

Allah Commands Us in the Quran with the Following:

Blame and False Accusation

"If anyone earns a fault or a sin and throws it on to one that is innocent, he carries (on himself) (both) a falsehood and a fla-grant sin" (4:112).

"Namely, that no bearer of burdens can bear the burden of another; that a person can have nothing but what one strives for; reward complete" (53:38-41). that the fruit of one's striving will soon come in sight, then will one be rewarded with a

"And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations) flog them with eighty stripes, and reject their evidence ever after, for such men are wicked transgressors" (24:4).

Oppression

"The blame is only against those who oppress people with wrongdoing and insolently transgress beyond bounds through the land, defying right and justice. For such (people) there will be a grievous penalty. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs" (42:42-43).

"And those who, when an oppressive wrong is inflicted on them, (are not cowed) but help and defend themselves. The recompense for an injury is an injury equal thereto (in degree), but if a person forgives and makes reconciliation, his reward is due from God, for (God) loves not those who do wrong" (42: 39-40).

"We ordained therein for them: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God has revealed, they are (no better than) wrongdoers" (5:45).

"When angels take the souls of those who die in sin against their souls, they say, "In what (plight) were you?" They reply, "Weak and oppressed were we in the earth." They say, "Was not the earth of God spacious enough for you to move yourselves away (from evil)?" Such [people] will find their abode in hell-what an evil refuge! Except those who are (really) weak and op-pressed-men, women, and children who have no means in their power, nor (a guidepost) to direct their way. For those there is hope that God will forgive. For God does blot out (sins) and is oft-forgiving" (4:97-99).

Verbal & Emotional Abuse

"O you who believe! Let not some people among you laugh at others. It may be that the (latter) are better than the former: nor defame nor be sarcastic to each other, nor call each other by offensive nicknames: ill-seeming is a name connoting wickedness, (to be used by one) after he has believed: and those who do not desist are (indeed) doing wrong" (49:11).

"O you who believe! Avoid suspicion as much as possible. For suspicion in some cases is a sin. And spy not on each other, nor speak ill of each other behind their backs...." (49:12).

Divorce

"When you divorce women, and they are about to fulfill the term of their iddah, either retain them back or let them go, but do not retain them to injure them (or) take undue advantage; if any one does that, he wrongs his own soul...." (2:231).

"Let the women live in the same style as you live, according to your means: Do not annoy them, so as to restrict them, and if they carry (life in their wombs) spend your substance on them until they deliver their burden, and if they suckle your children give them their recompense: and take mutual counsel together according to what is just and reasonable, and if you find yourselves in difficulties, let another woman suckle the child on the father's behalf" (65:6).

The mothers shall give suck to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning by mutual consent, and after due consultation, there is no blame on them. If you decide on a wet-nurse for your offspring there is no blame on you provided you pay (the mother) what you offered, on equitable terms. But fear God and know that God sees well what you do" (2:233).

"O you who believe! You are forbidden to inherit women against their will. Nor should you treat them with harshness, that you may take away part of the dowry you have given them-except where they have been guilty of open lewdness. On the contrary, live with them on a footing of kindness and equality. If you take a dislike to them, it may be that you dislike a good thing, and God brings about through it a great deal of good. But if you decide to take one wife in place of another, even if you had given the latter a whole treasure of dowry, take not the least bit of it back. Would you take it by slander and a manifest wrong? And how could you take it when you have gone in unto each other, and they have taken from you a solemn covenant?" (4:19-21).