

## Marriage Outside the Fold of Islam

**By: Qazi Dr. Shaikh Abbas Borhany**

PhD (USA), NDI, Shahadat al A'alamiyyah (Najaf, Iraq), MA, LLM (Shariah)

Mushir: Federal Shariat Court of Pakistan

Member: Ulama Council of Pakistan

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### **1. Marrying a non-Muslim:**

The Christians and the Jews are called the Ahl al Kitab. If they live in an Islamic country they are under protection after paying Jizyah and are called Zimmi. [1] Marriage between a Muslim girl and a non-Muslim man cannot be recognized as a Halal relation according to the Shariah. If they marry according to the civil law of the land (presuming that they do this in a secular country, not an Islamic one), this marriage is not considered a Nikah Sharai. In such a case, as long as a woman professes to be a Muslim, technically she is still single and her marriage with a non Muslim is equal to committing a continuous Zina (fornication), which Islam does not permit. The punishment is already prescribed by the Qur'an for Zina (fornication). Those girls, who boldly do this act and call themselves Muslims, are seriously incorrect. What is "Amr Bil Ma'ruf wan Nahiya Anil Munkir"? [2] They think that the perpetual Law of Qur'an "Amr Bil Ma'ruf" is out of fashion, and if you observe it, you will be labeled as old fashioned. "Amr bil Ma'ruf" and "Nahiya Anil Munkir" aren't exactly designed to win anyone popularity votes. The truth does sound harsh and bitter, especially on an issue. A Hadith explained the above mentioned Ayah: [3]

*"When you see wrong being committed, stop it with your actions, if you cannot stop it with your actions, stop it with your speech, if you cannot stop it with your speech, believe in your heart that it is wrong- the last being the weakest of faith"*

Incredible and unbelievable as it may sound, there seems to be an increasing number of Muslim girls belonging to different communities, born in Muslim families, get romantically or accidentally involved with non-Muslim men and eventually marry them, while the men remain as non-Muslims. Some of these girls come from not so religiously grounded Muslim families. Why are Muslim girls marrying non-Muslims? There are many reasons for this. For instance, some are non practicing/secular Muslims, in other words moderate Muslims. They interpret the Qur'an's reference to "believers" as those who believe in Allah (they included Jews, Christians & Zoroastrians etc). Still others do it because they can't find suitable Muslim men, and add to it the increasing number of Muslim men who decide on for non Muslim women. Exactly who are these women supposed to marry? Such cases are increasing, and are disturbing the Muslim society. How should these women be looked upon? A substantial number of girls are facing this problem and it is because their parents do not follow the basic Islamic code of life in their day to day life. They seek different grounds to fulfill their desires for something for which they are not provided. Sorry to say that the Muslim parents who live in the West are not capable of surviving in a Western society with their families and are not equipped to face this reality.

*A Muslim woman cannot marry a non-Muslim primarily because her religious affiliation and duties will be affected by the authority of her husband. Any man or woman, from any race or faith, upon accepting Islam can freely marry any Muslim, man or woman, provided the objective is purity and chastity. The Muslim women could not be permitted to marry anyone except the believers, due to the serious problem of raising the children without the correct beliefs: Qur'an says: [4]*

*And do not marry Mushrikat (those who commits Shirk) till they believe (in Tawhid). And indeed a slave woman is better than a (free) Mushrikah, even though she pleases you. And give not (your daughters) in marriage to the Mushrikun till they believe in Allah alone and verily a believing slave is better than a (free) Mushrik, even though he pleases you. Those Mushrikun invite you to the Fire (An-Naar), but Allah invites you to the Jannah and Forgiveness by His Leave, and makes His Ayaat (proofs, evidences, lessons, signs, etc.) clear to humankind that they may remember.*

