

The Morals and Ethics of the Quran

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The Holy Quran is the criterion of improving ethics and morals. Anything that is against the Holy Quran verses is not from Islam.

This book presents verses of the Quran that describe or support moral and ethical aspects in Islam.

Category:

General [4]

Ethics [5]

Featured Category:

Introducing Islam [6]

Introduction

The prophet Muhammad (saws) said: "I have been sent to perfect the morals".

The Quran is the criterion (furqan). Anything that contradicts the Quran is not from Islam.

The following is a collection of some of the moral and ethical teachings of the holy Quran, the book of God. Relevant verses have been gathered together under specific headings. Many verses have been omitted to avoid repetitions and maintain conciseness. A lot of verses mention more than one moral, however very often separate headings have not been created to cover all the morals.

All the verses are taken from the Shakir translation unless stated otherwise.

Abortion

{17:31} and do not kill your children for fear of poverty; we give them sustenance and yourselves (too); surely to kill them is a great wrong.

{60: 12} O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

{6: 140} They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

{6: 151}...and do not slay your children for (fear of) poverty-- We provide for you and for them.

Comment: According to Islamic teachings God has created a number of human souls and then inserts the souls into the fetus.

Arrogance

{31: 18} And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

{49: 11} O you who believe! Let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

{57:23} So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

Backbiting

Backbiting¹

{49: 12} And do not spy nor let some of you back bite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

{4: 148} Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

1. Backbiting has been likened to eating the flesh of a dead brother. This can be a metaphor for betrayal

Benefiting Others

{4:36} And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

{16:90} Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

{2: 177} It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

{2: 195} and spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

{76:8} and they give food out of love for Him to the poor and the orphan and the captive:

{76:9} we only feed you for Allah's sake; we desire from you neither reward nor thanks:

Charity

{2:271} If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

{2:215} they ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

{104:1} Woe to every slanderer, defamer,

{104:2} who amasses wealth and considers it a provision (against mishap);

{104:3} He thinks that his wealth will make him immortal.

{104:4} Nay! He shall most certainly be hurled into the crushing disaster,

{17:26} and give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

{17:27} surely the squanderers are the fellows of the Satan's and the Satan is ever ungrateful to his Lord.

{2:195} and spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

Comment: The Quran puts strong emphasis on charity. Dozens of verses command and encourage giving charity.

Courtesy

{16:125} Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

{4:86} and when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

{25:63} and the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

{17:53} and say to my servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.

{31:19} and pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.

Debts

{2:280} and if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

{2:282} O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness;

Comment: Islam encourages the waiving of debts and assisting another person to pay their debt.

Despair

{12:87} ... and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

Comment: Despair is not a characteristic of a true Muslim. A true believer is a positive minded individual.

Divorce

{2:231} And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that

you exceed the limits, and whoever does this, he indeed is unjust to his own soul;.....

{2:232} And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

{65:1} O Prophet! When you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that brings about reunion.

{65:2} So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

{65:6} Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

Comment: Arbitration to discourage divorce:

{4:35} And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

Comment: Although divorce is allowed in Islam, it is considered the most disliked of the permissible acts. The father of a child is fully responsible for its welfare.

Enjoining the Good and Forbidding the Evil

{3:104} And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

Comment: It is easier to accomplish this goal if good people work in groups.

{9:67} The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

{9:71} And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

{31:17} O my son! Keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;

{4:85} whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

Fair Trade

{17:35} and give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

{83:1} Woe to the defrauders,

{83:2} who, when they take the measure (of their dues) from men take it fully,

{83:3} But when they measure out to others or weigh out for them, they are deficient.

{83:4} Do not these think that they shall be raised again?

{38:24} and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they;

{2:275} those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

{2:276} Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

{2:278} O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due)

from usury, if you are believers.

{3:130} *O you who believe! Do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.*

{30:39} *And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.*

Comment: The archaic definition of Usury (Riba in Arabic) is the charging of interest at any rate. This has also been prohibited in the Bible. Riba also includes selling a commodity at an extortionate rate. It is one of the Major sins in Islam.

Forgiveness and mercy

{7:199} *Take to forgiveness and enjoin good and turn aside from the ignorant.*

{42:37} *and those who shun the great sins and indecencies, and whenever they are angry they forgive.*

{42:40} *and the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.*

{42:43} *and whoever is patient and forgiving, these most surely are actions due to courage.*

Fornication / Adultery

{17:32} *and go not nigh to fornication; surely it is an indecency and an evil way.*

{24:30} *Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.*

{24:31} *And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have*

not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! So that you may be successful.

