

The concept of responsibility of men and women in Islam

Abstract

Human beings in Islam have both material and spiritual characteristics. Islam does not accept the theory of evolution that human beings were created as apes. Human beings have two dimensions in Islam; one dimension is the highest one, the soul of God, and the other is the lowest, mud. Human beings were created free with the ability to decide and act in such a way to stay anywhere within their dimension, between the highest and lowest levels. Human beings are not all equal but they are brothers and sisters. They are the only creatures of God who can carry the mission of God in this world and have knowledge. Men and women are completely equal in Islam. Human beings have the highest rank of all creatures of God.

Keywords: men, women, Islam, human, *Qur-an*, nature, religion

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Introduction

This paper investigates the creation and equality of human beings in Islam. As we will see in this paper, men and women are equal in Islam in the sense that it suits the nature of each. But many people confuse culture with religion and claim that the Islamic Law (Shari'a) treats women as the wards of men, see, e.g.,¹ The areas we will focus on include:

- i. What is the role of human beings in this world?
- ii. What is the nature of human beings?
- iii. Does Islam perceive human beings as very weak or with willpower and above all other creatures?
- iv. Were men and women created equally, and finally
- v. What is the appropriate religion for human beings? The next section is devoted to answering the first question and is followed by a section on the dualistic nature of human beings to answer the second question. Section IV provides additional answers to question (iii) by analyzing human beings' nobility and rank. Section V discusses qualities and responsibilities of men and women in Islam to answer question (iv) and is followed by a section on how Islam is the right religion for human beings. Finally, the last section provides concluding remarks.

God's representative on earth

In Islam, God is the only Creator and has the highest power. He commands respect and He dominates the entire world, including the earth and the skies. God created His representative on earth [see the *Qur-an*, Ch. II (Baqara), V. 30].¹ We can see the value of mankind in

¹It should be noted that the Islamic language is symbolic while the language of the *Qur-an* is the most complete language. A symbolic language relates meaning in a mysterious fashion. If a language is easy to understand then today's generation can understand it perfectly, but in the future when the knowledge is more advanced it will not have any meaning. Alternatively, when the language is symbolic it will survive since each generation with existing knowledge can discover new understanding from it, Shariati (1978, p. 2).

Islam, i.e., a representative of God. Even in the most civilized nation we cannot see such a value for human beings. The angels responded by asking "Wilt Thou place therein one who will make mischief therein and shed blood?" [*Qur-an*, Ch. II (Baqara), V. 30] God replied: "I know what ye know not." [*Qur-an*, Ch. II (Baqara), V. 30]. And so God decided to create human beings as His representatives on earth. So God should have created human beings from the best. But He did the opposite. Human beings were created from the lowest dimension, mud.

Dualistic nature of human beings

Human beings have a dualistic nature: its lowest nature is clay, quintessence of clay and simple dust and its highest nature is the soul of God.

The lowest nature

There are three Qur-anic verses on the first source (nature) of human beings' creation:

- a. Clay: A dried sedimentary layer found at the bank of a river after a flood. In the *Qur-an*, Ch. VI (Al-An'am), V. 2, God says: "He it is who created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!" In another verse [*Qur-an*, Ch. XXXII (Al-Sajda), V. 7] God says: "He Who has made everything which He has created most Good: He began the creation of man with (nothing more than) clay."
- b. Quintessence of clay or black mud or odorous earth which is highly concentrated. In the *Qur-an*, Ch. XXIII (Al-Mu'minun), V. 12, God says: "Man We did create from a quintessence (of clay)."
- c. Simple earth. In the *Qur-an*, Ch. XXII (Al-Hajj), V. 5, God says: "O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our

power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).”