*This Ayah is specifically addressed in regard to the idol worshippers, Hindus, Buddhists, Bahais, Sikhs, Zoroastrians etc. The term Kafir is applicable upon all the Ahl al Kitab except the Qur'an and all non-Muslims, as per Qur'an. Is this an insult or a condemnation or just a label to identify them as such? No! Meaning of Kafir is technically a Rebel, as opposed to a Muslim-one who submits to the Will of Allah. A Mumin is a true believer, who has submitted and has true faith in his or her heart. A Mumin is a Muslim but a Muslim is not necessarily a Mumin. A Muslim can be a Munafiq- a hypocrite, but he is however accepted as Muslim.*

*Islam considers the husband as the head-of-the-family and therefore requires that a Muslim girl cannot marry a non-Muslim man because she will be under the authority of a non-Muslim husband. It is not permissible for a Muslim woman to marry a non-Muslim from any other religion, whether from among the Jews, Christians, Hindu, Zoroastrian, communist, an idol-worshipper like Buddhist or any other Kafir religion. Allah has forbidden the believing women to give birth to a Mushrik.*

*There are no conditions mentioned in Fiqah under which a Muslim woman is allowed to get married or remain married to a non-Muslim husband. Therefore, even if she has freedom to practice Islam after marriage, she is not allowed to enter into an inter-faith marriage. Rasulallah(S) has said: [5]*

*"A father who gives his daughter to a (Muslim) man who drinks, it is as if he has given her away in prostitution".*

*Wonder what Rasulallah(S) would have said about women who willingly marry non Muslim men!*

*There is a multitude of single, willing and able Muslim men wanting to marry with Muslim women. What does a Muslim woman want from Muslim man which he cannot provide, but the Kafir can? The children born from such wedlock are Haram, enemies of Ahl al Bait. You know, many of the women who do marry outside their faith... may just be weak in their creed to begin with. I think any true, believing Muslim and Mumin woman would be horrified at the thought of marrying someone who does not believe in Tawhid and the Nubuawah, nor loves the Ahl al Bait ... the question is... if someone is not at that level of faith to begin with, it is result of the*

Tarbiyyah and the surrounding atmosphere. There was a time, when Muslims of the early era didn't find good and pious companions for their daughters, so they remained single and lived in their father's house. They didn't say, let them marry a Kafir, [6] Mushrik, [7] Murtad. [8] If there is no Tayyeba, [9] still we have a choice to attain Jannah at the end. This is our main goal in this life. Marriage is a blessing from Allah, but it doesn't mean that one should take the risk of the Akhirah for it. Qur'an says: [10]

*“And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life - did they but know!”*

*As for the Muslim woman marrying a non Muslim (non Mumin) and wishing to convert him, this is not the manner. The sexual reunion of Muslim woman with her non-Muslim spouse is like a Zina. Islam never permits Muslim woman to convert her non-Muslim partner through fornication. Am I the only one that finds this funny? If a non believer man gets to be close with a believer woman in an Islamic country under Shariah, the man and the woman get different punishments, if they are convicted. If the woman is single, she gets flogged. If she is married and has committed adultery, her punishment is 'death by stoning'. If the man is Muslim and single, he gets flogged. If he is married, he gets death. If he is a non Muslim, he receives the harshest penalty for having physical relation with a Muslim woman. I am amazed that some have a soft corner for these deviants who marry Kuffar. In such cases, if a little light of Islam is ignited in the heart of the woman, she would leave the non Muslim man immediately! Likewise those girls who claim for the love of Ahl al Bait should leave those men who don't love Ahl al Bait. How a Mumin can tolerate to spend life with those who don't care about Ahl al Bait? How a Mumin can bear that his child is out of the bound of love of Ahl al Bait and doesn't care about them? If one does not, he/she should prepare for expected horrible consequences in world and punishment in Akhirah!*

*Many people do convert for convenience only. They know that they can't get married to a Muslim (Mumin) so they admit and become follower just to complete the formalities. This mockery is an act of Munafiq. It is cheating with Allah and contempt with Shariah. Their spouse are not religious minded; otherwise they wouldn't have started to be together in the first place.*

