

20 Often Neglected Social & Ethical Etiquettes Described in the Quran:

Although Allah (ﷻ) Has laid down complete code of life for all human beings through His Revelations and His Messengers throughout the history of human race, but here in this research paper we are going to focus on the Moral and social etiquettes/Ethics of Muslims according to Quran and Sunnah of our beloved Prophet (ﷺ). Quran and Sunnah have covered every aspect of our life from minuets detail to big issues and almost every Muslims are aware of it in very general terms. We all know about rights of Allah, His Prophet, parents, relatives, neighbors, poor's people of society, needy and orphans etc. The purpose of this article is to highlight and emphasize twenty (20) some of the most uncommon, often neglected and misunderstood moral and social values of Islam.

1) Adopted sons/Daughters:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَرْوَاجَكُمْ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَفْسَطُ عِنْدَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَاِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Allah did not place two hearts inside any man's body. Nor did He make your wives whom you equate with your mothers, your actual mothers. **Nor did He make your adopted sons, your actual sons.** These are your words coming out of your mouths. Allah speaks the truth, and guides to the path.

. Call them after their fathers' name that is more just in the sight of Allah. But if you do not know their fathers, then call them your brothers in faith and your

friends. There is no blame on you if you unintentional mistake, but you will be held responsible for you do intentionally with your heart. Allah is Forgiving and Merciful. Q33/3-4.

Exp: Although it is very noble act from many points of view to adopt a child, but according to Islamic law, you can't give him same status as your biological child. He/she cannot be your heir (No share in inheritance money/property as your biological child would have), you can't give your name to him, he/she can't marry your relatives as your biological child would have etc.

2) Guest Etiquettes:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاطِرِينَ إِنَاءَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا

O you who believe! Do not enter the homes of the Prophet, unless you are given permission to come for a meal; and do not wait for its preparation. And when you are invited, go in. And when you have eaten, disperse, without lingering for conversation. This irritates the Prophet, and he shies away from you, but Allah does not shy away from the truth. And when you ask his wives for something, ask them from behind a screen; that is purer for your hearts and their hearts. You must never offend the Messenger of Allah, nor must you ever marry his wives after him, for that would be an enormity with Allah. Q33/53

Exp: Although this message is for the people at the time of Prophet (ﷺ) and about his wives and his guests, but remember whenever Allah Says or Advise Prophet and his companion, or addresses to believers, it is by default applies to his whole ummah (nation/followers).It means we as a guest when invited by someone (no uninvited guest) we should go on time (not early when host is busy in preparing of food etc) and do not stay after eating unless willingly given permission by the host. Also note that Allah is telling us that Our beloved Prophet because of his highest Moral Character,

shy away of showing his displeasure on these acts but Allah is not shy to tell us what is correct and what isn't and who other than Allah will tell us the truth , our creator?

3) Intention not to help relative/poor:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا
وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Those of you who have affluence and means should not swear to refuse to give to the relatives, and the needy, and the emigrants for the sake of Allah. And let them pardon, and let them overlook. Do you not wish/ love Allah to forgive you? Allah is All-Forgiving, Most Merciful.Q24/22

Exp: No matter how any relative or poor person severely hurt you, you are not suppose to swear or intend to stop help to that person and forgive their mistakes. You must continue to help your relative or poor even after he has disgraced you or hurt you and your family. Because remember you are doing for the sake of Allah only and your person likes or dislikes does not matter. If you want Allah's Mercy, forgiveness and blessings you must continue to do to other peoples regardless. The back drop of this Aya is mentioned in Surah Noor. Readers are request to read the Tafseer of this Surah and in particular this Aya to fully understand and appreciate the context of this Allah's statement.

4) Etiquettes for Visiting Family and Friends:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

O you who believe! Do not enter homes other than your own, until you have asked permission and greeted their occupants. That is better for you, that you may be aware.

And if you find no one in them, do not enter them until you are given permission. And if it is said to you, “Turn back,” then turn back. That is more proper for you. Allah is aware of what you do.

