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# World Religions

## JUDAISM

Judaism is the oldest of the monotheistic religions. It has been the spiritual teacher of the Western world in a very real sense directly and as well as through the medium of Christianity, indirectly. Judaism is also a religion associated with a particular people who

have always been relatively few. The Jewish population of the world in the middle of the twentieth century is estimated to be under eleven and one half million, approximately five million less than before Hitler. This religion holds the belief in a universal Allah. The basic statement of the Jewish religion is found in Deuteronomy:

**"Israel, remember this! The Lord --- and the Lord alone is our Allah".<sup>1</sup>**

Nevertheless, Judaism as a religion is more than monotheism. It is ethical monotheism, one of its great contributions to the world being its emphasis upon personal and social righteousness.<sup>2</sup> There is in Judaism what has been called an "ethical dimension," which is worthy of closest study. Judaism and Christianity both represent a fantastic blending of religion with ethics which ever since the time of the Hebrew prophets and Jesus has made it always impossible to detach the moral from the religious demands of life.<sup>3</sup>

Judaism is believed by religious Jews to be the expression of the covenantal relationship that Allah established by the Children of Israel. Today, with between 14.5 and 17.4 million followers worldwide,<sup>4</sup> Judaism is the tenth-largest religion in the world.

The history of Judaism spans more than 3,000 years. Judaism has its origins as a structured religion in the Middle East during the Bronze Age.<sup>5</sup> Judaism is considered as one of the oldest monotheistic religions.<sup>6</sup> The Hebrews and Israelites were already referred to as "Jews" in later books of the Tanakh, such as the Book of Esther, with the term Jews replacing the title "Children of Israel".<sup>7</sup>

## History of Judaism

Judaism is the religion of the Jews. It is the complex phenomenon of a complete way of life for the Jewish people, comprising theology, law, and many cultural traditions.<sup>8</sup> Jewish history begins with the covenant established between Allah and Abraham A.S around 1812 BC, during the Bronze Age, in the Middle East. Abraham A.S is a central figure in Judaism, being considered the patriarch and the progenitor of the Jewish people. He was the first distinct historical witness, at least for his race and country, to Theism, to Monotheism, to the unity of the Lord and Ruler of all, against the ancient idolatries, the natural religions of the ancient world.<sup>9</sup>

Ibrahim A.S left the city of Ur in Mesopotamia and travelled to the land of Canaan. In fulfilment of a promise from Allah, he and his wife Sarah had a son, Isaac A.S despite their advanced age. (The Bible says Ibrahim A.S was 100 years old [Genesis 21: 5]). **10** Many tribes moved with their flocks among the settled cities of Mesopotamia and Phoenicia. No doubt several, from time to time, had charismatic leaders long remembered by their descendants. What made him significant is the idea of his pact with Allah, by which Allah would help Abraham's A.S people in return for their fulfilling Allah's law. This is the covenant at the core of the story of the Hebrews.

Abraham's A.S grandson was Jacob A.S, Isaac's A.S son, whose story provides the line of descent of the tribal division of the Hebrews. When Allah renewed the covenant with Jacob A.S, he gives him a new name, Israel. Jacob A.S eventually had twelve sons, from each of whom a tribe descends the twelve tribes of Israel. Of the twelve children of Israel, it was to branch out into a nation. Of these sons, the four elder had been born from the prolific Leah – Reuben, Simeon, Levi, and Judah. **11** They were enslaved in Egypt, and the book of Exodus records how they were liberated under the leadership of Musa A.S. For many years, they wandered in the wilderness, and it was during this time that Allah is said to have given Musa A.S, the Torah. Then, after Moses's A.S death, the tribes were eventually to conquer the Promised Land with Allah's help. These stories are all enshrined in the Scriptures, in the Word of Allah. **12**

### **Beliefs and Practices of Judaism**

The Jewish faith is founded along the precept that there is only one indivisible, all-powerful, all-knowing and all-present Allah, who is fair and just and the creator of the world and man. Allah's law, the Torah, as handed to Musa A.S on the Mount Sinai reveals His character and His will for his children. According to Jewish belief, Allah establishes a personal relationship with every one of His followers. It is the Jewish tradition to keep Allah's laws and to bring holiness into every facet of their lives. They believe that they are Allah's chosen people, whose responsibility is to set an example of sanctity and morality to the rest of the world.

Jews consider themselves to be an inbuilt component of the worldwide community. Many of the Jewish traditions are founded round the family and family activities. Being a Jew is very much a bloody thing. Often, to be considered a Jew, a child must be born of a Jewish mother. Nevertheless, sometimes the children of Jewish fathers are also considered Jews. There is significant overlap between the ethnic and spiritual facets of the Jewish identity. Even if a Jew converts to a different religion, they are still considered Jews. Conversely, it is not easy to convert to Judaism, if not born into this cultural/religious setting.

It is frequently said that Judaism left belief free while it put conduct into fetters. Neither half of this statement is strictly truthful. The belief was not free altogether; the conduct was not completely controlled. In olden times the membership of the religion of Judaism was almost exclusively a question of birth and race, not of confession. Proselytes (converts) were admitted by circumcision and baptism, and nothing beyond an acceptance of the unity of Allah and the abjuration of idolatry is even now required by way of the profession from a proselyte.**13** The central idea of Judaism and its life purpose is the doctrine of the One Only and Holy Allah, whose kingdom of truth, justice and peace is to be universally established at the end of time.**14**

### **The Thirteen Principles of Faith**

1. I trust with complete faith that the Creator, Blessed is His Name, is the Creator and Guide of everything that has been produced; He alone has made, does make, and will make all things.
2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our Allah, who was, and is, and will be.
3. I believe with perfect faith that the Creator, Blessed is His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.
4. I believe with perfect faith that the Creator, Blessed is His Name, is the first and the last.
5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.
6. I believe with perfect faith that all the words of the prophets are true.
7. I believe with perfect faith that the prophecy of Musa A.S our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.
8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Musa A.S, our teacher, peace be upon him.
9. I believe with perfect faith that this Torah will not be exchanged and that there will never be any other Torah from the Creator, Blessed be His Name.
10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written:  
**“He forms all their thoughts and knows everything they do.”<sup>15</sup>**
11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.
12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.
13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.<sup>16</sup>

### **Ten Commandments**

They form the foundation of Jewish moral philosophy, as well as civil and religious law.

These commandments are mentioned twice in the Torah—once in Exodus and again in Deuteronomy. They are as follows:

1. I am the Lord your Allah, who took you out of the country of Egypt, where you were slaves.

2. Worship no Allah but Me.
3. Do not make yourself images of anything in heaven or earth or the water under the earth. Do not bow down to any idol or worship it, because I am the Lord your Allah and I tolerate no rivals. I bring punishment on those who hate Me and on their descendants down to the third and fourth generation. But I show My love to the thousands of generations of those who love Me and obey My laws.
4. Do not utilize My name for evil intents, for I, the Lord your Allah, will punish anyone who misuses My name.
5. Observe the Sabbath day by keeping it holy. You have six days in which to do yo-ur work, but the seventh day is a day of rest dedicated to me, On that day no one is to work neither you, your children, your slaves, your animals, nor the foreigners who live in your country. In six days I, the Lord made the earth, the sky, the seas, and everything in them, but on the seventh day I rested, that is why I, the Lord blessed the Sabbath day and may it holy.
6. Respect your father and your mother, so that you may live a long time in the land that I am giving you.
7. Do not commit murder or torture.
8. Do not commit adultery.
9. Do not steal.
10. Do not accuse anyone falsely. **17, 18**

These commandments are the leading rules that refer to general situations, without getting into detail: murder, stealing, adultery, false witness in the courtroom.

## **Holy Books**

### **Old Testament**

The Old Testament canon varies between Christian Churches. Protestants have a version with 39 volumes. Catholics possess a version with 46 books, and Eastern Orthodox and Oriental Orthodox Churches take the Old Testament version with 49 volumes. **19**

Christians traditionally divide the Old Testament into four sections:

1. The first five books or Pentateuch (Torah);
2. The history books telling the story of the Israelites, from their conquering of Canaan to their defeat and exile in Babylon;
3. The poetic and "Wisdom" books dealing, in various forms, with the questions of good and evil in the world;
4. Moreover, the books of the biblical prophets, warning of the consequences of turning away from Allah.

## Talmud

The Talmud is a record of rabbinical discussions (relating to rabbis Jewish religious leaders) about Jewish law, biblical interpretation, ethics, customs, and history. It is the foundation for all codes of rabbinical law and is much quoted in other Jewish literature.<sup>20</sup> It's compilation started in the 5th century when times were so uncertain in Babylonia as well as in Judea that the Jews felt it necessary now to collect and write down their various traditions and laws. They could no longer believe the transmission by word of mouth, they could no longer rely on their memories, wonderful though they were, and though further aided by a mnemonic grouping of the Halachas (Jewish Law). So, they were reluctantly compelled to overcome their sentimental objection to write down these traditions which from the very title, Oral Law, implied that they should be transmitted from mouth to mouth, inscribed only on the tablets of the mind. Maybe, likewise, they felt that writing would crystallise the Halachath (Jewish Law) at the spot where they were transcribed into unchangeable dicta and prevent their further growth. For a while unwritten, they were fluid and could be modified from age to age. As a matter of fact, the writing down of the laws did tend to enlighten them, and thus hampered the progressive development of Jewish Law. Rabbanan Ashi commenced the work of codifying and writing down the Oral Law about the year 400 BC. <sup>21</sup>

There are two versions of the Talmud—the Babylonian Talmud and the Jerusalem Talmud—each containing the same *Mishnah* but a different *Gemara*. Of these, the Babylonian Talmud is larger, better edited, and more influential.

## Jewish Liturgy (Worship)

Recitation of prayers is a substantial component of Jewish worship. These prayers, often with instructions and commentary, are found in the *Siddur* – the traditional Jewish prayer book. Observant Jews are required to recite three prayers daily and more on the Sabbath and Jewish holidays. While solitary prayer is valid, attending synagogue to pray with a *minyan* (quorum of ten adult males for traditional Jews, ten adults for others) is considered ideal and is vital for some prayers to be said. In recent times a more ad hoc attitude to prayer has often been taken among Jews, most of whom today would not recognize a prayer if it hit them on the head. So, we should not over emphasize the significance of prayer for the Jewish world as a whole. On the other hand, for many Jews, prayer is a significant part of their day, and it is important to know how this operates and what sorts of prayers occur regularly as part of various services.

In most synagogues or temples, men wear a head covering, usually a dress, hat or yarmulke (*kippah*), but most Reform (or Progressive) temples do not require people to cover their heads (neither Jew nor Gentile). Nonetheless, many Reform Jews now choose to wear a kippah. Parts of the services are recited standing, and the name of one prayer, the *Amidah*, actually means 'standing'. Bowing is done at certain points in the service. A *Tallit* (prayer shawl) is worn during the morning and all day on Yom Kippur. Appropriate attire for a house of worship is expected in traditional synagogues. Both men and women are supposed to adhere to *tzniut* (rules of modesty) – long sleeves, long skirts and covering of the hair (married Jewish women only) for women, and men would be expected to wear trousers and cover their arms. In less traditional synagogues, a mixture of modes of attire are acceptable. In affluent communities, synagogues and temples are frequently criticized for being fashion parades.<sup>22</sup>

## CHRISTIANITY

Christianity is an Abrahamic religion that began as a Second Temple Judaic sect in the mid-1st century. Originating in Judea, it quickly spread to Europe, Syria, Mesopotamia, Asia Minor, Transcaucasia, Egypt, Ethiopia, and India, and by the end of the 4th century had become the official state religion of the Roman Empire. **23** Following the Age of Discovery, Christianity spread to America, Australia, sub-Saharan Africa, and the rest of the world through missionary work and colonization. **24** Christianity has played a prominent role in the shaping of Western civilization **25** whether it is right or wrong or the worst as it is on several issues.

### Hazrat Eesa (A.S)/Jesus(pbuh)

Hazrat Eesa (A.S) is the founder of this faith as the word Maseeh is derived from his name too. The name of Eesa as “Iisous” is used in the New Testament for the last Jewish, Jesus (Yeshiva), who is also called the Messiah among Christians.**26** Jesus belonged to Nazareth**27** a city near the river of Galilee in the northern Palestine. Although the birth of Christ is said of the eastern Palestine in the city of “Bethlehem”.**28** The calculation of the date of Jesus’s birth was made by a Christian monk called Dionysius about 500 years after Jesus died. Modern scholars believe he was about five or six years out, and they prefer to date the birth of Jesus at about 5 BC.**29** There are some contradictions in the historical records about the birth of Jesus. He was born to the Virgin Mary. Hence, he is not considered as a common human by the Christians, but as the son of Allah.**30** Some believe him as the Allah himself, or the Allah-Incarnated, who is sent to the world in the face of a human being.**31** In the Bible, opening chapter of Matthew, the birth of Jesus is explained as when Mariam was engaged to a man named Joseph, she was found pregnant before their wedding as per the order of Allah, as Joseph did not want to infamous her he decided to leave her secretly.**32,33** The childhood and the youth of Jesus are explained very discretely in the Bible. He learned his basic education and religious rituals at home. During this, he attended the holy day gathering regularly.**34** The historians have no particular information about the youth of Jesus, the Gospels are silent on this part and refer to this era as the “Lost years of Jesus”.**35** Some say that there’s no information anywhere about the rest of childhood or his years as a carpenter. Because the Gospel writers were very concerned with the teaching and death of Jesus. It seems that they were not writing ‘life story’ books, but books which would present a special ‘view’ of Jesus. The Gospels are not ‘life stories’ in the way that we have biographies of famous or interesting people today. In fact, the main bulk of the material in the Gospels is about the last three years of Jesus’ life

### Beliefs

Belief and Rituals mark the many stages of maturation within groups and societies. These also delineate the power structures within a group or society. The president of the United States is not president until he or she undergoes an inauguration ceremony. A Christian bishop is not considered a bishop until she or he undergoes a consecration. So are the beliefs and rituals in religion that people adhere with.

### Death and Resurrection

It is stated in the Bible that:



**“Do not be surprised at this; the time is coming when all the dead will hear his voice, and come out of their graves: those who have done good will rise and live, and those who have done evil will rise and be condemned.” 36**

In this statement, Jesus Christ claims that it is “he” who will raise all the dead to life, as he raised a few dead people when he was living in Palestine. St. Paul said that the physical body of believers would be changed in the resurrection, just as a seed planted in the earth dies, and comes forth from the ground like a plant. Moreover, Jesus told those who questioned him that in the future life there would be no marrying or giving in marriage, but believers will be like the angels of Allah. **37**

Christians consider the resurrection of Jesus to be the cornerstone of their faith and the most important event in history. Among Christian beliefs, the death and resurrection of Jesus are two core events on which much of Christian doctrine and theology is based.**36** According to the New Testament, Jesus was crucified, died a physical death, was buried in a tomb, and rose from the dead three days later:

Jesus drank the wine and said, “It is finished!” Then he bowed his head and gave up his spirit. Then the Jewish authorities asked Pilate to allow them to break the legs of the men who had been crucified, and to take the bodies down from the crosses. They requested this because it was Friday, and they did not want the bodies to stay on the crosses on the Sabbath, since the coming Sabbath was especially holy.**38**

The death and resurrection of Jesus are usually considered the most important events in Christian theology, partly because they demonstrate that Jesus has power over life and death and therefore has the authority and power to give people eternal life but the Quran mentioned Al-Nisa (The women) 4: 157-158 he was not crucified or died physically but Allah raised him towards Himself without death.

## **Salvation**

All of you, my fellow Israelites, are to know for sure that it is through Jesus that the message about forgiveness of sins is preached to you; you are to know that everyone who believes in him is set free from all the sins from which the Law of Moses could not set you free.” **39**

The source of the knowledge of salvation is contained in the Bible. While its highest value to the Christians is its adaptation to their wants as sinners, yet the Bible also introduces them into a world of mysterious truths, about Allah, His Character, His Existence, His Attributes, His Methods of saving a lost race. **40** It is Allah’s will that all men should be redeemed and that none should be lost. The Gospels also say very clearly that none of the Christians will be saved unless they experience a rebirth through the Holy Spirit, unless they go through repentance and conversion and find faith. And Jesus A.S, who has greater love than any man, speaks clearly of damnation. Even though Allah is Almighty, and even though it is His express will that all be saved, He does not force His will on human beings. His nature is that of the Lamb, Christ, and the Dove, the Holy Spirit.**41** The Encyclopaedia of World Religions describes it as: “Salvation is rescued in a religious context. Salvation presupposes that there is a situation from which persons or things need to be saved or rescued. Christianity calls this situation Sin. Some religions save individual human



beings. Christianity often saves individual sinners. Other religions save communities. Perhaps the best example of salvation in Judaism is the Exodus, in which the whole people were saved. Some Christians expect the salvation of the entire universe.” 42

## **Trinity**

The doctrine of the Holy Trinity is essentially a Christian doctrine. 43 The Bishops of Nicaea confess that they believe in One Allah, yet they make mention of three Persons, the Father, the Son and the Holy Spirit. When they name the One, they assert the unity of substance; when they mention the Three, they mean a Trinity of Persons. 44 These details are very confusing in reality and even Christian Scholars are unable to explain them. Its further explanation in their own confusing words are as follows:

### **The Father**

Allah, as Father, was foreshadowed in the Old Testament as:

**“As a father is kind to his children, so the LORD is kind to those who honour him.” 45**

**“I am like a father to Israel, and Ephraim is my oldest son.”46**

It cannot be said that this is an entirely new concept in the New Testament. However, it is a dominant note there. Eesa A.S took this with a new seriousness and as the distinct characteristic of Allah. There are other Biblical terms for Allah, like Shepherd, King, the Highest, Ancient of Days, and Lord of heaven and earth etc. However, for Christians, all ways of thinking about Allah find their centre and norm in the concept of the Father.

### **The Son**

The title "son of Allah" is frequent in the Old Testament. The word "son" was employed among the Semites to signify not only filiation, but the other close connection or intimate relationship. The title "the son of Allah" is frequently applied to Eesa A.S in the Gospels and Epistles. In the latter, it is everywhere employed as a little formula for expressing his divinity. 47 Eesa A.S is also explicitly and implicitly described as the son of Allah by himself in Bible (according to Christians) and by various individuals who appear in the New Testament. As applied to Eesa A.S, the term is a reference to his role as the Messiah, the King chosen by Allah.

### **The Holy Spirit/Ghost**

The Holy Ghost forms an integral part of her teaching on the mystery of the Holy Trinity. The essential points of the dogma may be resumed in the following propositions:

1. The Holy Ghost is the Third Person of the Blessed Trinity.
2. Though distinct, as a Person, from the father and the son, He is consubstantial with them; being Allah like them, He possesses with them the same divine essence or nature. He proceeds, not by way of generation, but by way of aspiration, from the father and the son together, as from a single principle. 48

Hence, the Trinity doctrine is considered to be one Allah in three persons. Each of them is said to be without beginning having existed for eternity. Each is said to be Almighty, neither greater nor

lesser than the others; each is said to be a whole Allah in every sense of the word which includes Allah's attributes, and all are equal in time, position, power and knowledge. This doctrine forms the core and pillar of the Christian faith advocated by almost all the Christian denominations. However, the Trinity doctrine is not divinely inspired, but a human-made dogma coined by the Christians during the last quarter of the 4th century. In fact, it was the outcome of the council of Constantinople in 381 C.E. which agreed to place the Holy Spirit in the same stature as Allah and Jesus Christ **49** without considering the original teachings of Eesa A.S, the prophet of Allah.

### **Sacraments (Practices)**

Instead of using the word 'practice' Christianity uses the term of 'Sacraments'. It is derived from the Latin word *Sacramentum*, which was used to translate the Greek word for mystery. They are visible signs permanently instituted by Jesus Christ and are considered channels of grace and thus become a means of sanctity. Jesus Christ instituted the following seven sacraments which are accepted more or less in different sects of Christianity: Baptism, Confirmation, the Holy Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony. Their brief explanations are as follows:

#### **Baptism**

This is the most obvious ritual. This is a type of a particular bath which is done upon the entrance into the circle of Christianity. Nobody can be a Christian without performing this ritual. The Bible says:

**“Go, then, to all peoples everywhere and make them my disciples: baptise them in the name of the Father, the Son, and the Holy Spirit.”<sup>50</sup>**

The Gospels report that Jesus himself was baptized.

**“And when Jesus had been baptised, just as he came up from the water, suddenly the heavens were opened to him, and he saw the Spirit of Allah descending like a dove and alighting on him.” <sup>51</sup>**

The outward and visible sign of Baptism is water, wherein the person is baptised, and the inward and spiritual grace is said to be a death unto sin and a new birth unto righteousness; for being by nature born in sin and the children of wrath. According to Christians, by Baptism, they make their children, the children of grace. Repentance, whereby they forsake sin, and faith, whereby they steadfastly believe in the promises of Allah made to them in the sacrament, are stated by the Church, in her catechism, to be required of all persons who are to be baptised.<sup>52</sup>

#### **Penance**

Through the Sacrament of Penance the sins committed after Baptism are forgiven. The repentant Christian confesses his sins sincerely to a duly authorized priest, who hears the sins, gives an admonition and if he considers the penitent rightly disposed of (i.e., contrite and determined to avoid the sin in future and to make satisfaction for the sins of injustice), gives absolution. The priest absolves in place of Allah, whose representative he is. The power to absolve from sins and the right to refuse absolution, Eesa A.S gave to His apostles and their rightful successors. Duly authorized priests have this double power. **53**

### **The Holy Order**

This ritual is done when a person is made the Bishop of Church. In this ritual, the teacher or the Bishop reads some verses and commands from the Bible and places their hands upon the head. Historically, the word "order" designated an established civil body or corporation with a hierarchy. The word "holy" refers to the Church. In context, therefore, a sacred order is set apart for ministry in the Church. Other positions, such as the pope, the patriarch, cardinal, monsignor, archbishop, archimandrite, archpriest, proto-presbyter, hieromonk, proto-deacon and archdeacon, are not religious orders but particular ministry positions.

### **Concept of Fasting**

According to Christianity, Eesa A.S did not appoint any particular days or times of fasting for his followers, hence fasting is an optional act for them. However, whenever they fast, they should do this to please Allah and not like Hypocrites to get glory from men. Some Christians refrain from eating meat on Friday as this is the day in which Eesa A.S was crucified. Others abstain from eating certain foods during 'lent', the Forty weekdays before Easter, the festival of the resurrection of Christ. The Bible did not command these customs, but it was commanded that we refrain from doing and saying and doing all evil things. **54** It is impossible to be obedient to Eesa A.S and at the same to give unlimited indulgence to our physical desires. To fast is to prove that our soul can rule the body. It demonstrates that 'man shall not live by bread alone, but by every word that comes out from the mouth of the Lord'. Fasting reminds that nourishing the soul is more important to our eternal welfare than feeding only the body. In the Christian sense, fasting is an expression of sorrow for personal sinfulness and unworthiness.

### **Alms Giving**

Eesa A.S did not appoint a fixed portion of one's income or capital which should be given by Christians to the work of Allah and the needy. However, he taught that all we have belongs to Allah, and we should use our money, be little or much, as Allah directs. Christians, therefore, express their gratitude to Allah by willingly of what He has entrusted them to support their pastors and the work of their churches, helping the poor and the sick, and to send the Good News of Christ to people who have not heard it. Eesa A.S said that his followers should give generously to please Allah, and many Christians give one-tenth of their income to Allah, but not to get honour and praise from men. **55**

### **Major Sects**

The three important divisions of Christianity are Roman Catholicism, Eastern Orthodoxy, and Protestantism. Other Christian groups do not fit neatly into one of these primary categories. The Nicene Creed is accepted as authoritative by the Roman Catholic, Eastern Orthodox, Anglican, and major Protestant churches.

### **Catholic**

The Holy Catholic Apostolic Roman Church, more commonly known as the Roman Catholic Church, is that great branch of the Christian church which acknowledges the pope, or the bishop of Rome, as the visible head of the church. The Roman Catholic Church proudly identifies itself with the whole Church of Christ. It asserts its exclusive right to the title "Catholic" and treats all

other Christians as schismatic and heretics. It is distinguished from the Greek Church mainly by the claims of the papacy which the Eastern Church rejects, and the question of the procession of the Holy Spirit.

### **Orthodox**

The Greek Church or Eastern Orthodox Church described officially as "**The Holy Orthodox Catholic Apostolic Eastern Church**" represents that portion of the Christian church which prevailed in the countries once comprised of the Byzantine Empire and the countries converted to Christianity by its missionaries. In the latter part of the ninth century, differences between the Eastern and Western Churches developed over the question of papal supremacy and the doctrine of the "filioque"(belief in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified) and culminated in 1054 in the complete cleavage between the Greek and Roman Churches.**56**

### **Protestants**

The name Protestant first appeared in 1529, when the Roman Catholic emperor of Germany, Charles V, allowed each ruler to choose whether to administer the Edict of Worms. It was a decree issued on 25 May 1521 by Emperor Charles V, declaring: For this reason we forbid anyone from this time forward to dare, either by words or by deeds, to receive, defend, sustain, or favour the said Martin Luther. On April 19, 1529, a protest against this decision was read on behalf of 14 free cities of Germany and six Lutheran princes who declared that the majority decision did not bind them because they were not a party to it and that if forced to choose between obedience to Allah and obedience to Caesar they must choose obedience to Allah. They appealed either to a general council of all Christendom in the whole German nation. Those who made this protest became known to their opponents as Protestants, and gradually the label was applied to all who adhered to the tenets of the Reformation, especially to those living outside Germany.