*Do you think it would be wise to marry someone that fornicated with you? This alone shows that the woman that has done this has no knowledge or faith. Who is going to guide them? Who says they will eventually come to the right path? Also, do our religious teachings allow that we should do this? It is recommended strongly and strictly that the girl should avoid physical contact with her non Muslim husband, until he converts.*

*For example, if a Muslim woman meets a non Muslim man at her job or school, who wants to date her, she has to tell him that this is not allowed in her religion. When he is still interested in her, she should recommend him to go to an Aalim who will explain him about Islam. When he eventually converts with full determination, he therefore becomes eligible for marriage. There is nothing wrong with that. Daughter of Ummul Muminin Syedah Khudaijah, Ruqayyah [11] was married to an idolater. They had to separate when Wahi appeared that Muslim women should*

not marry idolaters, but the man wanted to go back to her, so she told him that if he accepted Islam, she would remarry him. He accepted Islam and they did remarry.

## **2. Serious problems resulting from such wedlocks:**

If Muslim man marries a non Muslim woman, the children, by Shariah are considered to be Muslim. For instance, often, in non Muslim countries, the kids adopt the religion of their mother; and, sometimes, a marriage is arranged upon agreements between the couples that half of kids will adopt the mother's religion and the other half will follow the father's religion. If a Muslim man agrees to any of such terms accepting the kids to be raised as non-Muslims, the person will be regarded as a Murtad (the one who has left the fold of Islam) because he has allowed his kids to become Kafir, who otherwise may have been brought up in Islam. Anyone who willingly and knowingly allows/agrees for his kids to become a Kafir is regarded as Kafir. He is out of the fold of Islam. If he had any Muslim woman in his Nikah before this marriage, the Muslim woman is free from his Nikah bond, because a Muslim woman can't remain married to a non-Muslim.

There is another serious matter which our youngsters are facing in the West. They get married to the non Muslim girls and usually, the local courts allow the girl to get the custody of the kids and the divorce settlement in their favour. Qur'an has warned: [12]

*"Khusar al Duniya wal Aakhirah"* - Lost in this world and the Hereafter.

Since, according to Shariah, *"Al Ma'ruf Kal Mashrut"* [13], meaning whatever is prevailing or is the common practice in the society is being accepted in a marriage contract. It means a Muslim man, by getting married under these circumstances in these countries, is knowingly agreeing that the woman may, in case of divorce, get the custody of the kids and is free to raise them afterwards as she pleases. If a Muslim man is already married to a non-Muslim, he should facilitate her understanding of true Islam. For such cases, it is advised to wait for her to accept Islam and remarry, as per Shariah direction.

## **3. Why a Muslim wife is superior to other?**

Allah has created women and men as complementary partners to each other. Concerning women and their role with men, Qur'an says: [14]

*"So that you (men) find rest and joy in them."*

While He has made women the Queen and the mother in the home, He has charged men with the responsibility of seeing to the needs of their women folk, and their wives. Therefore, in marriage, one has to choose a spouse who has the same spiritual attitude and who has adopted Islam as his or her way of life and be able to fulfill the requisite roles. Obviously these noble attributes can only be found in a pious Muslim woman, since Islam is the only true means of enhancing one's character and protecting one against vile qualities. Rasulullah said: [15]

*"The best of goodness for a man after Taqwa is a pious wife. If he instructs her, she obeys him. If he looks at her, she makes him happy. If he takes an oath vouching for her, she upholds him, and when he is away from her, she guards herself (her chastity) and his wealth."*

A woman is the first and everlasting Madrasah for her children, and the guardian of her home. Her adornment of herself with noble qualities and beautiful character will consistently pass on to her children and everyone else in her home. A Hadith says: [16]