There is no blame on you for entering uninhabited houses, in which are belongings of yours. Allah knows what you reveal and what you conceal. Q24/27,28,29

EXP: It is very important to note that Allah is telling us that we should not enter anybody’s home (Regardless, it is our relatives, family members, friends) without permission and greetings. Very important to note that Allah is telling us that if host refused to meet you, then you should not mind and happily return back. Look our attitudes are now that if it happens to us, we will be very upset with the host and will call him/her arrogant, uncultured and devoid of manners etc.

5) Guarding of our gaze and Women guarding their modesty:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ
بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ
الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنَ زِينَتِهِنَّ
وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Tell the believing men to lower their gaze, and to guard their privates. That is purer for them. Allah is well aware of what they do. Likewise, enjoin the believing women to lower their gaze and to guard their modesty, and not display their beauty and ornaments except what is apparent thereof, and to draw their coverings over their breasts, and not expose their beauty except to their husbands, their fathers, their father in law, their own sons, their step sons, their own brothers, their nephews on either brothers or sister sides, their own women folk, their own slaves, male attendants who lack sexual desires or small children who have no carnal knowledge of women. . And they should not strike their feet to draw attention to their hidden trinkets. And repent to Allah, all of you believers, so that you may succeed. Q24/30-31

Exp: Self explanatory.

6) Entering Parents private Rooms:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ
مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهْرِ وَمِنْ بَعْدِ صَلَاةِ
العِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ
عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

O you who believe! Permission must be requested (to see you or enter your private rooms) by your servants and those of you who have not reached puberty on three occasions: before the Dawn Prayer, and at noon when you change your clothes, and after the Evening Prayer. These are three occasions of privacy for you. At other times, it is not wrong for you or them to intermingle with one another. Allah thus clarifies the revelations for you. Allah is Knowledgeable and Wise.

When the children among you reach puberty, they must ask permission, as those before them asked permission. Allah thus clarifies His revelations for you. Allah is Knowledgeable and Wise. Q24/58-59.

Exp: These verses clearly show How Allah (ﷻ) is guarding our privacy from any embarrassments and also teaching us from very young age the manners and social behavior one should adopt about other people privacy.

7) Etiquettes of eating at houses other than your own:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ
أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ
بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

There is no blame (eating food without permission) on the blind, nor any blame on the lame, nor any blame on the sick, nor on yourselves for eating at your homes, or your fathers' homes, or your mothers' homes, or your brothers' homes, or your sisters' homes, or the homes of your paternal uncles, or the homes of your paternal aunts, or the homes of your maternal uncles, or the homes of your maternal aunts, or those whose keys you own, or the homes of your friends. You commit no wrong by eating together or separately. But when you enter any home, greet one another with a greeting prescribed by Allah, blessed and pure. Allah thus explains the revelations for you, so that you may understand. Q24/61

Exp: Three things are necessary to understand this verse:

(a) The verse consists of two parts: the first part relates to the sick, the lame, the blind and other handicapped people, and the second part to the other People.

(b) The moral teachings of the Quran had so thoroughly changed the Arab mind that they had become highly sensitive with regard to the distinction between the lawful and the unlawful. According to Ibn Abbas, when Allah commanded them

“not to devour one another's property by unlawful ways” ([Surah An-Nisa, Ayat 29](#)), the people became unduly cautious and would not eat freely at each other’s house; so much so that unless a formal invitation was extended, they considered it unlawful even to dine in the house of a relative or a friend.

(c) The mention of taking meals at your own houses only means to impress that taking meals at the house of a relative or a friend is just like taking meals at one’s own house, where no permission is required.

With these three things in mind, one can easily understand the meaning of the verse. It says that the handicapped person can have his meal anywhere and at any house in order to satisfy his hunger, because the society as a whole owes to him this privilege on account of his handicap. As for the other people, for them their own houses and the houses of the relatives mentioned in the verse are equally good for the purpose. No formal invitation or permission is needed to have the meals of their houses. In the absence of the master, if his wife or children offer something, it can be taken without hesitation. In this connection, it should be noted that the houses of one’s children are just like one’s own house, and the friends imply close friends.

In ancient Arabia, some tribes had the tradition that each member sat and ate separately. Eating together in one place was considered bad as some Hindus do even today. On the contrary, some other tribes considered it bad to eat alone individually; so much so that they would even go without food if they did not have company at meals. This verse means to abolish such customs and restrictions.

