CHAPTER V

FAMILY

The second part of the book, Akhlāq-i Jalālī, is devoted to the study of domestic affairs and their fair administration. al-Dawwānī has entitled this part of his book as "Tadbīr-i Manzil" which literally means the management of households. It is, however, a quite comprehensive phrase which, in fact, refers as we shall see, to variety of problems regarding family and its management. It consists of six sections which deal with (i) the necessity of home and family life; (ii) the management of provisions and properties; (iii) the way of behaving with wife; (iv) the proper upbringing of children; (v) the observance of parental rights; and (vi) the discipline of servants. In this Chapter we propose to discuss all these sections separately in order to facilitate a clear and systematic understanding of al-Dawwānī's social system.

I

THE NEED FOR HOME AND FAMILY LIFE

al-Dawwānī, like his predecessors, takes it for granted that man is essentially a social being. He cannot live in isolation. For a sound and healthy development of his personality he is in need of co-operative existence, sharing the fruits of each other's toils and pursuits. Mutual help or more accurately, co-ordinated co-operation is the key of success in all walks of human life. al-Dawwānī deals with
the socio-economic endeavours of mankind in accordance with
the basic nature of human being, taking into account his
power, his strength and weakness, his acquisitive nature
and his spirit of service and adventure.

Food is the basic need of a family life. For the
procurement of food mutual co-operation, collaboration and
co-ordination are but necessary. Human beings, unlike the
animals, have to seek the assistance of their fellow human
beings. To have a meal he has to go through different
processes of sowing the seed, cultivating the land, reaping
the harvest and then grinding the grain followed by sifting
or kneading and baking etc. These processes cannot be
efficiently carried out and managed without mutual co-operation
and assistance. It is, therefore, necessary for every
individual to make the collective efforts, so that he may be
able to produce food-stuffs quite sufficient to his daily
needs. Moreover, for the safe storage of the food-stuffs
in order that it may be used according to the day to day
needs establishment of a home (manzil) is but indispensable.

The home cannot properly be maintained and looked
after without some female members because the male members
have to occupy themselves with works in fields and farms
and thus have to stay out of the house most of the times;
man, therefore, always stands in need of a helper who, at
the time of his absence from home and at the time when he
is engaged in other necessary pursuits, may stay at home
and manage properly its affairs and protect its belongings.
Such an assistance is generally provided by wife from whom proceeds generation, procreation and preservation of his race. Thus the need of a wife along with home is quite necessary. Divine providence has, accordingly, ordained that domestic organization be strengthened and human procreation of species be regularly maintained through matrimonial alliance.¹

The institution of family, the simplest and obviously the most elementary mode of collective-living, comes into being with the bond of marriage executed between a man and a woman. It expands as soon as a child is born. It becomes incumbent upon parents to care for the proper upbringing of the child. The interests of the family, consisting of husband, wife and children, can hardly be looked after properly without some auxiliary helpers. Hence there arises the need of employing servants and attendants. A family is, therefore, said to be constituted of father, mother, children and servants. These are the bases, maintains al-Dawwānī, of the domestic organization. They jointly facilitate the efficient functioning of family.²

Here we find a striking resemblance between the views of al-Dawwānī and Aristotle as regards the bases of the domestic organization. Aristotle, like al-Dawwānī, holds the view, as we have already seen, that the family, the first natural community, when complete, consists of father, wife, children and slaves.

al-Dawwānī expressly lends support to patriarchal system as he feels no hesitation in giving father the sole right to administer the affairs of the family. Since every
association of diverse individuals has got, he argues, to be regulated by a "coalition unity" (waḥdat-i tālīfī), the institution of family too ought to be administered by some "devised system of mutual coordination. The father, being the fittest for the purpose, ought to be entrusted to look after the interests of the family; and he, as an able care-taker, ought to maintain discipline by employing various means for instance, inducement (targhib), intimidation (tarhib), promise of reward (wa'd), threat of penalties (rifq), hospitality (madārāt), kindness (luṭf) and austerity (unf) etc; so that every one of those, subject to his guidance, may freely succeed in achieving his proper perfection and be secure against any deviation (ikhtilāl). al-Dawwānī presents the analogy of a physician (ṭābīb) in order to explain the significance and responsibility of a father in dealing with the household affairs. A good physician always pays due attention to the maintenance of bodily equilibrium (jiṭidāl) which results from the normal functioning of all the bodily organs. While treating a patient he primarily aims at removing the deficiencies that appear to have upset the equilibrium in the bodily organs, through some medicinal devices. Sometimes, restoration of equilibrium is possible only through amputation of one of the organs of the body which is tainted with certain incurable disease. Similarly, it is incumbent on the head of the family to observe the welfare of all the members of the family. He should primarily maintain the equilibrium of
the family. He must be aware of the nature, character and qualities of each family member and be vigilant to the activities of each of them. It is the primary function of the head of family to assign the proper task to the members of his family according to their respective abilities. He must not feel any hesitation in reforming those who go astray. On the basis of the analogy of physician, al-Dawwānī is of the opinion that the head of the family should cut off the relation from those members, who do not obey his command and have become morally incurable to reform for the benefit of the rest of the family.

al-Dawwānī side by side, also emphasise the importance of a well-built house. In constructing a house the factors such as location, site ventilation and surroundings must be considered.

II

THE WAY OF BEHAVING WITH WIFE

The institution of marriage has the psychological, economic and religious significance. Marriage, in the true sense should serve three functions or purposes. Firstly, the quest for progeny and propagation of the human race; secondly, the maintenance of the family and protection of property, and thirdly, to check the couple from sinful activities. These are the three major functions of marriage, which also serve to satisfy the psychological, economic and religious sentiments respectively. Marriage, of course, provides a means for the satisfaction of sexual urge. But it must not be simply for the satisfaction of animal appetite.
and passion. The basic object of marriage, says al-Dawwānī, is the purity of the soul from the vice of adultery. The institution of marriage has been designed to avoid those pitfalls which lead men to the life of dissipation and to acts which sap the very foundations of society. It is a great aid to division of labour and helps in the proper organization of household duties and functions in such a way that ensures a happy and contented family life and enables one to attain higher and nobler aims. A good wife is a blessing of God; she resembles mother in love and affection, handmaid in contentment and service, friend in harmony and sincerity; while a bad wife resembles rebels in insubordination and disloyalty, enemies in slighting and insulting her husband, and thieves in evil desirings upon her husband's property.