*"Choose the one, who is religious, otherwise you will be dishonored."*

Now, when a Mumin is exhorted to choose a pious Mumin woman as his marriage partner as against an impious Muslim woman, this is all the more reason why he should not marry a Christian or Jewish woman who in this context maintains her religion without converting to Islam. First of all, she is non Muslim and experience taught us that most of the children of such unions end up themselves as Ahl al Kitab, since children generally identify more easily with their mothers. They spend more time with them, follow their example and accept their teachings whether good or bad, even more easily. This has been witnessed on a large scale in Arab countries like Lebanon, Syria, Egypt, UAE etc. In many countries, one will find that daughters of such marriages prefer marrying Christians because of the encouragement and influence of their mothers. This is totally Haram in Islam. It happens especially when the father dies, and the mother's influence and control is consolidated on her children. Therefore, the children are nurtured according to the Christian mother's way of life and belief. Not long afterwards, they begin to sign their chests with the symbol of the cross and gradually reinforce their inclination towards Christianity. In other words, it is as if the father of such children had voluntarily surrendered his own children into the dens of Kufr, and opened for them the gate of Jahannam. Many young people who favour such marriages seem to be extremely impressed by the manners of the Kuffaar and this is due to their own lack of appreciation of the real value of Islam in their lives. According to a well-known maxim, the period of youth has been referred to as a period of madness. Therefore, we find that very seldom do the youth carefully consider the consequences of their actions. Another disadvantage of such a marriage is that when a non Muslim woman dies, the Muslim husband does not inherit from her estate because of the principal of 'the difference of religion' according to Fiqah.

Another argument presented in support of such marriages is that these women are generally well educated and possess very refined manners. As Muslims, we should realize that the Western educational system which these women have been put through is in reality the height of Jahl (ignorance) and Zalal (deviation). They have been nurtured in such a manner of life that it condones and takes a very lenient view of intoxicants, disobedience to Allah and the Kufr belief in the divinity of Essa (A.S). Among the ideals of Western education today, is the silly feminist notion of the 'Freedom of women', meaning that a woman is an independent entity and is not liable to the authority of a husband, or any other male in her life. Imagine the consequences of this, when, apart from having a lack of knowledge, her 'education' has now further damaged her ability to separate good from bad and ignorance from knowledge. Without doubt, a Muslim woman is definitely purer in her manners, cleanliness and refinement of character. Qur'an declares: [17]

*"And a believing slave woman is better than an idolatress even though she may appeal you."*

Yes, the Ahl al Kitaab woman may be well spoken, proficient in her language and may be able to read and write very well, but this is nothing as against the harms she has been delicately indoctrinated to accept as permissible, into a normal part of life. Western educational system robs her modesty and allows her to work at her job half nakedly, swim openly in the full gaze of

men. It is western system which allows women to move freely with whomsoever she wishes and to even remain with him in privacy. Therefore, it can hardly be any surprise when such people accept, among other things, that private physical relation with mutual understanding is not a crime unless in the case of rape or in the bedroom of her husband. Modern day western societal norms also dictate that a woman can rise above her husband's authority. What a world of difference between a woman of such a background and a Muslim woman brought up in a pure, unspoiled home, on a wholesome existence, higher ideals and believing in the importance of physical and spiritual purity!

#### **4. Common mistake in understanding the Ayah with Circumstances:**

Qur'an says: [18]

*"(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money ,dower), desiring chastity (taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends"*

Above mentioned Ayah in favour of marriage with Ahl al Kitab is abrogated and invalid. As a matter of fact, this direction was granted only when Islam became the dominant force in the region (the conditions prevalent at the time of the Wahi of Surah Al Ma'idah). Therefore marriage with Jewish and Christian women is permitted only when the social and cultural values of Islam become the dominant values of the society in which the man and the woman, who intend to marry, are living.