8) Verification of any news before acting:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ

O believers, if an evildoer comes to you with some news, verify it (investigate to ascertain the truth), lest you should harm others unwittingly and then regret what you have done. Q49/6

Exp: This commandment is very important in today’s environment. In this age of social media, there is so much misinformation is being spread that it is almost impossible for anyone to distinguish between truth and falsehood. It is absolutely important to verify the news before we even talk, spread, take any action on it. These acts will have far reaching consequences. For example in this age of

social media we can spread a message to millions by just clicking a send button (viral videos/audios, messages etc). If somebody said a lie, backbites, slanders, ridicules any person and sent to others and this message been kept resending to others, in no time we have destroyed the reputation of an innocent (even if he/she does possess that qualities, we are not supposed to talk about it with other) person in front of thousands of people. According to that Ayah of Quran that person who started this act initially without verifying , how much harm he would have done to that individual and how much he will regret if it turned out to be incorrect. Additionally according to other Quranic Ayat he will continue to get a share of the blame along with others who are part of spreading this message until it stops. Can you even imagine what a great loss that person accumulated in his bad deeds record by just sending one message? Allah gave the Muslims this guiding principle to be followed on receipt of news: Whenever you receive important news bearing upon a vital matter, you should not accept it immediately but should first examine the man who has brought it. If he is an evil man whose report is not authentic normally, you should inquire into it carefully to ascertain the truth instead of accepting it and acting on it immediately. However, all scholars agree that as far as the common worldly matters are concerned it is not necessary to ascertain the truth of every news and the reliability of every informer. For the word used in the verse is naba, which does not apply to every news but only to the news of consequence. Scholars also agree that the evidence, as well as the report, of the people whose evil does not relate to lying and immorality, but they are regarded as unrighteous only on account of false beliefs, will also be acceptable. Only the falsehood of heir creed cannot be a hindrance to accepting their evidence or reports.

9) Reconciliation between Muslims fighting each other:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي
تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

If two parties of the believers happen to fight, make peace between them. But then, if one of them transgresses against the other, fight the one that transgresses until it reverts to Allah's command. And if it does revert, make peace between them with justice, and be equitable for Allah loves the equitable. Q49/9-10

Exp: Instead of saying: When two factions of the believers fight mutually, it has been said: If two factions of the believers should fight. From these words, it follows that mutual fighting is not the character of the Muslims, nor should it be. It is not expected that being the believers they would fight mutually. However, if such a thing ever happens, the procedure that follows should be adopted. Moreover, the word taifah has been used for a group instead of firqah: the words taifah and firqah in Arabic are used for a small group and a large group respectively. This also shows that it is indeed a highly offensive state in the sight of Allah in which large groups of the Muslims cannot be expected to be involved.

The recipients of this command are all those Muslims who may not be a party to either of the groups and for whom it may be possible to try to make peace between them. In other words, Allah does not approve that the other Muslims should just sit and watch the clash when two groups of their own community have fallen to mutual fighting. But whenever such a sad situation arises all the believers should become concerned and should do whatever they can to bring about peace and reconciliation between the parties. They should urge the parties to desist from fighting; they should exhort them to fear Allah. Their influential people should go and talk to the responsible men of the two sides, should find out the causes of the dispute and do whatever they can to effect reconciliation between them. Unfortunately being a very polarized society, we often ignore this commandment and shy away with these matters as it does not concern us, why involved?

10) Muslims callings names and making fun of others:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Believers, let not a group (of men) scoff at another group, it may well be that the latter (at whom they scoff) are better than they; nor let a

group of women scoff at another group, it may well be that the latter are better than they. And do not taunt one another, nor revile one another by nicknames. It is an evil thing to gain notoriety for ungodliness after belief. Those who do not repent are indeed the wrong-doers.Q49/11

Exp: In the preceding two verses after giving necessary instructions about the Muslim people's mutual fighting, the believers were made to realize that by virtue of the most sacred relationship of the faith they were brothers to one another, and they should fear Allah and try to keep their mutual relations right. Now, in the following two verses, they are being enjoined to avoid and shun those major evils which generally spoil the mutual relationships of the people in a society. Slandering and taunting the people and harboring suspicions and spying on others are, in fact, the evils that cause mutual enmities and then lead to grave mischief.