A wife is a man's partner in property, his mate in housekeeping and his deputy during his absence from home. The good wives are those, says al-Dawwānī, who are adorned with such qualities as intelligence ('āql), honesty (diyānat), chastity ('iffat), shrewdness (fiṭānat), modesty (ḥayā), tenderness of heart (riqqat-i qalb), respectfulness (adab), sacrifice ('īthār), submission to husband (raḍā-i shawhar) and dignity of behaviour (wiqār). She should not be barren, rather she should be fertile (wulūd). This may be ascertained, in case she is a virgin, from the common condition of other females of the family to which she belongs. In case she is a married lady, her fertility may be judged to a great extent
by the number of issues she has. She should not be a slave but a free-woman. A free-woman, comments al-Dawwānī, is however better than a slave, inasmuch as she is conducive to earning the support and sustenance from her kith and kin, to fighting against adversaries and to the advancement of material interests. She also keeps the parentage clean from stigma of social meanness. Similarly, a virgin is preferable to a non-virgin, for she is supposed to be more amenable to discipline and guidance of her husband. In addition to these attributes, if she comes of a good family and is wealthy and beautiful too, she may be reckoned as a lady at the height of her excellence. al-Dawwānī, however, is not ignorant of the fact that the latter three qualities i.e., good family, wealth and beauty, may involve certain dangers and invite some unforeseen tensions. He therefore advises extreme caution in regard to ladies having these qualities. It is to be borne in mind that the consideration of the status of family often generates arrogance and conceit; the women noted for weakness of judgment and rational analysis are generally found prone to such ills. An arrogant and conceited woman due to some complex born out of a sense of family superiority may not be submissive to her husband, at times she may consider him as deserving no better position than that of an ordinary servant. Such a tendency may lead to some dire consequences, like inversion of relation, subversion of orderly management and frustration of the objective of home-life. Similarly, a woman's worldly
fortunes should not become a deciding criterion in marriage, for when a woman owns wealth and property, she is likely to exercise her domination and authority over the husband. A tendency may grow in her mind to assume herself superior to others even to the husband; she may develop an attitude of considering him merely as a second fiddle who deserves no regard or respect. This would lead, in consequence, to a complete disruption of family life. Likewise, a woman's beauty may not be made, above all, an approved standard for marriage; for beauty is an element which seldom enjoys permanence. A woman graced with the quality of beauty may attract many people to become her admirers and suitors who may sometimes force her to commit sinful activities. And since the power of judgement that restrains human beings from the committing sins, is of a weak and defective nature in women, she may helplessly foment endless troubles which may prove fatal to the health of her own person as well as to that of the society. It would, however, be wrong to support that every woman of high family, wealth and beauty is invariably prone to these vices. These natural graces, indeed, are the ornaments of perfection and things of joy, but their consideration in marriage may lead to certain unpleasant consequences that may jeopardise the very object of marital life. al-Dawwānī, therefore, advises that these things must not exclusively be made the criteria for marriage. One should rather attach greater importance to those genuine qualities which have already been enumerated above while
making his choice for a wife than to these factors of secondary importance. 9

al-Dawānī recommends that a husband should, in order to infuse the true spirit of discipline, decency and decorum into his wife, inevitably observe three things: (i) authoritativeness (haibat), (ii) benevolence (Karāmat), and (iii) cordiality, sympathy and fair dealing (mudārat-u-muwāsāt-u-badl-i mīrūf). 10

Authority (haibat) means to maintain an awe-inspiring dignity and character. The husband should appear to his wife as a formidable character, so that she may not dare to show any reluctance in obeying his commands and injunctions. This is the foremost principle in dealing successfully with woman folk; the greatest of all tactics in domestic administration. The building of an awe-inspiring character may be accomplished by an honest display of his merits and a discreet concealment of his weakness.

Benevolence (Karāmat) means display of an attitude of tenderness towards the wife. The husband must endear his wife by catering to such of her wishes as may foster love and affection and confidence. An attitude of tenderness towards the life-partner proves conducive to the harmonious functioning of the household and winning the heart of the wife. If she is treated with kindness, she may not venture to go against the wishes of her husband; she cannot afford even the risk incurring his displeasure. Kindness towards wife is manifested through consulting her
in house-hold affairs, provided she shows no tendency of domination over the husband. Discussing matters of mutual interests in a cordial manner, with the wife also contributes to win her love and affection. She should be given almost a free hand in the management of provisions and the employment of servants in various domestic duties. She should be given full opportunity to keep her mind engaged in the domestic affairs, lest idleness may lead her to vices. As human mind, rusted by idleness, shirking from the responsibility of looking after the necessary affairs of the house breeds inclination towards frivolous pursuits like coming out of home and gazing at the strangers. Gradually she may develop contempt for her husband and is likely to grow bold enough to indulge in sinful acts which may completely spoil her reputation. Giving complete liberty to wife goes against the benevolent treatment. It will ultimately result in violation of the ideals of modesty and chastity, and will be beyond the limits of piety. al-Dawwānī strongly recommends that a husband must keep his wife properly veiled and beyond the gaze of an on-looker who have been pronounced as "non-prohibited" (ghair maḥrim) in the Shar'ījah of Islam.

Finally, it is incumbent on the husband to adopt an attitude of deference, cordiality, politeness and fairness towards his wife and her relatives. He should aim at having close ties with his wife's relations and other members of her family. This attitude proves helpful in enlisting their co-operation and assistance in adversity and misery.
Polygamy, instead of fostering cordiality, politeness and fair-dealing, weakens the relations, increases the possibility of disintegration and gives rise to misunderstanding. al-Dawwānī, therefore, categorically lays emphasis on monogamy. He is of the opinion that, unless a man discovers some very serious defects in his wife, he must not leave her to have a second wife, however, superior to the former she may appear in worldly virtues. Moreover, women are by nature prone to jealousy, mischief and revengefulness, and are weak in taking sound judgments. Polygamy, instead of eradicating these evils tendencies in women, works for encouragement of other vices and evil tendencies in them. No one should, therefore, be allowed to practice polygamy. al-Dawwānī, however, exempts Kings from this restriction. The practice of polygamy may be permitted to Kings only whose main object in contracting marriage is to have a large number of children, and towards whom (Kings) their wives have not but to show only unquestioned loyalty. Even in the case of Kings, it is more prudent to abstain from polygamy. The argument that al-Dawwānī advances in support of his disapproval of polygamy is quite simple and plain, but it has in fact far reaching implications. It is based on a simple analogy of heart and body. The head of the family, whether he may be a commoner or King, has a relationship with his family which is similar to that which heart has with body. And just as one heart cannot be the source of life in two bodies; similarly one man cannot efficiently manage the affairs of two or more families at
a time. If a person, in spite of this obvious fact, resolves
to practise polygamy, he is destined to give way to discords
and dissensions. 11

A husband should, in dealing with his wife, bear in
mind three things: (i) He should not express love towards
his wife in excess; (ii) he should not frequently consult
his wife with regard to general matters and should not
disclose his secrets to her; and (iii) he should not allow
her indulgence in sports and her association with strangers
as well as with such women who are known for their bad
characters. 12

Excess of every thing, says al-Dawwānī, irrespective
of it being good or bad, inevitably leads to some harmful
consequences. An excessive love, shown by a husband to his
wife, is no exception to this general rule. It is likely
to give her a sense of domination and consequently may
mar the harmony of mutual relations. For when the proper
authority is subdued and the authentic ruler is relegated
to the position of the ruled, the orderly government
inevitably falls to pieces. A husband assumes the position
of "the proper authority" and of "the authentic ruler" in
relation to his family. Displaying excessive affection
towards his beloved wife may result in diminution of his
authority and will ultimately reduce him to the position
of the ruled. The order, harmony and coherence of the
family life will be undermined and destroyed. He is,
therefore, advised not to show excessive love to his wife,
so that she may not defy his authority. If the love which
he has for his wife is of an intense nature, he must keep it secret. If he fails in keeping his exuberant feeling of affection a secret, he must try to do it in future.

Secondly, the husband must not frequently consult his wife in general matters, should not reveal his secrets and should always try to hide from her the amount of his wealth, property and possessions other than food stuffs. The rationale for such strict secrecy is rooted in women's natural infirmities. If such secrecy is not maintained, there is every possibility of the women doing wrong due to their weak and infirm judgment.

al-Dawwānī, in order to emphasise the usefulness of his advice that one must never let his wife know his secrets, narrates a story related to Hajjāj-i-bin-Mūsuf and one of his chamberlains who had long been on terms of intimacy with him. Once in course of conversation, Hajjāj told his intimated Chamberlain never to confide his secrets to women and never to rely upon their fidelity. But the Chamberlain, trying to counter Hajjāj's suggestion, said that he had a wife extremely wise and loving and in whom he had fullest confidence and thought that she would never reveal his secrets. Hajjāj, sarcastically, remarked that such a blind reliance was contrary to prudence and that would be proved to him in due course. After sometime, he handed over to the Chamberlain a sealed purse containing one thousand gold coins and told him that he has bestowed that on to him provided he would keep the seal intact and tell his wife that he has stolen the purse from the royal
treasury for her. The Chamberlain complied with the orders. After some time he (Hajjāj) again presented him a slave girl to be kept in his home. His wife requested him to sell the slave girl in the market. But the Chamberlain made it quite clear to her that he was helpless as the slave girl presented to him by the governor could not possibly be sold. She felt offended at this and slipped out in the darkness of night to the royal palace where she presented herself before the Governor. After acknowledging the gratitude of the Governor, she disclosed the secrets of her husband about the theft of the purse from the "Royal Treasury". Then she returned the purse to him with the "Royal Seal" in tact. Hajjāj immediately summoned the Chamberlain and reported the whole incident to him. After that he remarked that if he would not have the knowledge of the fact, there was every possibility that he might be hanged.