It should be understood that the permissibility was in order to facilitate the entry of Christians into Islam and to spread Islam among other nations, as well as for the purpose of demonstrating to non-Muslims the generosity of Islam. In the golden, early days of Islam, when Islam reigned supreme above all other religions, whenever a non Muslim woman married a Muslim, she would, after observing her husband's Islamic and pure way of life, accept his beliefs, and willingly become a Muslim. History bears ample testimony to this. Another pre-condition for the permissibility of marrying such women is that they must be Muhsanah (chaste). Qur'an says: [19]

*"And those who are chaste from among those who were given the Book before you."*

In the light of this, it is no secret that the majority of Christian and Jewish girls today do not fulfill this principle since, as has been already mentioned, sexual corruption except in the case of rape or a spouse's unfaithfulness has become accepted as a custom. Not only have the majority of Christians and Jews today agree to the legality of sexual freedom and the consumption of wine, they even regard such Haram as Halal, the individual's his right to his 'Freedom of choice', and to make matters worse, many are even proud to do so. Now, let us think that if they fail to even regard adultery anymore as a sin, could the condition of chastity ever be found in such people?

Today, it is not uncommon to find unmarried Christian, Jewish and Hindu men and women experimenting with 'sex' before marriage for long periods of time, and experience has shown that in most cases, they separate after a short sexual enjoyment. They show a preference to

live-in partners over spouses and prefer this kind of "Haram Relation" over marriage and regard this sacred contract as a burden. We have seen that Christian women of the past would maintain good morals and guard their chastity, whereas the western woman of today views sexual freedom as a permissible trip if committed by mutual consent, just as she has 'accepted' lesbianism and homosexuality as normal behaviour. Furthermore, not only are these sins viewed merely as sexual preferences but they are actually 'protected' by laws legislated in parliament. Abi Abdillah Imam Jafar Assadiq was asked about a believing man who marries a Christian or a Jew. The Imam said: [20]

*"When he can get a Muslim woman then what will he do with the Jewess or Christian woman?"*  
It was said to him, "He is inclined towards her." The Imam said:  
*"If he does, then he should stop her from drinking liquor and eating flesh of swine, and know that there must be a deficiency in his religion."*

Al Kulayni transmitted from Abdullah ibn Sinan and Abu Abdillah a Hadith: [21]

*"I don't like a Muslim man to marry a Jew or a Christian woman for fear that his child becomes a Jew or a Christian."*

Zurarah, and al Ayyashi transmitted from Abi Jafar Imam Mohammad al Baqir regarding the Ayah: [22]

*"and the chaste (ones) from among those who have been given the Book before you."*

The Imam explained the order is abrogated by the words of the Ayah:

*"And hold not to the ties of marriage of unbelieving women"*

Another tradition says the Ayah is abrogated by this Ayah: [23]

*"And do not marry the idolatress until they believe"*

## **5. Result of marriage with non Muslims:**

As a result of this evil (i.e. Muslim boys marrying Christian, Jewish, Hindu women), many of our Muslim girls today remain unmarried in the homes -of their fathers, their youth completely wasted away and their years swiftly passing by, while Muslim boys are greedily chasing after other women. Now, more than ever before, it is the duty of every responsible Muslim, to clean their societies from the elements which degenerate Muslim culture. They are duty-bound to keep away the sick and infected camels from the healthy ones and make every effort to prevent this virus from spreading. It is an accepted fact that infection of character is far worse than the infected bodies and that prevention is better than cure. A Hadith guides: [24]

*"Do not choose as a companion anyone but a Mumin and none should eat your food save a pious person."*

## **6. Message of Islam to the youngsters:**

Therefore, message of Islam to our dear Muslim youth is they should select a Muslim woman only, who will protect you regarding her chastity, your possessions and your family, and who will be a true friend and advisor in all your affairs. Rasulullah(S) guides: [25]

*"The world is an object of benefit and the best of it is a pious woman (wife)."*