11) Back biting and suspicion:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ وَإِن تَقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

Believers, avoid being excessively suspicious, for some suspicion is a sin.² Do not spy, nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would surely detest it. Have fear of Allah. Surely Allah is much prone to accept repentance, is Most Compassionate.Q49/12

Exp: Although the Aya is self explanatory, the important to note is that Allah (ﷻ) is equating back biting with eating flesh of our dead brother.

12) Women Bridal-due (Mehr Money):

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا

Give women (whom you marry) their bridal-due (Dowries/Mehr) in good cheer/willingly (considering it a duty); but if they willingly remit any part of it, consume it with good pleasure.

Exp: Dowery is women right, it must be paid to women immediately after marriage. Most people in our society do not realize this fact and think it will be paid at the time of divorce only, which is totally incorrect. In the opinion of scholars, if a woman gives up either the whole or a part of the bridal-due (mahr) in favor of her husband and later reclaims it from him then he is bound to pay it. The claim on the woman's part would be tantamount to her unwillingness to remit either the whole or a part of the bridal-due.

13) Dowery/Gifts/Money given to wives:

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا
وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا

And if you decide to marry another woman in place of of the one you already have, do not take back anything of what you might have given the first one, even if you had given her a heap of gold. Would you take it back by slandering her and committing a manifest wrong? How can you take it away after each one has enjoyed the other, and they have taken a firm covenant from you? Q4/20-21³

EXP: The 'firm covenant' in this verse refers to marriage. For marriage is a firm covenant of fidelity. It is only because a woman has faith in the firmness of this covenant that she entrusts herself to a man. If a man decides of his own will to break it, he has no right to take back the amount he offered his wife by way of bridal-due at the time of entering into that covenant and other gifts (Jewelry, money etc) during the course of their Marriage.

14) Dealing with Orphan's Money/inheritance or Property:

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ
كَانَ حُوبًا كَبِيرًا

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلُونَ سَعِيرًا

Give orphans their property, and do not exchange the bad for the good,³ and do not eat up their property by mixing it with your own. This surely is a mighty sin

Test the orphans until they reach the age of marriage, and then if you find them mature of mind hand over to them their property, and do not eat it up by either spending extravagantly or in haste, fearing that they would grow up (and claim it). If the guardian of the orphan is rich let him abstain entirely (from his ward's property); and if he is poor, let him partake of it in a fair measure. When you hand over their property to them let there be witnesses on their behalf. Allah is sufficient to take account (of your deeds).

Behold, those who wrongfully devour the properties of orphans only fill their bellies with fire. Soon they will burn in the Blazing Flame. Q4/2,6,10

Exp: Allah directs the guardian of the orphans to spend out of the latter's property while they are still minors, and to give it back to them when they attain maturity. (Extreme caution should be exercised before handing them their money/property that he/she is matured enough to deal with his finances.

The order not to exchange the bad for the good means that one should not exchange one's own property which is of little value for the more valuable property of the orphans.

15) Islamic Inheritance Law:

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ فَآتُوهُمْ نَصِيبَهُمْ
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا

And to everyone We have appointed rightful heirs to what the parents and near of kin might leave behind. Q4/33

Exp: One of the most overlooked and confused problem in Muslim community, especially people living in non Islamic countries is distribution of Inheritance to their heirs after someone's death. Allah has done a great favor to believers by Himself deciding the shares of Inheritance. As a human being we can never be 100% objective and do justice to our own family (sons, daughters, parents, brothers and sisters) and other relative, it is human nature that within our own kids , we love some more than the others due to some obvious reasons. If Allah had left us to decide who gets what from our inheritance, then imagine how much injustice we would have done to our family and the consequences of these injustices would destroy the every fiber of our family relationship and blood bath amongst our own kids.

IN SURAH "NISA" CHAPTER 4 ALLAH HAS DESCRIBED IN DETAIL THIS LAW OF INHERITANCE.

Although Islamic law of inheritance is a complete subject of its own and readers are encouraged to read this surah, as well as get authentic knowledge from Islamic scholars in this subject. Then they will fully understand the logic behind this law (As it is from Allah, who has the ultimate knowledge and wisdom, it had to be the most fair system of inheritance).

I am just going to list few logic and wisdom behind this law, which is most commonly misunderstood especially by daughters.