Thirdly, it is incumbent on a husband to forbid his wife from indulging in sports, gazing at the strangers, listening to the stories of men and associating with women addicted to such practices, especially with such old women who bear the stigma of bad conduct.

A worthy wife, recommends al-Dawwānī, must try to distinguish herself in observing the following qualities in relation to the husband.

(1) Adherence to chastity, (ii) expression of self-satisfaction, (iii) respecting the husbands' dignity and treating him with respect, (iv) obedience to the husband and
avoidance of insubordination, and (v) playing humour with him in his movements of merriment and abstaining from offensive remarks. A woman rightly deserves to be called a properly accomplished wife with a fine sense of decency and decorum, if she sincerely inculcates these qualities in relation to her husband. This way she will be instrumental in creating an atmosphere of harmony and will be worthy of her husband's commendation and will gain a highly esteemed position in his eyes. Strict obedience to husband's commands and prohibitions is the key of success in this world and the next. al-Dawwani quotes a tradition which says, "Wife should always obey her husband's legitimate wishes; In case it had been lawful for a human to prostrate himself before other, the wife would have been ordered to prostrate herself before the husband."

If a woman, on the contrary, does not come up to the aforesaid ideals, she becomes unworthy of her husband's love, loses his regard and is no longer capable of bringing harmony in the family, rather she paves the way for separation which generally culminates in divorce. al-Dawwani favours the institution of divorce simply as a means to an important end, namely, preservation and restoration of a healthy atmosphere in family. Instead of divorce, he prefers the practice of mutual separation (mufaraqat) which is to be resorted to only when no injury to other is anticipated. If a person is not on good terms with his wife, he has to administer no other effective remedy than that of
separation from her provided it is not accomplished by harmful consequences such as the loss of the children or the similar dangers. If such a course is not feasible, he has to seek conciliation with her by sympathetic and considerate treatment. Even after the failure of this measure, the best expedient is to leave her in the custody of some other person, who may be able to keep her and check her from doing wrong. In case all these measures do not prove effective, he should go on a distant journey and keep himself away from her for a long time. With the passage of time, the wound may be healed, joy may be restored, and he may receive some favourable message from his wife. The long separation of this kind may be helpful in bringing to her the realization of her own faults and may lead to modification of her wrong habits and adoption of such means which may be congenial for the restoration of family relations. Al-Dawwānī gives all these suggestions in order to avoid or minimise the possibility of divorce. Divorce, he says, is permitted only as a last resort when all these suggested measures fail in yielding any result. If one is forced, by some inevitable circumstances to divorce his wife, he must do it with all possible decorum without bringing in any bitterness or hatred.

Al-Dawwānī suggests that the following categories of woman should be avoided while selecting a wife: (i) ḥannānah (yearners), (ii) Mannānah (favourers, (iii) Annānah (deplorers), (iv) Kayyat al-qafā (back-biters), and Khaḍar-al
Daman (i.e., vegetation growing on a dung-hill).

Hannānah is a woman who maintains issues from her former husband with the property and income of her present husband. Mannānah is a woman who places her husband under obligation by giving him her own property. Annānah, is a woman who considers her former husband better than the present one and always find fault with the treatment of her present husband. By kayyat al-qafā' (i.e., back-biters) is meant a woman who, not being blessed with the quality of continence, always indulge in back biting against her husband. Finally, Khādar al-Daman (dung-hill verdur) is a beautiful woman of bad origin, who is to be compared with greenery growing on a dung-hill.

Marriage is a religious institution. Its duties and obligations, therefore, should be performed with religious solemnity. Marriage is an imperative need for a man and a woman. It is a means of propagating the human race. Furthermore, it enables one to avoid those pitfalls which lead men to the dissipation of life and to the acts which undermine the foundations of human society. It is more conducive to worship than celibacy. It is incumbent upon every person, who is capable of maintaining his family, to marry a suitable match. If he refrains from doing so, he commits a crime. It is, however, better, suggests al-Dawwānī, for a person to maintain celibacy if he is not in a position to control and maintain his family.
UPBRINGING OF THE CHILDREN

If we may treat the family as a little state, the child is its sovereign. In every society, whether primitive, medieval or modern, child has always been the centre of attraction and object of great care. The upbringing and care of children, therefore, constitutes the vital task of a family, so that they may prove good citizens of a large community. The other functions of family are secondary to this fundamental task.

The nurture of a child primarily involves the preservation of his life and health, by providing him with suitable food, drink, shelter, air, sunlight, and various other requirements. It falls within the province of the family to cultivate in child at least the rudimentary use of language, the control of the instinctive urges and the practice of certain elementary rules of social behaviour. Plato has proposed, as we have seen, that all these functions should be discharged by public officials. But this kind of proposal appears to be to some extent quite contrary to nature. The natural affection of parents, especially of mothers, towards their issues undoubtedly proves that no other agency or institution is so well equipped as the parents to care for the children in their early stages. Even when the children go to School, parents along with other members of the family, would appear to be the natural instruments for some of the most important
aspects of education, especially those relating to the building of character and the cultivation of the sense of fellow-feelings.

In devising ways and means to realise these objectives, al-Dawwānī appears to have followed predominantly a course of practical training. In the system which he profounds for a proper care of the children, he lays emphasis more on practical side than on the theoretical aspects. He makes it incumbent on parents to infuse a profound sense of discipline in their children. They are required to pay full attention to healthy upbringing of their issues. The care of a child must be from the very beginning. This requires assistance from persons other than parents and members of family. al-Dawwānī, therefore, advises the parents to appoint a wet-nurse of a good and balanced disposition for the child. The nurse should neither be stupid nor diseased, but should be a virtuous woman. For her temperament and condition of soul are likely to affect the temperament and soul of the child. The milk of a woman becomes a part of the child's system, nourishes his body and mind and influences his personality. Hence one must take the utmost care in employing a wet-nurse. A newly born child ought to be properly christened on the seventh day of his birth. The parents are advised to observe a great caution in selecting the name of their child. For, in case the child is given an improper name, he will suffer its consequences throughout his life. A child should not, therefore, be named in haste just after
birth. The naming ceremony ought to be performed on the seventh day of the child’s birth so that there may be a sufficient time for the selection of a suitable name.²¹