Highlighting her role, Allah has referred to the wife as *"the companion by your side."* [26] Therefore, in view of the above mentioned Ayah it is an indication of the foolishness of a man is

his choice of a woman who does not have Iman. The disastrous results of such foolishness on himself, his wealth and his family cannot be over emphasized, history bears testimony to this. The licentiousness and immorality that have crept into the Muslim-Arab societies of today are a result of inter-mingling with Western and Christian Arab women, bereft of Deen and acceptable character. These words of caution apply equally with regard to all non-Muslim women, whether Arab or non-Arab, since such women can never be expected to fulfill their responsibility with regard to the Faraiz like Taharah (physical cleanliness), Salaat, Sawm etc., and it is difficult for them to be supportive of their husbands in their religious observances. When today's westernized Christian or Jewish or Hindu woman look angrily upon the concept of obedience to a husband, how could it be correct, or even thinkable, for a Muslim man to choose such a rebel woman as his wife?

### **Select Bibliography:**

[1] **Jizyah** = Tax on the non Muslim minorities living under the Muslim rule, but now not in practice. This tax grants them privilege and excluded from Jihad responsibility in case of war, as compulsory upon all Muslims able males.

**Zimmi** = Non Muslim citizens of Muslim state, who paid Jizyah in accordance with Shariah Law. Linguistically, the word means "one whose responsibility has been taken". This has to be understood in the context of the definition of state in Islam, which is different from the current definition of citizenship of a state. The Rights provides the non Muslim in return of taxes. They are excused from specifically Muslim duties and otherwise equal under the laws of property, contract and obligation.

[2] "**Amr-Bil-Ma'ruf wan Nahiya 'Anil Munkir**"= Qur'an says: "**You are the best community raised up for mankind. You enjoin right conduct and forbid evil (you do Amr-Bil-Ma'ruf and Nahiya 'Anil Munkir) and you believe in Allah.**" (Surah Aale-Imran [III] Ayah 110)

At the same time Islam safeguards an individual's right to privacy in the strongest possible terms. Qur'an says: "**O you who believe! Avoid much suspicion, for indeed suspicion (in some cases) is a sin. And spy not, nor backbite one another. Would one of you like to eat the flesh of his dead brother?**" (Surah al Hujaraat Ayah 12)

A Hadith said:

**The world is like a ship and mankind its passengers. The welfare of all depends upon the safe conduct of each. If anyone is found making a hole on the side of a ship, he must be stopped.** Abi Jafar Imam Muhammad al Baqir says: "**Amr-Bil-Ma'ruf and Nahiya 'Anil Munkir are the most important obligations because upon them depends the performance of all other obligations. If Amr-Bil-Ma'ruf and Nahiya 'Anil Munkir are done the earth will become a safe place, enemies will be subdued and all other affairs discharged satisfactorily**". Addressing the Ulama at Mina after he had left Madinah on his way to Karbala, Abi Abdillah al Imam al Husain warned them because of their failure to do **Amr-Bil-Ma'ruf and Nahya 'Anil Munkir**. This sermon is discussed in my article: "**Political & Moral study of the sermon of Imam Husain at Mina**" <http://www.durrenajaf.com/WorldAffairs.html>

It also explains Imams's stand against Yazid. **Amr-Bil-Ma'ruf and Nahya 'Anil Munkir are Wajib-e-Kifai**. If one person does it, it is Saqit on the others. If no one does it all are equally accountable, regardless of their financial or social status, provided the following requirements are met:

(a) He himself is aware of what is good and what is bad from the Islamic point of view;

(b) He believes that the person to whom he wishes to do *Amr-Bil-Ma'ruf* and *Nahya 'Anil Munkir* will listen and follow the advice. If he is satisfied that the person will not under any circumstances listen to the advice, it is then not *Wajib* upon him to do *Amr-Bil-Ma'ruf* and *Nahya 'Anil Munkir* to that person;

(c) He is satisfied that by his undertaking to do *Amr-Bil-Ma'ruf* and *Nahya 'Anil Munkir* no personal or financial suffering will be caused to a third party.