{33:59} *O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.*

Comment: The fulfilment of any sexual desire is prohibited outside of marriage.

{24:2} *(As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.*

Comment: Capital punishment is prescribed for fornicators and adulterers. The punishment can only be implemented by a qualified Islamic judge in an Islamic state. Four reliable witnesses are required to have seen the act. Public announcement of such sins is prohibited in Islam. Anyone guilty of admitting their sin in public on four separate occasions will also be given the same punishment.

{24:4} *And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors.*

Comment: Falsely accusing chaste women is also a major sin in Islam. Anyone guilty of degrading women in such a manner must also be punished by the Islamic court.

Freedom of Belief

{2:256} *There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.*

{109:6} *you shall have your religion and I shall have my religion.*

{3:64} *Say: O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.*

{9:6} *And if one of the idolaters seek protection from you, grant him protection till he hears the*

word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

{22:40}And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

{45: 14} Say to those who believes (that) they forgive those who do not fear the days of Allah that He may reward people for what they earn.

Good Natured

{3: 159} Thus it is due to mercy from Allah that you¹ deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

1. This is a reference to Prophet Muhammad (saws).

Gratefulness

{16:78} And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

{40:61} Allah is He who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

{31: 12} and certainly we gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is only grateful for his own soul; and whoever is ungrateful, surely Allah is Self-sufficient & praised.

{31: 14} And We have enjoined man in respect of his parents-- his mother bears him with fainting upon fainting and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

{55:13} which then of the bounties of your Lord will you deny?

Greed

{2:188} And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

{9:34} O you who believe! Most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,

{9:35} On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

{63:9} O you who believe! Let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

{63:10} and spend out of what we have given you before death comes to one of you, so that he should say: My Lord! Why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

{104:1} Woe to every slanderer, defamer.

{104:2} who amasses wealth and considers it a provision (against mishap);

{104:3} He thinks that his wealth will make him immortal.

{104:4} Nay! He shall most certainly be hurled into the crushing disaster.

Homosexuality

{53:45} and that He created pairs, the male and the female

{7:80} and (We sent) Lot when he said to his people: What! Do you commit an indecency which anyone in the world has not done before you?

{7:81} most surely you come to males in lust besides females; nay you are an extravagant

people.

{7:82} and the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).

{26: 165} What! Do you come to the males from among the creatures.

{26: 166} and leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.

{91:7} and the soul and Him Who made it perfect.

{91:8} Then He inspired it to understand what is right and wrong for it;

{91:9} He will indeed be successful who purifies it.

{91: 10} and he will indeed fail who corrupts it.

Comment: No such thing as a gay gene has been discovered. One of the best proofs against it is the existence of identical twins in this world, where only one of the twins is homosexual and the other one is absolutely not.

Humbleness / Humility

{3:43} O Mariyam! Keep to obedience to your Lord and humble yourself, and bow down with those who bow.

{11:23} surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

Hypocrisy

{61:2} O you who believe! Why do you say that which you do not do?

{61:3} it is most hateful to Allah that you should say that which you do not do.

{107:4} so woe to the praying ones,

{107:5} who are unmindful of their prayers,

{107:6} who do (good) to be seen,

{63:1} When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.

{2:11} and when it is said to them, do not make mischief in the land, they say: We are but peace-makers.

{2:12} now surely they themselves are the mischief makers, but they do not perceive.

{4:145} surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

Comment: The Hypocrites mentioned in the Quran are those people who pretend to be Muslims.

Idolatry

{29:17} You only worship idols besides Allah and you create a lie surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back.

{25:3} And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.

{16:20} and those whom they call on besides Allah have not created anything while they are themselves created;

Ignorance

{17:36} and follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

{2:170} and when it is said to them, follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! And though their fathers had no sense at all, nor did they follow the right way.

Comment: Blind faith is disallowed in Islam.

{49:6} O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

{2:78} and there are among them illiterates who know not the Book but only lies, and they do but conjecture.

{62:5} The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

Comment: This only refers to those Jews who did not uphold the Torah. As the Quran explains:

{5:68} Say: O followers of the Book! You follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord;

Intoxicants / Alcohol

{2:219} they ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications that you may ponder?