As soon as the child is weaned off, his education should carefully be attended to, lest he may acquire bad habits. A child possesses both the capacities, capacity to attain perfection as well as inclination towards vices. If he is not properly educated, trained and disciplined from his very early age, destructive tendencies may gain domination in his disposition. The education of the child must, therefore, start from the very early stage of his childhood. When the child has learnt to distinguish and discriminate between things, still greater care is to be taken as regards his education and discipline. The appearance of the sense of modesty (ḥayā) marks the beginning of discriminating between good and evil, and heralds the dawn of reason. The prevalence of the sense of modesty is an indication of his good breeding (Najabah) and excellence (faḍilat). This is moreover, a sign of one’s inclination towards discipline. Hence as soon as the power of discrimination is noticed in a child, his training and education must be attended to with great care, and in accordance with growth of his natural faculties.²²

al-Dawwānī, after these preliminary suggestions, proceeds to enumerate certain principles which he recommends to be employed in imparting, training, discipline and education in children. The first principle is to protect
a child from the evil society. The mind of children is like a "blank tablet" or "tabula raza" in Lockian terminology, that may readily accept any kind of inscriptions. The child must, therefore, be prevented from doing or saying what is nonsense, obscenence and indiscreet. He must not be allowed to associate with those who have such bad habits; for bad habits are easily contracted in bad company. He should be taught divine injunctions and Prophet's precepts, and made to practise them. In case he shows indifference to the religious injunctions, he should be chided and chastised according to the measure of his capacity and endurance. It is recorded in the religious ordinances that at the age of seven he should be taught to offer regularly his daily prayers, and if, after ten years of his age, he commits a fault, he should be given corporal punishment in order to restrain him from its repetition. A child can further be encouraged towards virtues and restrained from vices, if his good actions are appropriately commended and the bad ones are suitably condemned. Al-Dawwānī, therefore, recommends that a child must be praised, if he performs any commendable action, and intimidated with a censure, if he commits some bad act. An open denunciation of a child's wrong act should, however, as far as possible, be avoided by ascribing the same to an oversight, lest it may lead to audacity. If he were to keep it secret, it is not advisable to disclose it. In case he were to do it repeatedly,
he must be snubbed severely in privacy, exaggerating its bad aspects and warning him against its recurrence. One must, at the same time, refrain from frequent detection of the wrong and reproof following it, lest he may get used to rebuke or censure and grow obdurate in evil habits. For men are generally tempted to that from which they are forbidden; frequent detection and reproof is likely to induce him to repeat it again and again. It is, therefore, advisable to employ congenial tactics, such as attracting the child towards virtues, to secure this end.

Secondly, a child must be taught to look on the pleasure of eating and drinking with contempt. Food and drink are, of course, essential requirements for living, but these things are not to be treated as the sole aims of one's life. It is befitting only for animals and brutes to look to the delicious food and drink as the only objects of their life. He should be made to understand that the real end of eating and drinking is to have good health and physical strength, and not the gratification of the sense. al-Dawwání compares food and drink to medicines which should be taken simply as a means to ward off hunger and thirst. Inasmuch as medicines are taken in small quantity for curing disease, so food and drink ought to be taken in a quantity sufficient for satisfying hunger and quenching thirst. Further a child should not be encouraged to develop a liking for varieties of food; on the contrary he must be persuaded to confine himself to a single dish. His appetite must be so controlled as to be
contented with any kind of food. Let him not be addicted
to delicacies but to rough food; he should occasionally
be served with bare bread so that in time of emergency he
may be able to put up with it without any hesitation and
trouble. The child should be served heavier dinner than
lunch or breakfast, so that he may not feel over-powered
during the day time by sleep and laziness. Meat ought
to figure out in his meals sparingly, lest it may cause
heaviness and dullness in him. He should not be allowed
to take sweet-meats, fruits, confectionery and other
eatables that are easily digestable. He should be taught
not to drink water during the course of a meal. Although
it is imperative for all to refrain from taking intoxicants,
yet it is most necessary to refrain children from it. It
is true for boys also for the obvious reason that it would
be very injurious for bodies and soul and would harm
their physical as well as mental health, and provoke them
to wrath, rashness, impropriety and levity. They should
be prevented from mixing with persons addicted to intoxi-
cations. They should be forbidden to listen to dirty
conversations and immoral tales.

The child should not be given his meals until he
has done all the work assigned to his daily routine and
is no longer to hold his hunger. He must be restrained
from doing things in privacy, lest he may thereby grow
bold in doing wrong things; for it is the apprehended
viciousness of the action that prompts one to privacy and
concealment. A child must be taught to desist from keeping secrecy for secrecy is maintained only for evils. 25

He must not be given the opportunity of developing the habit of sleeping during day time at all and should be prevented from excessive sleep at night as it causes laziness. 26

The child should be taught to prefer plain clothes to coloured or silk dresses. He should be trained to avoid using soft garments and all other such things of luxury and comfort as underground retreat in summer, and fire and fur in winter. It should be impressed upon him that it is, in fact, the habit of women to use coloured, printed and luxurious garments, and that men ought to hold themselves above such things. In short, the child should be so trained that the lust for comfort in matters of food, dress and sleep does not develop in him. Again, he must be accustomed to exercise like walking, riding and other similar pursuits, so that he could grow properly and prepare himself to face the ordeals of life. 27

Thirdly, the child must properly be disciplined in the art of conversation and should be taught to observe the rules of decency and decorum in his behaviour. He should not be allowed to adorn and decorate himself by dressing hair and wearing ornaments after the fashion of women. He should not also be given a ring to use until the necessity arises, and should be checked from boasting to his companions and friends of his worldly possessions.
He must be prevented from telling lies and talking nonsense, obscenities and indiscretion. He should be restrained from taking oaths, whether true or false and should be induced to acquire the habit of being reticent, replying only when he is questioned, observing a listening attitude in the presence of his elders, and saying what is good. 28

Fourthly, the instructor of the child must be a pious person with saintly and moral disposition. He should also be a man of good character and should be known for gravity of behaviour, dignity and kindness of attitude. Besides, he should be properly acquainted with the Court manners being fully conversant with the rules of keeping company with the rulers and dining with them. Finally, he should be a man of good manners and decent behaviour. 29

It is highly desirable that boys belonging to the higher classes of society, especially sons of nobles with good morals, should accompany him at school, so that he may be safe from depression and should be able to imbibe good manners like devotion to his studies. In case he is punished by his tutor, he should be checked from raising a hue and cry or from pleading for an intervention from parents. The tutor, on the other hand, must not resort to corporal punishments, unless he discerns that the boy has committed an offence. If corporal punishment proves inevitable, the blows, for the first time however, should possibly be few in number, but quite severe in pain, so that he may learn from it and may never repeat the act. In his leisure he should be allowed to play, provided it does
not lead to excess of exertion or to any thing wrong and uncalled for. 30

Fifthly, he must be encouraged to be liberal and generous, and must taught to desist from pursuit of worldly things. For the ills and clamities accruing from the love of worldly possessions are more severe than those accruing from the simoom or the bite of serpents. He should be made to realize that the fundamental and original purpose of money and wealth is the preservation of health, so that body could remain in a sound position till the end of life. 31

When he reaches the age of rational discretion (tamīz), he should be inspired towards higher education. If he gets inclined toward higher pursuits of learning let him gradually be instructed in sciences. His quest for scientific pursuits should preferably begin with the study of ethics (‘ilm al-akhlāq) and proceed to the study of speculative philosophy (ḥikmat-i nazari), domestic administration (tadbīr-i manzil) and politics (tadbīr-i mudun). If he, on the other hand, displays his liking for arts and crafts, he should be employed in such pursuits as soon as he finishes his primary education and learns essential informations about religious teachings. 32

al-Dawwānī strongly recommends that it is necessary to watch carefully the temperament of the child, and study his behaviour, in order to ascertain his aptitude for any particular science or art and to assign work to him accordingly. He is of the opinion that everyone has
ability to do a thing that he is created for; and no person is fit for all vocations, but only for a particular one. The boys, therefore, should not indiscriminately be admitted to the various course of studies. They should be given assignment according to their innate abilities. Moreover, one who has an innate disposition for a special profession may easily acquire it by a little effort, whereas one who has no such natural inclination for some vocation is likely to waste his time and may find his settling down in life delayed. If a person chooses a profession which is not in keeping with his temperament, he must not be forced to pursue it, rather he should be shifted to some other vocation. Here al-Dawwānī anticipates Bradley's "Man's station and his duties".33

