the women live (in iddat) in the same style as you live, according to your means: annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden; and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if you find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

Compensation for feeding

S65-V7: Let the man of means spend according to his means: and the men whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what HE has given him. After a difficulty, Allah will soon grant relief.

[DOWRY] MEHAR

RIGHTS OF WOMEN WHERE NO MEHAR IS AGREED

S2-V236: There is no blame on you if you divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift), the wealthy according to his means, and the poor according to his means;- a gift of reasonable amount is due from those who wish to do the right thing.

Conditions to waive half of mehar

S2-V237: And if you divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that you do.

How to pay the full mehar

S4-V4: And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, take it and enjoy it with right good cheer.

Penalty for Zihar (calling wife as mother)

S58-V 2,3 & 4: 2: If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: none can be their mother's except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).

3: But those who divorce their wives by zihar then wish to go back on the words they uttered, - (it is ordained that such a one) should free a slave before they touch each other: this is your admonition to perform; and Allah is well acquainted with (all) that you do.

4. And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones. This, that you may show your faith in Allah and HIS Rasul (apostle). Those are limits (set by) Allah. For those who reject (HIM), there is a grievous penalty.

CHAPTER - 8

HOW MUCH TO COVER/VEIL

How to enter other houses

1. S24-V27: O you who believe! enter not houses other than your own, until you have asked permission and saluted those in them: that is best for you, in order that you may heed (what is seemly).

2. S24-V28: If you find no one in the house, enter not until permission is given to you: if you are asked to go back: that makes for greater purity for yourselves: and Allah knows well all that you do.

VEIL

1. S24-V30: Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that you do.

2. S24-V31: And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and they should not strike their feet in order to draw attention to their hidden ornaments. O you believers! turn you all together towards Allah, that you may attain bliss.

Times for curtain

S24-V58: O you who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; while you drop off your clothes for the noon day heat; and after the late night prayer: these are your three times of undress: outside those time it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the signs to you: for Allah is full of knowledge and wisdom.

Should the adult children also need permission

S24-V59: But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): thus does Allah make clear HIS signs to you: for Allah is full of knowledge and wisdom.

Which women can take of the veil

S24-V60: Such elderly women as are past the prospect of marriage, - there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is one who sees and knows all things.

When a women should cover herself

S33-V59: O Prophet! tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is oft-forgiving, most merciful.

Who are the transgresses

S70-V29, 30 & 31: And those who guard their chastity, (30) except their wives and the (captives) whom their right hands possess,- for (them) they are not to be blamed, (31) but those who trespass beyond this are transgressors;-

CHAPTER - 9

WILL AND THE RIGHTS OF SURVIVORS

How to initiate and complete wills

SV180,181 & 182: It is prescribed when death approaches any of you, if he leave any goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from Mutaqeen (conscious of Allah or God fearing), 181: If any one changes the bequest after hearing it, the guilt shall be on those who make the change. for Allah hers and knows (all things), 182: But if anyone fears partiality or wrong doing on the part of the testator, and makes peace between (the parties concerned), there is no wrong in him: for Allah is oft forgiving, most merciful.

Who are the recipients from the property of deceased

1. S4-V7: From what is left by parents and those nearest related there is a share for men and a share for women, whether the property small or large, - a determinate share.
2. S4-V8: But if at the time of division other relatives or orphans, or poor are present feed them out of the (property), and speak to them words of kindness and justice.

How to treat the poor

S4-V9: Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah, and speak words of appropriate (comfort).

Who gets how much?

1. S4-V11: Allah (thus) directs you as regards your children's (inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the decease left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. You know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is all knowing, all wise.
2. S4-V12: In what your wives leave, your share is a half, if they leave no child; but if they leave a child, you get a fourth; after payment of legacies and debts. In what you leave, their share is a fourth, if you leave no child; but if you leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one), Thus is it ordained by Allah; and Allah is all knowing, most forbearing.

If the deceased has no parents who gets what

S4-V176: They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: if (such a deceased was) a woman, who left no child, her brother takes her inheritance: if there are two sisters, they shall have two thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus does Allah make clear to you (HIS LAW), lest you err. And Allah has knowledge of all things.

Relationship between adopted children

S33-V4 & %: Allah has not made for any man two hearts in his (one) body: nor has HE made your wives whom you divorce by zihar your mothers: nor has HE made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the truth, and HE shows the (right) way. %: Call them by (the names of) their fathers: that is juster in the sight of Allah. but if you know not their father's (names, call them) your brothers in faith, or your maulas. But there is no blame on you if you make a mistake therein: (what counts are) the intention of your hearts: and Allah is oft returning, most merciful.