Essentially, Protestantism is characterised by emphasis on the Bible as the sole source of infallible truth and the doctrine of salvation by grace through faith alone. In addition, Protestants have traditionally encouraged private interpretation of the scriptures by individuals rather than relying on the interpretation of the church. Scripture is said to be *perspicuous* or clear regarding the essential truths of salvation. As a result of differing interpretations, various denominations have emerged such as Baptists, Lutherans and Methodists, each holding their own distinctive doctrines.

### **Demography**

A comprehensive demographic study of more than 200 countries finds that there are 2.18 billion Christians of all ages around the world, representing nearly a third of the estimated 2010 global population of 6.9 billion which must be increased now. Christians are also geographically widespread – so far-flung, in fact, that no single continent, or region can indisputably claim to be the centre of global Christianity.**57**

## HINDUISM

Hinduism is called the oldest religion in the world,<sup>58</sup> and some practitioners and scholars refer to it as Sanatana Dharma,<sup>59</sup> "The eternal law," or the "Eternal Way". Scholars regard Hinduism as a fusion or synthesis<sup>60</sup> of various Indian cultures and traditions,<sup>61</sup> with different roots and no founder. <sup>62</sup> This "Hindu Synthesis" started to develop between 500 BCE and 300 CE following the Vedic period (1500 BCE to 500 BCE).<sup>63</sup> The current terms, 'Hinduism' and 'Brahmanism,' are of European origin. Only Hindu is the general term for 'religion' being *Dharma*, defined as 'established order, usage, institution, custom, prescription; rule, duty; virtue, moral merit, good works; right, justice, law'. According to Manu (*Laws*, II. 6 [*SBE* xxv. 30]), 'The whole Veda is the (first) source of the sacred law. Next is the tradition and the moral conduct of those who know the (Veda further), then, comes the customs of holy men, and (finally) self-satisfaction.

### Religious Books

There are thousands of different Hindu texts, of diverse types. These scripts are separated into two classes: I Those that have primary authority are referred to as 'that which is heard' (Shruti);

II Secondary texts are referred to as 'that which is remembered' (smṛti).

There is no universal or absolute agreement on which books fall into which category. Nevertheless, it concurs that the Vedas belong to the main category of Shruti. Of the Shrutis (Vedic corpus), the Upanishads alone are widely influential among Hindus. They are considered scriptures par excellence of Hinduism and their central ideas have extended to influence its thoughts and traditions.<sup>64</sup>

The *Smṛiti* texts are a specific body of Hindu texts attributed to an author, as a derivative work. They are considered less authoritative than *Shruti* in Hinduism.<sup>65</sup> The *Smṛiti* literature is a vast corpus of various texts. It includes, but is not limited to Vedangas, the Hindu epics, the Sutras and Shastras, the texts of Hindu philosophies, the Puranas, the Kavya or poetical literature, the Bhasyas, and many Nibandhas (digests) covering politics, moral philosophy, culture, arts and social club.<sup>66</sup>

### The Four Vedas

The Vedas are regarded as providential. They are considered to contain an eternal truth which was revealed to the Vedic seers (a person who is reputed to have special powers of divination). The structure of the Vedas is highly complex. There are four different Vedas and four different strata to each of these Vedas. The earliest portions of the Vedas are the *Samhitas* of the 1. **Rigveda**. These, for the most part, are extravagant hymns (songs of praise) to the various *devas*. The *Samhitas* of the Rigveda only record the hymns and give no indication as to how they were sung or incorporated into ritual practice. The majority of the 2. **Samaveda** comprises hymns taken from the Rigveda and arranged in a form for use in a ritual context with notations as to how they were to be chanted in the ritual. 3. **The Yajurveda** also derives a lot of its substance from the Rigveda *Samhitas*. It likewise holds a collection of prose formulae, known as *ya jus*, which was muttered by a priest during the ritual. The manner and substance of 4. **the Atharvaveda** are entirely dissimilar to that of the other three Vedas, as it is a lot less concerned with the ritual and mostly

contains spells and magical spells to ward off problems of daily living, such as ill health, snake bite and other things.

## **Upanishads**

The term *Upanishad* more or less translates as ‘to sit near’. This shows a group of students sitting near to a teacher (guru) and seems to entail that the teachings were regarded as esoteric. The focal point of the Upanishads is the significance of ritual performance. There are **108 Upanishads**, and 14 of these are considered particularly significant. As with all Hindu texts, it is tough to date the *Upanishads* accurately. The earliest were probably composed about the eighth century BCE, and the latest were probably written towards the beginning of the Common Era. Consequently, even when looking just at the *Upanishads*, it is not possible to identify a consistent doctrine. Nonetheless, it is clear that some new interrelated ideas emerged in this period, ideas that became central to most subsequent forms of Hinduism. These are: there is a continuous cycle of life, dying and rebirth (Samsara); that activity (karma) is the driving force of Samsara; and that it is possible to escape the cycle of transmigration (moksha).

The Upanishads are sometimes referred to collectively as *Vedanta*, which means ‘the end of the Veda’. The implication is not just that the *Upanishads* appear as the last portion of the Vedic corpus, but also that they represent the culmination of the thought that has preceded them in the other strata of the Vedas. *Vedanta* is also the term used in philosophical schools of thought that base their metaphysical speculation on ideas found in the *Upanishads*.<sup>67</sup>

## **Ramayana and the Mahabharata**

The Ramayana and the Mahabharata are two famous epics. The Ramayana recounts the exploits of Rama, a righteous prince unjustly banished from his kingdom. Through a series of adventures, he ultimately conquers the forces of evil. The Ramayana consists of 24,000 couplet verses. The Mahabharata, at 100,000 couplet verses, is the longest epic and the longest poem written in any language.

## **Hindu Gods**

In the Hindu religion there are thousands upon thousands of deities. A person can believe in one or many – it does not really matter, since all are manifestations of Brahman, the underlying reality. Among the most popular of the gods are Brahma (not to be confused with Brahman), Shiva, and Vishnu. Brahma functions as the creator of universes, Vishnu protects and sustains them, and Shiva finally destroys them. As Shiva and Vishnu, and to a smaller degree Brahma, have been declared by their followers to be the greatest of the gods. The trimurti (three forms) is a synthesis of the three deities merged into a single concept.

## **Practices**

Most Hindus observe religious rituals at home. The rituals vary greatly among regions, villages, and individuals and are not mandatory in Hinduism. The nature and place of rituals are an individual's choice. Devout Hindus perform daily rituals such as worshipping at dawn after bathing (usually at a family shrine, and typically includes lighting a lamp and offering foodstuffs before



the images of deities), recitation from religious scripts, singing devotional hymns, yoga, meditation, chanting mantras and others.

### **Bhakti (Worship)**

Bhakti refers to devotion, participation in religious activities and the love of a personal god or a representational god by a devotee. Bhakti Marga is considered as one of many possible paths of spirituality in Hinduism and alternate means to Moksha. The other paths, left to the choice of a Hindu, are *Jnana Marga* (path of knowledge), *Karma Marga* (path of works), *Rāja Marga* (path of contemplation and meditation).

Bhakti is practiced in many ways, ranging from reciting *mantras*, *Japas* (incantations), to personal, private prayers within one's home or in a temple or near a river bank, sometimes in the presence of an idol or an image of a deity.<sup>68</sup> Bhakti is sometimes practiced as a community, such as a *Puja*, *Aarti*, musical *Kirtan* or singing *Bhajan*, where devotional verses and hymns are recited by a group of devotees or individuals.

### **Puja**

The most important ritual activity in contemporary Hinduism is called Puja. Puja is practised in both homes and temples, by both priests and ordinary people. Puja is a daily ritual, but it is also incorporated into annual festivals. In the temple, Puja is performed by the priests (*pujari*) on behalf of the devotees. However, it is not a congregational form of ritual and will be conducted regardless of the presence of the devotees. In some wealthy households, a priest might be employed to carry out the puja. Puja can also be performed without the intermediary of a ritual specialist. It is done before an image placed in a home or a shop. This may well simply be a brightly coloured picture from the bazaar. In the temples however, these pictures might be carved out of stone or wood, or cast in bronze. Puja involves making ritual offerings to an image. This may be very simple such as lighting some incense and waving it before an image in a domestic shrine or immensely complex and involved, with the offering of a broad range of different objects while reciting the hymns.

The offering of food to the deity is a common feature of daily worship. This might involve some sweets, or an elaborate meal. This food is then distributed amongst the priests and the devotees. The Sanskrit term *bhoga* means the enjoyment of the sense objects; more specifically, it means food. By offering food to the deity, it transforms into *Prasad*, which means 'grace'. In other words, the food becomes a symbol of the grace of the deity instead of being simply an enjoyable indulgence. The flame, the red powder or incense ash, and the *Prasad* are believed to be in contact with the deity in the form of the image. So, cupping the hands in the flame, marking the forehead and eating the *Prasad* all symbolize the transfer of divine grace to the devotee.<sup>69</sup>

### **Demography**

Hinduism is a major religion in India. Hinduism is followed by around 79.8% of the country's population of 1.21 billion (2011 census) (960 million adherents).<sup>70</sup> Other significant populations are found in Nepal (23 million), Bangladesh (15 million) and the Indonesian island of Bali (3.9 million). The majority of the Vietnamese, Cham people also follow Hinduism. Demographically, Hinduism is the world's third largest religion, after Christianity and Islam.<sup>71</sup>

## Prophecies about Prophet Muhammad (Pbuh) In Hinduism

Maharishi Vyasa is a central and greatly esteemed figure in most Hindu traditions. He is also sometimes called Veda Vyasa (The one who classified the Vedas into four parts). He is the author as well as a character in the *Mahabharata*. His masterpiece or the greatest compilation is the eighteen volumes of the *Puranas*. Among the eighteen volumes of the *Puranas* is one by the title 'Bhavishya Purana', literally meaning future events. In this book, Maharishi makes a survey of the coming events. The Hindus regard this book as the work of gods just as the *Vedas* are, and Vyasa being its compiler.

The translation of verses 5-6 which contain a prophecy of Prophet Muhammad pbuh in the *Puranas*, Pratisarga Parva, III: 3, is presented below from the copy of the Bhavishya Purana, printed in the Venkateshwar Press in Bombay.

A malechha, a spiritual teacher, will appear with his companions. His name will be Mahamad. Raja (Bhoj) after giving this Mahadev Arab (of angelic disposition) a bath in the Panchgavya and the Ganges water offered him the presents of his sincere devotion and showed him reverence. After offering the presents, Raja said:

**"I make obeisance to you. O You! The pride of humanity, the dweller in Arabia, Ye have collected a great force to kill the Devil, and you have been protected from the malechha opponents (idol-worshippers, pagans). O You! The image of the Most Pious Allah the biggest Lord, I am a slave to you, take me as one lying on your feet." 72**

The statement 'the prophet's taking a bath in the Panchgavya and the water of the Ganges' was only a vision, meaning that Prophet Muhammad pbuh would be purged of and made immune from all sorts of sins. Hindus consider these waters as holy, which wash away the sins of the people, just as the water of the river Jordan is sacred to the Christians and to some extent that of *Zamzam* (in Makkah) to the Muslims. It is also a well-known incident in the life of Prophet Muhammad pbuh. So, the event mentioned above describes the purification of the heart in order to prepare it for prophethood and receipt of the divine message.

As for the signs of Prophet Muhammad pbuh in this prophecy, they are as follows:

The Prophet pbuh is mentioned clearly with his name Muhammad.

- Due to their high honour and an exceptional place among all other communities, his companions are also mentioned together with him.
- His sinlessness and angelic disposition are emphasised.
- The Raja of India will pay him his heartfelt respect.
- The Prophet pbuh is the pride of humankind. The Holy Prophet pbuh has been mentioned by Muslims, most frequently with this epithet, i.e., the pride of humankind or the pride of the Creation.
- He will appear and live in Arabia.



- He will be protected against his enemies.
- He will kill the Devil, eradicate idol-worship and exterminate all sorts of vices.
- He will be an image of the All-Holy God, the All-Great Lord.
- The *Maharishi* desires to be lying at his feet.

## **BUDDHISM**

A glimpse of the world history shows that in the sixth century before Christ, many religious campaigns were raised. They emerged against the complications of the practicing religions of that time and transgressions in its name. These movements gave complete attention to the correction of the individuals' mindset about the religion. Buddhism also began with the same intention by Gautama Buddha, who is also known as Siddhartha Gautama, Shakyamuni Buddha, or simply the Buddha. It is the religion of a mystical kind whose beginning is registered in the fifth century before Christ in Nepal, and today Buddhism is among one of the most prominent religions of the present world.

### **Emergence of Buddha**

Buddhism is essentially a rebellion against the falsehoods, evils and tyrannies of the Hinduism of the 5th century B.C. Hindu writers seem keen to look out for this detail. It is entirely possible that Hinduism, in one or more of its many strains, emerged in history as an authentic religious belief founded on revealed truth. It must surely have been monotheistic. Over time, that truth was corrupted with polytheism and idolatry. The subversion of truth led, in turn, to the destruction of values. The human being is a moral existence, and the primary aim of religion is to build the character and good personality of an individual, and through the individual, humanity at large. Hinduism had completely lost sight of this objective and had replaced character building with idol-worship and ritualism as ends-in-themselves. Secondly, Hinduism had robbed the individual of his freedom and individuality (except where he was a Brahman) and had chained him in the rigid fetters of the caste-system. It is the institution which forms the cornerstone of the Hindu social order.

Buddha arose to set these perspectives right. It was because of this background that he confined his teachings to ethics and refused to discuss metaphysics (with which India was already oversaturated). Only then could we possibly understand and explain his silence about the problem of the existence or non-existence of Allah. It may be, also, that because India was (and still is) steeped in idol worship and the worship of thousands of Allahs and Allahdesses, the reversion from such rank polytheism, naked anthropomorphism and animistic idolatry to a monotheism might have been too sudden a step. Perhaps it was necessary that the slate be first wiped clean. Hence, the Buddha remained silent on the question of Allah. (He did not deny the existence of Allah!). Likewise, he stayed silent in respect of a transcendental dimension of existence (i.e., the unseen world).

The revolt against Hinduism is enshrined in the movement of the religious consciousness from a stagnant and slavish 'dependence' in Hinduism, to a free and dynamic 'self-dependence' in

Buddhism. In fact, Buddha's parting words to his disciples before he died were: All fundamental things are subject to decay. Work out your salvation with diligence! This revolt is found in Buddha's scathing denunciation of ritualism and sacrifice. Likewise, he declared the Vedas and Vedic teachings to be rather useless! The second point to note is that Buddha, like Muhammad pbuh and Jesus pbuh set the individual free. Anyone could attain salvation. Salvation is not restricted to the priestly caste of Brahmans who monopolised the reading of the sacred writings and who poured molten lead into the ears of every Sudra who dared overhear their interpretation! Buddha gave the Brahmans a slap in the face, which found a resounding echo in the harsh and bitter condemnation of the Jewish Rabbis, Scribes and the Pharisees by Jesus pbuh and Muhammad pbuh. Buddha, in fact, did away with the inhuman caste system and opened the doors of religion to the lowest of the low. The positive influence of Hinduism on Buddha was such that in its essential characteristics, it is virtually an offshoot of Hinduism. The uniquely Hindu doctrines of Karma and Awa Gawan (reincarnation and transmigration of souls) which form the foundation of the Hindu philosophy of religion, were accepted by the Buddha and absorbed into Buddhism (though in a modified form).<sup>73</sup>

### **Gotham Buddha: A brief biography**

Buddha was born in the Lumbini Park at Kapilav atthu on the Indian borders of present Nepal on the full moon day of May, 623 B.C. His father was King Suddhodana of the aristocratic Sakya <sup>74</sup> clan, and his mother was Queen Maha Maya. His mother died seven days after his birth. Maha Pajapati Gotami, the younger sister of his mother, married to the King and adopted him, entrusting her son, Nanda, to the care of the nurses.

### **Naming Ceremony**

Buddha was named Siddhartha, which means "wish fulfilled" on the fifth day after the birth. His family name was Gotham. By the ancient Indian custom, many learned Brahmins were invited to the palace for the naming ceremony. There were eight distinguished men amongst them. Examining the characteristic marks of the child, seven of them raised two fingers each, indicative of two alternative possibilities, and said that he would either become a Universal Monarch or a Buddha. However, the youngest, Kondanna, who excelled others in wisdom, noticing the hair on the forehead turned to the right, raised only one finger and convincingly declared that the prince would retire from the world and become a Buddha.<sup>75</sup>

### **Married Life**

Buddha married his cousin Yasodhara at the early age of sixteen. She was also sixteen years old. After his happy marriage, he led a luxurious life, blissfully ignorant of the vicissitudes of life outside the palace gates for nearly thirteen years. About his luxurious life, he says:

**"I was delicately brought up, O monks; highly delicate, exceedingly delicate was my upbringing. At my father's house lotus ponds were made: in one of them, blue lotuses bloomed, in another white lotus, and in a third red lotus, just for my enjoyment. I used only sandal unguent from Benares, and my headdress, my jacket, my undergarment, and my tunic was made of Benares muslin. By daylight and by night a white canopy was held over me, lest cold and heat, debris, chaff or dew should trouble me. I took in three palaces: one**

**for the summertime, one for the winter and one for the rainy time of year. In the palace for the rainy time of year, during the four months of the rains, I was waited upon by female musicians only, and I did not get down from the palace during these months. While in other people's homes, servants and slaves receive a meal of broken rice together with sour gruel, in my father's house they were given rice and choice meat." 76**

With the march of time, truth gradually dawned upon him. His contemplative nature and boundless compassion did not allow him to pass his time in the mere use of the fleeting pleasures of the Royal Palace. He experienced no personal grief, but he felt a deep compassion for suffering humanity. Amidst comfort and prosperity, he realised the universality of grief.

### **Renunciation**

One glorious day as he went out of the palace to the pleasure park to see the world outside, he came in direct contact with the stark realities of life. Within the narrow confines of the palace, he saw only the rosy side of life, but the dark side, the common lot of humanity, was purposely veiled from him. What was mentally conceived, he, for the first time, vividly realised in reality. On his way to the park, his observant eyes met the strange sights of a decrepit old man, a diseased person, a corpse and a dignified hermit. The first three sights convincingly proved to him, the cruel nature of life, and the universal ailment of humanity. The fourth signified the means to overcome the ills of life and to attain calm and serenity. These four unexpected sights served to increase the urge in him to loathe and renounce the world.

Realising the worthlessness of sensual pleasures, so highly prized by the world and appreciating the value of renunciation in which the wise seek delight, he decided to leave the world in search of Truth and Eternal Peace. When this final decision was taken after much deliberation, the news of the birth of a son was conveyed to him while he was about to leave the park. Contrary to expectations, he was not overjoyed, but regarded his first and only offspring as an impediment. An ordinary father would have welcomed the joyful tidings, but Prince Siddhartha, the extraordinary father as he was, exclaimed – **“An impediment (Rahu) has been born; a fetter has arisen”**. His grandfather accordingly named the infant son Rahula.

He ordered his favourite charioteer Channa to saddle the horse Kanthaka and went to the suite of apartments occupied by the princess. Opening the door of the bedroom, he stood in the doorway and cast his dispassionate glance on the wife and child who were fast asleep. Great was his compassion for the two dear ones at this parting moment. Greater was his compassion for suffering humanity. He was not concerned about the future worldly happiness and ease of the mother and child as they had everything in abundance and were well protected. It was not that he loved them the less, but he loved humanity more.

Leaving all behind, he stole away with a light heart from the palace at midnight and rode into the dark, attended only by his loyal charioteer. Alone and penniless, he set out in search of truth and peace. It was in his twenty-ninth year that Prince Siddhartha made this historic journey.

He journeyed far and, crossing the river Anoma, rested on its banks. Here he shaved his hair and beard and handing over his garments and ornaments to Channa with instructions to return to the

palace, assumed the simple yellow garb of an ascetic and led a life of voluntary poverty. The ascetic Siddhartha, who formerly was in the lap of luxury, now turned a penniless wanderer, living on what little the charitably-minded gave of their accord.

He had no permanent abode. A shady tree or a lonely cave sheltered him by day or night. Barefooted and bareheaded, he walked in the scorching sun and the piercing cold. With no possessions to call his own, but a bowl to pick up his food and robes just sufficient to hide the body, he reduced all his energies in the pursuit of truth.

### **The First Sermon of Buddha**

This sermon holds a lot of importance in the Buddhist religion. The introductory key words are as follows: “Bhikkhus (monks), these two extremes ought not to be practiced by one who has gone forth from the household life. What are the two? There is devotion to the indulgence of sense-pleasures, which is low, common, the way of ordinary people, unworthy and unprofitable; and there is devotion to self-mortification, which is painful, unworthy and unprofitable.” “Avoiding both these extremes, the Tathagata (referring to the Buddha himself) has realized the middle path: It gives vision, it gives knowledge, and it leads to calm, to insight, to enlightenment, to Nirvana.” “And what is that middle path? It is simply the noble eightfold path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the middle path realized by the Tathagata, which gives vision, which gives knowledge, and which leads to calm, to insight, to enlightenment, to Nirvana.”<sup>77</sup>

After this, Gotham Buddha continued to preach, and many famous personalities like kings, queens, princes and princesses accepted his religion. At this point, Gotham Buddha advised his monks to go to the distant areas and spread the teachings of this Dharma. The followers of Gotham Buddha abided by the message strictly and dispersed into different parts of the world. Out of them, one group was observing the teachings of Gotham and worldliness in balance. Hence, they spread the Buddhism according to it. While the other group was among those dervish, who had broken the relations with the world. Therefore, they did the duty more emphatically and enthusiastically than the first group.

During the term of Buddhism, people in the second group were called monks, and collectively they are called Singh. Gotham Buddha continued to take both the groups with success in his life. He actively preached his religion for twenty-one years, therefore many people accepted it and started following his teachings. His death occurred at Koshi Nagar (*presently Kashi of District Gor Khapoor*) at the age of Eighty (80) years approximately.

### **Holy Books**

The books, which are the basis of Buddhism are called Tri Pitaka (Three Baskets). All these books are in the public language of before Christ “Pali”.

### **Pali Literature**

The Pali texts, *Tri-Pitaka* is so important that it may be taken as the Bible of Buddhism. It is considered to be among the earliest recorded Buddhist literature and is placed in the 1st Century

B.C. It, therefore, depends on a long, prior, oral tradition. The *Tri-Pitaka*, or three baskets of law, is composed of three books:

1. **Vinaya Pitaka**- 'Rules of conduct.' This is the book of discipline. The original Buddhism was *par excellence*, the Buddhism of the *Bhikshus* (monks) who lived the monastic life to be trained for preaching and disseminating the religious teachings of Gautama Buddha. This monastic life had to be strictly ordered. The *Vinaya Pitaka* deals, in the main, with the 'rules of the order'.

2. **Sutta Pitaka**- 'Discourses'. The *Sutta Pitaka* is a collection of the sermons and discourses of Gautama Buddha and incidents of his life. It is, perhaps, the most important of the *Pitakas* as a sourcebook of Buddhist doctrine. It consists of five divisions known as *Nikayas*. Gautama Buddha was essentially an ethical thinker.

3. **Abhidhamma**- 'Analysis of Doctrine'. This third basket is the basket of metaphysical doctrines. It is known as the Buddhist metaphysics. Similarly, the most readable book in Buddhism is *the Dhammapada*.<sup>78</sup> It is the part of a second book. Nevertheless, it is entirely attributed to the quotes of Gotham Buddha.

### Concept Of God

There is no particular concept of Allah in Buddhism. Commonly, the religious specialists call this religion a denier of Allah. In some places, one can find such statements attributed to the Gotham Buddha in which they had given negative opinions about idols and Allah. However, it is clear from their context that it is a criticism of the concept of Allah in Hinduism. It's hard to believe about a religious leader that he kept complete silence about the concept of Allah in his whole life. Nevertheless, this is true that no clear statement about Allah is present in Pale Scriptures. In fact, it exists as an overview. Gotham Buddha has more or less a prestige of Allah in Mahayana sect. They declared the worship of Buddha along with different idols as compulsory, and on the other hand, Therwaad sect declared the divine existence of Allah as false. They took Gotham Buddha as Acharya Monash means a man with extraordinary qualities. According to Buddha.net e-learning, "The Buddha, like modern sociologists and psychologists, believed that religious ideas and especially the good idea have their origins in fear." The Buddha says: "Gripped by fear people go to the sacred mountains, sacred groves, sacred trees and shrines and to thousands of other things.

According to them, primitive humans found themselves in a dangerous and hostile world. The fear of wild animals, of not being able to find enough food, of injury or disease, and of natural hazards like thunder, lightning and volcanoes were constantly with them. Finding no security, they created the idea of Allahs to give them comfort in good times, courage in times of danger and consolation when things went wrong.