Finally, it is suggested that as soon as a child completes training in a profession of his own liking, he should be asked to earn his own livelihood. He should be encouraged to master his art and then to make further improvement in it by learning and attending to the delicate points of the vocation. He should also make it his habit to live upon the honest earnings of his profession, which is the characteristic of men of noble birth. He must not develop the habit of depending upon the parents for support. It often happens that the sons of the rich family, due to the wealth and position of their parents in society, fail to acquire any profession, and hence because of the vicissitudes of fortune fall a prey to
humiliation, poverty and destruction. It is, therefore, desirable that as soon as a boy starts earning his livelihood, he should essentially get married and run his family separately with his own income. al-Dawwānī reinforces his viewpoint by referring to the practice of the Persian Kings who never used to bring up their sons in the midst of servants and attendants, rather they used to send them away with reliable persons to a remote place to lead a hard life. The same was the practice prevailing among the Delimite chiefs. A person brought up in a way contrary to the aforesaid manner is hardly open to reform, especially when he has advanced in age; he becomes like a dry stick, which can hardly be bent.

So much about the upbringing of sons. Now let us turn towards the training of daughters. al-Dawwānī says that particular care should be taken to induce them to attend to all that is befitting to them, such as domestic management and service, observance of veil (ḥijab), chastity, modesty and the like qualities. They should be taught to acquire all accomplishments befitting of their sex, but at the same time should be strictly prohibited from reading and writing. When they attain to the age of maturity, they should be married to suitable persons. Here, in connection with the nurture and training of daughters, al-Dawwānī seems to be completely orthodox. He even ignores the basic spirit of the Qurān and the traditions which clearly recommend education (Ilm) and learning for both the sexes.
After enumerating the principles that are to be followed in the training of children, al-Dawwānī now proceeds to illustrate the manners to be observed as regards speech, gait, rest and dining. He has mentioned them here in good detail not because they are particularly meant for children, but because there is greater possibility of their acquiring them properly. Nevertheless it is incumbent upon all categories of persons to pay keen attention to these manners by translating them into their daily life. We propose to enumerate them in the following pages:

The Manners of Speech

The child must be taught to talk little and properly. It must be impressed upon him that too much of talking is not, in fact, a good habit. Moreover, it is a sign of imbecility and stupidity and tends to detract from one's dignity and respectability. One must try to observe moderation in his speech. He should not express himself in words until he is fairly definite about what he has to say. He should cultivate a habit of acting according to this wise saying: "One must think, before he embarks to speak". He must refrain from repeating his words; but when occasion arises, he should not, however, hesitate in repeating the words required.

While listening to a story, despite the fact that the same happens to be known to him, he must not express his familiarity with it to the narrator till he concludes
the tale. He must not reply to a question or a thing addressed to another, and in case it is addressed to a group of persons of which he also is a member, he should not try to supersede others. If some one is replying which he himself could do better, he should patiently wait till that person completes his reply, and then he may begin his own one, but in such a manner as to give no offence to the former. He should not start giving reply to a question until the same has properly been concluded. He should avoid participation in conversation or a controversy, though it may be going on in his presence, unless it concerns him in any way. If people whisper secretly, he should not try to overhear them stealthily. To his elders, he should not talk in insinuation, nor should keep his voice too high or too low; he should always try to keep to a moderate pitch. If he is faced with a difficult subject, or some abstract idea during the course of conversation, he must try, to all possible extent, to elucidate it by means of vivid examples and clear illustrations. Unless it is expedient, he should never attempt at prolixity (i†nāb); rather he must always act upon the principle of brevity (ījāb). He should avoid using unusual and unfamiliar words as well as remote allusions, and shun abuse and obscurity. In case he finds that he has no alternative but to refer to some obscure thing he must learn to restrict himself to alluding to it indirectly or metaphorically. He should refrain himself from indecent and improper jokes. He should
make it incumbent on him to keep himself aloof from such base humour and joke as may tend to detract from his urbanity and respectability, and provoke general malice and enmity against him. His talk must always be befitting and proper in relation to the occasion, and should never be accompanied by gesticulations of the hand, eye, or eyebrow; except those of the highly graceful nature and which correspond to the requirements of the occasion. Whether he is right or wrong, he should under no circumstances enter into discussion with the persons taking part in the conversation, especially with the elders or the fools; nor should he argue with a person who is incorrigible. In a controversy, he should always display a tendency of being persuaded. He should not indulge in abstruse observations which may be beyond the comprehension of his audience; he should rather talk to every one according to his intellect and understanding. He should conduct all his conversations in the most courteous manner. He should never try to mimic gestures, actions or words of any person; nor should use a vile language. If he were to address a person of great eminence, let him begin with prayers for his well-being, such as for the permanence of his fortune, felicity and so forth. He must consider it absolutely necessary for him to avoid all back-biting (ghibat), tale-bearing (namāmī), slandering or false accusation (buhtān) and telling lies; nay he should even avoid participation with those addicted to these bad habits. Above all, he should develop a habit of listening more
than speaking. Man has been gifted with two ears, but a single tongue, so he should listen twice before speaking once. 36

The Manners of Movement and Rest:

A person should walk neither too fast nor too slow, for the former (i.e., to walk too fast) is the sign of levity (taish) and the latter (i.e., to walk too slow) a sign of idleness and dullness (Kasl). He should be taught neither to walk like the vain and arrogant people with a swagger nor to walk like women and eunuches - effeminate men (mukhannithân). He should always adhere to the middle course in walking. While walking he should not look behind too often, for this is the habit of foolish persons, nor always keep his head downwards, for that symbolises a mind overwhelmed with sorrow and anxiety. In riding too the same moderation is to be observed.

When he sits, he should neither stretch out his legs, nor place one over the other. He should never fold his knees except in deference to his King, his preceptors and his father, or to other persons of a similar position. He must not rest his head on his knee or his hand, for that is a mark of dejection and indolence. He should neither cock his head, nor indulge in frivolous movements, such as playing with beard or other organs of the body. He should try to avoid yawning or stretching himself. In spitting and blowing his noce, he must behave himself in such a way as not to be seen or heard by any one else, nor do it facing towards the Qibla; nor wipe them with his hand, sleeve or skirt.
When he attends a meeting, he should sit with the persons of his own rank. But in case he happens to be the head of a party, he may sit wherever he likes, for he shall always be assumed to occupy the position of the head irrespective of the place he chooses to sit. If he has inadvertently occupied a wrong seat, he should revert to his own seat as soon as he discovers his mistake. If he does not find his place vacant, he must retire without feeling the least agitated and annoyed.

In the presence of people other than his wife and family he must never uncover or lay bare any part of his body except his hands and face. But in no circumstances he should expose the portion of his body from the knees to the navel either in private or in public, except on some inevitable occasions, such as doing bath or in the latrine.