Comment: "and their sin is greater than their profit" this principle can be applied to explain the reasoning of all the laws of Islam. Some of the things that are prohibited by Islam may seem beneficial but their benefit is greatly out weighted by their harm. Many of these un-Islamic desires are superficial and deceptive.

{5:90} O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Satan's work; shun it therefore that you may be successful.

{5:91} The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

Justice

{4:135} O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

{5:8} O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

{49:9} And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

Knowledge

{96:1} Read in the name of your Lord who created.

{20:114} Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge.

{35:28} and of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

Marriage

{24:32} And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

{30:21} And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.

{2:187} ...they are an apparel for you and you are an apparel for them;

Comment: In the previous verse spouses have been described as garments (apparel) for each other. This can be a metaphor for comfort and protection. Marriage is greatly encouraged in Islam.

{53:45} and that He created pairs, the male and the female

Murder

{5:32} For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

{6:151} Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand

{25:68} And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;

{5:45} And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.

Comment: The capital punishment for proven murder is the death penalty.

Mutual Consultation

{42:38} And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what we have given them.

Comment: This verse describes one of the principles of Islamic politics.

Oppression

{42:41} and whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

{42:42} the way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.

{11:113} and do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.

{28:83} (As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)

{28:4} Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischief-maker.

{26:151} and do not obey the bidding of the extravagant,

{26:152} who make mischief in the land and do not act aright.

Orphans

{4:2} and give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

{93:9} Therefore, as for the orphan, do not oppress (him).

{4:10} (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

{2:220} in this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker.

{6:152} And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any

soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

{17:34} and draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

Parents

{46: 15} And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.

{31: 14} And We have enjoined man in respect of his parents-- his mother bears him with fainting upon fainting and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

{17:23} and your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

{17:24} and make yourself submissively gentle to them with compassion, and say: O my Lord! Have compassion on them, as they brought me up (when I was) little.

{2:83} ... You shall not serve any but Allah and (you shall do) good to (your) parents,

{4:36} and serve Allah and do not associate anything with Him and be good to the parents.

{6: 151} Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents,

{14:41} O our Lord! Grant me protection and my parents and the believers on the day when the reckoning shall come to pass!

{29:8} and we have enjoined on man goodness to his parents,

{19: 13} and tenderness from us and purity, and he was one who guarded (against evil),

{19: 14} and dutiful to his parents, and he was not insolent, disobedient.

{19: 15} and peace on him on the day he was born, and on the day he dies, and on the day he is raised to life

Comment: The previous three verses are a reference to prophet Yahya (John) peace be upon him.

Patience and Perseverance

{70:5} therefore endure with a goodly patience.

{2:45} and seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

{14: 12} And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

{7: 128} Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

{2: 155} and we will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

{2: 156} who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

{2: 157} those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

{2:286} Allah does not impose upon any soul a duty but to the extent of its ability;

{67: 1} blessed is He in Whose hand is the kingdom, and He has power over all things,

{67:2} who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving,

Privacy

{24:27} O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

{24:28} But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

Purification of the Soul

{2: 151} Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

{91:7} and the soul and Him who made it perfect,

{91:8} Then He inspired it to understand what is right and wrong for it;

{91:9} He will indeed be successful who purifies it,

{91: 10} and he will indeed fail who corrupts it.

Comment: God has power over all things. He created the rules of the universe. He also has power over the hearts. God is able to control the spiritual well-being of a person. The rules of attaining mental and spiritual well-being have been taught by the messenger of God, the prophet Muhammad (saws).

Racism, Nationalism, Sexism

{49: 13} O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

{30:22} and one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

Comment: ***"that you may know each other"***. People can only be identified because of their

differences.

Rationality / Reasoning

{3: 191} those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory is to Thee; save us then from the chastisement of the fire:

{39:42} ... most surely there are signs in this for a people who reflect.

{30: 21} ... most surely there are signs in this for a people who reflect.

{45: 13} ... most surely there are signs in this for a people who reflect.

{13:3} ... most surely there are signs in this for a people who reflect.

{2:219} ... Thus does Allah make clear to you the communications that you may ponder?

Repentance

{6:54} And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

{25:71} and whoever repents and does good, he surely turns to Allah a (goodly) turning.

{42:25} and He it is who accepts repentance from His servants and pardons the evil deeds and He knows what you do;

Suicide

{2: 195} and spend in the way of Allah and cast not yourselves to perdition* with your own hands, and do good (to others); surely Allah loves the doers of good.

