

Marriage Outside the Islamic Fold: Validity, Status, and Legal Consequences

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Abstract: *This paper examines the classical Islamic prohibition on a Muslim woman's marriage to a non-Muslim man and frames it within Qur'ani injunctions, Nabawi Hidayah, and Fiqh'i reasoning. It distinguishes between a civil marriage recognized by secular law and a Nikah Shar'i, arguing that when a woman professes Islam, a union with a non-Muslim male lacks Shariah validity and is treated as an ongoing illicit relationship. The discussion links this ruling to the broader Qur'ani ethic of "al-amr bi'l-ma'ruf wa'l-nahy 'an al-munkar" (enjoining right and forbidding wrong), emphasizing that moral counsel may be socially unpopular yet remains a religious duty. Drawing on Qur'an 2:221 and related reports, the paper explains the conceptual categories of Mushrik/Kafir and the concern that a non-Muslim husband's authority and worldview may impede a wife's religious obligations and shape household norms. The analysis then surveys contemporary drivers of interfaith unions-secularization, perceived scarcity of suitable Muslim spouses, and asymmetric patterns where Muslim men marry non-Muslim women-arguing that these trends destabilize communal expectations and complicate children's religious formation. It highlights downstream legal and pastoral challenges: custody disputes in non-Muslim jurisdictions, contractual default rules -Urf affecting marital outcomes, and the risk of children being raised outside Islam. The paper also notes intra-Shi'i Fuqh'a cautions regarding permanent marriage with People of the Book and stricter limits with others. Finally, it critiques arguments that rely on Qur'an 5:5 to expand permissibility, presenting an abrogation/conditioning claim tied to the dominance of Islamic norms and the requirement of chastity – Iḥṣ'an. Overall, the paper contends that safeguarding Aqidah of Tawhid, family religious identity, and children's Tarbiyah justifies the prohibition, while urging ethically grounded engagement: discouraging dating, encouraging sincere conversion, and emphasizing spiritual compatibility as the core objective of marriage. It situates the debate historically by noting the protected status of Ahl al-Kit'ab under Islamic governance - Dhimmah and Jizyah - while maintaining that protection does not entail marital reciprocity for Muslim women. It also addresses the classical Hudud deterrent framework invoked in the text, alongside the reality that implementation varies by jurisdiction. The method is doctrinal and normative, mapping the ruling's logic and aims.*

Keywords: *Interfaith marriage; Muslim women; Nikah; Ahl al-Kit'ab; Qur'an 2:221; Qur'an 5:5; al-amr bi'l-ma'ruf wa'l-nahy 'an al-munkar; Tawhid; Tarbiyah; Urf; Hudud; Shi'i Fiqh; custody and family law.*

1. Marriage of Muslim woman with a non-Muslim man is Har'am:

The Christians and the Jews are called the Ahl al-Kit'ab. If they live in an Islamic country, they come under the state's protection after paying Jizyah and referred to as Dhimmi [1]. A Dhimmi is a historical term for non-Muslims living under the protection of an Islamic state. They were granted security of life, property, and freedom of Ibadah in exchange for loyalty to the state and payment of a Special Tax called Jizya. This status allowed religious minorities, primarily "People of the Book" (Jews, Christians, Zoroastrians, Hindus), to live under Islamic Law, often with specific restrictions. Marriage between a Muslim girl and a non-Muslim man cannot be recognized as a legal 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-Shar'i. In such a case, as long as a woman professes to be a Muslim, willingly 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. Those girls who commit this act and call themselves moderate Muslims are mistaken and are committing a sin.

What is "al-amr bi'l-ma'rūf"[2] wa'l-nahy 'an al-munkar"? Progressives, liberals, moderate and so-called enlightened think that the everlasting law of the Qur'an "al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar" is out of fashion, and if you observe it, you are not with the times. "al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar" aren't exactly designed to win anyone's popularity votes. The truth does sound harsh and bitter, especially on an issue regarding pertinent matters. 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, getting romantically or accidentally involved with non-Muslim men and eventually marrying them, while the men remain as non-Muslims. Some of these girls come from non religious Muslim families. Why are Muslim girls marrying non-Muslims?