### Ethical Teachings:

1. **Samma Ditthi**: Right Understanding of the Four Noble Truths. It means Buddha's view about the human life and salvation is the most appropriate one. The dogmas and customs of salvation mentioned in other religions are not seemed to be the right point of view.
2. **Samma Sankappa**: Right thinking; following the right path in life. It means the thoughts about humanity that are free from hatred, anger, desire, torture, selflessness and possess

human sympathy, love, and dedication. Regarding this, *Metra* (pity & love); *Kiran* (sympathy) and *Ahmasa* (no torture), are given exceptional importance in Buddhism. Sila: Virtue, morality:

3. **Samma Vaca:** Right speech: no lying, criticism, condemning, gossip, harsh language. According to this rule, a person should prevent himself from the conversation based on a lie, spam, occultation, complaining, and obscenity, Instead of this, straightforward conversation, good morals, soft discussion and true stating be included right in the conversation.
4. **Samma Kammanta:** Right conduct by following the Five Precepts. According to this rule, the avoidance of these five things is important: lie, killing any living organism, sexual indecency, theft and the use of intoxicating stuff.
5. **Samma Ajiva:** Right livelihood; support yourself without harming others. It means to eat lawful (*Halal*) livelihood. Brutality, cheating, fraud, theft and earn by usurping someone's right is the violation of this rule. According to Pale Scriptures, in this context Gotham Buddha himself prohibited five professions:
  - a. Professions related to buying and selling of weapons.
  - b. Professions related to taking the life of the animals and their meat and skin etc.
  - c. The business of intoxicating stuff.
  - d. Buying and selling of slaves.
  - e. Buying and selling of poison. Here this should be clear that these five professions are prohibited for the whole Buddhist community without any discrimination. As far as Monks are concerned, any business or earning is forbidden for them. They can only meet their ends by begging. Samadhi: Concentration, meditation:
6. **Samma Vayama:** Right Effort: promote good thoughts; conquer evil thoughts. It means to develop the favourite emotions and thoughts according to Buddhism and to struggle for throwing out the evil thoughts. This effort should be continued till the evil thought gets out of the person's mind.
7. **Samma Sati:** Right Mindfulness: Become aware of your body, mind, and feelings. It means that by avoiding all sort of carelessness about the *Nafs* (soul), a person should always focus on his thoughts, emotions, deeds and conversations. Do not perform any act without thinking and understanding. Every time keep the above-mentioned respective rules under consideration.
8. **Samma Samadhi:** Right Concentration: Meditate to achieve a higher state of consciousness. This is the most meaningful worship in Buddhism. There is no possibility to obtain highest bliss (salvation) in any condition without it.<sup>79</sup>

### The Ten Buddhist Commandments

1. Do not destroy life.
2. Do not take what is not given you.
3. Do not commit adultery.
4. Tell no lies and deceive no one.
5. Do not become intoxicated.
6. Eat temperately and not at all in the afternoon.



7. Do not watch dancing, nor listen to singing or plays.
8. Wear no garlands, perfumes or any adornments.
9. Sleep not in luxurious bed.
10. Accept no gold or silver.

(All Buddhists must observe first five commandments all the time; they must observe the last five on fast days. The monk must observe all of them all the time.) (Vinaya-Pitaka; Maha-Vagga)

## ISLAM

The word "Islam" is an Arabic word which means "submission" or "surrender" of one's will to the only true Allah, known in Arabic as "Allah". One who submits his will to Allah is termed in Arabic as a "Muslim". This word comes from the same root as the Arabic word "salam", which means "peace". As such, the religion of Islam teaches that in order to achieve true peace of mind and surety of heart, one must submit to Allah and live according to His Divinely revealed Law. The most important truth that Allah revealed to mankind is that there is nothing divine or worthy of being worshipped except for Almighty Allah, thus all human beings should submit to Him alone.

### Beliefs and Practices

#### Five Pillars of Islam (To be a Muslim – Submission to Allah)

1. To proclaim the **shahadah** (the creed: "There is no Allah but Allah and Muhammad is his Messenger").
2. To perform the **solat** (prayer),
3. To pay **zakat**,
4. To **fast** during the lunar month of Ramadhan
5. To perform **hajj** - pilgrimage to Makkah, if economically and physically able.

#### Six Pillars of Iman (Faith – to be the Believers)

1. Believe in one Allah, Allah,
2. Believe in ar-Rasul (His Prophets/Messengers),
3. Believe in al-Kitab (Revealed Books),
4. Believe in the Malaikah (Angels),
5. Believe in al-Qiyamah (the Day of Judgement),
6. Believe in al-Qadar (Devine Predestination).

Muslim's life at individual and societal level is governed by different sets of rules. The first set is the foundation that describes the relationship between man and The Creator, Allah.

It deals with all matters of beliefs of a Muslim. The foundation of the Islamic faith is belief in the Oneness of Almighty Allah, Allah, the Allah of Ibrahim (Abraham), Nuh (Noah), Musa (Moses) and Isa (Jesus) Alaihim al salam and the belief in Prophet Muhammad pbuh as the seal of the prophets. Islam teaches that a pure belief in One Allah is intuitive in human beings and thus fulfils the natural inclination of the soul.

The second set of rules is Shari`ah (Law) consists of constitutive and regulative rules that deal with transforming and manifesting the faith and beliefs into action and daily practices because

these sets of rules are derived from the main source: Al- Qur'an and As-Sunnah. All Muslims must conduct their affairs in accordance with these rules. These set of rules constitute two components known as Ibadah that is concerned with the practicality of ways to perform rites and rituals, to understand, and to establish strong bonds with Allah SWT.

The other component is Mu`amalah (it deals with the world and living things – the transaction). Shari`ah being the practical aspect is the one that gives answers to every aspects of human life which describes the practicality of day-to-day life by defining the rules governing social, political, and economic concerns. This Mu`amalah component defines the conduct of economic activities within the Islamic economic system and lays down the rules for business, commercial, financial, and banking systems.

The third set is Akhlaq (personal moral behavioral disposition) concerns about the behavior, attitude, and work ethics of which a Muslim should live in the society. As a result of following the guides on `Aqidah and Shari`ah, a Muslim will act according to the teachings of Islam thus Akhlaq is the transformation of `Aqidah and Shari`ah in the individual Muslim.

### **Concept of Allah (Tauheed)**

The foundation of the Islamic faith is belief in the Oneness of Almighty Allah. Islamic concept of Allah is straightforward, unambiguous and easy to understand. Islam teaches that the hearts, minds and souls of human beings are fitting receptacles for clear divine revelation, and that Allah's revelations to man are not clouded by self-contradictory mysteries or irrational ideas. As such, Islam teaches that even though Allah cannot be fully comprehended and grasped by our finite human minds, He does not expect us to accept absurd or demonstrably false beliefs about Him either. Muslims believe in one, unique, incomparable Allah, Who has no son nor partner and that none has the right to be worshipped but Him alone. He is the true Allah, and every other deity is false. He has the most magnificent names and sublime perfect attributes. No one shares His divinity, nor His attributes. In the Quran, He describes Himself:

**“(O Esteemed Messenger!) Proclaim: ‘He is Allah, Who is the One. Allah is the Transcendent of all, the Protector and Far-Superior to all. He has not begotten any, nor is He begotten. Nor is there anyone equal to Him.’” (al-Ikhlās, 112 : 1-4)**

There is no ambiguity in divinity. Allah is Allah and man is man. Since Allah is the only Creator and continual Sustainer of the Universe, He is transcendent above His creation so the Creator and the creature never mix. Islam teaches that Allah has a unique nature and that He is free from gender, human weaknesses and beyond anything which human beings can imagine. The Qur'an teaches that the signs and proofs of Allah's wisdom, power and existence are evident in the world around us. As such, Allah calls on man to ponder over the creation in order to build a better understanding of his Creator. Muslims believe that Allah is Loving, Compassionate and Merciful, and that He is concerned with the daily affairs of human beings. In this, Islam strikes a unique balance between false religious and philosophical extremes and that of the true and rationalistic reality on divinity.

Some religions and philosophies portray Allah as just an impersonal "Higher Power" who is uninterested or unaware of the life of each individual human. Other religions tend to give Allah



human qualities and teach that He is present in His creation, by being incarnate in someone, something or even in everything. In Islam, however, Almighty Allah has clarified the truth by letting mankind know that He is "Compassionate", "Merciful", "Loving" and the "Answerer of Prayers". But He has also strongly emphasized that "there is nothing like unto Him", and that He is high above time, space and His creation.

It should be clarified that even though Muslims worship the same Allah as Jews and Christians, their concept of Allah differs somewhat from the beliefs of Islam – mainly because it is completely based on Divine Revelation from Allah. For example, Muslims reject the Christian belief that Allah is a trinity, not only because the Qur'an rejects it, but also because if this was Allah's true nature, He would have clearly revealed it to Ibrahim, Nuh, Musa, Easa and all other prophets. Allah is not Jesus, and Jesus is not Allah. Even Jesus himself rejected this. Allah says in the Quran:

**“In fact, they have become disbelievers who say: ‘Allah is the Messiah, the son of Maryam (Mary),’ whereas the Messiah (himself) said: ‘O Children of Israel! Worship Allah, Who is my (as well as) your Lord.’ Indeed, Allah has forbidden Paradise to him who associates partners with Him. And Hell is his abode and the wrongdoers will not find any helpers.” (al-Mā'idah, 5 : 72)**

“In fact, they have become disbelievers who say: ‘Allah is the Messiah, the son of Maryam (Mary),’ whereas the Messiah (himself) said: ‘O Children of Israel! Worship Allah, Who is my (as well as) your Lord.’ Indeed, Allah has forbidden Paradise to him who associates partners with Him. And Hell is his abode and the wrongdoers will not find any helpers.” (al-Mā'idah, 5 : [72](#))

Prophet Muhammad (PBUH):

Muslims believe of all chains of prophethood. The faith of a Muslim can never complete until he equally believes and gives reverence to all prophets who appeared before the last prophet Muhammad pbuh. Unlike the founders of many religions, the prophet of Islam is a real documented and historical figure. He lived in the full light of history, and smallest details of his life are fully recorded and known. Not only do Muslims have the complete text of Allah's words that were revealed to Prophet Muhammad pbuh, but they have also preserved his sayings and teachings in what is called "Hadith" and Sunnah literature. This having been said, it should be understood that Muslims believe that the Prophet Muhammad pbuh is the last of the prophets and no prophet will appear after him in any sense of the word.

The holy prophet Muhammad pbuh is a perfect model for all humankind. He is also an educator, reformer, statesman, Ruler, Commander and a Judge. He lived a humble life in the service to Allah, and established an all-encompassing religion and way of life by showing what it means to be an ideal friend, husband, teacher, ruler, commander and judge etc. He was always patient and just, and he treated his enemies with mercy and forgiveness. The results of his mission were very successful, and even though his mission started in one of the most backward and remote places on earth, within a hundred years of the death of the holy prophet pbuh, Islam had reached from Spain to China. Prophet Muhammad is the greatest of all of Allah's prophets

## Islam and Human Nature

The Islamic view of nature of man is also realistic and well-balanced. Human beings are not believed to be inherently sinful, but are seen as equally capable of both good and evil. Islam teaches that faith and action go hand-in-hand. Allah has given people free-will, and the measure of one's faith is one's deeds and actions. However, human beings have also been created weak and regularly fall into sin. This is the nature of the human being as created by Allah in His Wisdom, and he is not inherently "corrupt" or in need of repair. This is because the avenue of repentance of always open to all human beings, and Allah loves the repentant sinner.

Islam teaches that true happiness can only being obtained by living a life full of Allah-consciousness and being satisfied with what Allah has given us. Additionally, true "freedom" is freedom from being not controlled by our base human desires and being liberated by man-made ideologies. This stands in stark contrast to the view of many people in the modern world, who consider "freedom" to be the ability to satisfy all of their desires without inhibition. The clear and comprehensive guidance of Islam gives human-beings a well-defined purpose and direction in life. In addition to being members of the human-brotherhood, its well-balanced and practical teachings are a source of spiritual comfort, guidance and morality.

A direct and clear relationship with Almighty Allah, as well as the sense of purpose and belonging that one feels as a Muslim, frees a person from the many worries of everyday life. In short, Islamic way of life is pure and wholesome. It builds self-discipline and self-control thought regular prayer and fasting, and frees human-beings from superstition and all sorts of racial, ethnic and other prejudices. By accepting to live Allah conscious life, and realizing that the only thing that distinguishes people in the sight of Allah is their consciousness of Him, a person's true human dignity is realized.(Most of the content is used from *Encyclopedia of Muhammad*)

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59. In Hinduism, term used to denote the "eternal" or absolute set of duties or religiously ordained practices incumbent upon all Hindus, regardless of class, caste, or sect. Different texts give different lists of the duties, but in general Santana dharma consists of virtues such as honesty, refraining from injuring living beings, purity, goodwill, mercy, patience, forbearance, self-restraint, generosity, and asceticism. Santana dharma is contrasted with svadharma, one's "own duty" or the particular duties enjoined upon an individual according to his or her class or caste and stage of life. The potential for conflict between the two types of dharma (e.g., between the particular duties of a warrior and the

general injunction to practice non-injury) is addressed in Hindu texts such as the Bhagavad Gita, where it is said that in such cases *svadharma* must prevail.

**60.** A period of consolidation, sometimes identified as one of "Hindu synthesis," Brahmanic synthesis," or "orthodox synthesis," takes place between the time of the late Vedic Upanishads (c. 500 BCE) and the period of Gupta imperial ascendancy" (c. 320-467 CE)." [Hiltebeitel, Alf (2007), "Hinduism", in Joseph Kitagawa, *The Religious Traditions of Asia: Religion, History, and Culture*, Routledge, Abingdon, U.K, Pg. 12]

**61.** Werner, Karel (1998), *Yoga and Indian Philosophy* (1977, Reprinted in 1998), Motilal Banarsidass Pub. Delhi, India; Werner, Karel (2005), *A Popular Dictionary of Hinduism*, Routledge, Abingdon, U.K, Pg. 8–9.

**62.** Fowler, Jeaneane D. (1997), *Hinduism: Beliefs and Practices*, Sussex Academic Press, East Sussex, U.K, Pg. 1 & 7.

**63.** Larson, Gerald James (2009), "Hinduism", *World Religions in America: An Introduction*, Westminster John Knox Press, Kentucky, USA, Pg. 179–198

**64.** Patrick Olivelle quoted: "Even though theoretically the whole of vedic corpus is accepted as revealed truth [shruti], in reality it is the Upanishads that have continued to influence the life and thought of the various religious traditions that we have come to call Hindu. Upanishads are the scriptures par excellence of Hinduism". [Patrick Olivelle (2014), *The Early Upanisads*, Oxford University Press, U.K, Pg. 3]

**65.** James G. Lochtefeld (2002), N-Z, *Smṛti, The Illustrated Encyclopedia of Hinduism*, The Rosen Publishing Group, New York, USA, Vol. 2, Pg. 656–657.

**66.** Roy Perrett (1998), *Hindu Ethics, A Philosophical Study*, University of Hawaii Press, USA, Pg. 16–18.

**67.** Stephen Jacobs (2010), *Hinduism Today*, Continuum International Publishing Group, London, U.K, Pg. 12-14.

**68.** Fowler, Jeaneane D. (1997), *Hinduism: Beliefs and Practices*, Sussex Academic Press, East Sussex, U.K, Pg. 41-50.

**69.** Stephen Jacobs (2010), *Hinduism Today*, Continuum International Publishing Group, London, U.K, Pg. 28-29.

**70.** <https://www.cia.gov/library/publications/the-world-factbook/geos/in.html>: Retrieved: 04-01-2016

**71.** Pew Research (2015), *The Future of World Religions*, Washington DC; John Schwarz (2015), *What's Christianity All About?*, Wipf and Stock Publishers, Eugene, Oregon, USA, Pg. 176.

**72.** *Puranas*, "Pratisarga Parva", III: 3, 3, 5-6. <https://sites.google.com/site/amininbox/home2>: Retrieved: 06-01-2017

**73.** Imran Nazer Hussain (1999), *Islam And Buddhism in the Modern World*, The Muslim Converts' Association, Singapore, Pg. 10-12.

**74.** Gotama is the family name, and Sākya is the name of the race to which the Buddha belonged.

**75.** Narada Mahathera (1998), *The Buddha and His Teachings*, Buddha Educational Foundation Taipei, Taiwan, Japan, Pg. 3.

**76.** *Anguttara Nikaya* (2010), Part-1, Translated by Nyanaponika Thera and Bhikkhu Bodhi, Buddhist Publication Society, Kandy, Sri Lanka, Pg. 22.

**77.** <https://tricycle.org/magazine/the-first-sermon-of-the-buddha/>: Retrieved: 09-12-2016

**78.** See, for instance, Buswell (2003): "Rank[s] among the best-known Buddhist texts" Pg. 11; and, "One of the most popular texts with Buddhist monks and laypersons" Pg. 627. Peter Harvey (2007) (2<sup>nd</sup> edition), Pg. 459-460, writes: "Its popularity is reflected in the many times it has been translated into Western

languages"; Brough (2001), Pg. xvii, writes: "The collection of Pali ethical verses entitled "Dhammapada" is one of the most widely known of early Buddhist texts."

**79.** Lewis Moore, *Encyclopedia of World Religions* (translated), Nigar Shah, Lahore, Pakistan, Pg. 22



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## Comprehensive and holistic approach of Islam as Religion

Hadith e Jibreel is a narration which outlines the interaction between the final Prophet and Hazrat Jibreel. In their discussion, they summarize the din and outline the meaning of Iman, Islam and Ihsan as well as matters relating to the hereafter.

### Translation

Umar ibn Khattab (R.A) said: one day when we were sitting with the Messenger of Allah P.b.u.h; there appeared before us a man dressed in extreme white clothes, whose hair was jet black. There were no signs of a journey on him, and none amongst us recognised him. He sat with the messenger of Allah P.b.u.h; he sat with his knees in front of his knees, and placed his hands on his thighs and said: ‘Oh Muhammad, tell me about Islam?’ The Messenger of Allah P.b.u.h replied, ‘Islam is to testify that there is no God but Allah and Muhammad is the Messenger of Allah P.b.u.h, to establish prayer, pay zakāt, observe fasting in Ramadhan and perform pilgrimage if you are able’. He said: ‘you have spoken the truth’. So we were surprised that he asks and affirms. Then he said: ‘tell me about Imān?’ He replied: ‘It is to believe in Allah, His angels, His messengers, and the last day, to believe in destiny – good and bad’, he said: ‘you have spoken the truth’, he said: ‘tell me about ihsān?’ He replied: ‘It is to worship Allah as though you can see Him and if you feel you cannot see Him, Allah sees you’. He said: ‘Then tell me about the hour?’ He replied: ‘The answerer does not know more than the questioner’. He said: ‘Then tell me about its signs?’ He replied: ‘that the slave girl will give birth to her mistress and that you will see the barefooted, naked, poor men and shepherds competing in building tall buildings.’ Then he went away, but I stayed for some time. Then he P.b.u.h said: ‘Oh Umar, do you know who the questioner was?’ I replied: ‘Allah and His Messenger know best.’ He said: ‘It was Jibrīl, who came to teach you your religion.’

### Title of the hadith

This Ḥadith is very comprehensive – *Jāmay’* It is commonly known as *Ḥadith Jibrīl* as it reports that Jibrīl (AS) came down to relay the fundamentals of the dīn to the Prophet of Allah ﷺ.

One of the scholars said that due to this Ḥadith addressing the outer and inner acts of worship, it can be termed *Ulum al-Shari’ah* as everything refers back to it.

Thus, Imam Qurtubi (R.A) calls this Hadith, *Umm al-Sunnah*.

Some even call this Hadith, *Umm al-Jawāmi’*.

### Background

Imam Muslim says: Towards the end of his life, Abdullah bin 'Umar (the son of 'Umar bin al-Khattab) was told by two people that a new Islamic sect had emerged from Iraq. They were called Al-Qadariyah and they denied *al-qadar* (fate). Thus Abdullah bin 'Umar narrated this *hadith* which mentions *qadar* as one of the pillars of Iman to refute the misconception of this sect.

This Hadith covers three key points:

1. *Credendum (Aqaid) Iman*
2. Commandments (*Ahkam*) *'Ibadah*
3. Mystics (*Tasawwuf*) *Ihsan*.

## Historical context (shan wurud)

People used to come and ask Rasulullah ﷺ questions: the *sahaba* and hypocrites both. While the companions of the Prophet PBUH used to ask for *Islāh* (self-rectification); the hypocrites used to ask only to waste time. Hence, Allah Almighty revealed verse 101 in Surah Māida; wherein Allah warned the people regarding their questionings.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنُ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلُ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

After that, the Sahabas become extremely careful with their questions, to the extent where there is a narration in Muslim in which Rasulullah ﷺ said, 'Ask me!'. Still, out of fear and respect for the Quran they did not. Due to this, Allah sent Jibreel (AS) to ask these important questions instead to teach the people.

## Explanation

### Islam

Islam is connected to the outer (*zāhir*) while Imān is with the inner (*bātin*). Batin is more important, but we have to give a detailed account of the *zahir*.

Islam is to testify that there is none worthy of worship but Allah. Islam requires *iqrarbillisan* (إقرار باللسان) which is verbally admitting one's faith for the validity of *commandments* (any actions which is done in this world). **Shah Waliullah (R)** says in Hujjatullah al-Bāligha, 'All actions come under six actions: *salāh*, *zakāt*, fasting, *hajj*, *jihād* and *qurbani*.' Man is created from the four elements; fire, water, earth and air. Fire demands elevation resulting in qualities such as pride. To combat that Allah gave us *salah*. Hence, *Iblis* said, 'I am better than Adam'. Water lacks contentment – to combat that Allah Almighty gave us *Hajj*. Earth is miserly and whatever goes into it destroyed. To combat that Allah has given us *zakat* to destroy stinginess. Air wants fame; it wants to be heard. To combat that Allah has given us *sawm*.

*Salah* and *zakat* are always mentioned together as they are mentioned together in the Quran after *Salah* and *Zakah* after which comes *sawm*, and then *Hajj*.

- 1) *Salah* is a physical form of worship. Here *salāh* refers to the *farāidh* of *salāh*
- 2) *Zakāt* is a financial form of worship. It compulsory on those who meet the criteria which would have already studied in the books of *fiqh*.
- 3) *Sawm* in Ramadan is a passive form of worship. Some narrations mention *sawm* first, but the order in *Mishkāt* go by the order of the acts which became obligation first historically.
- 4) *Salah* helps one form a relationship with our creator, *zakāt* is with the creation and *sawm* is with the poor of the creation.
- 5) *Hajj* is mentioned last as it had become compulsory at the end.



## Iman

The levels of Iman are of three types:

1. Iman of the general masses.
2. Iman of the people who are close to Allah – their hearts are always attached to their Lord (those who are distant from the dunya)
3. Iman of the elite – their outer and inner are engrossed in the obedience of Allah, (a person who is engrossed in the *zāt* (ذات) of Allah). In this question about Iman, Jibrīl (AS) is not asking for the literal definition of Iman. Rather he is asking about that which is associated to Imān – what a person must do once he has accepted Islam. The narration goes on to explain this and states that Iman is to believe in:
  - (1) الله – that He is our creator and sustainer.
  - (2) ملائكته – plural of *Malak*

Angels are:

- created from light
- They never disobey Allah (they fulfill all tasks)
- We must believe they exist
- Those angels that we have been told of in detail, we believe in them in all their details and likewise for those whom we know of without details

3) كتبه – the Books that Allah has sent.

- A big book is called *kitāb*, and a small one is known as a *sahīfa*.
- We know of books with certainty are four: Tawrah, Injīl, Zabūr and the Quran. They are all abrogated except for the Quran.

(4) رسله – His messengers. This is to believe in Allah’s messengers – the known and unknown ones.

- To believe in the Prophets means:
- To acknowledge that all are sent by Allah for the betterment of humanity.
- Believe that they are all infallible (معصوم)
- Believe that they all conveyed the message and fulfilled all of their responsibilities.
- To follow the prophet sent to them.

(5) اليوم الآخر – the **last day** – The wordings of Bukhari say that it is to believe in the meeting with Allah and the day of Resurrection.

- One is to believe in all that will happen on the Day of Judgment (hereafter). This includes the life in Barzakh, the peace and punishment of the grave, resurrection, giving account (hisab), Jannah and Jahannam.

(6) تؤمن بالقدر خيره و شره – Fate- To believe that good and bad comes from Allah.

- The repetition of ‘belief’ emphasizes the importance of belief in Qadr (fate). One should not try to understand taqdir based on intellect alone. Just believe there is Qadr irrespective if you understand it or not – We are only required to have Iman.

## Comprehensive and holistic approach of Islam as Religion

- Literally, Taqdir means to measure. There are two aspects of taqdir which are used together: *qadr* (قدر) and *qazā'* (قضاء) – *Qadr* is like the blueprint and *Qaza* is the manifestation of the blueprint).

You will never reach the reality of Iman until you understand that whatever is to reach you will never miss you and whatever is to miss you will never reach you.'belief in *qadr* is an amazing thing, because when you believe in *qadr*, it will never leave you in depression or pain. You will remember that this is what my Lord wanted for me. Also, such a person will never have arrogance, pride and ego problems because all the good that they do is all from the *qadr* of Allah.

## Ihsan(Spiritual and Mystical Dimension)

It is to worship Allah as if you see him, and if you feel like you cannot see him, [remember,] He sees you .Ihsan in worship is of two types:

(1) *Ihsan Zahiri* (احسان الظاهري) is when you do worship by fulfilling either obligatory (farz) and Necessary (wajib) or sunnah and mustahab.

(2) *Ihsan Ma'nawī* (احسان المعنوي) is when you do worship with full concentration.

Al-Ihsan (the highest level of Iman where we worship Allah as if we see Him or if we don't see Him we know He sees us) is about fearing Allah and glorifying Him. This will lead us to strive for our best in performing our *ibadah*- we will be more sincere in our *ibadah*. Thus Al-Ihsan is also about the best actions of the heart. The actions that will lead to Al-Ihsan: to love Allah the most, to fear Allah the most, to seek the help of Allah, to have hope in Allah that He will give us mercy and guide us, to trust Allah wholly.