1. Islam gives son twice amount from inheritance as compared to daughters. The reason, logic and wisdom behind are very clear. Islam has solely given responsibility of earning livelihood of the family to men and not women, therefore the men should get more from inheritance. Secondly the responsibility of taking care of old surviving parents financially is on sons, not daughter. In addition women get "Mahr" from husband at the time of her marriage and that is her sole property.

NOTE: In Islam a Mahr is a mandatory payment (mutually agreed by bride and groom or their family), in the form of money, property or any other

possessions paid by groom to bride at the time of marriage, that legally becomes her property. It must be noted that most men do not pay this.

2. Allah has allowed 1/3rd value of your inheritance at your discretion to give to somebody who is not entitled to get inheritance according to Islamic Sharia. Like some close relative, you think deserves some money, or to charity, like hospitals, mosques, orphanage, water wells etc. This is called “Wasiya” in Islam. It must be noted that this Wasiya of 33% is maximum, scholars prefer to be about 25% of the total inheritance value. Also if not much wealth is available as inheritance then, it is better not to do any Wasiya and leave everything for your heirs. According to Hadith of Prophet (S.A.W), do not give to other charitable causes so that your children become poor and beg for money. It must be noted that distribution of inheritance will be done only after fulfilling the “Wasiya” if any as mentioned above and paying off any loan or debt if that dead person has.

3. Also make sure if you are giving some money/property or any wealth to your kids in your life then, you should give same to all the kids’ regardless of sons or daughters. Do not give preference one on other (That is between sons, daughters or between sons and daughters). The difference in shares between sons and daughters is only in inheritance wealth after your death, because of Allah’s commandment. In your lifetime there is no difference between them. (But in extra ordinary circumstances, you can give your money/property not equally to your sons and daughters in your life, for example if one of the son is not educated as others or is handicapped, you daughter is married to a husband who is facing financial difficulties etc)

It is wrong to believe that Islamic inheritance law cannot be implemented in USA, CANADA, and EUROPE etc. Check good Islamic inheritance lawyers in your area. These countries and states allow having Islamic inheritance law as long as certain conditions are met. The only condition required is that your wife has consent to this Islamic distribution.

Please take this issue of Islamic inheritance very seriously; it is Allah law and order. Not following this is a grave sin and it is also called “Haqooq ul ibad” (rights of your fellow human being). Allah may forgive His rights (Haqooq ul Allah), but will not forgive your fellow beings right unless he/she forgives and we know on the Day of Judgment nobody even your mother will not forgive anything as everybody will be dying to even get one small good deed from anywhere.

Note: It must be noted that sons and daughters share is same regardless of their age. Also an unborn child in Mother’s womb has a same share in inheritance as born children. Islamic scholars have said since we do not know the sex of unborn child, therefore child share would be treated as a boy (to be on the safe side). Please make sure you check this statement on unborn child with an Islamic scholar.

16) Replying to Salam (Islamic greetings):

وَإِذَا حُيِّبْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا
When you are greeted with a salutation then return it with a better one, or at least the same.¹¹⁴ Surely Allah takes good count of everything Q4/86

Exp: When someone greet with (Assalam o Alikum), we must reply with the same greeting or preferable better way like adding (Wa Rehmat Allah WA Barkatahu). Remember giving Salam is preferable but not mandatory but reply to salam is mandatory.

17) Wearing clothes in Masjids:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
المُسْرِفِينَ

Children of Adam! Take your adornment at every time of Prayer;^o and eat and drink without going to excesses. Allah does not like those who go to excess. Q 7/31

Exp: The word adornment which occurs in this verse refers to full and proper dress. While performing Prayer people are required not only to cover the private

parts of their body, but also to wear a dress that serves the two-fold purpose of covering and giving one a decent appearance.

18) Avoiding Vain Talks:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

Who avoid whatever is vain and frivolous; Q23/3

Exp: Literally, laghv is anything nonsensical, meaningless and vain, which is in no way conducive to achieving one's goal and purpose in life. The believers pay no heed to such useless things and they show no inclination or interest for them. If by chance they see such things being indulged in, they keep away and avoid them scrupulously, or treat them with utmost indifference. This attitude has been described in ([Surah Al-Furqan, Ayat 72](#)), thus: If they have to pass by what is vain, they pass by like dignified people.