There are many reasons for this. For instance, some are secular Muslims, in other words, the so-called moderate Muslims. They interpret the Qur'an's reference to "believers" as those who believe in Allah (including Jews, Christians and 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 to marry non-Muslim women. Exactly who are these women supposed to marry?

Such cases are increasing, and are disturbing the equilibrium of 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 fulfil their desires for something which they are not provided. It then wouldn't be wrong to say that the Muslim parents of the pseudo liberals who live in different countries are not capable of surviving in non Muslim 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. Islam considers the husband as the head-of-the-family and therefore requires that a Muslim woman cannot marry a non-Muslim man because she will be under the authority of a non-Muslim husband. However, 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. Muslim women could not be permitted to marry anyone except the Muslims, due to the serious problem of raising children without the correct beliefs: Qur'an says: [4]

"Do not marry the Mushrik'at (women who commits Shirk) women till they believe (in Tawhid); and certainly a believing maid is better than a Mushrikah even though she would please you; and do not marry (your daughters) to the Mushrikeen (men who commits Shirk) "Hatta Yuminu" (till they believe), and certainly a believing slave is better than an idolater, even though he would please you. Those Mushrikeen invite you to "al-N'ar" (the Fire), and Allah invites to you to the Jannah and to forgiveness by His Rahmah, and makes His Ay'ah clear proofs to humankind so that they may remember."

Through this injunction of the Qur'an, the Ayah clearly forbids the marriage of the Muslim men and women to "Mushrikeen". This Ayah is specifically addressed in regard to all non Muslims. The term Kafir is applicable upon all non-Muslims. Is this an insult or a condemnation or just a label to identify them as such? No! The meaning of Kafir is technically a Rebel, as opposed to a Muslim which alludes to the one who submits to the Will of Allah. A person who recites the Kalimah is a Muslim but not Mumin. A Mumin is a true believer who has submitted and has true faith in his heart and is the one who with sincerity of his heart believes and practices without any condition.

There is no condition mentioned in Fiqh under which a Muslim woman is allowed to get married or remain married to a non-Muslim husband. Therefore, even if she has the freedom to practice Islam after marriage, she is not allowed to enter into an inter-faith marriage. Rasulullah (S) has clearly declared: [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 Rasulullah (S) would have said about women who willingly marry non-Muslim men and parents who warmly allow for this to happen!

There is a large number of single, willing and able Muslim men wanting to marry 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 "illegitimate" who according to the Hadith are mostly "enemies of Ahl al-Bayt" (as). You know, many of the women who do marry outside their faith may just be weak in their faith to begin with. I think any true, believing Muslim and Mumin woman would be terrified at the thought of marrying someone who does not believe in Tawhid and the Nubuwwah, nor loves the Ahl al-Bayt (as) - the question is - if someone is not at that level of pure faith, to begin with, it is a result of the Tarbiyyah and the surrounding atmosphere. There was a time when Muslims of the early era couldn't find pious companions for their daughters and 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 Tayyib'at,[9] still we have a choice to attain Jannah at the end. This is our main goal in this life. Marriage is a Barakah from Allah, but it doesn't mean that one should risk their Akhirah for it. Qur'an says: [10]

"And this life of the world is nothing but a sport and 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 arguing that she would convert him, is irrelevant. The sexual reunion of a Muslim woman with her non-Muslim spouse is akin to Zina. If a non-Muslim man gets to be physically intimate with a Muslim woman in an Islamic country, under the Law of Shariah the man and the woman both would be booked under the Hudud Laws of Islam, and accordingly punished. If the woman is single, she gets flogged. If she is married and after Talaq or death of her husband remarries a non Muslim, it is illegal and she also charged by the Shariah Laws and her punishment is "death by stoning". If the man is a non-Muslim, he must be booked under the Tazir Law of Islam and he must receive the harshest penalty for having a physical relation with a Muslim woman.

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 to love the Ahl al-Bayt (as) should leave those men who don't love Ahl al-Bayt (as). How can a Mumin tolerate spending life with those who don't care about Ahl al-Bayt? How a Mumin can bear that his child is out of the bound of the love of Ahl al-Bayt(as) and doesn't care about them? If one does not, he/she should prepare for expected horrible consequences in this world and the hereafter.