Comment: *Do not destroy yourselves.

Suspicion

{49: 12} O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin.

Truthfulness

{2:42} and do not mix up the truth with the falsehood, nor hide the truth while you know (it).

{16: 116} and, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

{103: 1} I swear by the time,

{103:2} most surely man is in loss,

{103:3} Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

Unity

{49: 10} the believers are but brethren therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

{3: 103} And hold fast by the covenant of Allah all together and be not disunited, and remember the favors of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

Comment: The religion of Islam as propagated by Prophet Muhammad (saws) led to the unification of all the warring tribes of Arabia.

Vain Talk

{25:63} and the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.

{28:55} and when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.

{25:72} and they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

War and Peace

The most misinterpreted verses of the Quran are those revealed within the context of war. Certain groups of people try to distort the image of Islam by wrongfully portraying it as a religion that preaches violence against non-Muslims. They do this by taking the verses out of context to justify their unfounded beliefs. This approach has caused a lot of confusion about the true teachings of the Quran amongst non-Muslims. Tragically a faction from amongst the "Muslims" have also aided in the creation of this false image. A number of "Muslims" have misrepresented the verses of the Quran and the teachings of Islam in general, and have perpetrated heinous crimes that are wholly against the laws of this divine religion. Their beliefs do not originate from the Quran.

We wish to present a very brief exegesis of the verses related to war and peace to show the authentic teachings of the Quran. The verses of the Quran were revealed to prophet Muhammad (saws) over a period of 23 years. These verses were revealed within a particular context and deal with issues that arose in his lifetime. We would have to study the life and teachings of the prophet along with the Quran to achieve a complete understanding of Islam. The verses of war also need to be studied within their proper context.

Prophet Muhammad (saws) was persecuted for his teachings by a group of people who feared that Islam would benefit the oppressed and would unsettle the status quo of the powerful oppressors. They rejected his message and drove him and his followers out of their homes in Mecca. Many attempts to end his life were made in the process. The Muslims set up homes in small town called Medina. The oppressive rulers from Mecca decided to put an end to Islam and gathered an army to attack Medina. Islam allowed the Muslims to defend themselves in the subsequent defensive wars. History records that all the wars fought by Prophet Muhammad (saws) were defensive in nature and all attacks were initiated by the enemies of Islam. The true nature of Islam was displayed when a contingent led by the prophet

(saws) took over a weakened Mecca without any bloodshed. All the people of that town were spared.

The prophet (saws) taught peace and tolerance to others and strongly encouraged the doing of good to other human beings. History shows that he lead by example.

Before we discuss the verses of the Quran it must be pointed out that the word "Kaffir" (usually translated to unbeliever / disbeliever) literally means those who reject and conceal the truth.

Peace is encouraged by the Quran

{2:224} And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

{25:63} and the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: peace.

{8:61} and if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

The Quran teaches us to be peaceful with people unless they are oppressors

{60:8} Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.

{60:9} Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

The Quran disallows the Muslims to create unnecessary enmity

{60:7} It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

Defensive wars are allowed in Islam to protect the people

{22:39} Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;

{22:40} those who have been expelled from their homes without a just cause except that they

say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

{4:75} And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! Cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.

Verses often quoted out of context

Certain people with prejudiced beliefs often quote verses out of context to portray Islam as a violent religion. Here we shall provide the context of the oft misrepresented verses. It must be noted that when the Quran uses words such as "then slay the idolaters wherever you find them, and take them captives" it is similar to a British General announcing during the Second World War "kill the Germans when you see them and take them captives if you capture them". These words are the normal way to speak within the context of a battlefield.

Misrepresented verse

{2:191} and kill them wherever you find them, and drive them out from whence they drove you out.

Full context:

{2:190} and fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

{2:191} and kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.

{2:192} But if they desist, then surely Allah is Forgiving, Merciful.

{2:193} and fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

Quite clearly the verses above are within the context of a defensive war. Verse 190 states that the fight

is against those who started a fight with the Muslims. Verse 191 points out that these people drove the Muslims out of their homes. Verse 193 says that there should be no hostility if the enemy stops the attack and only oppressors deserve a hostile approach.