This is indeed one of the outstanding characteristics of the believer. He is a person who feels the burden of responsibility at all times. He regards the world as a place of test, and the life as the limited time allowed for the test. This feeling makes him behave seriously and responsibly throughout life just like the student who is taking an exam with his whole mind and body and soul absorbed in it. Just as the student knows and feels that each moment of the limited time at his disposal is important and decisive for his future life, and is not inclined to waste it, so the believer also spends each moment of his life on works which are useful and productive in their ultimate results. So much so that even in matters of recreation and sport, he makes a choice of only those things which prepare him for higher ends in life and do not result in mere wastage of time. For him time is not something to be killed but used profitably and productively.

Besides this, the believer is a person who possesses a right thinking mind, pure nature and fine taste. He has no inclination to indecent things. He can talk useful and healthy things but cannot indulge in idle talk. He has a fine taste of humor, but is not given to jesting, joking, ridicule, etc. nor can he endure dirty jokes and fun. For him a society in which the ears are never immune from abusive language, back-biting, slander; lying, dirty songs and indecent talk is a source of torture and agony. A characteristic of the promised Paradise is: Therein you will not hear anything vain or useless.

Everybody should look our attitude now a days in our society, how much time, energy we waste in these useless talks and gossips?

19) Giving time to our debtors:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

If the debtor is in difficulty, grant him time till it is easy for him to repay ; but if you waive the sum by way of charity, it will be better for you, if you understand it. Q2/280

Exp: This verse is the basis of the Islamic regulation that if a person has become incapable of paying off his debt, the court will force the creditors to grant him respite for payment. In fact, under certain circumstances, the court is entitled to remit a part of his debt and, at times, the whole of it. It is mentioned in the Hadith that once a person suffered loss in his trade and became greatly burdened with debt and the case was brought to the notice of the Prophet. The Prophet urged the people to help their brother in his distress. They came to his assistance but the amount of help was not enough to wipe out his debts. Then the Prophet approached the lenders and asked them to accept whatever amount was available and to grant remission to the borrower because of his inability to make further payments. Muslim jurists have made it clear that a debtor's residential house, eating utensils, clothes and the tools which he uses for earning his livelihood may not be confiscated in any, circumstances whatsoever for non-payments of loans.

20) Islamic Jurisprudence regarding Money /Business Transactions:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمَ اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Believers! Whenever you contract a debt from one another for a known term, commit it to writing.³²⁶ Let a scribe write it down between you justly, and the scribe may not refuse to write it down according to what Allah has taught him; so let him write, and let the debtor dictate; and let him fear Allah, his Lord, and curtail no part of it. If the debtor be feebleminded, weak, or incapable of dictating, let his guardian dictate equitably, and call upon two of your men as witnesses; but if two men are not there, then let there be one man and two women as witnesses from among those acceptable to you³²⁸ so that if one of the two women should fail to remember, the other might remind her. Let not the witnesses refuse when they are summoned (to give evidence). Do not show slackness in writing down the transaction, whether small or large, along with the term of its payment. That is fairest in the sight of Allah; it is best for testimony and is more likely to exclude all doubts. If it be a matter of buying and selling on the spot, it is not blameworthy if you do not write it down; but do take witnesses when you settle commercial transactions with one another. And the scribe or the witness may be done no harm. It will be sinful if you do so. Beware of the wrath of Allah. He teaches you the Right Way and has full knowledge of everything. Q/2/282

Exp: This is one of the longest Ayah's of the Quran detailing the whole rules of transaction and matter of witnessing etc, but main point to consider is when friends and relatives borrow from one another it is generally considered unseemly either to commit these loans to writing, or to have them attested by witnesses. Such an act is considered a sign of distrust. But Allah enjoins that whenever loans or business transactions take place, their conditions should be recorded in black and white and should be attested by witnesses so that there remains no ground for misunderstanding or dispute. It is mentioned in the Hadith that three kinds of people who air their grievances to Allah go unanswered. The first is the man who does not divorce his wife despite her being of bad character. The second is the guardian of the orphan who hands over the latter's property to him before his having attained the age of maturity. The third is he who loans out his money to a person without making anyone a witness to that transaction.

May Allah (ﷻ) give us the ability to understand and implement in our lives the social and moral etiquettes described in Quran.