Furthermore, many people do convert for convenience only. They know that they can't get married to a Muslim (or Mumin) so they admit and come under the fold of Islam just to complete the formalities. This mockery is an act of a Munafiq. It is cheating with Allah and contempt of Shariah. This alone shows that the woman that has done this has no knowledge or aqidah. Who is going to guide them? Who says they will eventually come to the Right Path? It is strongly and strictly recommended that a girl should avoid physical contact with her non-Muslim partner until he converts to Islam and marries her through valid Nikah.

2. Fatima: The Only Daughter of Rasulallah (S):

For example, if a Muslim woman meets a non-Muslim man at her job or school who wants to date her, she should tell him that this is not allowed in her religion. If he is still interested in her, she should recommend him to go to an Aalim who will educate him about Islam. When he eventually converts with full determination, he, therefore, becomes eligible for marriage. There is nothing wrong with that. It is submitted, according to a recognised and well-attested strand within Shi'i historiography, that Ruqayyah was not the biological daughter of Rasulallah (S) and Sayyidah Khadijah al-Kubra (as). Rather, she was the daughter of Halah, the sister of Sayyidah Khadijah. Upon the death of her parents, Sayyidah Khadijah assumed her care and guardianship; and, after her blessed marriage to Rasulallah (S), Ruqayyah was raised within the Nabawī household, under the protection, compassion, and Rahmah of Rasulallah (S). In accordance with the usage known among the Arabs, a child raised within one's house and under one's guardianship could be attributed to that household as a daughter, even where the

relationship was not biological. Thus, Rasulullah (S), out of his immense Rahmah and nobility, treated Ruqayyah with the affection and dignity due to a daughter; however, such merciful guardianship ought not to be confused with biological parentage. The later presentation of Ruqayyah [11] as the natural daughter of Rasulullah (S) and Sayyidah Khadijah must therefore be approached with caution. In the Shi'i reading, such attribution appears within a broader Sirah tradition shaped, in part, by later political and sectarian currents. Those currents, particularly under nasty Umayyad and cunning Abbasid influence, often operated to diminish the unique and exalted station of Sayyidah Faṭimah al-Zahra (as), the sole daughter through whom the purified Prophetic progeny and the line of Imamah continued. Accordingly, the claim that Ruqayyah was the biological daughter of Rasulullah (S) cannot be treated as an uncontested historical fact. The more careful Shi'i position is that she was a ward raised in the Nabawi household, honoured by Rasulullah (S) with paternal compassion, but not his natural daughter. This position preserves both the integrity of the historical record and the singular rank of Sayyidah Faṭimah al-Zahra (as), whose status remains unmatched among the women of the Nabawi household. Ruqayyah had to separate when Wahy appeared that Muslim women should not marry idolaters, but the man wanted to go back to her, so she told her husband that if he accepted Islam, she would remarry him. He accepted Islam and they did remarry.

3. Serious problems resulting from non-Muslim wedlock:

Interfaith marriages are not allowed in Islam. The Grand Ayatullah Al Sayyid Ali al-Husseini al-Sistani explained this sensitive point as follows:

"A Muslim man is allowed to marry a Christian or a Jewish woman (only) in Temporary (short term) marriage. Based on (intention of) precaution, it is obligatory to refrain from marrying a non-Muslim woman in permanent (normal) marriage."

"A Muslim man is not allowed to marry, neither permanently nor temporarily a non-Muslim woman who is not among Ahl al-Kit'ab. Based on obligatory precaution, a Muslim man must refrain from marrying a Zoroastrian woman, even temporarily."

Islam and its Aqidah of Tawhid is of such importance to a believer that he must be able to share it with his partner. In a marriage, spouses share body, money, heart, and perhaps soul. The question a Muslim must ask himself is: Is religion less important or more important to him than all of the above mentioned points? To each staunch Muslim, Islam and its practices are more basic and fundamental than all of the above. If a Muslim is married to someone with whom he cannot share what he holds dearest, I feel that he is cheating her, and that the relationship is superficial and insincere. Add to this the position in which the children will be placed as they try to navigate the issues of truth and the lack thereof in our modern world.