Furthermore, in the *Qur-an*, Ch. XXX (Rum), V. 20, God says: “Among His Signs in this, that He created you from dust; and then, - behold, ye are men scattered (far and wide)!” In the *Qur-an*, Ch. XXXV (Fatir), V. 11, God also says: “And God did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to God.” In the *Qur-an*, Ch. XL (Al-Mu-min - Ghafir), V. 67, God says: “It is He Who has created you from dust, then from a sperm-drop, then from a leech-like clot; then does He get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old, -though of you there are some who die before; - and lets you reach a Term appointed; in order that ye may learn wisdom.”

The highest nature

In this process God created man from sounding clay and mud moulded into shape and then blew His spirit unto him. This is based on two verses in the *Qur-an*: Ch. XV (Al-Hijr), V. 28] God says: “Behold! Thy Lord said to the angels: I am about to create man, from sounding clay from mud moulded into shape.” and then in Ch. XV (Al-Hijr), V. 29: “When I have fashioned him (in due proportion) and breathed into him of My spirit, Fall ye down in obeisance unto him.” From here we can see that human beings have a dualistic nature whereas other creatures have only one dimension. The first dimension of human beings is dirt, mud, clay and the second dimension is the part that wants to grow, ascend and reach the highest possible level. This highest level is the spirit of God.² So, the value of human beings varies between two extremes; one side is downward to sink in mud and the other side is upward to approach God. In choosing his fate man faces a continuous struggle between both poles.

The rank of human beings

God gave Adam knowledge and the names of all things. This is based on the *Qur-an*, Ch. II (Baqara), V. 31: “And He taught Adam the names of all things; then He placed them before the angels, and said: Tell me the nature of these if ye are right.” This is the education that we know and the knowledge that we have. The angels complained and asked God why He endowed human beings with a higher quality while He created human beings from mud and they are from “smoke-free fire”. God said He knows something they do not know. [*Qur-an*, Ch. II (Baqara), V. 30] “Behold, thy Lord said to the angels: I will create a vicegerent on earth. They said: Wilt Thou place therein one who will make mischief therein and shed blood? – Whilst we do celebrate Thy praises and glorify Thy holy (name)? He said: I know what ye know not.” However, except Satan all prostrated to Adam as God says in [*Qur-an*, Ch. II (Baqara), V. 34] “And behold, We said to the angels: Bow down to Adam, and they bowed down: Not so Iblis: he refused and was haughty: he was of those who reject Faith.” What we can conclude here is that race does not bring any rank to anyone; it is the education and knowledge which increase the rank of human

beings. We also should understand that due to his knowledge and scientific quality mankind has superiority over the angels. Because human beings learned the “names”, angels had to prostrate to him.² Here Satan, by being jealous and arrogant, sees only the lower side of human beings (clay) and fails to see the higher side, the faculty brought in from the spirit of God.³

To understand their value and rank in Islam, we should bear in mind that human beings are the trustees of God on earth while no other creature wanted to accept this responsibility. God offered the “trust” to Heavens, the Earth and the Mountains, but they were afraid and therefore refused, but human beings accepted. This is based on the following verse: [*Qur-an*, Ch. XXXIII (Al Ahzab), V. 72] “We did indeed offer the Trust to the Heavens and the Earth and the Mountains, but they refused to undertake it, being afraid thereof: but man undertook it; He was indeed unjust and foolish.” The Heavens, the Earth and the Mountains are seen as other creatures of God besides human beings. No other creatures of God wanted to accept the responsibility to have the choice of being good or evil through their will. Therefore, they left everything to the will of God who is All-Wise and Perfect and would give them more happiness than the faculty of choice with their imperfect knowledge. Human beings were too audacious and were willing to take risks in order to achieve something. Actually, human beings were too ignorant to realize the responsibility associated with willpower. Consequently, they put themselves at risk of being punished or of being among those close to God or being on the straight path. Here by accepting this responsibility human beings can be the nearest ones to God, [*Qur-an*, Ch. LVI (Al Waqiah), V. 11] “These will be those nearest to God” and [*Qur-an*, Ch. LVI (Al Waqiah), V. 88] “Thus, then, if he be of those Nearest to God”. Here we can see human beings have a higher rank than all other creatures of God.