**When is the last hour?** When Jibril, asks the Prophet, PBUH, about the Hour (the Day of Judgement), the Prophet, PBUH, replies that neither he nor Jibril knows the answer. This is an example set by the Prophet, PBUH, where even someone with vast knowledge like himself does not know everything and admits so. The first three previous questions fully peaked when it reached Ihsan so after ascending to the highest note; the only way is down. This is similar to how the world is completely built and peaked, so now the only thing left is its destruction, to go down – The Hour.

Example: This is a story in a Ḥadith in *Bukhari*. Prophet PBUH had a horse which had never been beaten in a race. One day a Bedouin came with a very nice horse, and he wanted to race the horse of Prophet PBUH. The Bedouin's horse ended up winning. The Sahabah were very upset at the turn of events, but Prophet PBUH explained to them that when something reaches its peak, the only means left is to come down.

The hour (الساعة) or the moment, when the end will come is not known to the people. *Qiyamah* will happen in a sudden. Allah says in Surah A'rāf (ayah 187) the people do not know when *Qiyamah* will take place, but it will take place suddenly.

سَأَلْنَاكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ تَقُلْتُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

This is an indication of it happening very fast. It's called 'the hour' as for Allah and the believers, the time will go by like a moment and with ease.

## Signs of Hour

- (1) It indicates to a change in time when Qiyamah becomes so close that the slave will become the master and the master will become the slave. (Unworthy people will take leadership).
- (2) Hāfīz bin Hajar Asqalani (R) says this is an reference to a child being disobedient to their parents – mothers treated like slaves.
- (3) **They will build tall buildings**
  - This also shows that their love for the Dunya will increase, as people will be so engrossed in their tall buildings there.
  - There is nothing wrong with building yourself a mansion, but you should not be boastful or prideful.
  - In the Adhan, *Allahu Akbar* (الله أكبر) outlines that only Allah is worthy of having pride.
  - The signs of Hour (Aakhirah) mentioned in this *hadith* are minor signs, as opposed to major ones

## Lessons:

This *hadith* teaches the ethics of seeking knowledge. From these descriptions of one should understand how a student should look and be:

- A genuine time of seeking knowledge is in young age.
- One seeking knowledge should be clean as mentioned in the narration – your apparel has an impact on one's spirituality.
- Listen attentively from one's teacher.
- The method of seeking knowledge is through asking questions
- The type of questions we ask should be meaningful - questions that will lead to valuable knowledge and good action.
- Asking good questions will result in better learning as well as teaching. Those who are present when the questions are asked will also learn from the answers - thus, the questioner is teaching the others.
- When Ibn e Abbas RA, one of the greatest Scholars among the companions was asked how he obtained all his knowledge, he replied: "with an inquisitive tongue (i.e. he always asked questions) and a contemplating heart".

In many hadiths the Prophet, PBUH, himself will start by asking questions before he imparts with knowledge. Asking questions will prepare the mind/heart so that it will be ready for the answers/knowledge - ready to absorb and learn. In this hadith he calls Jibreel "the questioner" which implies full appreciation and encouragement of asking questions specially the ones that will lead to gaining more knowledge.

In the Quran itself there are more than 1200 questions - to serve different purposes – to provoke the mind of the reader and force it to indulge in thinking about what he/she reads.

## Conclusion

This *hadith* contains everything about Islam: the five pillars of Islam, the beliefs that make up Iman (including the belief of fate or qadar), the attainment of the highest level of Iman which is Ihsan, the etiquettes of seeking knowledge and of teaching. Seeing as to how the worship of the One Creator and abandoning any sort of polytheism and not paying heed to any created object, is the fundamental belief of all of the Heavenly Teachings, it is because of this fact that from the very first day that mankind was created, there has never been more than one true religion and that is al-Islam, just as it is mentioned in the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**“Unquestionably the only Din (complete code and way of life) acceptable to Allah is al-Islam.”**

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

**“And whoever chooses other than al-Islam as his Din - then it will never be accepted from him.”**

The first part of the body that this manifests itself on to is the tongue of the person (through the verbal declaration), followed by the other parts of the body. Therefore the true meeting point of submission and obedience is the heart and soul of a person and the tongue is simply the faculty through which it is made known.

In the Qur'an, the word Iman (true faith) is used as an opposite to the word Kufr (disbelief). A point that must be mentioned in relation to this is that Iman is a mental state of believing and accepting something. With this said, we see that Kufr is in the meaning of covering up something and thus is the opposite of Iman. It is said that through his own disregard and denial (of the Truth), a disbeliever covers up the true visage of the Truth and in this relation, the Qur'an states:

وَمَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

**“But whoever changes from true faith (Iman) to disbelief (Kufr) has definitely strayed from the correct way.”**

Iman is like a candle. Commandments and prohibitions of the religion are like the lantern, the glass globe around the burning candle. The candle and the lantern that contains it represent Islam. Islam cannot exist without Iman. Therefore, where there is no Islam, there is no Iman, either.

Some of the Traditions explaining the qualities of Muslim are as under.

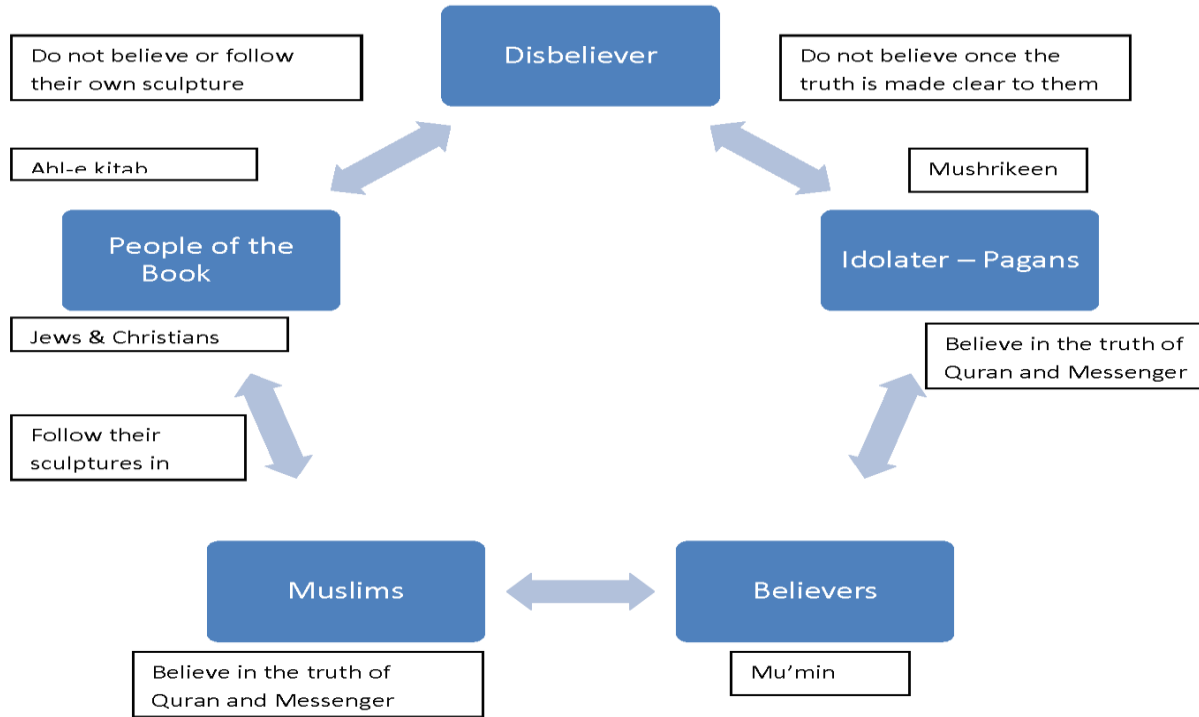
Muslims are brothers. None of them have superiority over the others except by virtue of *taqwa* [piety].

A Muslim is a brother of another Muslim. He does not oppress him, but helps him. He who visits his brother-in-Islam by going his home and eats the meal he has offered will earn much more reward than the one who has offered that meal. It is not lawful for a Muslim to become cross with his brother-in-Islam for more than three days.

The Muslim is the one from whose tongue and hand the Muslims are safe.

### Comprehensive and holistic approach of Islam as Religion

The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one who is trusted with the lives and wealth of the people. Following figure will show the difference between believers and non believers



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## **Divine Discourse on Social Ethics (Surah Hujarat)**

### **Introduction**

Surah Al Hujrat is the forty ninth surah of the Qur'an. It is a Madani sura located in juz' twenty six. "Al-Hujurat" is the plural form of "al-hujra" (الحجرة), meaning "room". It is mentioned in verse four of this surah. This surah speaks about the appropriate behavior toward the Prophet (s) and also socio-moral issues such as suspicion, snooping, and backbiting. . It was revealed in the ninth year after the Hijrah. [al-Baihaqee] In the year of the delegation (eight year after the Hijrah), many desert tribes began sending representatives to the Prophet of Allah (s) to present their oath of allegiance and to accept Islam. These representatives were often crude and coarse in their conversations with the Prophet (s). Thus, Allah revealed Soorah al-Hujurat as a guide to moral behaviors and etiquettes to Muslims.

### **Naming**

The word "al-hujurat" is mentioned in verse four of this surah. "Al-hujurat" is the plural form of "al-hujra" meaning "room" and refers to different rooms beside the mosque of the Prophet (s) for his wives

### **Order and Place of Revelation**

Sura al-Hujurat is a Madani sura. In the current order of completion, this is forty ninth sura of the Qur'an located in juz' twenty six.

### **Number of Verses and Words**

Sura al-Hujurat has eighteen verses, 353 words and 1533 letters.

### **Objectives**

The goal of this Surah is to elucidate upon a series of life-giving commandments of Akhlaq (Ethics and Morality) and social interaction which (if put into practice), would lead an ideal civilization. These in turn could create and cultivate a pure society that is far removed from all sorts of blameworthy moral traits.

### **Merits and Benefits**

In Tafsir Majma' al-Bayan, it is transmitted from the Prophet (s) that if a person recites Sura al-Hujurat, God will give him ten rewards per everyone who obeys Him and everyone who disobeys Him. (Ṭabrisī, Majma' al-Bayān, vol. 9, p. 196)

Also, in al-Shaykh al-Saduq's Thawab al-a'mal, it is transmitted that whoever recites Sura al-hujurat every day or every night, will be among the visitors of the Prophet (s). Ṣadūq, Thawāb al-a'māl, p. 115

According to *Tafsir al-Mizan*, this sura contains moral instructions, such as the manners of communication with God, manners which should be observed in contact with the Prophet (s) and the manners regarding the relations between people in the society. This sura also speaks about the criterion for the superiority of people over each other and finally mentions the truth

of faith and Islam This sura orders Muslims not to pay attention to gossips and avoid backbiting, foul language, finding people's faults and relying on conjectures and orders them to establish peace and reconcile between Muslims.

## Content of Sura al-Hujurat

<b>Religious and social duties of Muslims</b>		
<b>First speech: verses 1-8</b> Duties of believers before the Prophet (s)	<b>Second speech: verses 9-12</b> Social duties of believers against each other	<b>Third speech: verses 13-18</b> Muslims' duties about the religion of God
<b>First duty: verse 1</b> Not venture ahead of Allah and His Apostle in explaining religious rules	<b>First duty: verses 9-10</b> Establishing peace among Muslims	<b>First duty: verse 13</b> Observing God-wariness instead of racial pride
<b>second duty: verses 2-5</b> Respecting the Prophet (s) in speaking	<b>second duty: verse 11</b> Avoiding ridiculing and belittling each other	<b>second duty: verses 14-15</b> Steadfastness in religion and waging jihad in the way of religion
<b>Third duty: verses 6-8</b> Not putting pressure on the Prophet (a) for following others' requests	<b>Third duty: verse 12</b> Avoiding suspicion, spying and backbiting	<b>Third duty: verses 16-18</b> Not counting embracing Islam as a favor to the Prophet (s)



## **In The presence of Allah and His Messenger: Decorum to be observed**

One is in the presence of Allah, when the Qur'aan is recited and likewise one is in the presence of Allah's Messenger (s) when his Hadeeths are mentioned. Thus, the presence of Allah and His Messenger is the Qur'aan and the Sunnah. [Ibn Katheer vol. 4, p.315]

And forwardness in their presence would be interpreting the Qur'aan and the Sunnah by other than what has been taught by the Messenger of Allah or giving one's own opinion precedence over the commands of Allah (Qur'aan) and His Messenger.

### **A Believers Manhaj (way)**

When clear proofs and evidences from the Qur'aan and the Sunnah are presented to the Believer, he submits to them giving up all his or hers mistaken concepts. Allah says: "The only saying of the faithful believers, when they are called to Allah (His Words: the Qur'aan) and His Messenger (s) to judge between them, is that they say: 'We hear and we obey'. They are those who will attain success." [Soorah an-Noor (24): 51]

Whereas, the Manhaj of an innovator is that he makes up his own concepts and practices and then tries to make the religion comply with his ideas - by unintentionally making false interpretations of the Qur'aan and the Sunnah or claiming them to be the practices of his forefathers. He is no better than those regarding whom Allah says: "Then do you believe in a part of the Book and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Judgment, they shall be consigned to the most grievous torment. And Allah is not unaware of what you do." [Soorah Al-Baqarah (2): 58]

### **Reason of Revelation**

Narrated Az-Zubayr (ra): "When a delegation from tribe of Tameem came to the Prophet (s), Abu Baqr (ra) suggested to the Prophet that al-Qa'qaa ibn Ma'bad (ra) be sent to meet them and Umar ibn Khattab (ra) that al-Aqra bin Qays (ra) be sent instead. Abu Baqr was irritated by Umar's counter proposal so he turned to Umar (ra) and said: "You only said that to contradict me" Umar in turn replied that he did not do it to be contrary. A quarrel aroused and both of them raised their voices to such a level that the Prophet's voice was drowned out. Allah then revealed the verse "O you who Believe! Raise not your voices in the presence of Allah's Messenger (s)"

As explained earlier, here too the meaning derived from: 'in the presence of Allah's Messenger (s)' are the traditions of the Prophet Muhammad (s). [as explained by Ibn Abbass (ra) (Ibn Katheer)]. According to the interpretation of Ibn Abbass (ra), this verse indicates that when the Sunnah of Allah's Messenger (s) reaches a Muslim, he should not reject or neglect it claiming that his forefathers worked out in a different way.

NOTE: It should be noted that it was forbidden to raise one's voice in the presence of Prophet Muhammad (s), while he was living, and it forbidden to raise one's voice at the grave of Prophet (s) in Madeenah, now that he is dead.

## **Cure for Disagreement and Disunity among Muslims**

The revelation of this verse helps in realizing and understanding that the cure for disputes and disagreement among the Muslims is the adherence to the Qur'aan and the Sunnah. It is emphasized in details in the verse: "And if you disagree about anything you should refer it to Allah and His Messenger (s), if you believe in Allah and the Last Day." [Soorah an-Nisa (4): 59]

After the death of Prophet Muhammad (s), this verse applies to the Qur'aan and the Sunnah as the basis of all decisions. It is also important that the decision be accepted completely by the heart, tongue and the limbs because Allah says: "By Allah, they do not truly believe until they make you (O Muhammad (s) the judge in disputes between them, without finding within themselves any resistance to your decision but instead accepting them completely" [Soorah An-Nisaa (4): 65]

Because his (s) speech was divinely guided: "Nor does he speak of (his own) desires. It is only an inspiration that is inspired." [Soorah an-Najm (53): 3]

Allah then warns that one might lose all his good deeds, due to disrespect to the Messenger of Allah (s) or his Sunnah, without him knowing it. Also, the Messenger of Allah (s) said: "A man may inadvertently speak a word pleasing to Allah because of which Paradise is destined to him, and another may recklessly speak a word displeasing to Allah because of which he will be cast in the Hellfire, further then the distance between heaven and the earth." [Saheeh al-Bukharee v.8, p.322, no.485]

He also said: "O you who believe! Obey Allah and obey the Messenger and make not vain your deeds." [Soorah Muhammad (47): 33]

## **We Learn - Morals**

### **Anger**

The Messenger of Allah (s) advised the Muslim Ummah to avoid anger and bad language. He once repeated the command: "Do not get angry" thrice. [Saheeh Bukharee v.8, p.88, no. 137]

"The Muslim is the one from whose tongue and hands the Muslims are safe." [Saheeh al-Bukharee]

He (s) also said: "The signs of a hypocrite are four and anyone who possesses one of them possesses a characteristic of Nifaaq (hypocrisy) until he abandons it. When he is entrusted he betrays his trust, when he talks he lies, when he makes a promise he breaks it, and when he quarrels he uses foul (bad language) words" [Saheeh al-Bukharee v.1 p.32-33, no. 33, Muslim v.1, p.40, no.111, and Abu Dawood v.3, p.1313, no.4671]

The ill feeling produced by arguments may last forever and spoil the Muslim unity. Hence, Islam has completely prohibited this ill behavior for Muslims on the tongue of Prophet Muhammad (s), he said: "It is not allowed for a Muslim to cut off his relations with his Muslim brother for more than three nights by turning away from each other whenever they meet. And the best of them is the one who greets (Salaams) to the other - first." [Saheeh Bukharee v.8, pp.64-65, no.100]

## Loud Voices

Raising the voice is a sign of bad character, and Islam has abandoned such ill manners. Allah recalls the saying of Luqman (alaihi as-salaam): "Lower your voice, (my son) for verily, the most detestable (hateful) voice is the braying of a donkey." [Soorah Luqmaan (31): 19]

Furthermore, Allah's Messenger (s) referred the raising of voices as being among the signs of the Last Day and said: "Voices will be raised loud in the masjids and the tribes will be led by their most sinful members" [At-Tirmidhee]

And he (s) advised: "If you get angry, be quiet!" [Adaab al-Mufrad]

Here, Allah informs the believers that if they lower their voices in the presence of Allah's Messenger (s), then they will be considered to have passed the test of piety, thereby, earning His forgiveness and the reward of paradise.

## A Test of Taqwa (Piety)

Following the Messenger (s) - According to the Tafseer of Ibn Abbas (ra) in which the presence of Allah's Messenger is interpreted as his (s) Sunnah, then this test can only be achieved through submission to Allah's Messenger. Thus, if a believer has practices and ideas that contradict the Sunnah of Allah's Messenger (s), then he should lower his voice by submitting to the truth.

And if he does so, then he will have passed the test of piety and proved his belief in the Messenger of Allah, Muhammad (s), because the second half of the testimony - "Muhammadur Rasool-Allah" obligates the obedience to Prophet Muhammad (s). And Allah says: "Whatsoever the Messenger gives you take it and whatsoever he forbids you refrain from it." [Soorah al-Hashr (57): 7]

Thus, this verse emphasizes the importance and obligation of following the Messenger of Allah (s) and giving his Sunnah precedence over one's own desires and habits.

## Choice between Good and evil

Another general explanation of this verse was given by Umar Ibn Khattab (ra), when he was asked whether a man who never desired evil nor did he do it, was better than one who desired it but did not do it. He replied: "Surely, those who desire sin and do not commit it are the ones whom Allah has tested their hearts for Taqwa. Forgiveness and a great reward will be theirs." [Musnad Ahmad]

Also, the Messenger of Allah (s) is reported to have said: "Whoever intends to do a bad deed and chooses not to do it, will have good deed recorded for him." [Saheeh al-Bukharee v.8, p.329, no: 498 and Saheeh Muslim v.1, p.75, no: 237]

Thus, this verse also refers to those who are tempted to commit acts of disobedience and choose to do the right. All such people have passed the test of Taqwa.

**Revelation-** Allah revealed this verse when a group of Bedouins called out to the Messenger of Allah (s) from behind his house, as was their custom among themselves, saying: "O Muhammad (s), verily my praise is sweet and my curse is bitter." The Messenger of Allah (s) replied: "Only Allah is like that." [Musnad Ahmad, Tirmidhee]

## Manners towards the Muslim leaders and Common Muslims

The act of Bedouins, though not intentional, was disrespect to the Messenger of Allah (s). However, the approach towards a Muslim leader should be respectful and his right to privacy must be honored. Likewise, to all Muslims, if one wants to visit a Muslim, the Islamic etiquettes instruct him to knock on the door up to three times, if there is no reply then he should leave. The Messenger of Allah (s) said: "If any of you seeks permission (to enter a house) and no permission is granted, he should return." [Saheeh al-Bukharee and Saheeh Muslim]

### Etiquettes of visiting a Muslim leader

In this surah Allah explains the correct etiquettes of visiting a Muslim leader, while emphasizing on Patience that if the Bedouins had waited patiently until the Messenger of Allah himself came out, then it would have been better for them.

#### Sabr (Patience)

Patience holds great virtues in Islam and Allah has emphasized Patience with great stress. He said: "And be patient and preserving: for Allah is with those who patiently preserve." [Soorah al-Anfal (8): 46]

Linguistically 'Sabr' means detain, refrain and stop. In the Islamic terminology, 'Sabr' means to stop oneself from despairing and panicking.

Patience can be of **two types**, either by choice or without choice, for example: Patience without choice such as patiently bearing illness, cold or heat. Patience by choice would be refraining from that which Shari'ah has prohibited. Patience by choice is of higher virtue than the patience without choice.

Patience is made a condition of success and prosperity "O you who believe! Preserve in patience and guard your territory; and fear Allah; that you may prosper." [Soorah al-Imraan (3): 200]

"Those who patiently preserve will truly receive a reward without measure!" [Soorah az-Zumar (39): 10]

### A Test for Mankind

Allah says: "(It is He) who created death and life to test which of you is best in deeds." He also said: "Be sure that we will test you with some fear, hunger, and loss of wealth, life or the fruits (of your efforts). So give glad tidings to the patient ones who say when disaster strikes them, 'Surely we belong to Allah and surely to Him we will return'" [Soorah al-Baqarah (2): 155-6]

"He raised some of you over the other by varying degree to test you in what you were given." [ (6): 165] However, Allah's test is fair towards His slaves, He said: "Allah does not burden a soul beyond his ability." [Soorah al-Baqarah (2): 286]

Moreover, He promised that: "Surely, with every difficulty comes ease." [Soorah al-Inshiraah (94): 5-6]

Then Allah closes the verse saying: "but Allah is Oft-Forgiving, Most Merciful." Giving hope and way to the sinner to repent and ask forgiveness from His Lord, since Allah is Oft-Forgiving and Most Merciful to his slaves.

Narrated Ibn Abbas (ra) that "Prophet (s) sent al-Waleed ibn Uqbah (ra) as a messenger to collect Zakaah from the Muslims (of Mustaliq tribe). However, on his way al-Waleed heard that a group from Banu Mustaliq had set out and he became afraid. He returned to the Prophet (s) and told him that al-Haarith (former king of Banu Mustaliq) refused to pay the Zakaah and threatened his life.

The Prophet (s) became angry and sent a group of companions (ra) to deal with him. The two groups met and returned to the Prophet (s). He (s) questioned al-Haarith: "Why did you refuse to pay Zakaah and tried to kill my messenger?" Al-Harith replied: "By Allah, Who sent you with the truth. I did not see him, nor did he come to me, and the only reason I came because I feared that your reason for not contacting me was due to Allah's displeasure with us. Thus, Allah revealed this verse confirming the statement of al-Haarith.

### **Verification before Action**

This verse designates the rule of verifying any information received through people of less certainty and doubtful character. Because instant and impulsive judgments might harm or grieve someone and such unintentional accusations cannot be erased even with great apology (sorrow). Thus, great care must be taken to verify such information.

Based on this ruling scholars have taken great pains in verifying any religious information, including the ahaadeeth, by means of attesting the chain of narrators, their good character and righteousness. Thus, preserving the authenticity of the Sunnah.

### **Excellent example for Humanity**

Prophet Muhammad (s) - The life of Allah's Messenger (s) is the living example of the Qur'aan, since his speech and actions are divinely guided: "And surely there is for you in Allah's Messenger an excellent example." [(33): 21] And with his (s) death the divine revelation ceased whilst completing the ultimate guide for a successful Islamic life, Allah said: "This Day I have perfected your religion for you, completed my Favor upon you and chosen for you Islam as the religion." [Soorah al-Maidah (5): 3]

Thus, Allah ordered the believers to hold Prophet Muhammad (s) in high regards and submit to his way saying: "And whatsoever the Messenger gives you take it and whatsoever he forbids refrain from it." [(59): 7]

Then Allah mentioned the aims and benefits of adhering to the guidance of Messenger (s); that he (s) is divinely guided and more knowledgeable of Allah and His religion than the believer. Moreover, He explains that if the Messenger was to follow man's desire then it would result in great difficulty, as He said in another verse: "if the truth had been in accordance with their desires, verily the heavens and the earth and whosoever is therein would have been corrupted!" [Soorah al-Mu'minun (23): 71]

Thus, any religious act through which people seek closeness to Allah or a reward from Him should carry the approval of Allah's Messenger (s). Otherwise, it should be rejected. Because one who introduces new practices in the religion either claims to have more knowledge than the Prophet (s), or the guidance of Allah's Messenger is not complete. And the Messenger of Allah (s) said: "Whosoever introduces in the religion of ours that which is not a part of it then it must be rejected." [Musnad Ahmad]

After calling the believers to the obedience of Allah's Messenger (s), Allah informs that the believers are protected from the grave sin of Kufr, through establishing in them love for true Faith and hatred for disbelief.