Ways of doing *Amr-Bil-Ma'ruf* and *Nahya 'Anil Munkir*:

(a) By tongue. By talking to the person and persuading him, using the politest possible language to start off with.

(b) By conduct. If talking produces no result, a gradual withdrawal of friendship and companionship should be resorted to.

[3] **Hadith**

[4] **Qur'an, 2:221**

[5] **Hadith**

[6] **Kafir**= this term apply on a person who rejects Islamic faith.

[7] **Mushrik**= this term apply on idol worshipper, polytheist and disbelievers of Tawhid

[8] **Murtad**= this term apply on a Muslim who has converted to Christianity or other faith, should be executed not called to repent". When asked to the Imam about a Christian converting to Islam then converting back to Christianity, he answered: "he should be given the chance to repent, otherwise killed".

**"Al-Kafi"**, 7:257, **"Man La Yahzarahul Faqih"**, 3:91

[9] **Tayyebaah**= the word of Qur'an indicates Pious Muslim women

[10] **Qur'an, 29:64**

[11] **Syedah Ruqayyah**=

[12] **"Khusar al Duniya wal Akhirah"**, Lost in this world and the Hereafter

[13] **"Al Maruf Kal Mashrut"**= whatever is prevailing or common practice in the society is being accepted

[14] **Qur'an, 30: 21**

[15] **"Sunan Ibn Majah"** = He was a medieval scholar of Hadith. He compiled the last of Sunni Islam's six canonical Hadith collections, *Ibn Majah*.

[16] **"Sahih Muslim"** = it is one of the Six major collections of the Hadith in Sunni Islam, oral traditions relating to the words and deeds of the Rasulullah(S). It is the second most authentic Sunni Hadith collection after *Sahih Al-Bukhari*, and is highly acclaimed by Sunni Muslims. It was collected by Muslim ibn al-Hajjaj.

[17] **Qur'an, 2:22**

[18] **Qur'an, al-Maidah 5:4**

[19] **Qur'an, 5:5**

[20] **"Man La Yahzarahul Faqih"** = It is a Hadith collection, by the famous Ithna Ashari Shia Hadith Scholar Abu Jafar Muhammad ibn Ali ibn Babawaih al-Qummi, commonly known as Ibn Babawaih or Al-Shaykh al-Saduq.

[21] **"Al-Kafi"** = it is a Shia Ithna Ashari Hadith collection compiled by Muhammad Yaqub al Kulayni. It is divided into three sections: *Usul al Kafi*, which is concerned with the principle of religion, *Furu al Kafi*, which is concerned with the details of religious law, and *Rawdat (or Rauda) al-Kafi*, which is concerned with various religious aspects and includes some writings of the Imams. In total, *al-Kafi* comprises 16,199 narrations; however, as with all Shiah and Sunni Hadith books, every single Hadith must be individually examined through the science of Hadith.

[22] **Qur'an, 60.10, al Kafi**

[23] **Qur'an, 2:221**

[24] **Hadith**

[25] **“Mishkat al-Masabih”** = it is an expanded version of by Al-Baghawi's Masabih al-Sunnah by Muhammad ibn ‘Abdullah Khatib Al-Tabrizi. Khatib Al-Tabrizi d. 741H rendered this version of the original text more accessible to those not having an advanced knowledge of the science of Hadith. It contains between 4434 and 5945 Hadith, divided into 29 books and is considered by Sunni scholars an important writing.

[26] **Qur’an, 36:4**

**The Writer is Attorney at Law & Religious Scholar**

**Email: [qazishkborhany@hotmail.com](mailto:qazishkborhany@hotmail.com)**

**Website: [www.durrenajaf.com](http://www.durrenajaf.com)**

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