According to Molavi (a Muslim poet and philosopher of Persia), “trust” in V. 72 of Ch. XXXIII (Al Ahzab) means “willpower”, “authority”, Shariati.² In comparison to other creatures, human beings have a distinctive quality which is will-power. Human beings can act against their instinctive demand and nature while no other creature can. It is only human beings “who can pursue the good or bad way, who can follow or disobey his wisdom and who can descend into mud or ascend toward God!”² Note that human beings who were indeed unjust (Zaluman) and foolish (Jaholan) could and did undertake the God-like attribute of will “trust”. By being unjust and foolish, human beings could gain two great characteristics - being just and knowledgeable if they wish. We do not call all other creatures of God (the Heavens, the Earth and the Mountains) unjust and foolish because they do not have the capacity of being just and knowledgeable. Despite the fact that many other creatures of God are stronger, heavier, bigger and harder than human beings (e.g., mountains, many animals, etc.) and are many times physically stronger than human beings, they do not have the talent and capacity of human beings to have the willpower and God-like attributes. Note that a person can be foolish if he can be wise as well and so human beings who have the capability of being “trustee” of God accepted the responsibility. Human beings took the risk to get the most and will be punished if they abuse the God-like attribute of “willpower”.²

It should be noted that human beings have a dualistic nature; one extreme is the spirit of God and the other, the lowest of the low, clay,

²Trust” means “Valiallah”, according to Tabataba’i (n.d.) or God-like attribute, according to Yusuf Ali (1968, footnote 3782).

quintessence of clay and dust. As we can see in the *Qur-an* [Ch. XCV (Tin, The Fig), verses. 4 and 5] God says: “We have indeed created man in the best of moulds” and “Then do We abase him (to be) the lowest of the low”. But God also gave human beings the willpower or His authority to choose the place they want to be. In this way they get the reward or can be punished depending on how they use His willpower and authority. “To man God gave the purest and best nature, and man’s duty is to preserve the pattern on which God has made him, [...]. If man rebels against God, and follows after evil, he will be abased to the lowest possible position. For judgment is sure. Those who use their faculties aright and follow God’s Law will reach the high and noble destiny intended for them. That reward will be temporary, but unfailing.”³ However, there are two conditions - to be a believer (necessary) - and to do righteous deeds³ that can save human beings from falling to the “lowest of the low” as indicated in the *Qur-an*, Ch. XCV (Tin or The Fig), V. 6, “Except such as believe and do righteous deeds: For they shall have a reward unfailing.”

“God, the Almighty, the Owner of Absolute Will who can do as He wishes, has given this ability to man. The source being God’s spirit, man may act in a similar BUT unequal way. What is the privilege? Man may exercise authority and willpower. He is free to do good or evil, obey or rebel.”² Since human beings are able to learn, it is their responsibility to learn. In this way they determine their fate and their future.² It is clearly stated in the *Qur-an* [Ch. II (Al Baqara), V. 134 and 141] that the fate of the old civilization is what they themselves gained; your fate depends on what you gain. For example, in the *Qur-an* [Ch. II (Al Baqara), V. 141] God says “That was a People that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!” “The doctrine of personal responsibility is a cardinal feature of Islam.”³ Yusuf Ali explains that on the Day of Judgment each soul would have to answer for its own deeds. The person cannot claim merit from others, nor is he responsible for the crime or sins of the others. For example, the people of the book try to claim the merits of Prophet Abraham (peace be upon him) or Patriarchs or Jesus (peace be upon him). This does not make sense in Islam as the fact that these people were righteous men in the past, it cannot help us unless we are ourselves righteous.