If a Muslim man marries a non-Muslim woman, the children will suffer as to whose faith they can follow. Often, in non-Muslim countries, the kids adopt the religion of their mother; and sometimes, a marriage is arranged upon agreement between the couple that half the kids will adopt the mother's religion and the other half will follow the father's. If a Muslim man agrees to any 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 "Murtad". The extent of its strict

implementation is evident from the fact that if the man previously 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. They get married to the non-Muslim girls and usually the local courts allow the girl to get custody of the kids and the divorce settlement is in their favour. Qur'an has warned: [12]

"Khusar al-Duniya wal-Aakhirah"

Lost in this world and the Hereafter.

Since, according to the Shariah, *"Al Ma'ruf Kal Mashrut"* [13], meaning whatever is prevailing or is the common practice in the society 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 understand and accept Islam, as per the direction of Shariah.

4. Why a Muslim wife is superior to others?

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 womenfolk, and their wives. Therefore, in marriage, one has to choose a spouse who has the same religious attitude and who has adopted Islam as his or her way of life and is able to fulfil 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 deed 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 a beautiful character will consistently pass on to her children and everyone else in her home. A Hadith declares: [16]

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

However, an argument presented in support of interfaith marriages is that these women are generally well educated and refined. Yes, the Ahl al-Kit'ab women may be well-spoken, proficient in her mother-tongue or multiple languages 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. It is the 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 of any surprise when such people accept, among other things, that physical intimacy between two consenting individuals is not a crime unless in the case of rape. Modern-day western societal norms also teach 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!

5. Aqidah and influence of non-Muslim mothers on their children:

Now, when a Mumin is exhorted to choose a pious Mumin woman as his marriage partner as opposed to an immoral 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. Firstly, she is a non-Muslim, and experience has taught us that most children of such unions end up themselves as Ahl al-Kit'ab 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, more easily. This has been witnessed on a large scale in Arab countries like Lebanon, Sham, Misr, UAE, etc. In many countries, one will find that daughters of such marriages prefer marrying non Muslims because of the encouragement and influence of their mothers. This is totally Har'am in Islam. It happens especially when the father dies, and the mother's influence and control is consolidated on her children.

As Muslims, we should realize that the cultural influence of these non Muslim women is visible in their children who have little interest in the religion of their fathers. In reality, they will attain the height of Jahl (ignorance) and Zalal (deviation) in religion. 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 (as). 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 a doubt, a Muslim woman is definitely purer in her manners, cleanliness, and refinement of character. Qur'an declares: [17]

".....; and certainly a believing maid is better than an idolatress even though she would please you;"

Children from the wedlock of interfaith marriages are nurtured according to the 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 or whatever religion the mother may belong to. 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 principle of "the difference of religion" according to Fiqh.

6. A common mistake in understanding the Ayah:

The Qur'an declares:[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 or dower), desiring chastity (taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girlfriends"

The above mentioned Ayah in favour of marriage with the Ahl al-Kit'ab 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 Wahy 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 non Muslim 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 fulfil this principle since, as has been already mentioned, promiscuity or 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 agreed to the legality of sexual freedom and the consumption of alcohol, they citing the argument of 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 majority of them be expected to preserve their chastity?

Today, it is common among non-Muslims to experiment with sex before marriage for long periods of time, and in most cases, they separate after these short sexual experiences. They show preference to live-in partners over spouses and prefer these har'am (forbidden) relationships over marriage, regarding wedding as a burden. We have seen that Christian women of the past would maintain good morals and guard their chastity, whereas ultra modern 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. Moula Abi Abdillah al-Imam Jafar al-Sadiq (as) 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 Jewish or Christian woman?"

It was said to him:

"He is inclined towards her."

The Imam said:

"If he is, then he should stop her from drinking liquor and eating the 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 Moula Abi Jafar al Imam Muhammad al-Baqir (as) 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]

"Do not marry Mushrikat (idolatresses) till they believe (in Tawhid); and certainly a believing maid is better than an idolatress even though she would please you; and do not marry (your daughters) to Mushrikin (idolaters) hata Yuminu (till they believe), and certainly a believing slave is better than an idolater, even though he would please you. Those Mushrikin invite you to An Naar (the Fire), and Allah invites to you to the Jannah and to forgiveness by His grace, and makes His Ayah clear proofs to mankind so that they may remember."

7. Evil of marriage with non-Muslims and the message of Islam to the youngsters:

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 time swiftly passing by, as Muslim boys chase after non Muslim 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. Muslim intellectuals are duty-bound to keep away the infected influence from the healthy ones and make every effort to retain the cultural values of Islam. 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."