The Messenger of Allah (s) said: "There are three qualities for which who is characterized with them will have experienced the sweetness of faith; he who loves a human being for Allah's sake alone and he who has a great hatred of returning to disbelief (Kufr) after Allah has rescued him from it as he has of being cast into the fire." [Saheeh al-Bukharee and Saheeh Muslim]

Love for Faith and hatred for disbelief is revealed through one's actions: the submission and obedience to Allah and His Messenger (s). And as Allah said: "Say (O Muhammad (s)): If you love Allah then follow me and Allah will love you." [Soorah al-Imraan (3): 31]

The surah explains that love for Faith and hatred for Kufr, mentioned in the previous verse, is a Favor and Blessing from Allah, the Exalted. And He closes the verse with two great Attributes of Allah; the All-Knowing and All-Wise.

### **Dealing with Violence and Disputes**

Allah, the Exalted has explained systematic ways of dealing with violence and disputes amongst Muslims. The first step towards settlements should be to convince both the entities to make peace and cease the aggression without making parties.

Secondly, if one entity does not stop fighting then his opposition must be aided until he returns to the command of Allah. The Prophet (s) emphasized this issue saying: "Help your brother whether he is the oppressor or the oppressed." A Companion (radhi allahu anhu) asked: "O Messenger of Allah! Helping him when he is oppressed is clear, but how can I help him when he is the oppressor?" The Prophet (s) said: "You help him by preventing him from oppression." [Saheeh al-Bukharee and Saheeh Muslim]

Finally, when the oppressor submits to the law of Allah, then peace should be made between them with justice. Allah says: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor. Allah is a better protector to both (than you). So follow not the desires lest you may avoid justice." [Soorah an-Nisa (4): 135]

And the Messenger of Allah said: "Those who are in their judgments just to their families, and just to whatever they govern, will be in Allah's presence on the Day of Resurrection sitting on podiums of light on the right of the Throne." [Saheeh Muslim]



## Islamic Brotherhood

After ordering just peace among the believers, Allah reveals the basis of this action - 'Islamic Brotherhood'. All Muslims are brothers and equal in the sight of Allah regardless of race, color and their disputes. The Messenger of Allah (sallallahu alaihi wasallam) said: "It is not permitted for a Muslim to break relations with his Muslim brother for more than three nights each turning away from the other when they meet. And the best of them is he who is first to begin greeting the other with Salaams." [Saheeh al-Bukharee and Saheeh Muslim]

The Messenger of Allah (sallallahu alaihi wasallam) taught Brotherhood to the Muslims with great emphasis, he said: "A Muslim is the brother of a Muslim; he neither oppresses him nor does he fail him. Whoever removes a worldly grief from a believer, Allah will remove from him one of his grieves on the Day of Judgment. Whosoever shields a Muslim, Allah will shield him on the Day of Resurrection." [Saheeh al-Bukharee and Saheeh Muslim]

"The believers in their mutual love are like the human body, where the eye is in agony, the entire body feels pain, when headaches, all the body will suffer." [Saheeh Muslim]

"The bonds of brotherhood between two Muslims are like parts of a house, one part strengthening the other." [Saheeh al-Bukharee]

Islamic Brotherhood is not just theoretical but is practically illustrated from the fundamental aspects of Islam: -

**The Salaah (Prayer):** All Muslims stand shoulder to shoulder while praying.

**Zakaah** (Annual Charity): Charity is highly encouraged in Islam and made obligatory for the wealthy Muslim to give a portion of their yearly savings to his poor Muslim brother.

**Hajj** (Pilgrimage): Muslims (men) wear a similar dress of two sheets of cloth indicating the equality of Islamic brotherhood.

This verse introduces certain prohibitions necessary for the establishment of successful Islamic Society. Allah forbids the believers from mockery, scorning or looking down at someone - Scorn is the product of Pride, which is itself prohibited in Islam. And: "Indeed He (Allah) does not love the proud" [Soorah an-Nahl: 23]

Prophet (sallallahu alaihi wasallam) said: "Allah All-Mighty said: "Pride is My cloak, and Glory is My Wrap, so for he who competes with Me in either of these, I will cast him into the Fire." [Abu Dawood and Ibn Majah]

Allah's Messenger (sallallahu alaihi wasallam) said: "If you were not sinners, I would fear what is worse for you: Pride, Pride (Ujb)."

Al-Ujb in this Hadeeth implies arrogance due to self-praise. It borders on the slave who is blessed by Allah with His Ability of hiding imperfections and sins. Allah hides his sins and imperfections from the people and yet he behaves in a manner as though he is better than some.



Al-Ujb may or may not be apparent, and if manifested outwardly it is called Pride or Arrogance. It creeps unto us when ideal discussions take place criticizing the sinner, though we do not name him. It is a way of 'showing your pride without showing it' And the Messenger of Allah (sallallahu alaihi wasallam) said: "He will not enter Paradise who has even a speck of pride in his heart." [Saheeh Muslim]

## Categories of Pride and their Cure

### Ego

(the self as distinguished from others) Allah's Messenger (sallallahu alaihi wasallam) said: "Indeed, Allah revealed to me: Humble yourself until none is proud over another and none is oppressive over another." [Saheeh Muslim]

Each additional thing that one becomes proud of, builds his ego or the contentment of his self. This is witnessed in the behavior of Iblees. When Allah ordered angels and Iblees to bow to Adam (as). Iblees refused to do so arguing that he was formed from smokeless fire, and thus was better than Adam (as), who was created from dust. [(7): 12]

He was too proud to obey Allah's command: "He said: 'I am better than him (Adam).'" [Soorah Saad : 76]

The cure of Pride is to remember that we are created from a substance not worth mentioning: "Has there not been, over man, a period of time when he was nothing worthy of mention?" [Soorah al-Insan (9): 1]

"Did we not create you from a fluid of no value?" [Soorah al-Mursalaat (71): 20]

Thus, be mindful of the saying of Allah's Messenger (sallallahu alaihi wasallam): "and none humbles himself to Allah, but Allah raises him." [Saheeh Muslim]

### Knowledge

Let him, who is proud of his knowledge analyze the Hadeeth of Allah's Messenger (s). He (s) said: "And a person who learned knowledge and taught it, and recited the Qur'aan, so Allah brought this man before Him and pointed out His Favor, which the man recognized. He is asked: "What did you do with it?" He says: 'I learned knowledge and I taught it, and I recited the Qur'aan for you.' So He (Allah) says: "You lie! In fact you learned so that it would be said of you, 'He is a scholar' and you recited the Qur'aan so that it would be said of you, 'He is a Qari' and it was said." Then it will be ordered that he be dragged upon his face into the Fire" [Saheeh Muslim]

### Deeds

Let him, who is proud of his deeds, know that deeds are only accepted on the basis of two conditions, they being;

- 1- Sincerity (Ikhlas):** The deed should be performed for the sake of Allah Alone without intending to be seen or heard by others nor attaining titles and positions.
- 2- Deeds should be according to the guidance of Allah's Messenger (s) and nothing beyond this criterion:**

The Prophet (s) said: "Indeed, the first of people upon whom the judgment will be passed on the

Day of Resurrection is a man who sought martyrdom. When he appears before Allah, he is made to recognize his Favours. It is said, what did you do with it?" He says: "I fought for you until martyrdom." It is said: 'You lie! You fought so that it would be said: "He is brave, and so it was said." Then it will be ordered that he be dragged upon his face until he is cast into Fire!" [Saheeh Muslim]

### **Possessions**

"Indeed, Allah has purchased from the believers, their selves and their wealth for which there is Paradise for them" [Soorah at-Tawbah: 111]

He who is proud of his possessions should know that the Eventual end of all possessions is with Allah, and he possesses nothing but it is a test for him. He should use them sincerely for the pleasure of Allah. How often do we find ourselves responsible for more than we are capable of maintaining? In such situations we will certainly be unjust to something. Thus, to give each thing its right one must content himself with few. Allah's Messenger (s) said: "Whoever among you arises in the morning feeling a sense of security, in good health, having his food for the day, and then he has gathered what the world has to offer him." [Abu Dawood and Ibn Majah]

### **Race, Notable Lineage, Nationalism and Patriotism**

The Messenger of Allah (s) said: "Indeed Allah has removed from you the blind loyalties of Jahiliyah and the pride for ancestry. Either be a pious believer, or a miserable proud. (All of) you are children of Adam (as) and Adam (as) is from dust. Let some men cease to take pride in others who are nothing but burning coals for the Hell-Fire, it will be easier for Allah to handle them than a dung-beetle driving his nose into filth." [Abu Dawood and Ahmad] Moreover, he (s) also said: whoever invites to tribalism, or aids in tribalism and is killed, he dies the death of jahiliyah (ignorant state of man before the Prophet (s) he is not of me and I am not of him." [Saheeh Muslim and An-Nisae]

After the prohibition of Scorn, Allah explains why this act is unwise. He said, the scorned may be superior to the scorner, just as Adam (as) was superior to Iblees. Then Allah specifically warns the women, although He had previously used the word 'people' which includes both men and women. It is to bring special attention to the women and in order to emphasize to the men that they should protect their wives and families from boasting.

### **Nicknaming**

Parting from Nicknaming is the second step towards establishing a successful society. Islamic brotherhood can never exist in an environment, where people's faults are harshly exposed, as it corrupts the basis of unity. A Muslim is strictly prohibited from uttering words of curse or names, which involve insult or defamation of another person. Islam forbids revealing faults except in cases of necessity, like court or marriage cases.

The Messenger of Allah (s) said: "Cursing a Muslim is wickedness and fighting against him is disbelief." [Saheeh al-Bukharee no: 6044, 7076 and Saheeh Muslim, no: 64]

"The believer is not a person who hurts others with words, or curses or swears or is foul-mouthed."  
[Adab al-Mufrad of Imaam Bukharee]

He also said: "The Believers whose faith is most perfect are those who have the best character."  
[Sunan Abu Dawood (v: 3, no: 4665)]

Nicknaming shows ignorance and low moral character therefore: "Allah does not love anyone who is foul-mouthed and obscene." [Musnad Ahmad (thiqat)]

"Verily, Allah will be angry with the disgusting, foul-mouthed person." [At-Tabarane (thiqat)] It is not befitting a believer, who believes in the Day of Judgment and accountability of actions to commit such ugly and immoral acts, which decrease one's Eemaan.

The Messenger of Allah (s) said: "Do not hurt the feelings of Allah's servants, do not embarrass them; do not seek to expose their faults. Whoever seeks to expose the faults of his Muslim brother, Allah will expose his faults and expose him, even if he hides in the innermost part of his home."  
[Musnad Ahmad - (Rijaal -as-Saheeh)]

Allah pointed out to the seriousness of verbal abuse saying: "The worst titles is that of 'immorality' after that of 'Belief'." And His Messenger (sallallahu alaihi wa-sallam) said: "It is sufficient evil for a man to despise his Muslim brother." [Saheeh Muslim] Once, he (sallallahu alaihi wa-sallam) asked his companions, "Do you know who the one who is ruined is?" They said: "It is the one who has no money or possession." He (sallallahu alaihi wa-sallam) said: "The one who is ruined among my Ummah is the one who comes on the Day of Resurrection with prayer, fasting and Zakaat to his credit, but he had insulted this one, slandered that one, devoured one's wealth, shed that one's blood, and beat that one. So some of his good deeds will be given to this one and some to that one... And if his good deeds run out before all his victims have been compensated, then some of their sins will be taken and added to his, then he will be thrown into the Hell." [Saheeh Muslim]

Therefore, "He who has a right he has to pay back, whether with regards to honor, or anything else, let him pay it back today before there will be neither Deenar nor Dirham (i.e. The Day of Judgment); if he has good work, it will be taken from him, what is equal to injustice (done to the people). If he has no good deeds, then some of his foe's sins will be taken from him, and he (the unjust person) will be burdened with them." [Saheeh Muslim 4/6251]

Unfortunately, today this ugly practice of Nicknaming has become a way of life. Social gathering, elections, debates are filled with personal jokes and character assassination of the opposition. Whereas, Islam strictly prohibits such evil practices and encourages covering the faults of others and seeking to eliminate them because Allah's Messenger (s) said: "Each of you is the mirror of his brother, so if he sees any faults in him, he should wipe it away from him." [Sunan Abu Dawood 3/4900] and: "Whoever covers the faults of a Muslim, Allah will cover his faults on the Day of Resurrection." [(Saheeh) Sunan at-Tirmidhee 2/1152]

### **Nickname or Petname**

Pet-names are allowed in Islam, as the Messenger of Allah (s) named his companions (ra) . For instance, he named Abdur-Rahmaan Ibn Sakhr, as 'Abu Hurayrah' (father of kittens) because he

often carried a kitten in his arms and 'Abu Turab' (father of dust) to Alee Ibn Abee Talib (ra), because once he got dusty while lying on the ground.

Forbidden pet names are those, which denote bad meaning or are disliked by the one, who is so named. The Messenger of Allah (s) opposed all such manifestations. Once Abu Dharr al-Ghifaree (ra) in a state of anger called Bilaal (ra): "You son of black women." The Messenger of Allah (sa) angrily turned to him and said: "You are a man who still has in him (practices of) Jahiliyyah (pre-Islamic period)." [Saheeh al-Bukharee 8/76]

Also, Aa'ishah (ra) reported that when the camel of Prophet's wife; Safeeyah, became ill, the Messenger of Allah (s) asked his wife Zainab (ra) to give one of her two camels to her. Zainab angrily replied: "Shall I give it to that Jewess?" The Messenger of Allah (s) became so angry that he abandoned her for more than two months. [Abu Dawood 3/ no: 4585]

### **Suspicion**

The focal point of the above verse is to shed light on the hidden and secretive sins that are prevalent amongst the Muslims. The fact that these sins are born, sustained and conducted from within one's self gives it a more lethal effect in destroying Islamic brotherhood. Islam seeks to uproot and destroy these evils from the very beginning.

Suspicion is the stepping-stone that the Shaytaan uses to exploit the Muslims to the other evils mentioned in the verse, namely; backbiting, gossip and spying. Allah's Messenger (s) stressed to the believers the dangers of suspicion saying: "Beware of suspicion, for suspicion is the worst of false tales" [Saheeh al-Bukharee 8/90]

Suspicion leads to distrust and lack of trust among the people. It breaks down the strength of brotherhood. Once suspicion is eliminated from the minds of people, trust will grow. Otherwise people will be at each other's throat for every slip of tongue and misunderstood statement.

Also, private conversation must be avoided since such a practice is likely to make the third person suspicious or at least, feel bad for being excluded from the conversation. The Messenger of Allah (s) said: "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him." [Saheeh al-Bukharee, 8/305]

Another evil branch of suspicion is uncontrolled curiosity, which simultaneously leads to the despised practice of Spying into the private affairs of others. Islam vehemently opposes invasion of one's privacy and sternly warns against it. The Messenger of Allah (s) said: "Part of a man's good observance of Islam is that he leaves alone what does not concern him." [(Saheeh) Shaikh al-Albanee in Saheeh Sunan at-Tirmidhee, vol. 2, no: 1886 (at-Tirmidhee 4839)]

Safiyah (a wife of the Prophet (s) narrates that once she came to visit Allah's Messenger (s) while he was in Itikaaf (i.e. seclusion in the mosque during the last ten days of Ramadan). When she got up to return, Allah's Messenger (s) got up with her and accompanied her. When he reached near the gate of the mosque, close to the door (of the house) of Umm Salamah (another wife of the Prophet (s), two Ansari men passed by them, greeted him and then went away. Allah's Messenger (s) addressed them saying, "Don't hurry! (She is my wife)." They said, "Glorified be Allah! O

Messenger of Allah (s) (You are far away from any suspicion)," and his saying was hard on them. The Messenger of Allah (s): "Shaytaan circulates in the mind of a person, as blood does (in his body). I was afraid that Shaytaan might put some (evil) thoughts in your minds." [Saheeh al-Bukharee, vol: 4 no: 333]

Abu Hurayrah reported the Messenger of Allah (s) strictly warning against spying, he (s) said: "If a man sees you in a state of undress without your permission and you blinded him by throwing a stone in his eye, there would be no blame on you." [Saheeh Muslim vol: 3 no: 5371] It is mentioned in Adaab al-Mufrad with authentic chain of narrators that a man peeped through a hole into the dwelling place of Allah's Messenger (s) while he (s) was offering Salaat.

The Prophet (s) took an arrow from his quiver and pointed towards the man's eye (to pierce it with the arrow). The man withdrew his head and the Messenger of Allah (s): "If you had remained I would have pierced your eye with my arrow." [(Saheeh) Adaab al-Mufrad]

Ibn Abbas (ra) reported from the Messenger of Allah (s): "One who eavesdrops on the conversation of others and hears what they would not like him to hear will have molten brass poured in his ears on the Day of Judgment." [(Saheeh) by Shaikh al-Albanee in Saheeh al-Jamee as-Sagheer, vol. 2 no: 6028] and Hudhayfah (ra) narrated: "The habitual eavesdropper will not enter Paradise." [Saheeh al-Bukharee vol: 8 no: 82]

Islamic law rejects evidence obtained by spying. It is reported that Umar Ibn Khattab (ra) entered upon a people drinking wine. He said: "Have I not forbidden you to drink wine and you did that?" They said: "O Amir (leader) of the believers, Allah has forbidden you to spy and you spied on us, and Allah forbade you to enter the houses without asking permission, and you did enter without permission." Umar (ra) said: "These (your sins) in return for my mistakes." Then he left and didn't interfere or prevent them. Also, when al-Waleed Ibn Uqbah was brought to Ibn Mas'ood (ra) and charged with having been found with wine dripping from his beard. Ibn Mas'ood said: "We have been forbidden from spying but, if any evidence appears in the open we will use it." [Sunan Abu Dawood, Eng. Trans, vol: 3, no: 4875] Thus, even if Haraam is done secretly we are not asked to spy.

### **Gheebah (Backbiting)**

When the Messenger of Allah (s) was asked about Gheebah, he defined it saying: "Backbiting implies you're talking about your brother in a manner, which he does not like." It was said to him: "What is your opinion about this that if I actually find in my brother whom I made a mention of?" He said: "If (that failing) is actually found (in him) what you assert, you have in fact backbitten him, and if that is not in him it is a slander." [Saheeh Muslim, no: 6265]

Gheebah is not only restricted to the tongue, it may be so that we imitate or mimic someone's defect or description. Aa'ishah (ra) said: "A woman came in our house. When she left, I moved my hands indicating that she was short. The Prophet (s) said: "You have backbitten her." [Abu Dawood]

One, who listens to Gheebah is also a sinner unless he opposes it with his tongue or heart because "Whoever witnesses the humiliation of a believer and doesn't support him while being capable of

supporting him, Allah will humiliate him before all the creatures (on the day of judgment)." [Musnad Ahmad]

If possible one should, leave the gathering or interrupt and change the subject, this is based on the saying of Allah: "And when you (Muhammad (s)) see those who engage in a false conversation about Our Verses (of the Qur'aan) by mocking at them, stay away from them till they turn to another topic. And if Shaytaan causes you to forget, then after the remembrance sit not you in the company of those people who are the Zalimun (polytheist and wrongdoers, etc.)." [Soorah al-An'am (6): 68]

Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah." [Soorah al-Hujurat (49): 12]

In this verse, Allah compares Gheebah to eating the flesh of one's dead brother because it deals with the violation of honor. Allah's Messenger (s) combined violating the honor, property and blood of a Muslim with violating the sanctity of the Day of Sacrifice, he (s) said (on the day of Sacrifice): "Your blood, your wealth and your honor are sacred, as this day of yours, in this month of yours, in this land of yours are sacred." [Saheeh al-Bukharee vol: 2 no: 797 and Saheeh Muslim no: 2803]

Furthermore, Allah's Messenger (s) described the seriousness of this nasty sin saying: "There are seventy-two degrees of Riba (interest), the least of which is equivalent to committing adultery with one's own mother. The worst of them is a man's insulting his brother's honor." [(Saheeh) by Shaikh al-Albanee in Silsilah al-Ahaadeeth as Saheehah, no: 1871 (al-Awsat of at-Tabarani)]

The Prophet (s) clearly warned against the great punishments which may befall as a result of committing Gheebah, he (s) said: "When I was taken up to the Heavens, I passed by people who had copper claws tearing at their faces and chests. I asked: 'Who are these, O Jibreel?' He said: 'They are those who ate the flesh of the people, and insulted their honor.'" [Saheeh by Shaikh Albanee (Saheeh Sunan Abu Dawood # 4080)]

Imam al-Qurtubi said: "Gheebah is a major sin and falling into it necessitates (Wajib) turning to Allah in repentance from it." [Tafseer al-Qurtubi (Soorah al-Hujurat)]

## Opposing Gheebah

Opposing Gheebah is one of the best forms of Jihad, because it deals with striving to control and correct oneself from evil desires. The Messenger of Allah (s) said: "The Mujahid is the one who strives to control his ego (nafs) in obedience to Allah." [Ahmad See as-Saheehah of Shaikh al-Albanee no: 549] and: "The best Jihad is that you strive to control your ego and your desires for the sake of Allah." [al-Hilyah of Abu Na'im-see as-Saheehah of Shaikh al-Albanee no: 1496] The Messenger of Allah (s) guaranteed Paradise for him, who guards his tongue (from backbiting, lying, slander, etc.) saying: "Whoever gives me surety to safeguard what is between his jaws (i.e. tongue) and what is between his legs (private parts), I guarantee for him (entrance into) Paradise." Therefore, Imam Ash-Shafi'ee said: "If a person wishes to say something then he should think before he starts talking. If there is good, then he should speak, otherwise he should not." Permissible Gheebah:



### **Complaint**

It is allowed to make Gheebah while complaining to a ruler or judge or seeking a ruling from a scholar. The evidence of this is the saying of Aa'ishah (ra), she relates that Hind, the mother of Mu'awiyah said to Allah's Messenger (s): "Abu Sufyan (her husband) is a miser. Am I allowed to take from his money secretly?" The Prophet (s) said to her, "You and your sons may take what is sufficient reasonably and fairly." [Saheeh al-Bukharee 3/13]

### **Consultations and Evidence**

Giving advice particularly in matrimonial and business affairs, as was the case when Mu'awiyah and Abu'l-Jaham asked for the hand of Fatimah bint Qays in marriage, she consulted the Prophet (s) about them. He (s) told her: "As for Abu'l Jaham, he does not drop his stick from his shoulder (indicating his strictness with his wives) and as for Mu'awiyah, he is poor, and has no money." [Saheeh Muslim vol: 2 no: 3297]

### **Identification of Innovation and the Innovators**

It is permissible to mention the sin of the one who commits sins openly, like criminals and innovators. "When a man asked permission to enter upon the Prophet (s). When the Prophet (s) saw him, he said: "What an evil brother of his tribe! And what an evil son of his tribe" When that man sat down, the Prophet (s) behaved with him in a nice and polite manner and was completely at ease with him. When that person had left, Aa'ishah said (to the Prophet). "O Messenger of Allah (s)! When you saw that man, you said so-and-so about him, then you showed him a kind and polite behavior, and you enjoyed his company?" Allah's Messenger (s) said: "O Aa'ishah! Have you ever seen me speaking a bad and dirty language? (Remember that) the worst people in Allah's sight on the Day of Resurrection will be those whom the people leave (undisturbed) to be away from their evil (deeds)." [Saheeh al-Bukharee 8/59] Imaam Bukharee derived from this Hadeeth that it is permissible to speak about wrongdoers..."

After warning the believer against the destructive sins of Nicknaming, Gheebah, and Suspicion, Allah mentions His two Divine Names and Attributes, At-Tawwab (oft-forgiving) and Raheem (most-Merciful). This calls for repentance, because "All of Adam's descendants are subjected to error, but the best of them are those who often repent." [at-Tirmidhee and Ibn Majah] The Messenger of Allah (s) said: "If (it were that) you did not commit sins, Allah would cause you not to exist and replace you by another people who would sin and ask Allah's forgiveness, and He would pardon the

### **The beginning of human race**

Allah addresses all mankind and mentions that He created all humans from one soul; Adam u. From him, He created his wife, Hawa (Eve), and through them the human race grew and spread. Therefore, all humans are of the same category, rank and status, everybody is alike in the Sight of Allah.

Nations, tribes and groups are only for acquaintance and knowing family relations. Allah's



Messenger (s) said: "Learn enough about your lineages to know about your blood relatives and treat them accordingly." [(Saheeh) Saheeh Sunan at-Tirmidhee (no. 1612)]

Division of man into nations and tribes is also an expression of Allah's unique Attribute; 'al-Khaliq' 'the Creator', that He created infinite number of people with distinct features extending from one soul. Allah explained that these differences of color and language are a sign of His Greatness and Power, He said: "And among His Signs is the creation of the heavens and the earth and the difference of your languages and colors. Verily, in that are indeed signs for men of sound knowledge." [Soorah al-Rum (30): 22]

The main concern of this verse is to demonstrate equality and brotherhood. Imaam Ibn Katheer says: "This is the wisdom behind revealing this verse after the verses, which prevent one from Gheebah (backbiting), Spying, Nicknaming, etc. so that everybody might contemplate that in regards to their lineage, and they are all equal."