There are other verses in the *Qur’an* that God mentions that each person gets rewards for what good s/he does and will be punished for whatever evil s/he has done, e.g., V. 286 of Ch. II (Al Baqara), where God says “On no soul doth God place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns.”, V. 8 of Ch. X (Yunus), where God says “Their abode is the Fire, because of the (evil) they earned.”, V. 22 of Ch. XLV (Al-Jathiya), when God says “God created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.”, V. 21 of Ch. LII (At-Tur), where God says “And those who believe and whose families follow them in Faith, -- to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (yet) is each individual in pledge for his deeds.”, and V. 38 of Ch LXXIV where God says “Every soul will be (held) in pledge for its deeds.”

Man and woman in Islam

According to some translations of the *Torah* and the *Bible*, Eve was created from Adam’s rib. Rib is a poor translation since in

³Note these two conditions together are necessary and sufficient, but the first one alone is only a necessary condition.

Hebrew and Arabic the real meaning is “nature”. Eve was therefore created from Adam’s nature and not his rib.² In the *Torah* (p. 13), the Book of Genesis, V. 21 “So HASHEM GOD cast a deep sleep upon the man and he slept; and He took one of his sides and He filled in its place. Then HASHEM GOD fashioned the side that He had taken from the man into a woman, and He brought her to the man. And the man said, “This time is bone of my bones and flesh of my flesh. This shall be called Woman, for from man was she taken” while the *Bible* (p. 2) the Book of Genesis, V. 21, refers to “rib”, “So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the fleshed at that place.” However, according to the *Qur-an*, Ch. XLIX (Al Hujurat), V. 13, we can clearly see that Eve was created from the nature of Adam and not his rib. In this verse God says: “O mankind! We created you from a single (pair) of a male and female, and made you into nations and tribes, that ye may know each (not that ye may despise each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you, and God has full knowledge and is well acquainted (with all things).” Furthermore, in the *Qur-an*, Ch. IV (An-Nisa), V. 1, God says “O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate,...” which clearly means out of the nature of Adam Eve was created. That is the meaning of *wakhalāqa minha zawjaha*.⁴ Man and woman are equal because they are created from the same source and created at the same time by the same God. They have the same parents and so they are brothers and sisters, *Shariati*.² Women and men are equally responsible for all the instructions given in the *Qur-an*. We can see in the *Qur-an*, Ch. XXXIII (Al Ahzab), V. 35, God says: “For Muslim men and women, - for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God’s praise,- for them has God prepared forgiveness and great reward.” This verse clearly indicates that both have the same responsibilities and rewards.

Furthermore, we can see in the *Qur-an*, Ch. II (Al Baqara), V. 228, both men and women have equal rights in getting back together after a divorce, even though husbands are encouraged more to initiate than the wives, provided wives accept their husbands. The verse says, “Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what God Hath created in their wombs, if they have faith in God and the Last Day, and their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And God is Exalted in Power, Wise.” Unfortunately, in many cases, culture dominates the Islamic law and regulations in Muslim societies. For example, *purdah* is a custom in some Muslim and Hindu communities where women are kept in seclusion, with clothing that conceals them completely when they go out. It does not have anything to do with Islam. It was extensively used by upper class Hindus, Persians, Byzantines and even some Christians. This practice is purely cultural, although these days it happens mostly in Muslim societies. *Purdah* implies

⁴As Yusuf Ali (1968), in his translation of *The Holy Qur-an*, Foot note 504 mentions, “...The particle *min* would then suggest here not a portion or a source of something else, but a species, a nature similarity. ...”

that women have a separate and private part of the house and may use separate entrances. Some mosques have separate entrances for men and women not because women should be secluded from men, but because they pray in a different section. There is no requirement for women to be hidden away in Islam in contrast to what it is practiced in some Muslim societies. In the Prophet's time, women regularly prayed at mosques even though men tried to keep them away.⁴ God says in the *Qur-an*, Ch. IV (An'Nisa), V. 34, "Men are the protectors (*Ghavamoon*) and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would have them guard [...]" Here the word "*Ghavamoon*" means a person who is responsible for someone else, or "one who stands firm in another's business, protects his interest, and looks after his affairs, ...".³ God made men responsible for women because God has given them some excess strength compared to women. This excess strength is the physical ability of men and is the way men are created. Clearly men have stronger and bigger bodies than women, but they have less endurance than women. Being fair, God gave also more responsibilities to men when it comes to physical and tough activities like going to wars to defend the country, or defending property, etc. This comes from "*Bazollaheh ala bazohom*".