He must not addict himself to sleeping in the presence of other persons. He must also avoid lying on his back, especially if he snores in sleep, for sleeping in this posture tends to encourage this habit. If in the midst of a gathering, he is overpowered by sleep, he should manage, if possible, to get out of it or else banish drowsiness by inwardly reciting a story or reflecting over something or the like, when he finds himself in a gathering where all have fallen asleep, he should either follow the same or quit their company. In short, he should behave in a manner as not to offend others. If observance of some of these manners appears hard to him, he must bear in
mind that the consequence resulting from violating these manners would be still more harmful and unpleasant than any pains undergone for acquiring the aforesaid social habits. 37

The Dining Table Manners:

While coming to the dining table, first of all, he must wash his hands, mouth and nose. He should be taught to form the habit to begin eating in the name of God, and to finish it by saying "Glory be to Him". He should not begin eating first unless he is the host. He should not, during the course of dining, soil his hands, his garments and the table cloth, with food; nor should eat with more than three fingers. He should pay special attention to not to open his mouth wide, to take a big morsel, to swallow it hastily and to keep in his mouth. He should avoid licking his fingers, during the course of eating, but after finishing his meal he may, or rather ought to do it, as it has been advised and practised by the Prophet himself.

He should not gaze at the various dishes on the table, nor smell them nor should be in a hurry to choose one of them. If any special dish is small in quantity, he must not look greedily at it, rather he should voluntarily offer it to others. He must avoid gazing at the morsels of his fellow-diners. He should eat what is near to him, except in the case of fruits, which he may pick up from the other quarters of the table as well. Whatever he puts in his mouth once, such as bone etc., he must not place it on the bread on the table. If a bone is found in the morsel, it
should, however, be removed from the mouth unseen by others. He must be continuously aware of doing anything in haste and should not let anything fall from his mouth into the cup. He should take his meal in such a cleanly manner that someone who wants to eat the remains of his meal, should not turn his nose in disgust.

If he is invited as guest, he must not finish eating prior to the host. If all the guests withdraw their hands, he should also follow the same, though he may still be hungry, except when he is in his own house or at a place where he may be on good term with the host. If, however, he may be host, he should carry on for a while though others have withdrawn, so that if there is some one who still likes to eat, he may not feel ashamed. If he badly needs water during the meal, he should do it quite unnoticed. He must avoid picking his teeth in the presence of others. What his tongue extracts from between the teeth, he may swallow it down, but what he brings out with the help of tooth-pick (khilāl), he must throw it away in such a place and in such a manner which may not be disgusting to others. At the time of washing hands diligent care must be exercised to clean the fingers and the nail ends. A similar attention should be paid to the washing of mouth, lips and teeth. He must not gurgle or spit into the wash basin carelessly. Even when he throws the water with which he has rinsed his mouth, he should cover it with his hand. In washing hands, while coming to the dining table, he must avoid precedence over others, if he happens to be the host, he must begin so that others may follow him.
It is a universally accepted principle that man owes gratitude and obligation to his benefactor. In accordance with this commonly accepted principle, a child must consider it incumbent on him to express gratitude towards his parents in return of the benefits received from them who stand next to God in respect, obedience and gratitude. Parents are the physical and formal cause for the birth of a child. Moreover, the father bears all the troubles and hardships for his proper and healthy maintenance, provides him food, clothing and other things necessary for the preservation and development of his personality. He helps him, likewise, in attaining to his mental perfections. He teaches him decent manners and, prepares him for some profession which helps him in earning his own living. He undergoes manifold difficulties and hardships to accumulate all possible worldly fortunes for him; he spends his possessions for the sake of meeting his requirements even, sometimes, at the cost of sacrificing his own. Similarly, the mother too plays no less important role in the upbringing of the child. Besides undergoing the labour-pains, she provides the first food from her body and blood, which serves as the source of life to the new born child. It is, in fact, she who quite affectionately assumes the responsibility of nourishing and training him for a considerably long time, and in doing so she always does not care for her own comforts.39
Above all, the love of parents for their child is basically instinctive in nature. It is instinctively ingrained in human nature to show great love and affection to one's own children. They discharge all the responsibilities towards their issues without any compulsion. The love of a child, on the contrary, is somewhat a voluntary expression of noble sentiment. It is due to, perhaps, this very reason that in the religious ordinances, a great number of injunctions have been given to the children to be good to their parents. In all fairness, therefore, it seems necessary for the children to owe an obligation and a duty to their parents, next to the duty to the Creator. al-Dawwānī, however, ventures to say that, in a sense, the need of being dutiful to parents is more genuine and abiding than that to the Omnipotent Being, i.e., God. In support of this claim, he goes on to say that the domain of God is too high and too self-sufficient and is hardly in need of any compensation or gratitude for the endless mercies that He bestows upon the poor creatures. The utmost that the poor inhabitants of this earthly world can do in this respect is to acknowledge their inability and incapacity. The case of the parents, who are earthly creatures is, however, quite the reverse of it. The Divine providence is independent of any compensation for His blessings while parents obviously need assistance of their children. Fulfilling of parental rights and obligations, therefore, claims our foremost attention. Even in religious ordinances, there is a great emphasis upon the rights
of men inter se than upon the rights of God; since the supreme Almighty Being is an absolute bestower, independent of all the people of this world.

To perform one's duties to one's parents lies, says al-Dawwání, in a due accomplishment of the following three things:

Firstly, by entertaining a true and sincere affection in the hearts, by the issues towards their parents, showing complete reverence to them in words and deeds, and complying with their commands and prohibitions to the utmost limit of one's capacity, provided it does not involve committing of any principal sin or lead to the wrong path. In case it involves either or both, their wishes might to be opposed quite mildly and not in a manner which may antagonise them, except where religious injunctions necessarily so warrant. In support of his standpoint, al-Dawwání mentions al-Ghaţalî, who is said to have remarked that even in doubtful cases, we have to obey our parents; and therefore no question of disobedience in cases of clearly permissible by law arises.

Secondly, the children should assist their parents in every circumstances before their demand. They must be given all possible help without asking, provided it does not lead to any danger and does not lead to an act seriously prohibited.

Thirdly, the sons should display an attitude of tenderness towards the parents, both in private and public,
and should show a deep regard for them on all occasions, and comply with their precepts in their life-time as well as after their death.43

al-Dawwānī draws a marked distinction between the rights of the father and those of the Mother. Gratitude to be shown to the father is, according to him, greatly different in its nature from that to be shown to the mother. He is of the opinion that the rights of the father relate chiefly to mental benefits, while those of the mother are mostly concerned with bodily benefits. And perhaps due to this very reason, the child becomes aware of his duties to the father and learns to show his affection for him after he attains the power of discretion and judgment, whereas duties to the mother are recognised by him from the very moment of his birth. This explains why children are more attached to their mothers than to their fathers. The obligations to father must, therefore, preferably be discharged, suggest, al-Dawwānī, in matters mental in nature, such as through deference, prayer for welfare and praise. The obligations to mother are to be discharged in physical manner, such as spending money and providing the things necessary for her physical health.44

Corresponding to the abovementioned three facets of parental obedience there are three ways of filial disobedience. They are (i) to humiliate parents in words and
deeds by exhibiting lack of love and affection and showing lack of veneration and respect for them; (ii) to quarrel with them about money-matters and the sources of livelihood or to offer financial assistance on asking; and (iii) to despise them and to show no compassion to them, whether privately or publicly in their life-time or after their death, and also to pay no heed to their good counsels, advice, injunctions and prohibitions. All these three things characterize parental disobedience.  

Not only parents but all those persons who hold a position equal to them, such as grand-parents, uncles both paternal and maternal, elder brothers and sincere friends etc., must be treated, says al-Dawwâni, with equal regard and should be given similar respect and reverence. It is stressed in one of the precepts from the tradition of the Prophet that the best of actions is to pay regard to father's friends. It is incumbent upon the children to show respect towards the teacher or tutor also who holds the position of the father of the soul.