After explaining the wisdom behind the division of mankind into tribes and groups, the next verse diverts the reader's attention to the only factor which can elevate man in the Sight of Allah and that is 'Taqwa.' Those who fear Allah and obey Him are far superior to those who are arrogant and disobedient. Allah says: "Not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allah) and do righteous good deeds, and those who do evil! Little do you remember?" [(40): 58]

Paradise and eternal bliss becomes the right of those who acquire Taqwa, Allah says: "And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allah has indeed granted for him an excellent provision" [al-Talaaq 65:11] Kufr, arrogance and oppression all lead to Hell-Fire regardless of who performs them, Allah says: "But those who disbelieved (in the Oneness of Allah (Islamic Monotheism) and denied Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination." [Soorah al-Taghaabun (64): 10]

Allah's Messenger (s) exposed the insignificance of racism in his Khutbah (sermon) on the Day of 'Fath-e-Makkah' (victory of Makkah) and categorized humans into two, on the basis of righteousness and Taqwa, he (s) said: "Allah has dispelled from you the effects of Jahiliyyah (ignorance) and the practice of Jahiliyyah to boast around with people upon one's lineage. (Know) Men are only of two types, either righteous, who have high ranks with Allah, or the sinful, who are disgraced in the Sight of Allah." (And then he recited the above verse Soorah al-Hujurat (49): 13) [Ibn Abi Hatim] Thus, pride in one's lineage is against the teachings of Islam, and Allah's Messenger (s) discouraged all such practices.

Allah's Messenger (s) said: "All of you are the children of Adam (alaihi as-salaam), and Adam himself was created from clay. Refrain from boasting upon one's lineage. (Otherwise) you will be lighter than the heap of dust and marine birds in the Sight of Allah." To enforce the effect of brotherhood in his Sahabah (Companions of Allah's Messenger), he (s) would often address them saying, 'Ya Banee Adam!' 'O descendants of Adam' and likewise is the approach of the Qur'aan in several verses.

Allah's Messenger (s) strictly abhorred racial discrimination. Abu Dharr (ra) said: "There was an argument between me and one of my brothers whose mother was non-Arab. I insulted him about his mother, and he complained about me to the Prophet (s). I met the Prophet (s) and he said, "O Abu Dharr, you are a man who still has Jahiliyyah (ignorance) in him." [Saheeh al-Bukharee and Saheeh Muslim (3139)]

It is related in a long Hadeeth of Saheeh Muslim that Allah's Messenger (s) said: "Allah does not look at your faces and wealth, rather He consider your hearts and deeds." And he (s) said to Abu Dharr: "Remember! You have no virtue over any brown or black (man) But yes! If you increase in Taqwa then you are a virtuous man." [Musnad Ahmad] Thus, Islam gives equal rights to all, rich and poor, noble and ignoble and there is no superiority of anyone over anybody else in Islam, except in terms of Taqwa. And this is the basis of Islamic society.

In this world, there are other things, which may grant loftiness to a person or a group of people, like wealth, power, lineage, etc. But the true greatness, which counts, is the greatness in the Sight of Allah and its basis is Taqwa.

Allah revealed this verse reprimanding a tribe of Bedouins, who had newly converted to Islam, for a dishonest action. They used to request charity from the people of Makkah while claiming to be Mu'mins (true believers) like the early Muslims, who fought and suffered along with Allah's Messenger (s) in Makkah. But Allah mentions in this verse that Eemaan had not truly established itself in their hearts, and therefore revealed to His Messenger to warn them saying, they were only Muslims who had merely accepted Islam, and not Mumins (true believers). They would have to work harder to prove their devotion and faithfulness to Islam, until then they should judge their actions genuinely and accept it with sincerity.

Islam and Eemaan: This verse explains that Islam and Eemaan are two distinct entities and Eemaan is more exalted than Islam. Islam and Eemaan are two synonyms if they are mentioned together, both have separate meanings, and when they are mentioned separate, each means the other. Allah distinguished between Eemaan and Islam, when he addressed the Bedouins. He, the Most Merciful, notified that they were Muslims and not unbelievers, but they had not completely comprehended the higher level of Eemaan, as is clear from the last part of the verse. "But if you obey Allah and His Messenger, He will not decrease anything in rewards for your deeds. Verily, Allah is oft-Forgiving, Most Merciful."

If the Bedouins were hypocrites or unbelievers, they would have not been rewarded for their obedience to Allah and His Messenger (s). The case described here is that the complete and true Eemaan is not yet present in their hearts. However, they are not outside of Islam. This is evident from the ayats that for a person to be called a Mumin (believer), he must fulfill the conditions and obligations of Eemaan. If he is lacking in them, then he does not deserve to be called a true believer (Mumin). But he has not left the fold of Islam. Instead, he has moved from the lofty level of being called a 'believer (Mumin)' to the level of being a 'Muslim.'

This point is to be kept in mind when one reads Ahaadeeth like: "None of you truly believes until he loves for his brother what he loves for himself." [Saheeh al-Bukharee and Saheeh Muslim] In

other words, no one is a true and complete believer (meeting all the requirements and necessary components of Eemaan) until he loves for his brother what he loves for himself.

Contributor: Mr. Muhammad Yasar Usmani

## Accountability: An Islamic Perspective

### The Concept of Accountability

#### What is accountability or what does it mean in Islamic perspective?

To answer this question or to make the reader understand the concept of accountability in Islamic perspective, obviously, we will have to approach the holy book of Almighty Allah Al-Quran and *Sunnah* of holy Prophet Muhammad (p.b.o.h) and will also mention some of classical and contemporary Muslim scholars. But, before mentioning all these sources, it seems more important to discuss briefly that what people believe about accountability or what concept actually they have about this doctrine of accountability in Islam?

### General Accountability and Self-Accountability

Well, generally there are two major concepts of accountability among Muslims majority the self-accountability (*al-Muhaasabah*) and general accountability (*al-hisbah*). Some of them believe that the accountability in Islamic perspective only means the one's Self-Evaluation and Critical Self-Examination and they therefore, named it as Spiritual or Divine Accountability which is normally known in Islamic world as *al-Muhaasabah*. This process of *al-Muhaasabah* takes place between a person and his inner-self and thus consists of a person's self-account.

Whereas, many other people believe in the second concept about accountability that comprises of an ideology that everyone is accountant and auditor of his/her fellow social members and this ideology of other's account is basically followed by the concept of Divine Responsibility that everyone is responsible to enjoin good and forbid evil. So, according to this ideology, they believe that only in this way Muslims can fulfill their divine responsibility to maintain social order. According to this group such kind of accountability is known as *al-Hisbah*.

The more interesting thing is that both groups have the same sources and arguments from Quran and Sunnah. e.g., the verse 30 of Surah Al-Imran the almighty Allah said;

*“On the day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to fear) Him. And Allah is full of kindness to those that serve Him.”*

Also verse 185, comes from the same chapter:

*Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned.*

And verse 104 of the same chapter:

*“Let there arise out of you a band/group/community of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.”*

And very famous hadith from Prophet Muhammad (p.b.o.h) sayings narrated by Imam Muslim in his Sahih that;

“Whoever amongst you sees anything objectionable, let him change it with his hand; if he is not able, then with his tongue; and if he is not able even to do so, then with his heart; and the latter is the weakest form of faith” (Narrated by Muslim).

The first group believes that Muslims will be resurrected both physically and spiritually and will be asked by God about their lives, after which their final destination will be determined. Therefore, everyone must evaluate himself and must pass through the critical self-examination of *al-Muhaasabah*.

While, on the other hand the second group held different opinion of other’s accountability or the divine responsibility because at the Day of Judgement they will be asked about this responsibility.

It would be pre-estimation of both the ideologies to declare both the groups completely right or completely wrong. So, instead of doing that we need to study and discuss this case in appropriate way that can lead us towards its actual conception and understanding. Now we are on the stage from where we start understanding this subject accurately.

Well, it is said that the Quran and Sunnah are revealed and transformed for the whole mankind. But, honestly speaking, this is not the actual case because this concept or belief is acceptable to an extent and is unacceptable in a sense.

Actually, this comprehensive belief or concept that Islam is a true religion (and no doubt it is) and that Islam is the only divinely revealed religion for the whole human being is either misunderstood or either inappropriately delivered.

Previously we said that this concept or belief is acceptable to an extent means; that Islam as a religion and Quran and Sunnah as its revealed teachings are for sure acceptable as divine guidance for whole mankind but with the condition that all human being internally and externally, heartedly and orally, by heart and by tongue accept Islam as true religion and Prophet Muhammad (p.b.o.h) as last Messenger of Almighty Allah then Islam and its revealed teachings will be proven and accepted as divine guidance for whole mankind. But what is wrong with us and what is wrong we expect? We expect submission for Almighty Allah, we expect reverence for religion, we expect following of Islamic teaching and we expect sacredness, honor and dignity for beloved Prophet (p.b.o.h) but from whom? From non-Muslims! And when they fail to fulfill our expectations we start hate them, we start abuse them and we start doing everything that is unsocial, immoral, irreligious and even illegal.

The second thing we said previously is that, this belief is unacceptable in a sense what does it mean? It means that, general understanding and general knowledge of Quran and Sunnah is, no doubt, essential for every Muslim but having detailed information of all specific fields is also for sure not necessarily required from every Muslim. Saying more clearly, intervention in specific fields about which one doesn’t has sound knowledge or detailed information or indulgence of oneself in such issues and affairs about which he is known as unconcerned and will not be questioned neither in this world nor in the hereafter is totally wrong and completely unacceptable in true Islamic sense. For example; a medical doctor has no concern with the criminal investigation of bank robbery likewise, a police inspector shouldn’t put his nose in prescribing medicine to a

heart patient. Similarly, an administrator shouldn't have any concern with giving fatwa to a fast-breaker in Ramadan and likewise, an 'Aalim has no concern with law and order issues. In the same way, a judge isn't responsible for the mistakes that have been done by a police cop and a policeman will not be questioned for the duties of a judge. Everyone has its own functional boundaries or limits and it would be better as long as they would keep up with these limits and it will be better as long as they continue to be bound to these boundaries.

Same is the case of *al-Hisbah* that is known as accountability in English language. Majority of Muslims misunderstand the Quranic injunctions and hadiths from Sunnah and thus believe that they are applied to others' accountability so that they held it as their foremost duty and try to do it as soon as possible. But unfortunately they forget and fail to recall the Divine interest (*al-maslahat al-shariyyah*) and Divine Logic (*al-hikmah al-shariyyah*) that Quran does not address specific orders generally and does not address public with legal orders.

As it is misunderstood by some Muslim scholars that *Hisbah* is the voluntary accountability system in Islam whereby a Muslim enjoins good and forbids evil to enforce the laws of *Shari'ah* and to discipline those who publicly commit sins. This is done to implement the commandments of Allah revealed in the Glorious Quran:

While *al-Hisbah* is defined as an Islamic doctrine which means the divinely-sanctioned duty of the ruler (government) to intervene and "enjoin good and forbid wrong" in order to keep everything in order according to Islamic law.

So, al-hisbah or accountability can be of different types such as;

## **Types of Accountability:**

### **Self-Accountability**

That is also known as spiritual accountability in which a person accounts himself. **Proof or evidence:** Almighty Allāh says, "You shall be questioned about whatever you have been doing." (al-Qurān, 61:93)

### **Political Accountability**

That is derived from the concept of *amanah* "trust". As a political concept, it suggests that Allah Almighty has given the trust to human beings to deliver and promote His guidance through justice and fairness in their lives.

### **Evidence**

Hadith of Hazrat Ibn Umar (r.d) "All of you are guardians and all of you are responsible/accountable for your subjects. The ruler is a guardian and responsible for his subjects..."

## **Administrative Accountability**

### **Evidence**

The verse No 41 of Surah 22: *“Those who, if We established them in the land, will ..., command what is proper and forbid what is improper.”* And the same hadith reported by Ibn Umar (r.d): A servant is guardian of his master’s property and responsible for his wards.

## **Domestic Accountability**

### **Evidence**

The verse No 71 of Surah At-Taubah: *“The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: (: 71)*

And same hadith of Ibn Umar (r.d): The man is guardian of his family and responsible for his wards. The woman is guardian in her husband’s house and responsible for her wards.

## **Social Accountability**

### **Evidence**

The verse No 114 of Surah al-‘Imrān : *“They believe in Allāh and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.”*

And last sentence of the same hadith of Ibn Umar (r.d): So, all of you are guardians and are responsible for your subjects.

## **Judicial Accountability**

### **Evidence**

(al-Qurān, 5:8). Almighty Allāh says, *“... and don’t let ill will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness and heed God.”*

These are the major forms of accountability and we can clearly observe that each form is specified for specific person or group of people and the matter has never been left open ended for general accountability. So, the accountability system of Islam is very organized and well designed for the contemporary modern age to up-coming golden time. This is the end up of our first question we arose in the beginning. Now we are moving towards our second question and that is; to whom and to what extent we are accountable?

## **Islamic Principle of Accountability**

### **To whom and to what extent we are accountable?**

This question actually elaborates the authorized legal status of our certified public officials, accountants and auditors. The first part of this question and that is **“to whom”** can be answered by mentioning a statement of the famous Muslim scholar Sayyid Muhammad Qutub who stated that, *“all men shall be presented before Almighty Allah on the Day of Judgment to account for their performance in this life.*

So at the end of the day we all will be accountable to our Lord and Creator but it doesn’t mean that there is no system in this world to make us accountable. As we have explained before that



there are different types of accountability so each type further comprises of different teams and groups of people working in different State's departments. So, all these departments and law enforcement agencies are legally authorized to account/audit people for their misdeeds and crimes. As it is also evident from Quranic verse 104 of Surah al-'Imrān;

Almighty Allāh says; *“Let there arise (waltakun) from among you a group that calls others to good work, they command good and forbid evil. These are the success full ones (muflīḥūn).*

al-Ghazālī has observed that “since this *āyah* (verse) begins with a command (*waltakun*), it conveys an obligation (*wājib*) which is, however, a collective obligation of the entire community. This is also indicated in the same text, especially where it reads: *let there arise “from among you,”* meaning that the obligation is fulfilled only if a section of the community acts upon it”.

The second part of this question and that is **“to what extent we are accountable”** means what authoritative limits and boundaries our officials, accountants and auditors have?

The simple to understand and comprehensive to believe answer of this question is that every institution and State's department is bound to State's Constitution and Law so their state of power and state of action is well defined there. But an important thing to understand is what state of authority the common people and citizen of a Muslim State have to enjoin good and forbid evil?

According to verse 104 of Surah al-'Imrān no doubt the citizens of an Islamic State are permitted to command and forbid whether by their action, speech or silent condemnation whatever they see good and bad respectively, nevertheless, **it should no more than their state of affairs, their capabilities and their legal boundaries.** It is also necessary to grant this permission or confers upon those who have the ability to deal any issue, concerning social responsibility, in proficient manners.

We also find same rulings in a hadith where the potential difference among people facing a problem or dealing an issue being committed has been defined. The Prophet (p.b.o.h) said that, *“who amongst you sees something abominable, should modify it with his hand; and if he does not have the strength to do it, then he should do it with his tongue,...”*

Hence, the believers are instructed here that, they should carry out their right of accountability in accordance with their aptitude and to the extent which circumstance permitted them.

## **Accountability and Impingement on the right of head of the State**

According to Islamic law a common citizen has no legal right to indulge him-self with the matters of establishing legal penalties or mandatory punishments but if done so then it will be considered as takeover on the rights of a judge, *Hākim* or head of the State which is strictly forbidden in Islam. Keeping the same view Imam Qurtubī held very preferred opinion that,

- According to '*Ulamā*' commanding of proper by hand (*al- 'amr b 'l-ma 'rūf b 'l-yad*) is the right of ruling class.
- By advising or saying (*bi 'l-lisān*) is the right of '*Ulamā*'.
- Feeling by heart (*bi 'l-qalb*) is the right of common people.

According to Qurtubi's statement using "forceful authority" for commanding proper or prohibiting evil is the only right that can be used by the law enforcement agencies of a State, even though, some *'Ulamā*, in specific circumstances and as preconditions, keep it permissible with regard to common people however, it couldn't be taken on obligatory level yet as held for the ruling class.

As for as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. These weighty decisions cannot be left in the hands of common people who has become heedless to God and are under the influence of a political or religious party or sect respectively. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race. These instructions have been repeated in the Holy Quran in another place saying: "*Do not kill a soul which Allah has made sacred except through the due process of law ...*" (6:151)

Moreover, there are no more obligations of individuals except the termination of an evil, however, what has increased above the termination level, either the death penalty on a committed crime or prohibition for the expected one, comes under the obligations or duties of the authorities and not of the common people. So, according to this difference one can easily understand the distinctive line between one's right of *ḥisbah* and that of the 'Imām, Qāḍī or Ḥākim or head of the State or state institutions regarding mandatory punishment (*ḥad*).

Thus, whoever witnesses an evil action which violates the *Sharī'ah*, or the standard of decent conduct and approved custom, then it is up to that individual to prevent or denounce it to the extent of his or her capability. So, the spirit of self-evaluation (*al-Muhasabah*) must be expanded from the spiritual-ritual dimension towards a broader and holistic horizon of moral, ethical, social and political responsibilities. Similarly, the extreme spirit of other's accountability (*al-hisbah*) (*al-amr bi al-ma'ruf wa nahy 'an al-munkar*) must also be narrower or should be enjoyed by following true Islamic legal boundaries or limits.

Because, Commanding good and forbidding evil is a cardinal Quranic principle, this principle is the supreme objective of the *Sharī'ah* and the ethical core of governmental political power. This Quranic principle, of *ḥisbah* or accountability lays down the foundation of some of the basic liberties that form the principle theme of many modern constitutions. According to 'Imām al-Ghazālī *ḥisbah* is the greatest pole of the faith and the most important objective of all of God's revealed scriptures and Messengers. Therefore, as this is the essence of all religion, a total neglect of *ḥisbah* would bring about the collapse of religion, and widespread corruption and ignorance.

Therefore it is stated in the Universal Islamic Declaration of Human Rights that, "*the right and duty of every person to speak for and defend the rights of others, and the rights of the community when these are being threatened or violated.*"

## All People are Equally Accountable before the Law

Islam clearly insists and demands that all officials of the Islamic State, whether he be the head or an ordinary employee, are equal in the eyes of the law. None of them is above the law or can claim immunity. Even an ordinary citizen in Islam has the right to put forward a claim or file a legal complaint against the highest executive of the country. The Caliph 'Umar said, "I have myself seen the Prophet (p.b.o.h) taking revenge against himself (penalizing himself for some shortcoming or failing)." On the occasion of the Battle of Badr, when the Prophet (p.b.o.h) was straightening the rows of the Muslim army he hit the belly of a soldier in an attempt to push him back in line. The soldier complained "O Prophet, you have hurt me with your stick." The Prophet (p.b.o.h) immediately bared his belly and said: "I am very sorry, you can revenge by doing the same to me." The soldier came forward and kissed the abdomen of the Prophet and said that this was all that he wanted.

A woman belonging to a high and noble family was arrested in connection with a theft. The case was brought to the Prophet, and it was recommended that she may be spared the punishment of theft. The Prophet (p.b.o.h) replied: "The nations that lived before you were destroyed by God because they punished the common men for their offences and let their dignitaries go unpunished for their crimes; I swear by Him (God) who holds my life in His hand that even if Fatimah, the daughter of Muhammad, has committed this crime then I would have amputated her hand."

During the caliphate of 'Umar, Muhammad the son of 'Amr ibn al-'As the Governor of Egypt, whipped an Egyptian. The Egyptian went to Medina and lodged his complaint with the Righteous Caliph, who immediately summoned the Governor and his son to Medina. When they appeared before him in Medina, the Caliph handed a whip to the Egyptian complainant and asked him to whip the son of the Governor in his presence. After taking his revenge when the Egyptian was about to hand over the whip to 'Umar, he said to the Egyptian: "Give one stroke of the whip to the Honorable Governor as well. His son would certainly have not beaten you if not for the false pride that he had in his father's high office." The plaintiff submitted: "The person who had beaten me, I have already avenged myself on him." 'Umar said: "By God, if you had beaten him (the Governor) I would not have checked you from doing so. You have spared him of your own free will." Then he ('Umar) angrily turned to 'Amr ibn al-'As and said: "O 'Amr, when did you start to enslave the people, though they were born free of their mothers?"

When the Islamic State was flourishing in its pristine glory and splendor, the common people could equally lodge complaints against the caliph of the time in the court and the caliph had to appear before the Qadi to answer the charges. And if the Caliph had any complaint against any citizen, he could not use his administrative powers and authority to set the matter right, but had to refer the case to the court of law for proper adjudication.

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## Human Rights in Islam

### Introduction

The present paper examines Human Rights in the light of western and Islamic thought. Western concepts; particularly the Universal Declaration of Human Rights, is analyzed in comparison with Islamic perspective. It is done by examining the historical documents of west and religious scriptures of Islam. **The aim of the paper is to highlight the relevance and importance of human rights in the contemporary global society.**

The history of the civilizations explicates the fact that the concept of human rights has always received attention among the societies of the world. The issue has always been elaborated by intellectuals and propagated by the champions of human rights. Prophets, Sages and philosophers had discussed the matter at great length, and each one of them has left a code or a manifesto, which determinists' importance and necessity. Even a cursory glance at the contents of the Islamic ideology indicates that the Quran and the *Sunnah* have dealt with every aspect of human rights in detail.

**Islam, as a religion of peace and tolerance has always advocated the importance of human rights, brotherhood, freedom, equality and fraternity. From centuries after Islam, the west proceeded to deal with the freedom and rights of human beings in respect to the socio-cultural, political and economic aspects. The concept of "human rights" is the reciprocal of "Natural Rights" emerged after 2<sup>nd</sup> world war in 1945. Hence forth, it accelerated the developmental process and evolved in 1948 as "Universal Declaration of Human Rights."**

Human rights echoes as the weltanschauung (the world view of an individual or group) of the contemporary era. Innumerable works had been done, and hundreds and thousands of traditional and modern scholars, both from east and west, are addressing this issue. Yet, academically, more attention is needed to present this subject properly.

### Universal Declaration of Human Rights

The *Western* concept of "human rights" is of recent origin, although some historians have tried to go back to the code of the Babylonian king Hammurabi (2130 to 2088 B.C.), but it does not provide any concrete evidence to support this claim. Undoubtedly, the earliest testimony in this direction would be in the edicts of Republican Rome, which gave its citizens the right to participate in law-making and to elect public officials. In England, the petition of rights 1628, and the bill of rights 1689 are land mark documents. However, they are failed to provide any elaborated system of human rights.

The idea is commenced from the comprehensive philosophy *droitsde' homme*, produced by French thinkers in the second half of the 18<sup>th</sup> century. The period of the second half of the 18<sup>th</sup> century left

indelible marks in the history of human rights in the *Western* world. As, it witnessed that the masses raised a revolt against the despotism Barbons of France known as “French Revolution,” emerge with full of tremendous political and intellectual fermentation, which attracted much attention from the side of philosophers and historians. It was the first instance of its kind -in the modern history of the world- in which masses snatched reins of power from corrupt autocracy, and their leaders sat down to lay the foundations of a regime in which dignity of man and his inalienable rights were evident in every act of the government. This was the era, during which people got awareness of political injustice and economic inequities. But, unfortunately very soon the hopes of these revolutionaries were completely belied, when the philosophical spirit of the revolution was quenched and the destiny of France passed into the hands of Emperor Napoleon- who ruled the whole nation as a despot. Its political failure, however, did not mean the end of its intellectual and moral triumphs. Infact, with the passage of time, its ideals and ideas, crossed frontiers, entered many other lands outside Europe and became a beacon light for countless freedom fighters. Therefore, the historians, with respect to its philosophical breadth and influence, consider it as the “Universal Revolution.” The ideas of the French revolution was embodied in an historic document called “Declaration of the Rights of Man and of Citizens” adopted by the French National Assembly.

It was the influence of all these occurrences, which happened during the aforementioned period, which gave birth to an unending debate; and plunged the Europeans to think about the dignity of the man, his place in history, and his rights which give luster and richness to human civilization. It created an antagonistic atmosphere among the Statesmen and philosophers and divided them into two camps which often had acrimonious debates for example, the famous debate between Burke and Paine. Moreover, rapid industrialization, and the rise of sprawling slums, where thousands of human beings lived a miserable and deprived life, gave a powerful impetus to thinkers and reformers to further crystallize their ideas about human rights.

Reformers like Jeremy Bentham, Metternich, and Karl Marx discussed the dignity of human beings portrayed according to their respective ideologies. However, all these ideologues and their ideological doctrines lacked the hope, which was necessary for the welfare of humanity. Even the establishment of the United Nations could not provide any solid solution, because it is believed that the charter does not conclusively elucidate the human rights and fundamental freedoms. In order to fill this gap, the General Assembly at its 183<sup>rd</sup> meeting on December 20, 1948 adopted the “Universal Declaration of Human Rights.” The Declaration begins with the following statement:

*The General Assembly, proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations. It is encouraged, that every individual and every organ of society must keep this declaration in mind. Similarly, they shall strive to promote these rights and freedoms, by progressive national and international measures to secure their universal and effective recognition and observance -both among the peoples of the Members states, and among peoples of territories under their jurisdiction.*

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights; it is consist of thirty articles, and is drafted by the representatives with different legal



and cultural backgrounds from all regions of the world. With the passage of time, it managed to achieve great width, and laid great impact in the constitutions of many developed countries. It provided a base for regional human rights conventions in Europe and Latin America. The Universal Declaration has inspired many individuals and policy makers around the world to work toward a better world. Today there are “around two hundred assorted declarations, conventions, protocols, treatise, charters, and agreements dealing with the realization of human rights in the world. Of these postwar (documents) no fewer than sixty-five mention...the Universal Declaration of Human Rights as their source of authority and inspiration.”