CHAPTER - 10

Punishment for stealing, murder or adultery

Punishment for stealing

S5-V38: As to the thief, male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is exalted in power. (Author's comment that the present day prison system encourages people to steal so they can spend a better life with no problems of cooking etc without putting a hard work).

Can a thief be forgiven

1. S5-V39: But if the thief repents after his crime, and amends his conduct, Allah turns to him in forgiveness, for Allah is oft forgiving, most merciful.
2. S5-V40: Knowest thou not that to Allah (alone) belongs the dominion of the heavens and the earth? HE punishes whom HE pleases, and HE forgives whom HE pleases: and Allah has power over all things.

When is it permissible to kill

1. S6-V151: (Last sentence): Take not life, which Allah has made sacred, except by way of justice and law: thus doe HE command you, that you may learn wisdom.
2. S17-V33: Nor take life - which Allah has made secret - except for just cause. And if anyone is slain wrongfully, WE have given his heir authority (to demand Qisas or to

forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the law).

Punishment for murder

S4-V92 & 93: Never should a believer kill a believer; but (if it so happens) by mistake, (compensation is due): if one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. 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, and a believing slave be freed. for those who find this beyond their means, (is prescribes) a fast for two months running: by way of repentance to Allah: for Allah has all knowledge and wisdom.

93: If a man kills a believer intentionally, his recompense is hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

ZINA (SEXUAL MISCONDUCT)

Punishment for Zina

S24-V1 to 5: 1. A sura which WE have sent down and which WE have ordained: in it have WE sent down clear signs, in order that you may receive admonition.

2. The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the last day: and let a party of the believers witness their punishment.

3. Let no man guilty of adultery or fornication marries any but a woman similarly guilty, or an unbeliever: nor let any but such a man or an unbeliever marries such a woman: to the believers such a things is forbidden.

4. And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), - flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors, -

5. Unless they repent thereafter and mend (their conduct); for Allah is of forgiving, most merciful.

PROOF - If a husband accuses wife of zina

S24-V6 & 7: 6: And for those who launch a charge against their spouses, and have (in support) no evidence but their own, - their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth.

7: and the fifth (oath) should be that they solemnly invoke the curse of Allah on themselves if they tell a lie.

How a woman can prove her innocence

S24- V8, 9 & 10: 8: 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,

9: and the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

10: If it were not Allah's grace and mercy on you, and Allah is oft returning, full of wisdom, - (you would be ruined indeed).

TO PREVENT DIVORCED WOMEN FROM REMARRYING

S2-V232: When you divorce women, and they fulfill the term of their (Iddat - waiting period), do not prevent them from remarrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the last day. That is (the course making for) most virtue and purity amongst you. And Allah knows, and you know not.

PERIOD FOR BREAST FEEDING FOR DIVORCE WOMEN

S2-V233 (first sentence): The mothers give suck to their offspring for two whole years, if the father desires to complete the term.

HOW TO TREAT HER IF SHE DOES FEEDS THE BABY

S2-V233 (second sentence): But he (father) shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, and heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them.

JUNAID AND BEHLUL

Behlul pretended to be mad, though he was not mad. Junaid, a famous scholar knew him well. One day as they met, Junaid requested him to give some advice. "You do not need any advice. You are a well known "Alim", Behlul said. But Junaid insisted. Behlul gave in and said: "I shall ask you three questions. If you answer them correctly, you will be advised. "He then proceeded to ask:

1. Do you know how to talk? 2. Do you know how to eat? And 3. Do you know how to sleep?

Junaid replied: I talk with a low voice, politely and to the point, so that listeners are not offended. I eat after having washed my hands, say Bismillah before I commence, and chew the food properly. When I finish, I

thank Allah Swt. Before I go to sleep, I do wudu and retire to clean bed. Then I say Shahada and sleep.

Behaul stood up and started walking. He said "I thought you were quite learned. But you are unaware of the first and most important things of Islam. But Junaid would not let him go. Please guide me, he pleaded.

"Well" Behlul replied. It is no use talking softly if what you say is a lie. It is all the worse. When talking, one must make sure that one speaks the truth. That is the important point. When eating, remembering Allah over food which is haram or acquired unlawfully, has no meaning. You must ensure that what you eat is halal; that you are not using for yourself the funds of an orphan, a widow or a fellowman. What is the use of sleeping with wudu and all the recitations if your heart is full of malice, jealousy and enmity toward your believing brother? He who sleeps with a clean heart sleeps a religious man. These are the important things. Without them, the others are useless.