V

EMPLOYMENT OF SERVANTS

Employment of servants is, as it has already been referred to in the beginning of this chapter, one of the essential ingredients of domestic organization. It is one of the five essential constituents of a family. Domestic organization or supervision of a family without employing servants, may hardly be understood to function in quite
efficient manner. Servants bear a similarity to our hands, feet and other bodily organs, for they are engaged in duties which, without the help of the servants will have to be attended to by us with the assistance of some of our own organs. If there had been no servants, we would have been deprived of comfort and happiness of life. No one could have been able to engage himself in pursuit of excellence in life due to so many cares and worries of day-to-day existence. Furthermore, if the institution of servants would not have been in existence, we would have been put to considerable hardship and inconvenience and it would have been difficult to maintain our dignity and social standing. It is, therefore, incumbent on us to consider our servants and attendants Divine gifts who deserve our gratitude. In so far as the treatment which should be accorded to them is concerned, we must be mild and generous towards them, and should never assign work to them which is beyond the limit of moderation. We should also give for them some rest and leisure, for they, too, like us, are human beings and thus are liable to get tired and exhausted. They have also similar natural desires which we have. We must, therefore, realise that in constitution, there is equality between our servants and ourselves. Accordingly, we should try to observe equity and justice and refrain from being oppressive and tyrannical towards them. We should be rather thankful to God, who has made their services available to us for our benefits and comforts.
It is incumbent on us to keep our servants at par with ourselves at least in matters of food and dress.  

Al-Dawwâni advises us to keep in mind certain things while employing a servant. Before employing a servant, one must minutely study his previous background and should have a thorough knowledge of his character, and other personal details. In case it is not possible for him to have the requisite information, he should seek the help of his sagacity and conjecture in ascertaining his (servant's) character. Deformed and disfeatured persons should never be chosen for employment. For in most cases the natural disposition follows the physical formation; its contrary may simply be taken as rare exception. The servant must bear a pleasant name and a pretty face, and should be a truly sweet-voiced man. Men of deformity, such as, the one-eyed, the lame, the scabby, the leprous, and the like, are to be avoided altogether.

If a servant displays the qualities of acute cleverness and sharp wittedness, one should be on his guard against him; for this quality is generally accompanied by cunningness, deceit and treachery. A servant bearing much modesty or bashfulness coupled with a little common sense is better than one exhibiting much sensibility accompanied by impudence. For modesty and bashfulness is decidedly the best of qualities.

A person ought to be employed to carry out a work for which he displays a natural aptitude and inclination.
which may be implemented by him comfortably. When a work is assigned to a servant according to his natural dispositions, he should not be dismissed from it only for some minor defects, as this is the practice of the petty-minded and short sighted persons. Moreover, after his dismissal another man would be appointed in place of him and there might not be any certainty that that man would be better than the previous one. The servants have to be assured that their services are permanent and there is no intention of terminating their services and exposing them to insecurity. An assurance of being permanently employed stimulates the servants to feel as if they were also partners of the employer in his wealth and possessions, and as such they regard the employer's prosperity and prestige as their own. On the other hand, if they realise that their services are temporary, and liable to be dispensed with at the slightest mistake committed by them, they will regard this employment as a make-shift arrangement and will not work devotedly. The fundamental principle in service is that it should be actuated by love rather than fear, so that in the absence of love it may be stimulated by hope and the servant may work under obligation rather than under compulsion. For, though a person may be intimated in doing a thing but he will have no eagerness for it and may simply go on with it to the required extent in order to avoid injury, loss or harm. The master should prefer the interests of his servants to his own and treat
them with affection and kindness. If a servant is guilty of offence after repeated warning, he should be given a due punishment. If he persists in doing so despite that, he must be dismissed so that the others may not copy him.

A slave is better suited for the service than a free man because the former is more inclined to submit, obey, and acquire the habits and morals of his master than the latter. Moreover, there is a little possibility of the dissolution of his connection with the master under whom he is to serve. For the sake of personal service, one should choose from among different types of slaves and servants one who has more common-sense, eloquence, modesty and piety than others. For commercial purposes, one must select those who possess a sense of greater discipline, economy and enterprise. For the building one should employ persons who are strong in body and hard worker. For a watchman's job one must select a person having keen sense of vigilance and louder voice. In the selection of servants, briefly speaking, one must take into account the special need of the hour and the particular situation at hand, so that the persons may be selected in accordance with the required qualifications.

al-Dawwānī distinguishes three different categories of servant corresponding to their natural dispositions. (i) Free by nature; (ii) Slave by nature; and (iii) Slave of desires. The first species of servants should be treated like children, the second like brutes and beasts and the third should be kept entangled in the meshes of proper
allurements, and set to work as situation may demand. He has also made a nation-wise analysis of the servant-class. In his analysis he is led to formulate the following generalizations. The Arab servants are noted, in his opinion, for their speech, eloquence and ingenuity, but bear the stigma of being notoriously callous and lascivious. The Abyssinians from among them are, however, known for faithfulness and perseverance, but are ill-reputed for being naughty and intolerant of indignity. The Ajamites are marked for intelligence, statesmanship, good humour and sagacity, but are ill-famed as being tricky, greedy and mischievous. The people of Asia are, similarly, renowned for fidelity, honesty and self-confidence, but have a bad reputation for being miserly and mean. The Indians are distinguished for their intellect and imagination, as well as activeness and promptness, but bear bad reputation for being arrogant, malicious and treacherous. The Turks are remarkable for courage, serviceableness, agility, and beauty, but are notorious for being faithless, turbulent, cruel and impudent.

VI

FINANCE OF FAMILY

The whole structure of family life can hardly be sustained without sufficient economic resources and finance. It does not need any emphasis that family life necessarily demands provision of food and properties in an abundant measure, so that in critical circumstances they may be utilized for the benefits of the family. It
is also advisable to store up food and provision in different kinds, so that if some of them, due to unavoidable situations, perish, others may remain intact. Again, for transaction, inter se (i.e., inter-communities exchange) there arises the need for money (dīnār) which serves as a mean to safeguard equity and also operates as the 'minor monitor' or 'arbitrator' (nāmūs-i asghar) of life. The same, by virtue of its value, scarcity, specific gravity and compactness of composition, may in its little quantity, be equivalent to a heap of grains, goods and commodities. Because of money alone, the difficulties involved in transportation of various commodities from one place to another, can be avoided. If the facility of transaction through money would have not been available to man, the commercial intercourse would have been difficult and no would have been compelled to face all the hardship in transporting goods to far-off places. Economic resources of family, therefore, generally consist of food, property and money. These are the essential ingredients of family finance.  

The question of family finance may be looked at from three different aspects, i.e., income (dawīl), preservation (ḥifz) and expenditure (kharch).

There are two major kinds of income (i) Earned and acquired income, and (ii) Inherited and gifted income. The former is obtained by means of man's volitional activities and his ingenuity, such as, crafts, arts, service, commercial enterprises etc. While the latter is independent
of man's volitional endeavours. It mainly proceeds from legacies and donations. According to al-Dawwānī, there are three principal sources of earned and acquired income, viz., agriculture, trade and craftsmanship. Trade is generally held to be the noblest of the three. But in his opinion, agriculture is the best of the three sources, it is preferable to trade. Considering the then prevalent state of affairs, when political stability was non-existent, and coupled with the political instability, corruption and disharmony prevailed in all walks of life, possession of moveable property involved risks; agriculture then decidedly was the safest course of income. But in changed conditions when there is rule of law and justice is ensured, trade may have the preference over agriculture. But nevertheless trade remains a risky course liable to decline at any moment. 54

As regards source of income, three things must be avoided: (i) Inequity (Jafr), (ii) Infamy ('ār), and (iii) Meanness (dinayat). By "inequity", al-Dawwānī means obtaining wealth and provision by unjust means, such as, conversion or difference in weight or measure etc. Infamy implies acquiring material possessions by stooping to impudent practices which tend to cause abasement to soul. Meanness involves to obtain gains by employing such devices as filth-clearing (Kamāṣī), tanning (dabhaghī), and all that which keeps one back from higher and nobler professions. Here one thing to be noted is that al-Dawwānī keeps filth cleaning and tanning as mean professions. 55
But in the world of today their importance is evident. He seems to be influenced by Plato and Aristotle and their aristocratic tendency — although it is quite foreign to Islam.