Misrepresented verse

{8:65} O Prophet! Urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

Context:

{8:61} and if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

Misrepresented verse

{8:39} and fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

Context:

The verse above states that if the enemies desist then there is no more fighting. This is a clear indication that its context is war and that the fight was defensive in nature because the enemy started the attack/persecution otherwise the words ***"if they desist" wouldn't be used. Another verse in the Quran with a similar meaning: {2: 193}*** And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

Misrepresented verse

{9:5} slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush,

Context:

A group of idolaters broke a peaceful agreement with the Muslims. Surah Nine (Tawbah) is thought to be a continuation of Surah Eight (Anfal),{8:56} Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

This group of idolaters had a history of viscosly persecuting the Muslims, they attacked the Muslims first. The verse 9:5 only refers to this specific group because the previous verses in the Surah state that a punishment was announced to this certain group and the other idolaters who did not break the treaty

were not to be attacked:

{9:3} And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.

{9:4} Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).

And even those who broke the treaty were given a chance to have peace and asylum with Muslims in safety:

{9:6} And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

The behavior of the idolaters who broke the treaty is described in the following verse:

{9:13} What! Will you not fight a people, who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

We haven't presented the full context of verse 9:5 and would advise people to read the Surah for themselves.

Misrepresented verse

{Yusufali 9:29} Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued

That verse talks of the Jizyah tax that had to be paid to the Islamic government. A large rebellious group refused to pay that minimal tax. Everyone has to pay a tax, even Muslims have to pay taxes. A government has a duty to look after the citizens and the citizens must pay the taxes to allow a government to function with a budget. The Jizyah tax is not for Muslims. The Muslims pay other types of taxes that non-Muslims don't have to pay. The Jizyah tax is for those non-Muslims who are exempt from joining the army of the state. This tax is substitute for their non-involvement in the army. Citizens cannot refuse to pay a tax if they are deriving all the benefits from a government including a protecting army. In early Islam non-Muslims who served in the army did not have to pay the Jizyah. In any case the Jizyah

was less than the amount in taxes that the Muslims paid. The historical context of the verse should not be ignored.

Misrepresented verse

{4:89} ... then seize them and kill them wherever you find them,

Context:

{4:90} Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

The verses of Jihad

So it is quite clear that the Quran commands peace with all people and all the verses of war are within the context of self-defense and fighting oppression. However there are other misunderstood verses in the Quran; these are the verses of jihad against unbelievers:

{66:9} O Prophet! Strive hard* against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.

* Jaahidil

{9:73} O Prophet! Strive hard* against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

* Jaahidil

There is a need to know the real meaning of the word "Jihad". Its technical meaning is "to struggle". This is the correct dictionary meaning of the Arabic word regardless of what other people would want us to believe. Therefore the word Jihad can be used in any context that involves a struggle.

An example of the word jihad being used by the prophet Muhammad (saws):

"Oh Ali! The best Jihad is the Jihad of someone who made his night into morning without thinking to oppress a single individual." –Wasail al-Shi'a, vol. 11, p-123.

This hadith completely demolishes the misconception that jihad means war. Here jihad means a struggle

to keep away from oppression to such an extent that a person does not even consider doing it, and this is described as the best jihad.

Other examples of the word jihad in the Quran:

{29:8} And We have enjoined on man goodness to his parents, and if they contend* with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.

* jaahadaaka

{29:69} And (as for) those who strive* hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

* jaahadu

There are many more verses which use the word jihad within the context of a religious struggle to do good.

Therefore the verses that talk about jihad against the unbelievers do not necessarily encourage war because as we have seen the Quran discourages war. They refer to any suitable form of struggle against the rejection and concealment of truth.

The following verse tells us to strive against their falsehood using the truthful Quran. (the word "it" refers to the Quran):

{25:52} so do not follow the unbelievers, and strive* against them a mighty striving with it.

* jihaadan

Jihad can also exist in the following form:

{16: 125} Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

Women

{33:35} Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble

women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.

{16:97} Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

{3:195} so their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other;

{4:1} O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

Comment: This verse tells us that the first man and woman were created from one single being (two parts of one soul). It does not say that the first woman was created from the rib of a man. Any teachings other than this are not Islamic.

{4:19} O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

{2:231} And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

Comment: The following verses refer to a tradition that existed in pre Islamic Arabia. A first born baby girl was thought to bring shame to the family. These girls were buried alive. Islam prohibited this heinous act.

{81:8} and when the female infant buried alive is asked

{81:9} for what sin she was killed,

{16:58} and when a daughter is announced to one of them his face becomes black and he is full of wrath.

{16:59} He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

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