## Human Rights in Islam

The history of Islamic civilization manifests that the concept of human rights has always been an essential issue- even in the primitive Islamic societies. The inter-tribal hostilities among the pre-Islamic ‘Arabs (*Ayyam-al-Arab*) gave birth, and accelerated the issue of dignity and human rights in the Arabian Peninsula. The period, prior to 571 B.C. known as *Jahiliyya* Period, swank the provenance of humanity in ‘Arabia.

Before the birth of holy Prophet Muhammad (*p.b.o.h*), Arabia was considered as the most degraded nation in the world. Islam, the sole factor and Prophet Muhammad (*p.b.o.h*) the last messenger, the only preacher of Islam, elevated human entity and provided them the due status in the whole world. From the proclamation of Prophet-hood in 610 C.E., in the short span of 23 years, he established the society based on universal brotherhood and peaceful co-existence, which transferred the whole scenario of *jahiliyya* society into heroes of nursery.

For the betterment of humanity, after *Hijrah* in 622 C.E, holy Prophet Muhammad (*p.b.o.h*) framed the first written Constitution in Medina known in the annals of Islamic history as “the Constitution of Medina” (*Mithaq-i-Medina*). It is the first written constitution in the recorded historical consciousness of the world. This was actually a covenant between Muslims of Medina, both *Anasar* (Helpers) and *Muhajireen*, (Migrants) and Jews of the same place. This can be also label as shortest but comprehensive written constitution in the history of world.

The constitution guarantees the freedom and rights of human beings irrespective of caste, color, creed, sex, religion etc. though it was meant for particular period and for particular groups of people, but Prophet announced it for the whole community and for all times to come. While proceeding ahead through the *Seerah* of holy Prophet Muhammad (*p.b.o.h*), his address on the Conquest of Makkah (*Fath-i-Makkah*)<sup>10</sup> declared the three important historical rights that later on, were enunciated as the parts of UN’s Universal Declaration. These three are as following:

1. Declaration of Peace
2. Declaration of Freedom
3. Declaration of Human Equality

The last sermon of holy Prophet Muhammad (*p.b.o.h*), delivered at *Makkah*, during the Farewell Pilgrimage known as *Hajjat-ul-Widda*’ is, in the real sense, the universal declaration of human rights, which has still an appeal and relevance in the contemporary times- as it’s not just confined



to Muslim world only. So, in a way, this is more comprehensive than the modern United Nations Universal Declaration.

Islam appreciates fulfillment of rights instead of demand of rights. Islam preaches fulfillment of rights rather than demand of rights. The basic teaching of Islam is that every person is under obligation to realize the rights of others in every possible way. The society will become an ideal society where duty of one individual is the right of other. When people are engaged in the fulfillment of their rights with this consciousness, such societies become the paragon of respect for rule of law and human rights. See *Al-Qur'ān*, an-Nisa 04:36

It has elevated human rights from a status of “rights” to that of “necessities” and to the level of “duties and obligations.” From this perspective, it is clear that Islam guarantees what no other religion, school of thought or philosophy can claim to guarantee. It is also clear that the depth of the Islamic conception of human rights has no equal in its authenticity and harmony with human environment. A leading orientalist and scholar of his time, Hamilton Alexander Roskeen Gibb (1895—1971) acknowledged the fact as;

But Islam has a still further service to render to the cause of humanity. It stands after all nearer to the real East than Europe does, and it possesses a magnificent tradition of inter-racial understanding and cooperation. No other society has such a record of success uniting in an equality of status, of opportunity, and of endeavors so many and so various races of mankind...Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of East and *West* is to be replaced by cooperation, the mediation of Islam is an indispensable condition in its hands lies very largely the solution of the problem with which Europe is faced in its relation with East.

It is the basic teaching of Islam to establish the rights of others. While mentioning *Haquq al- 'Ibad*, Islam, crosses the boundary of justice and goes up to the level of *Ihsan*. The Qurān portrays this as; “indeed, Allah (SWT) orders justice (*'Adl*) and good conduct (*Ihsan*)” Islam—the advocate of human rights, left no field of human affairs to retreat or rebuild human life on best ideals and pattern.

The first thing that we find in Islam in this connection is that it lays down some rights for man as a human being. In other words it means that every man whether he belongs to this country or that, whether he is a believer or unbeliever, whether he lives in some forest or is found in some desert, whatever be the case, he has some basic human rights simply because he is a human being, which should be recognized by every Muslim. In fact it will be his duty to fulfil these obligations.

### **The Right to Life**

The first and the foremost basic right is the right to live and secure human life. The Holy Quran lays down: “Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ... (5:32)

As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly

established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race. These instructions have been repeated in the Holy Quran in another place saying:

“Do not kill a soul which Allah has made sacred except through the due process of law ...” (6:151)

Here also homicide has been distinguished from destruction of life carried out in pursuit of justice. Only a proper and competent court will be able to decide whether or not an individual has forfeited his right to life by disregarding the right to life and peace of other human beings. The Prophet, may God's blessings be on him, has declared homicide as the greatest sin only next to polytheism. The Tradition of the Prophet reads: "The greatest sins are to associate something with God and to kill human beings." In all these verses of the Quran and the Traditions of the Prophet the word 'soul' (nafs) has been used in general terms without any distinction or particularization which might have lent itself to the elucidation that the persons belonging to one's nation, the citizens of one's country, the people of a particular race or religion should not be killed. The injunction applies to all human beings and the destruction of human life in itself has been prohibited.

'The Right to Life' has been given to man only by Islam. You will observe that the people who talk about human rights if they have ever mentioned them in their Constitutions or Declarations, then it is clearly implied in them that these rights are applicable only to their citizens or they have been framed for the white race alone. This can clearly be gleaned by the fact that human beings were hunted down like animals in Australia and the land was cleared of the aborigines for the white man. Similarly the aboriginal population of America was systematically destroyed and the Red Indians who somehow survived this genocide were confined to specified areas called Reservations. They also penetrated into Africa and hunted down human beings like wild animals. All these instances go to prove that they have no respect for human life as such and if they have, it is only on the basis of their nationality, color or race. Contrary to this, Islam recognizes this right for all human beings. If a man belongs to a primitive or savage tribe, even then Islam regards him as a human being.

### **The Right to the Safety of Life**

Immediately after the verse of the Holy Quran which has been mentioned in connection with the right to life, God has said: "*And whoever saves a life it is as though he had saved the lives of all mankind*" (5:32). There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race or color. If you know that he is in need of your help, then it is your duty, in accordance of your capacity that you should arrange for his treatment for disease or wound. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him. You will be surprised to hear that the Talmud, the religious book of the Jews, contains a verse of similar nature, but records it in altogether different form. It says: "Whoever destroyed a life of the Israelite, in the eyes of the Scripture, it is as if he destroyed the whole world. And whoever protected and saved one life of the Israelite, in the light of the Scripture, it is as if he saved the whole world." Talmud also contains the view that if a non-Israelite is drowning and you tried to save him then you are a

sinner. Can it be given a name other than racialism? We regard it as our duty to save every human life, because it is thus that we have been enjoined in the Holy Quran. On the other hand, if they regard it necessary to save the life of a human being at all, it should be the life of an Israelite. As far as other people are concerned, according to this view, they do not seem to be human enough to deserve protection of their persons. In their literature the concept of 'Goyim' for which the English word 'Gentile' and the Arabic word ummi (illiterate) is used, is that they enjoy no human rights; human rights are reserved only for the children of Israel. The Quran has mentioned this belief of the Israelites and quotes the Jews saying: *"There is no blame on us (for anything we may do) with regard to the unlettered folk (i.e. the ummi)" (3:75).*

### **Respect for the Chastity of Women**

The third important thing that we find in the Charter of Human Rights granted by Islam is that a woman's chastity has to be respected and protected under all circumstances, whether she belongs to our own nation or to the nation of an enemy, whether we find her in the wild forest or in a conquered city; whether she is our co-religionist or belongs to some other religion or has no religion at all. A Muslim cannot outrage her under any circumstances. All promiscuous relationship has been forbidden to him, irrespective of the status or position of the woman, whether the woman is a willing or an unwilling partner to the act. The words of the Holy Quran in this respect are: *"Do not approach (the bounds of) adultery" (17:32).* Heavy punishment has been prescribed for this crime, and the order has not been qualified by any conditions. Since the violation of chastity of a woman is forbidden in Islam, a Muslim who perpetrates this crime cannot escape punishment whether he receives it in this world or in the Hereafter. This concept of sanctity of chastity and protection of women can be found nowhere else except in Islam. The armies of the Western powers need the daughters of their nation to satisfy their carnal appetites even in their own countries, but the history of the Muslims, apart from a few lapses of the individuals here or there, has been free from this crime against womanhood. It has never happened that after the conquest of a foreign country the Muslim army has gone about raping the women of the conquered people, or in their own country.

### **The Right to a Basic Standard of Life**

Speaking about the economic rights the Holy Quran enjoins upon its followers:

*And in their wealth there is acknowledged right for the needy and destitute. (51:19)*

The words of this injunction show that it is a categorical and unqualified order. Furthermore this injunction was given in Makkah where there was no Muslim society in existence and where generally the Muslims had to come in contact with the population of the disbelievers. Therefore the clear meaning of this verse is that anyone who asks for help and anyone who is suffering from deprivation has a right in the property and wealth of the Muslims; irrespective of the fact whether he belongs to this nation or to that nation, to this country or to that country, to this race or to that race. If you are in a position to help and a needy person asks you for help or if you come to know that he is in need, then it is your duty to help him in accordance of your capacity. God has established his right over you, which you have to honor to being a Muslim.

### **Individual's Right to Freedom**

Islam has clearly and categorically forbidden the primitive practice of capturing a free man to make him a slave or to sell him into slavery. On this point the clear and unequivocal words of the Prophet (p.b.o.h) are as follows: "There are three categories of people against whom I shall myself be a plaintiff on the Day of Judgement. Of these three, one is he who enslaves a free man, then sells him and eats this money" (al-Bukhari and Ibn Majjah). The words of this Tradition of the Prophet are also general, they have not been qualified or made applicable to a particular nation, race, country or followers of a particular religion. The Europeans take great pride in claiming that they abolished slavery from the world, though they had the decency to do so only in the middle of the last century. Before this, these Western powers had been raiding Africa on a very large scale, capturing their free men, putting them in bondage and transporting them to their new colonies. The treatment which they have meted out to these unfortunate people has been worse than the treatment given to animals. The books written by the Western people themselves bear testimony to this fact.

### **The Right to Justice**

This is a very important and valuable right which Islam has given to man as a human being. The Holy Quran has laid down: "Do not let your hatred of a people incite you to aggression" (5:2). "And do not let ill-will towards any folk incite you so that you swerve from dealing justly. Be just; that is nearest to heedfulness" (5:8). Stressing this point the Quran again says: "You who believe stand steadfast before God as witness for (truth and) fairplay" (4:135). This makes the point clear that Muslims have to be just not only with ordinary human beings but even with their enemies. In other words, the justice to which Islam invites her followers is not limited only to the citizens of their own country, or the people of their own tribe, nation or race, or the Muslim community as a whole, but it is meant for all the human beings of the world. Muslims therefore, cannot be unjust to anyone. Their permanent habit and character should be such that no man should ever fear injustice at their hands, and they should treat every human being everywhere with justice and fairness.

### **Equality of Human Beings**

Islam not only recognizes absolute equality between men irrespective of any distinction of color, race or nationality, but makes it an important and significant principle, a reality. The Almighty God has laid down in the Holy Quran: "*O mankind, we have created you from a male and female.*" In other words all human beings are brothers to one another. They all are the descendants from one father and one mother. "*And we set you up as nations and tribes so that you may be able to recognize each other*" (49:13). This means that the division of human beings into nations, races, groups and tribes is for the sake of distinction, so that people of one race or tribe may meet and be acquainted with the people belonging to another race or tribe and cooperate with one another. This division of the human race is neither meant for one nation to take pride in its superiority over others nor is it meant for one nation to treat another with contempt or disgrace, or regard them as a mean and degraded race and usurp their rights. "*Indeed, the noblest among you before God are the most heedful of you*" (49:13).

In other words the superiority of one man over another is only on the basis of God-consciousness, purity of character and high morals, and not on the basis of color, race, language or nationality,

and even this superiority based on piety and pure conduct does not justify that such people should play lord or assume airs of superiority over other human beings. Assuming airs of superiority is in itself a reprehensible vice which no God-fearing and pious man can ever dream of perpetrating. Nor does the righteous have more privileged rights over others, because this runs counter to human equality, which has been laid down in the beginning of this verse as a general principle. From the moral point of view, goodness and virtue is in all cases better than vice and evil.

This has been exemplified by the Prophet in one of his sayings thus: "No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man. You are all the children of Adam, and Adam was created from clay" (al-Bayhaqi & al-Bazzaz).

### **The Right to Co-operate and Not to Co-operate**

Islam has prescribed a general principle of paramount importance and universal application saying: "Co-operate with one another for virtue and heedfulness and do not co-operate with one another for the purpose of vice and aggression" (5:2). This means that the man who undertakes a noble and righteous work, irrespective of the fact whether he is living at the North Pole or the South Pole, has the right to expect support and active co-operation from the Muslims. On the contrary he who perpetrates deeds of vice and aggression, even if he is our closest relation or neighbor, does not have the right to win our support and help in the name of race, country, language or nationality, nor should he have the expectation that Muslims will co-operate with him or support him. Nor is it permissible for Muslims to co-operate with him.

The wicked and vicious person may be our own brother, but he is not of us, and he can have no help or support from us as long as he does not repent and reform his ways. On the other hand the man who is doing deeds of virtue and righteousness may have no kinship with Muslims, but Muslims will be his companions and supporters or at least his well-wishers.

### **The Rights of Citizens in an Islamic State**

We have discussed the human rights in general. Now we would like to take up the question of rights of the citizens in an Islamic State. As these rights are more extensive than the general human rights which have been described earlier, they need separate treatment.

### **The Security of Life and Property**

In the address which the Prophet (p.b.o.h) delivered on the occasion of the Farewell Hajj, he said: "Your lives and properties are forbidden to one another till you meet your Lord on the Day of Resurrection." God Almighty has laid down in the Holy Quran: *"Anyone who kills a believer deliberately will receive as his reward (a sentence) to live in Hell for ever. God will be angry with him and curse him, and prepare dreadful torment for him"* (4:93). The Prophet has also said about the dhimmis (the non-Muslim citizens of the Muslim State): "One who kills a man under covenant (i.e. a dhimmi) will not even smell the fragrance of Paradise" (al-Bukhari and Abu Dawud). Islam prohibits homicide but allows only one exception that the killing is done in the due process of law which the Quran refers to as *bi al-haqq* (with the truth).

Therefore a man can be killed only when the law demands it, and it is obvious that only a court of law can decide whether the execution is being carried out with justice or without justification. In case of war or insurrection a just and righteous government alone, which follows the Shari'ah or the Islamic Law, can decide whether a war is just or unjust, whether taking of a life is justified or not; and whether a person is a rebel or not and who can be sentenced to death as a punishment.

Along with security of life, Islam has with equal clarity and definiteness conferred the right of security of ownership of property, as mentioned earlier with reference to the address of the Farewell Hajj. On the other hand, the Holy Quran goes so far as to declare that the taking of people's possessions or property is completely prohibited unless they are acquired by lawful means as permitted in the Laws of God. The Law of God categorically declares "*Do not devour one another's wealth by false and illegal means*" (2:188).

### **The Protection of Honor**

The second important right is the right of the citizens to the protection of their honor. In the address delivered on the occasion of the Farewell Hajj, to which I have referred earlier, the Prophet (p.b.o.h) did not only prohibit the life and property of the Muslims to one another, but also any encroachment upon their honor, respect and chastity were forbidden to one another. The Holy Quran clearly lays down:

- (a) "*You who believe, do not let one (set of) people make fun of another set.*
- (b) *Do not defame one another.*
- (c) *Do not insult by using nicknames.*
- (d) *And do not backbite or speak ill of one another" (49:11-12).*

This is the law of Islam for the protection of honor which is indeed much superior to and better than the Western Law of Defamation. According to the Islamic Law if it is proved that someone has attacked the honor of another person, then irrespective of the fact whether or not the victim is able to prove himself a respectable and honorable person the culprit will in any case get his due punishment. But the interesting fact about the Western Law of Defamation is that the person who files suit for defamation has first to prove that he is a man of honor and public esteem and during the interrogation he is subjected to the scurrilous attacks, accusations and innuendoes of the defense council to such an extent that he earns more disgrace than the attack on his reputation against which he had knocked the door of the court of law. On top of it he has also to produce such witnesses as would testify in the court that due to the defamatory accusations of the culprit, the accused stands disgraced in their eyes. Good Gracious! What a subtle point of law, and what an adherence to the spirit of Law! How can this unfair and unjust law be compared to the Divine law? Islam declared blasphemy as a crime irrespective of the fact whether the accused is a man of honor or not, and whether the words used for blasphemy have actually disgraced the victim and harmed his reputation in the eyes of the public or not. According to the Islamic Law the mere proof of the fact that the accused said things which according to common sense could have damaged the reputation and honor of the plaintiff, is enough for the accused to be declared guilty of defamation.



### **The Sanctity and Security of Private Life**

Islam recognizes the right of every citizen of its state that there should be no undue interference or encroachment on the privacy of his life. The Holy Quran has laid down the injunction: "*Do not spy on one another*" (49:12). "*Do not enter any houses except your own homes unless you are sure of their occupants' consent*" (24:27). The Prophet has gone to the extent of instructing his followers that a man should not enter even his own house suddenly or surreptitiously. He should somehow or other inform or indicate to the dwellers of the house that he is entering the house, so that he may not see his mother, sister or daughter in a condition in which they would not like to be seen, nor would he himself like to see them in that condition. Peering into the houses of other people has also been strictly prohibited, so much so that there is the saying of the Prophet that if a man finds another person secretly peering into his house, and he blinds his eye or eyes as a punishment then he cannot be called to question nor will he be liable to prosecution.

The Prophet (p.b.o.h) has even prohibited people from reading the letters of others, so much so that if a man is reading his letter and another man casts sidelong glances at it and tries to read it, his conduct becomes reprehensible. This is the sanctity of privacy that Islam grants to individuals. On the other hand in the modern civilized world we find that not only the letters of other people are read and their correspondence censored, but even their Photostat copies are retained for future use or blackmail. Even bugging devices are secretly fixed in the houses of the people so that one can hear and tape from a distance the conversation taking place behind closed doors. In other words it means that there is no such thing as privacy and to all practical purposes the private life of an individual does not exist.

This is exactly what Islam has called as the root cause of mischief in politics. The injunction of the Prophet (p.b.o.h) is: "When the ruler begins to search for the causes of dissatisfaction amongst his people, he spoils them" (Abu Dawud). The Amir Mu'awiyah has said that he himself heard the Prophet (p.b.o.h) saying: "If you try to find out the secrets of the people, then you will definitely spoil them or at least you will bring them to the verge of ruin."

### **The Right to Protest against Tyranny**

Amongst the rights that Islam has conferred on human beings is the right to protest against government's tyranny. Referring to it the Quran says: "God does not love evil talk in public unless it is by someone who has been injured thereby" (4:148). This means that God strongly disapproves of abusive language or strong words of condemnation, but the person who has been the victim of injustice or tyranny, God gives him the right to openly protest against the injury that has been done to him but subject to due process and following the approved manners. This right is not limited only to individuals but also for group of people.

### **Freedom of Expression**

A separate chapter has been held on the topic.

### **Freedom of Association**

Islam has also given people the right to freedom of association and formation of parties or organizations. This right is also subject to certain general rules. It should be exercised for propagating virtue and righteousness and should never be used for spreading evil and mischief.



We have not only been given this right for spreading righteousness and virtue, but have been ordered to exercise this right. Addressing the Muslims, the Holy Quran declares:

*You are the best community which has been brought forth for mankind. You command what is proper and forbid what is improper and you believe in God ... (3:110)*

This means that it is the obligation and duty of the entire Muslim community that it should invite and enjoin people to righteousness and virtue and forbid them from doing evil. If the entire Muslim community is not able to perform this duty then *"let there be a community among you who will invite (people) to (do) good, command what is proper and forbid what is improper, those will be prosperous"* (3:104). This clearly indicates that if the entire Muslim nation collectively begins to neglect its obligation to invite people to goodness and forbid them from doing evil then it is absolutely essential that it should contain at least a group of people which may perform this obligation. As has been said before this is not only a right but an obligation and on the fulfilment of which depends success and prosperity here as well as in the Hereafter.

### **Freedom of Conscience and Conviction**

Islam also gives the right to freedom of conscience and conviction to its citizens in an Islamic State. The Holy Quran has laid down the injunction: *"There should be no coercion in the matter of faith"* (2:256). Though there is no truth and virtue greater than the religion of Truth- Islam, and Muslims are enjoined to invite people to embrace Islam and advance arguments in favor of it. Still they are not asked to enforce this faith on them. No force will be applied in order to compel them to accept Islam. Whoever accepts it he does so by his own choice. Muslims will welcome such a convert to Islam with open arms and admit him to their community with equal rights and privileges. But if somebody does not accept Islam, Muslims will have to recognize and respect his decision, and no moral, social or political pressure will be put on him to change his mind.

### **Protection of Religious Sentiments**

Along with the freedom of conviction and freedom of conscience, Islam has given the right to the individual that his religious sentiments will be given due respect and nothing will be said or done which may encroach upon this right. It has been ordained by God in the Holy Quran: *"Do not abuse/insult those they invoke other than Allah, lest they insult Allah in enmity... (6:108)"* this is not limited to idols and deities, but they also apply to the leaders or national heroes of the people. If a group of people holds a conviction which according to you is wrong, and holds certain persons in high esteem which according to you is not deserved by them, then it will not be justified in Islam that you use abusive language for them and thus injure their feelings. Islam does not prohibit people from holding debate and discussion on religious matters, but it wants that these discussions should be conducted in decency. *"Do not argue with the people of the Book unless it is in the politest manner"* (29:46)-says the Quran. This order is not merely limited to the people of the Scriptures, but applies with equal force to those following other faiths.

### **Protection from Arbitrary Imprisonment**

Islam also recognizes the right of the individual that he will not be arrested or imprisoned for the offences of others. The Holy Quran has laid down this principle clearly: *"No bearer of burdens*

*shall be made to bear the burden of another" (6:164).* Islam believes in personal responsibility. We ourselves are responsible for our acts, and the consequence of our actions cannot be transferred to someone else. In other words this means that every man is responsible for his actions. If another man has not shared this action then he cannot be held responsible for it, nor can he be arrested.

*They disgrace and humiliate humanity and then they claim that they are Muslims.*

### **The Right to Basic Necessities of Life**

Islam has recognized the right of the needy people that help and assistance will be provided for them. *"And in their wealth there is acknowledged right for the needy and the destitute" (51:19).* In this verse, the Quran has not only conferred a right on every man who asks for assistance in the wealth of the Muslims, but has also laid down that if a Muslim comes to know that a certain man is without the basic necessities of life, then irrespective of the fact whether he asks for assistance or not, it is his duty to reach him and give all the help that he can extend. For this purpose Islam has not depended only on the help and charity that is given voluntarily, but has made compulsory charity, zakat as the third pillar of Islam, next only to profession of faith and worship of God through holding regular prayers. The Prophet (p.b.o.h) has clearly instructed in this respect that: "It will be taken from their rich and given to those in the community are in need" (al-Bukhari and Muslim). In addition to this, it has also been declared that the Islamic State should support those who have nobody to support them. The Prophet (p.b.o.h) has said: "The Head of state is the guardian of him, who has nobody to support him" (Abu Dawud, al-Tirmidhi). The word wali which has been used by the Prophet (p.b.o.h) is a very comprehensive word and has a wide range of meanings. If there is an orphan or an aged man, if there is a crippled or unemployed person, if one is invalid or poor and has no one else to support him or help him, then it is the duty and the responsibility of the state to support and assist him. If a dead man has no guardian or heir, then it is the duty of the state to arrange for his proper burial. In short the state has been entrusted with the duty and responsibility of looking after all those who need help and assistance. A truly Islamic State is therefore a truly welfare state which will be the guardian and protector of all those in need.

### **Equality before Law**

Islam gives its citizens the right to absolute and complete equality in the eyes of the law. As far as the Muslims are concerned, there are clear instructions in the Holy Quran and hadith that in their rights and obligations they are all equal: *"The believers are brothers (to each other)" (49:10).* *"If they (disbelievers) repent and keep up prayer and pay the poor-due, they are your brothers in faith" (9:11).* The Prophet (p.b.o.h) has said that: "The life and blood of Muslims are equally precious" (Abu Dawud; Ibn Majjah). In another hadith he has said: "The protection given by all Muslims is equal. Even an ordinary man of them can grant protection to any man" (al-Bukhari; Muslim; Abu Dawud). In another more detailed Tradition of the Prophet (p.b.o.h) it has been said that those who accept the Oneness of God, believe in the Prophet-hood of His Messenger, give up primitive prejudices and join the Muslim community and brotherhood, "then they have the same rights and obligations as other Muslims have" (al-Bukhari; al-Nisa'i). Thus there is absolute equality between the new converts to Islam and the old followers of the Faith.

This religious brotherhood and the uniformity of their rights and obligations is the foundation of equality in Islamic society, in which the rights and obligations of any person are neither greater

nor lesser in any way than the rights and obligations of other people. As far as the non-Muslim citizens of the Islamic State are concerned, the rule of Islamic Shari'ah (law) about them has been very well expressed by the Caliph 'Ali in these words: "They have accepted our protection only because their lives may be like our lives and their properties like our properties" (Abu Dawud). In other words, their (of the dhimmis) lives and properties are as sacred as the lives and properties of the Muslims.