Therefore, the message of Islam to our dear Muslim youth is that they should select a Muslim woman only who will protect her chastity, their possessions and family, and who will be a true friend and advisor in all their 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 if his choice is a woman devoid of Iman. The disastrous results of such foolishness on himself, his wealth and his family cannot be overemphasized. One of the reasons why licentiousness and immorality has crept into the Muslim-Arab societies of today are a result of marriages with non Muslim women, bereft of religion and 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 fulfil their responsibility with regard to the Faraid like Taharah (physical cleanliness), Salaat and Sawm 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 rebellious woman as his wife?

Conclusion:

*On the paper's own doctrinal premises, the prohibition is not presented as a mere social convention but as a protective rule aimed at preserving faith, moral order, and the religious continuity of the family. Its central justification is structural: where the husband is understood as the household's authority, a non-Muslim husband is said to create an inherent risk to a Muslim wife's religious life and to the children's creed and formation. The text therefore treats civil recognition as insufficient, asserting that Shariah validity is determinative and that intimacy within such a union is categorised as ongoing Zina. Critically, the argument's persuasive force depends on accepting several contested claims: that Qur'ani permissions concerning People of the Book are abrogated or tightly conditioned; that household authority necessarily translates into religious coercion or dilution; and that contemporary social realities (custody norms, sexual mores, assimilation pressures) make interfaith marriage predictably harmful. Even so, the paper's internal logic remains consistent: it prioritises spiritual outcomes over marital convenience, calls for principled moral counsel *al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar*, and proposes a practical pathway-sincere conversion followed by a valid Nikah-rather than romantic accommodation under secular law.*

Bibliography and Notes:

[1] Jizyah: Tax on the Dhimmi (non-Muslim minorities) living under the Muslim rule, but now not in practice. This tax granted them the privilege and excluded them from the responsibility of Jihad in case of war, as compulsory upon all Muslim able males. Dhimmi citizens of the 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 specific Muslim duties but the laws of property, contract are applied equally. [2] "al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar": Qur'an says: "You are the best community raised up for mankind. You enjoin right conduct and forbid evil (you do al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar) and you believe in Allah." (Surah Ali Imr'an 3, 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-Hujar'at 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 Al Imam Muhammad al-Baqir (as) says: "al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar are the most important obligations because upon them depends the performance of all other obligations. If Aal-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar are practiced 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, Moula Abi Abdillah Al Imam al-Husayn warned them because of their failure to do al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar. This sermon is discussed in my article: "Political and Moral study of the Sermon of Al Imam al-Husayn (as) at Mina" It also explains Imams's stand against Yazid. al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar are Wajib'e-Kifa'i. 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 al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar 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 al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar to that person;
- (c) He is satisfied that by his undertaking to do al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar no personal or financial suffering will be caused to a third party.

Ways of doing al-amr bi'l-ma'rūf wa'l-nahy 'an al-munkar:

(a) By tongue. By talking to the person and persuading him, using the politest language possible 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 applies to a person who rejects Tawhid.

[7] Mushrik: This term applies to an idol worshipper, polytheist, and disbeliever of Tawhid

[8] Murtad: This term applies to a Muslim who has converted to Christianity or any other faith. When asked from 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 Yahzarah al-Faqih", 3:91*

[9] Tayyib'at: The word of Qur'an indicates Pious Muslim women

[10] Qur'an, 29:64

[11] Sayyidah Ruqayyah:

[12] "Khusar al-Duniya wal-Aakhirah": 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"*: Ibn Majah was a medieval scholar of Hadith. He compiled the last of Sunni Muslims six canonical Hadith collections.

[16] *"Saheeh Muslim"*: it is one of the six major collections of the Hadith in Sunni Muslims, oral traditions relating to the words and deeds of 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 Yahzarah ul-Faqih"*: It is a Hadith collection, by the famous Ithna Ashar Shi'i 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 Ashar 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 (d. 741H), who rendered this version of the original text more accessible to those not having advanced knowledge of the science of Hadith. It contains between 4434 and 5945 Hadith, divided into 29 books and is considered by Sunni scholars to be an important writing.

[26] Qur'an: 36:4

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