Note that in the society as a whole, men have the responsibility of providing protection and sustenance for women. This part is only relevant to what men and women share, e.g., the country, the property, etc. The Arabic word "*Ghavamoon*" translated as 'protector' does not mean that men have the right to control women's personal, private and public rights. Women have complete control over their own personal and individual activities. This is based on the *Qur-an*, Ch. II, Al-Baqara, V. 234. "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And God is well acquainted with what ye do." Consequently, women have their own independence in keeping and defending their individual and public rights and reaching their goals they can resort to any source they wish.

One may also argue that from a reward point of view men can become a martyr in defending their countries, but not women; therefore, men are given a better and higher rank than women. This statement is incorrect. In Islam the reward for a woman who takes care of her children or her family is equivalent to a reward of a man who goes to war to defend his country and is killed, i.e., is martyred. There are many sayings of the Prophet of Islam (peace be upon him) on this issue which confirm this point. For example, a woman came to the Prophet and told him that she is a representative of women in asking this question. She said: "Women stay at home, take care of your property and children, satisfy your needs, get pregnant and bring up your children, but you men have special privileges over us by being able to go to jihad, to Fridays' prayers, visiting the sick, going to hajj every year if you wish, etc. Furthermore, when you are in hajj and jihad we prepare your clothes and take care of your children and property, etc. Do we get the rewards that men get from the mentioned activities?" The Prophet turned completely towards people who were present at the meeting and asked: "Have you ever heard a better question about religion than this question?" People answered by saying: "O Prophet of God, we could never imagine a lady asking such a question." The Prophet turned to the woman and said: "O lady, go back to those women who sent you and tell them for all you do, when it is done perfectly and in the right way, you will get the same

reward of all the actions that you mentioned about men. That is you get the reward of being a martyr, going to hajj, etc." The lady left very happily while saying there is no god except God and God is the Greatest. For more on this, see Tabataba'i.⁵

When it comes to property and wealth, V. 34 of Ch. IV (An'Nisa) of the *Qur-an* says "*Wa bema anfegho men amvalahoom*" husbands must give part of their wealth and property in dowry and financial support to their wives irrespective of their wives' ownerships and financial abilities, whether she is a multimillionaire or poor. In other words, the wife's property is hers, but the husband's wealth belongs to both. In return to what men have to pay, women also have the responsibility of protecting the men's interests in their absence. Note that the Messenger of God in his last pilgrimage said: "Now then, O people, you have a right over your wives and they have a right over you. ... Treat women well ... You have taken them only as a trust from God, and you have made the enjoyment of their persons lawful by the word of God, so understand and listen to my word, O people. ...",⁶ In general, if we adjust what men or women take in Islam for what they pay (responsibilities), we can see that the net result is again the same. This implies complete equality between men and women in Islam.