Professions may be broadly classified into two (i) necessary, e.g., agriculture, and (ii) unnecessary, e.g., gold-smithy or painting etc. They may, however, qualitatively be divided into three different classes: (i) Noble (Sharīf), (ii) Mean (khasīs), and (iii) neutral or intermediary (mutawassīt). The noble profession is that which depends upon the rational spirit and needs the utilization or exercise of intellectual power. This profession is generally adopted by the really high-born and truly dignified persons. It is again of three kinds (i) relating to the power of wisdom, as statesmanship; (ii) depending on education and erudition, as calligraphy, rhetoric, astronomy, medical science, geometry and trigonometry etc. (iii) that which involves physical powers and courage, as riding or horsemanship, defending the frontiers, and repelling the enemy etc. In like manners, the mean professions are also categorised into three kinds. (i) That which is repugnant to the public interests, as monopoly of provisions (Ihtikār), witchcraft (Saḥr) etc. These are the pursuits of the wicked and mischievous. (ii) That which is incometible with mental excellence, for example, buffoonery (maskhargy), music-playing (muṭriby) and gambling (mugmery) etc. These are the professions of fickle-minded people. (iii) That which produces revulsion in human nature and offends against his
aesthetic sense, as barbering, street-sweeping, filth-removing and the like. These are the avocations of the low and vile persons. al-Dawwānī, however, tries to justify these kinds of mean profession and offers certain rational considerations. The professions of barbering, filth-removing and the like are not, in his opinion, so repulsive to reason. It is not necessary that the dictates of man's aesthetic feeling must always prove compatible with the dictates of his rational faculty. These professions, although they may hurt aesthetic feeling, but they are not so repulsive and abominable to our rational faculty, rather they are quite necessary; nay indispensable for the decent and fair administration of worldly affairs and to look after the sanitational conditions of the human society. The other two categories of the mean professions are, in fact, repulsive to reason. They ought to be altogether abandoned. Without explaining the neutral profession, al-Dawwānī proceeds to advise people to attain excellences and eminence in their respective professional fields. When one is settled in a profession, he ought to seek eminence and perfection in his field, and must not remain satisfied with any inferior or lower accomplishment. He must always bear in mind that no embellishment in this world is better than affluence, and the best means to obtain it is to adopt such profession which is based on equity and which exhibits a close proximity with temperance ('iffat) and politeness (murwwat). He must also be fully aware of the fact that all property and possession which are acquired by
violence, i.e., unfair means, however large and substantial they may appear, are defective (nāqīs) and unsatisfying. The dictates of reason and revelation both, therefore, make it incumbent upon us to avoid such acquisitions. What is, on the other hand, obtained by wholesome profession, however small it may be in amount and quantity, proves quite ample and propitious.

As regards the protection and preservation of economic resources, al-Dawwānī has nothing to say altogether. He proceeds to explain ways and means of investment and expenditure of a family's economic possessions without giving any thoughtful consideration to the ethico-religious implications as regards their preservation.

As for expenditure, al-Dawwānī suggests that in the outlay of property and possession the principle of moderation should always be observed, wastage and miserliness, ostentation and pompous show must, at the same time, be avoided. The expenditure must essentially be within the limits of income. While planning the laying out of property and possession, due regard must necessarily be paid to exēgencies as famine, adversity and sickness etc. It is more prudent to have some part of our income and possessions in cash and coin, and in the form of houses, lands and live-stock, so that in case a loss occurs to any one of these provisions, the same may easily be recouped from others.

The judicious outlay and disbursement of property
and possession is of three kinds: (i) That which is given away in compliance of the divine commands and injunctions of religion, as "Holy Tax" (Zakāt), alms (Ṣadaqāt) and vows (Nazar) etc. (ii) That which is given away by way of generosity (sakḥāwat), sacrifice (īthār), and favours and grants (īkrām) as charitable endowment, (hadāyā) and pious donations (mubarrāt) etc. (iii) That which is spent to gain benefits or to avoid harm and injury. The last manner of spending finds its manifestation in two ways. Firstly, in offering presents to Kings for realization of personal ends; it also includes expenses incurred in supplying food, drink, dress and the like necessities to the members of his family. Secondly, it finds expression in the form of gifts granted to the wicked and mischievous persons to keep one's honour and fortune safe from their evil designs.\(^5\)

As regards the first kind of the lawful outlay of property and possession, four things suggests al-Dawwānī, are to be observed (i) That whatever one gives, in connection with holy-tax, alms and vows, may be given quite willingly and gladly, and without the least regret for it neither in words nor in thought. For it would be the worst kind of meanness in man if he feels even slightest displeasure in spending a fraction of God's bounty so liberally bestowed on man. (ii) That he spends it merely for Divine pleasure, without its being tainted by any
other object and motive, lest its very purpose be nullified and rendered worthless. (iii) That the major portion of such outlay is bestowed on those needy persons who conceal their destitution and poverty, and about whom God says, "From their abstinence the ignorant take them to be rich". (iv) That as far as possible, he gives the alms secretly; for an open gift, in his opinion, gives rise to arrogance and ostentation in the mind of the giver and is likely to arouse feelings of humiliation and inferiority in the mind of deserving recipient. It is embodied, says al-Dawwānī, in the traditions of the Prophet that "A secret charity appeases the wrath of God". There is yet another Tradition expressing the same idea in these words. "The best of alms is that which is even unknown to left hand though given by right hand". He quotes these two traditions with a view to emphasize the religious as well as social implications involved in an act of charity. A hidden charity, he concludes, abounds in good effects, and consequently minimises the possibilities of arousing harmful effects.

Similarly, in the second kind of the legitimate and lawful outlay of property and possession, there are five things to be observed: (1) Promptness, i.e., the charity must be delivered as early as possible; the process of delivering charitable things must always be quick, the delay in such matter is not at all desirable. For an unnecessary delay in an act of charity is likely to reduce the intensity of the pleasure of charity. A long-waiting
for an expected thing makes the pleasure attached to it either quite-equal to or even less than the pain of suspense. (ii) Secrecy (kitmān) i.e., to ensure himself that he may be safe from the evil of ostentation and display. It calls for to bestow charity and alms in secrecy so that one's act of generosity is not marred by the ills of show and grandeur. (iii) One should always belittle and minimize his generosity, and consider it to be quite sufficiently large in weight and worth. Such is the attitude of the noble-minded and magnanimous persons. (iv) The habit of giving charity must be adopted as a continuous process, it should be practised without any break. For a long gap in spending or giving of gifts causes forgetfulness and decreases its intensity and effect. (v) The act of charity should be for the benefit of deserving persons, otherwise it may prove simply like sowing seeds in barren or salty grounds.

As regards the third kind of lawful and legitimate head of expenditure, there are three things to be kept in mind (1) Moderation ('itidāl) i.e., taking a recourse to the middle-path, neither one should be too miser, nor too extravagant. But in case one has to spend material possessions and other articles for the sake of averting an injury, it is advisable to spend liberally in so far as it is likely to ensure greater security for life, property and honour. If one prefers to firmly follow the path of
moderation in such a situation, he can hardly manage to escape the evil designs of the mischievous persons and will be a target of ridicule for his detractors. It is so because such persons are generally devoid of justice and fairness, they have been consumed by greed, avarice, envy and malice. 62

There is no mention of the other two precautionary measures.