Dualistic religion

A human being who has a dualistic nature and possesses willpower faces two enemies: one is Satan who tries to fight with human beings' spirit (not God, but God's part of human beings) and the other is human desire which comes from the lowest nature of human beings, i.e., clay which brings human beings down. By acquiring knowledge and learning the "names", human beings are also strong and can fight or give in to these two enemies. As we can see in verses 7 and 8 of Ch. XCI (Ash-Shams), God says "By the Soul and the proportion and order given to it" and "And its enlightenment as to its wrong and its right" respectively. Namely, God says that He inspired man after creating him with two dimensions: what is right and what is wrong. There is a continuous struggle for human beings to stay between these two natures, God's part and the clay. Shariati² states that "As understood by the Islamic philosophy of man, this dualistic creature should have a religion that is in a dual fashion." Islam is such a religion. God, in Islam, can be very severe in His punishment while He can be very Compassionate and Merciful. For example, in Ch. II, (Baqara), V. 202 God says: "To these will be allotted what they have earned; and God is quick in account" and in the same chapter V. 165 God says "[...] and God will strongly enforce the Penalty" and in V. 37 God says: "Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Returning, Most Merciful." Furthermore, "The *Qur-an* like the Old Testament talks about social, political and military matters. It even discusses capturing and freeing prisoners, improving one's life, opposing the enemy and resisting evil. Like the *Bible*, the *Qur-an* invites you to self-purification, sanctification, devoutness and righteousness."²

The Prophet of Islam also had two characteristics: he was a leader with a special goal, a man of prayers who was devoted and righteous. He was a very kind man. He was also in the battlefield waging a military and political war against the enemies and corruption in order to establish a new society and civilization.² "The trainees of the Islamic School – Ali, Abuzar and Salman – were politicians, soldiers and strugglers for a better life. They participated in the battle front, the education process and scientific discussions. They were also the men of righteousness, chastity and the great eastern Gnostics. For example,

Abuzar fought against poverty at the time of Othman (the wealthy Caliph). He was also learned and righteous. The amount of research he did in the way of knowing and believing in God is a good example and key to understanding the *Qur-an*. All the Prophet's companions (Sahaba) were men of the sword, struggled for better and pure society, established justice and were great thinkers who had great feelings.^{7,2} Consequently, we can see that Islam is a dualistic religion for dualistic human beings. That is one of the reasons why it is complete and perfect. Because both the *Qur-an* and the tradition (sayings) of the Prophet Muhammad (peace be upon him) are symbolic, they are forever, continuous and dynamic. As the knowledge improves we can understand more and sometimes interpret differently. Therefore, we need to continuously study and do research to understand and apply the rules based on our current knowledge, expertise, environment and ability.^{7,8}

Conclusions

Human beings in Islam have the highest rank and are the highest physical creations of God. They have both material and spiritual characteristics. The creation of human beings in Islam is from an original couple by God: Adam and Eve. Islam does not accept the theory of evolution that human beings were created as apes. Apes were created apes and they are still apes. Human beings have two dimensions in Islam; one dimension is the highest one - the soul of God and the other is the lowest one and is mud. Human beings were created free and can decide and act in such a way to stay anywhere within their dimension, between the highest and lowest levels. In general, we can conclude that all men are not equal but they are brothers. Equality and brotherhood are different connotations. Equality is only a civil or legal term but brotherhood acknowledges the co-nature of all men. All races are from the same source. Human beings have a mixed phenomenon since they are made from mud and the Spirit of God. Furthermore, they are representatives and trustees of God on earth. They are the only creatures of God with freedom, willpower and ability to choose the dimension they want, either the highest or the lowest one. However, human beings have a responsibility that God bestowed to them. They carry the mission of God in this world. Men and women are completely equal in Islam. In some cases, men have more ability, but greater responsibilities. If we adjust for these responsibilities we can see both have exactly the same qualities and superiority in Islam. Men are physically stronger than women, but must also protect women in affairs where strength is important. Women have greater endurance, sensitivity and patience than men, but also higher responsibilities when these characteristics are required. Human beings are not weak and disabled before God

since they are God's representatives, God's friends and God's trustees on this earth. They have the highest rank of all creatures of God because: (i) they were created from the spirit of God, (ii) and have the knowledge and able to learn. A dualistic human with such a great responsibility needs a religion to lead him neither toward absolute asceticism not toward absolute materialism, but toward a state of balance. He needs a dualistic religion to fulfill the great responsibility he accepted; that is Islam.

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