### **The Right to avoid Sin**

Islam also confers this right on every citizen that he will not be ordered to commit a sin, a crime or an offence. These clear instructions of the Prophet (p.b.o.h) are summarized in the following hadith: "It is not permissible to disobey God in obedience to the orders of any human being" (Musnad of Ibn Hanbal). In other words, no one has the right to order his subordinates to do anything against the laws of God. If such an order is given, the subordinate has the right to ignore it or openly refuse to carry out such instructions. According to this rule no offender will be able to prove his innocence or escape punishment by saying that this offence was committed on the orders of the government or superior officers. If such a situation arises then the person who commits the offence and the person who orders that such an offence be committed, will both be liable to face criminal proceedings against them. And if an officer takes any improper and unjust measures against a subordinate who refuses to carry out illegal orders, then the subordinate has the right to go to the court of law for the protection of his rights, and he can demand that the officer be punished for his wrong or unjust orders.

### **The Right to Participate in the Affairs of State**

According to Islam, governments in this world are actually representatives (khulafa') of the Creator of the universe, and this responsibility is not entrusted to any individual or family or a particular class or group of people but to the entire Muslim nation. The Holy Quran says: "*God has promised to appoint those of you who believe and do good deeds as (His) representatives on earth*" (24:55). This clearly indicates that khilafah is a collective gift of God in which the right of every individual Muslim is neither more nor less than the right of any other person. The correct method recommended by the Holy Quran for running the affairs of the state is as follows: "*And their business is (conducted) through consultation among themselves*" (42:38). According to this principle it is the right of every Muslim that either he should have a direct say in the affairs of the state or a representative chosen by him and other Muslims should participate in the consultation of the state. Islam, under no circumstance, permits or tolerates that an individual or a group or party of individuals may deprive the common Muslims of their rights, and usurp powers of the state. This is not only a treachery against the people whose rights are usurped by illegal and unfair means, but against the Creator Who has entrusted the Muslims to rule on this earth on His behalf, and has prescribed the procedure of an assembly for exercising these powers. The *Shura* or the legislative assembly has no other meaning except that:

1. The executive head of the government and the members of the assembly should be elected by free and independent choice of the people.
2. The people and their representatives should have the right to criticize and freely express their opinions.

3. The real conditions of the country should be brought before the people without suppressing any fact so that they may be able to form their opinion about whether the government is working properly or not.
4. There should be adequate guarantee that only those people who have the support of the masses should rule over the country and those who fail to win this support should be removed from their position of authority.

## **Comparative Study between Human Rights in Islam and Universal Declaration of Human Rights**

The western world, preceded from 12<sup>th</sup> century, took the concept of human rights-the most critical dimension of the organized life of societies- into consideration very late. It had taken centuries to commence from Magna Carta<sup>15</sup> to the Universal Declaration of Human Rights. Prior to the waves of human rights, western world was drowned in the degraded form of slavery. Thus, in the west the concepts of human rights have evolved through a slow, gradual and often painful process involving tremendous human sacrifice of which the French Revolution and the American Revolution are two prominent signposts. Whereas, Islamic concept of human rights is as old as the human history, and is more comprehensive and relevant in all times to come. It is Islam and Islam alone which systematizes and securely safeguard human rights. With Islam, human rights are absolute, whereas in all other systems they are only contingent.

To make an analytical assessment of the study of human rights in Islam and Universal Declaration of Human Rights, let us have a cursory glance over the nature and concept of human rights in Islam and in the modern western universal Declaration.

Universal declaration is somewhat similar to Islam or the offshoot of Islamic human rights. However, Islam, in the modern times, is wrongly portrayed by western media as the religion of terrorism and violence, by highlighting some antireligious elements within Muslim world. The in depth study of Islam and the concept of human rights will make them to acknowledge it as a humanitarian *Din*, more comprehensive and practical than Universal Declaration.

Universal Declaration is the developed form of Western concept of human rights. As a matter of fact, man is the imperfect being in comparison to his creator. Hence, man-made laws change with the passage of time and according to new requirements. They frame laws as per their own understanding, for the betterment of their country or society and towards the freedom and protection of the humanity. They do so, by taking the socio-cultural, political and economic needs into consideration. Thus, there are dynamic in nature and needs amendments with the passage of time. Therefore, are not universal and suitable for humanity in all times to come. As we see, at the time when the Universal Declaration of Human Rights was adopted, United Nations hoped that it was only the first step towards the final goal of having an international covenant on human which will put member states under legal obligation to implement human rights. One of the first acts of the United Nations was to appoint the commission on Human Rights on February 12, 1946 the General Assembly recommended the constitution of the commission and four days later it came into existence by resolution of Economic and Social Council.

As the human understanding is limited, so are the human made laws with fewer purviews and more strait. Due to the limited intellectual faculty, human laws exclude wider expansion and flexibility. Many Muslim countries do not fully accept the Declaration and considers some of its articles antagonistic with the Muslim creed and against the human dignity.

From the beginning till now, the *Western* world did not succeed to put forward a concrete and comprehensive policy of human rights. Hundreds of rights were given to humans by Islam but only some of them are mentioned in Universal Declaration.

The thirty articles of Universal Declaration did not encompass the whole compendium of rights that guarantees all aspects of human life. The fact has been acknowledged by the House of Commons as; *“the EU is firmly committed to respect for human rights and is a defender of human rights in its internal and external affairs, yet it has no comprehensive or coherent human rights policy in either case.”*

Islamic laws are divine in nature, Allah (SWT) the all-knowing has bestowed us a book of rules and regulations (Al-Qur’ān) which contains universal laws for the betterment of humanity irrespective of any discrimination. Allah (SWT) says in Quran as, *“Verily we have honoured the children of Adam. We carry them on the land and the sea, and have made provisions of good things for them, and have preferred them above many of those whom we created with a market preferment.”* [al-Qur’ān, al-Isra, 17 : 70].

Besides, Islam guarantees the practical implementation of laws in the world without any force and army. The believers obey the laws of Allah (SWT) by themselves, an integral part of religion, and follow their rights without transgressing the rights of others. Every Muslim or administrators, who claim to be Muslim, will have to accept, recognize and enforce these rights. If they fail to enforce them, and start denying the rights that have been guaranteed by God or make amendments and changes in them, or practically violate them while paying lip-service to them, the verdict of the Holy Quran for such governments is clear and unequivocal, *“Those who do not judge by what God has sent down are the dis-Believers (kafirun).”* [al-Maida, 05: 44].

The following verse also proclaims, *“They are the wrong-doers (zalimun)”* [al-Maida, 05: 45]. while a third verse in the same chapter says, *“They are the evil-livers (fasiqun).”* [al-Maida, 05: 47].

In other words this means that if the temporal authorities regard their own words and decisions to be right, and those given by God as wrong they are disbelievers. Nevertheless, if they regard God's commands as right but intentionally reject them and enforce their own decisions against God's, and then they are the mischief-makers and the wrong-doers. Thus, all those temporal authorities who claim to be Muslims and yet violate the rights sanctioned by God belong to one of these two categories, either they are the disbelievers or are the wrong- doers and mischief-makers.

The rights which have been sanctioned by God are permanent, perpetual and eternal. They are not subject to any alterations or modifications, and there is no scope for any change or abrogation.

Universal Declaration needs force for its enforcement, because so far it is just a ‘Solemn Proclamation’ of human rights in a documented form and practically free from implementation. They are only conferred on paper for the sake of show and exhibition and denied the actual life.



They are just an expression of a pious hope. They have no sanctions behind them, no force, physical or moral to enforce them. Further they are the outcome of philosophical concepts which have no sanctions at all. While discussing regarding its western influences and contradictions with Islam, Majid Khadduri, also acknowledged its limitations and divorced it from the claim of universality as;

The Declaration, notwithstanding its universal sweep and optimism, was not a binding document with the force of law. It contained several contradictions and its formulations clearly reflected a western cultural influence. Those Muslim-majority states upholding Islamic ideology (e.g. Saudi Arabia) agreed with most of the aims and objectives of the Declaration, but could not accept the idea of complete freedom of belief, which could include the right not to believe in God. [Majid Khadduri, *The Islamic Conception of Justice*].

It is important to note, that the westerners do not firmly find it suitable for themselves either. The fact is evident that in the *Vienna Declaration of Universal Human Rights* Conference held in June 1993, it was said;

*“All human rights are universal, indivisible and interdependent and interrelated.”*

Though legally accepted this concept of human rights, it is mentioned in the article 10 of charter 2000, in the European Union’s fundamental rights as; *“Certain rights shall be reserved for citizens of the European Union.”*

Universal Declaration of Human Rights is somewhat different, in terms of its conciseness and of its later development, from Islamic universal declaration framed and propagated by the holy Prophet Muhammad (*p.b.o.h*) - the final messenger of God at the time of *Hajjat-ul-Wida*’ so is it criticized by Muslim scholars as well. Centuries before the emergence of western liberal thought, Islam had laid the concept of human rights on very solid ethical grounds.

## Conclusion

Undoubtedly, Both Islam and west promotes fundamental freedom and human rights. Yet, both use different perspectives. Islam perceives it from the perspective of humanity as the servants of God, whereas western liberal thought treats it from secular democratic perspective. An analytical and comparative study articulates the difference between the fundamental perspectives of Human Rights in Islam and west. Islam accepts the final authority of Allah (*SWT*) and His laws as the supreme, the man as the representative of God on earth. On the contrary, in western secular democracy, the subjects are considered as whole authority and the devised laws of their representatives are considered as supreme laws of country. Furthermore, western world is not yet succeeded to produce concrete and comprehensive policy of human rights as Islam had produced in the form of the last sermon of the holy Prophet of Islam (*p.b.o.h*)—*Hajjat-ul-Wida*.

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## Freedom of Expression

### An Islamic Perspective

Islam gives broad freedom to every human being. This freedom includes the freedom itself, freedom of religion, freedom of thought, and freedom of speech and so on. In Islam, the right to freedom of expression has been justified and recognized to all human beings irrespective of their religion, colour, race or any other affiliation they profess. Freedom of expression from the perspective of Islam is named as *al-ra'y huriyyah*. (Kamali, 1997; al-Mili, 1983). Every human being is given freedom of speech in all matters whether about the world or things related to religion.

The objective of the freedom of speech is to build love, tolerance, social harmony and create understanding within society. The importance of freedom of expression in Islam can be seen in the concept of practicing of shura. The holy Quran describes it in the following words.

**“And their decisions are made through mutual consultations” (ash-Shūrā, 42 : 38)**

Shura allows and provides an opportunity by way of different opinions to get the best solution. Each individual is allowed to submit his opinion for collective benefit. Islam does not forbid the freedom of speech and expression but it does not consider it absolute either concerning its application and repercussion and it is allowed as long as it does not cross certain limits and does not violate the Quran and al-Hadith.

Every individual or community whether the leaders who practice the right of freedom of expression should have ethics to follow the limits of this right to avoid hurting the feelings and sentiments of an individual and a community at large.

Islam has outlined some manners in the freedom of expression. According to Kamali (2014), the etiquette of freedom of speech is to use a polite manner and do not issue verbal abuse or ridiculous gesture that can cause strife among people. In addition, do not raise your voice when you speak, finally, freedom of expression is carried out in a safe state without causing any damage.

Islam is not impervious to certain aspects of the exercise of freedom of expression. In fact, as early as 740 C.E., open debates in Islam were recorded. For example, the debates between the *Mutazilites* led by Hassan Al Basri's pupils Ibn Amr and Ubaayd and their adversaries-the *Zahirites* of Ibn Taymiyyah attest to this-which was essentially a debate about the application of reason versus some aspects of religious regulations in Islam.

Robert Briffault in his «The Making of Humanity" stressed this fundamental difference between Islamic theocracy and Europe under the Church. «Theocracy in the East has not been intellectually tyrannical or coercive. We do not find there, the obscurantism, the holding down of thought the perpetual warfare against intellectual revolt..." (Ghulam, 1999, p. 4). This underscores the

fundamental difference between Western civilization and Islamic civilization. The encompassing nature of Islam means that the Mosque and the State are intricately linked together. This partly explains the bond between the religion and the *ummah* (the Islamic society).

Islam and secularism are rested on diametrically opposed worldviews. While Islam encompasses all aspects of life based on the Shari'ah, accepted by Muslims divinely sanctioned absolute truth, and established once and for all times. The ultimate goal of secularism is the modification of society according to human demands without caring about universal ethics applied in every culture and belief. The concept of revivalism is central to the goals of shariah that also derives towards human demands and development living within the framework supreme Law of the Quran and Sunnah. Islamic revivalism entails the reaffirmation (*tajdeed*) of the teachings and practice of Islam's core values encrypted in the Shari'ah are safeguarded against subversion, infiltration of non-Islamic practices and/or corrupt tendencies in the religion unlike secularism, whether internally evolved or externally induced by the *Ulemas* (clerics) through the instrumentality of revivalism.

### **A Western Perspective**

historically, the strained relationship between the Islamic world and the West is best explained from the perspective of Melanie Ulrich's "discordant relations theory:" where each part is said to be actively involved in the process of "alterity" (Otherness). This involved psychological and cultural distancing which leads to dehumanizing and demonizing and ultimately violence against the other.

The idea of "Othering" is rooted in racism that in order to preserve identity, enemies are necessary. Quoting Michael Diddin «unless we hate what we are not, we cannot love who we are:' Huntington, reminds us that after a century, we painfully are rediscovering «these... old truths" (Huntington, 1992, p. 20).

Europeans regarded the Orient, particularly Islam before the Victorian era, as the antithesis of what Europe represents. Consequently, Islam was the spiritual and political enemy against which Christians should fight" (Bennett, 1992, p. 6). To this end, myths and stereotypes became necessary tools of distancing. One of the enemy images of the Prophet Muhammad that was created during medieval period was that he was an imposter. He was widely believed to be «a renegade cardinal from Rome, who having failed to achieve the object of every cardinal's desire, fled to Arabia and founded a rival religion in a fit of pique!" (Bennett, 1992, p. 8).

This representation of Islam and the prophet Muhammad was maintained all through the European enlightenment era. Martin Luther, leader of the Reformation movement, was quoted to have said, «if the Pope is anti-Christ, the Turk is the Devil incarnate" (Bennett, 1992, p. 8). According to Edward Said, although most Orientalist scholars had obtained a sizeable amount of knowledge about Islam during the Renaissance period, they chose to maintain the distorted image of Islam and Muslims. Benne therefore concluded that whatever were the original motives of the crusaders were the first to create these images, they have «created vast misrepresentation and misunderstanding and permanently embittered relations between Christian and Muslims" (Bennett, 1992, p. 6). This has been what characterize the relationship between Christendom and the Islamic world before the colonial subjugation of most of the Islamic world by Europe.

According to Roudolph Peter ) this “Devil theory of Islam” was later replaced:

The image of the dreadful Turk, clad in a long robe and brandishing his scimitar, ready to slaughter any infidel that might come his way-has been a stereotype in western literature for a long time. Nowadays that image has been replaced by that of the Arab «terrorist" in battledress, armed with a Kalashnikov gun and prepared to murder in cold blood innocent Jewish and Christian women and children (Peters, 1979, p. 4).

In other words, the media and the film industry have overtaken general literature and the visual art in this regard. In addition, Enver Masud, contends that negative media coverage of Islam and Muslims particularly in the United States has been intensified especially after the Persian Gulf War of 1991. Muslims are portrayed as backward, savage, intolerant and obscurantist (Masud, 2001, p. VII).

On the other hand, the film industry is said to be waging a much more devastating war on the image of Muslims. Sardar and Davies maintain that Hollywood films as popular sources of entertainment with global audience are by far the most effective means of spreading what they described (borrowing from Norman Daniels) as «knowledgeable ignorance:' They argue that fictional stereotypes have the power to fill in the gaps in people's minds about a reality they did not know or know little about. Some of the films they cited which were deliberately made to misrepresent Islam and the Arabs include «The siege:' «True Lies:' ((Delta Force:' ((Executive Decision:' and ((The Rules of Engagement:' which was described as ((the most vicious anti-Arab racist film ever made by a major Hollywood studio" (Sardar & Davies, 2003, p. 200).

Before the advent of the present phase of globalization, there were three discernible levels of contact or points of secular cultural invasion in Islamic world. The first level, which can be called the **official level**, involves Western governments' attempts to implant Western liberal/secular tenets in Muslim societies, particularly in the period after colonialism, albeit with a caveat: a further separation of the Mosque and State. The battle line here is mainly drawn between the clerics and secular oriented Muslim leaders as exemplified by the events in Egypt, Turkey, Iran, etc. The second level involves the invasion and **spreading of Western secular culture** and lifestyle across the Muslim world, especially among the youth. This, too, is being fought back by the clerics. The two levels of incursion have persisted to the present day. Globalization has enhanced and accelerated these two levels of secular cultural invasion. Assessing the impacts of globalization on Muslims, Mahathir Mohamed contends that the invasion of Western secular ideas, values and moral codes, which are alien to Muslims, would be worse than military invasion. He wrote, «Every aspect of our lives will be invaded. Our minds will be invaded. Even our religion will be invaded" (Mohamed, 2002, p. 56).

The new dimension to this is the increase of the number and scope of the points of contact between what is considered secular and profane, and Islamic religious values across the Muslim world. Globalization is linking up all cultures and peoples from every corner of the globe. The revolution in information and communication technology has connected even the most conservative Muslim communities with Western culture and lifestyle. Islamic moral values have never been so vulnerable to the corrosive and burning impacts of secular values and standards.

The third level involves the **activities of ultra-secular individuals and groups**, mainly agnostics and atheists. Their main objective is to obliterate religion completely from society. They are

the modern upshots of the anti-clerical movements of pre-reformation Europe and inheritors of the outcomes of the French revolution. They appear to have a huge influence among western cultural thinkers, members of the literary and intellectual elite. Some examples of the leading names of this category of secularists are: Richard Dawkin, a Darwinian biologist and author of several books, the latest entitled *The God Delusion*; Sam Haris, a neurologist who authored the book, *The End of faith*; Daniel c. Dennet, a philosopher and author of *Breaking The Spell*; and Maryam Namazie of the Communist party of Iran.

Secularism and freedom of expression are two of the main pillars upon which the principles of Western liberal democracy are rested. Secularists of all shades are therefore the natural custodians of freedom of expression.

### **Is freedom of expression absolute in the West?**

Freedom of expression is not being exercised in the absolute in the west. The right of expression whether in speech, visual art, comedy, films, or general literature, etc., is exercised in the West within the context of the law. Laws of sedition and libel or incitement to hatred or even blasphemy exist. On the other hand, authors and publishers also exercise self-censorship even where the laws are ambiguous on questions relating to race or even class. For example, no publisher would publish any work glorifying the Ku Klux Klan (commonly called the **KKK** or the **Klan**, is an American [white supremacist hate group](#), whose primary target is [African American](#)) or Hitler or even ridicule the Queen in the United Kingdom. The free propagation of child pornography, the incitement of religious or racial hatred in the media is banned in many countries. In many European countries it is a crime to deny the Holocaust, being a criminal offence in Austria, Belgium, Czech Republic, France, Germany, Israel, Lithuania, Poland, Romania, Slovakia, and Switzerland, and is punishable by fines and a jail sentence. When the British Newspaper, *The Independent* (27 January 2003) depicted the prime minister of Israel, Ariel Sharon eating the head of a Palestinian child while saying, ‘what’s wrong, you’ hv never seen a politician kissing babies before?’ This caused an uproar in Israel and other parts of the world raising tempers, especially in Jewish and Israeli community around the world. Whatever the matter of that caricature, the uproar was the natural reaction of people for their leader. In 2006, when the Italian Prime minister Silvio Berlusconi compared himself with Jesus Christ, the Vatican including Italian politicians immediately expressed shock and anger at these comments. A senior Catholic Church official added, ‘I know he will say that he was speaking in jest but such things should not be spoken of in jest.’

Speaking about the Paris terror attacks (January 2015), Pope Francis expressed that there were limits to freedom of expression when it insults someone’s faith. He said:

There are so many people who speak badly about religions or other religions, who make fun of them, who make a game out of a religions of others. They are provocateurs. And what happens to them is what would happen to Dr Gasparri; if he says a curse word against my mother, he can expect a punch. There is a limit, I refuse any form of personal insult, and when the insult is related to religions, they cannot be approved neither at a human, not at a moral and social level. They do not help peace in the world, and do not produce any benefit. You cannot provoke. You cannot

insult the faiths of others. You cannot make the fun of the faiths of others. [The Christian Post, January 15, 2015.]

The German newspaper The Berliner Zeitung (January 2015) has recently apologized for mistakenly publishing an anti-Semitic cartoon in its issue the day after the French publication Charlia Hebdo was attacked. On the same cover were real Charlia Hebdo covers depicting an offensive cartoon of the prophet Muhammad (blessings and peace be upon him). The question that arises is how one depiction can be seen as offensive and not the other. The two cases cannot and should not be distinguished. Prior to this in 2006, Charlia Hebdo sacked the veteran French cartoonist Maurice Sinet in 2008 for making an allegedly anti-Semitic remarks. In 2006 Jyllands-Posten, the Danish newspaper that published caricatures of Prophet Muhammad (blessings and peace be upon him), in 2005 reportedly rejected cartoons mocking Christ because ‘they would provoke an outcry’ and proudly declared it would ‘in no circumstances publish Holocaust cartoons’.

The issue here is not one of curtailing freedom of expression but objecting to the ridicule and insult towards the sacred elements of an entire civilization.

Moreover, in many countries it is illegal or at least discouraged to degrade or abuse the constitution or certain national institutions such as the army, courts of law and parliament. Contempt of court also exist all over the world which severely limits freedom of speech, violation of which can lead to imprisonment. If the right to freedom of expression is absolute, why are there no objections to laws such as these?

To give respect to an individual’s honour and dignity is a fundamental human right protected by law as is the prohibition on blasphemy and defamation as well as the right to religious freedom. The UN Charter, constitutions and laws from many countries provide protection to these rights.

The UN Charter recognizes this right in Article 1 (iii):

To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.

It is also recognised in the European Convention on Human Rights, Article 9:

Freedom to manifest one's religion or beliefs shall be subject only to such limitations as are prescribed by law and are necessary in a democratic society in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others.

The constitution of the US, Amendment I of Bill of Rights, states:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Some US states have blasphemy laws on their statute books. The US state of Massachusetts General Laws (chapter 272 section 36) states,

Whoever wilfully blasphemes the holy name of God by denying, cursing or contumeliously reproaching God, his creation, government or final judging of the world, or by cursing or contumeliously reproaching Jesus Christ or the Holy Ghost, or by cursing or contumeliously reproaching or exposing to contempt and ridicule, the holy word of God contained in the holy scriptures shall be punished by imprisonment in jail...

Other countries who have developed blasphemy laws are:

1. Austria (Articles 188, 189 of the Criminal Code)
2. Finland (Section 10 of chapter 17 of the Penal Code)
3. Germany (Article 166 of the Criminal Code)
4. The Netherlands (Article 147 of the Criminal Code)
5. Spain (Article 525 of the Criminal Code)
6. Ireland: Article 40.6. 1.i of the constitution of Ireland provides that the publication of blasphemous matter is an offence. Prohibition of Incitement to Hatred act 1989—this includes hatred against a group on account of their religion.
7. Canada (Section 296 of the Canadian Criminal Code): Offence against the Christian religion is blasphemy.
8. New Zealand (Section 123 of the New Zealand Crimes Act, 1961)

Churches, for instance, hold sanctity in the Christian world and are protected under the constitution in some European countries. An example is the constitution of Denmark, section 4 (State Church) which states:

The Evangelical Lutheran Church shall be the Established Church of Denmark, and, as such, it shall be supported by the State.

It is evident from the above mentioned laws that freedom of speech is a fundamental right but this right is not absolute. There are hundreds of books and newspaper articles that have been published attempting to criticize Islam and the basic tenets of its faith yet Muslims never object to scholarly debate since they are well aware that this is part of an ongoing debate on Islam and within the tenets of 'freedom of expression'. There have been countless newspaper articles completely misrepresenting Islam, often publishing clear lies and exaggerated stories about Islam and its law yet Muslims are tolerant and appreciate that this is part and parcel of living within societies who claim this to be part of their 'liberal democracies'. However, when this right of 'freedom of expression' is abused and the most sacred elements of Islam are deliberately insulted, this will definitely create great unrest among Muslims around the world. By depicting the Holy Prophet of Islam (blessings and peace be upon him) in insulting ways cannot be justified under the banner of free speech. Moreover, these caricatures are not printed within a vacuum but in an environment of an anti-Muslim bias where tensions are already running extremely high within some European communities.



## **World Leaders on Freedom of Speech**

Previously, following the publications of the blasphemous cartoons of Prophet Muhammad (blessings and peace be upon him) by the Danish newspaper Jyllands-Posten (September 2005), some world dignitaries at that time condemned the publication of the caricatures and emphasised the restriction of the right of the freedom of speech too.

### **Kofi Annan**

I also respect the right of freedom of speech. But of course freedom of speech is never absolute. It entails responsibility and judgment.

### **Jack Straw, British Foreign Secretary**

There is freedom of speech, we all respect that. But there is not any obligation to insult or to be gratuitously inflammatory. I believe that the re-publication of these cartoons has been insulting; it has been insensitive; it has been disrespectful and it has been wrong. There are taboos in every religion. It is not the case that there is open season in respect of all aspects of Christian rites and rituals in the name of free speech. Nor is it the case that there is open season in respect of rights and rituals of the Jewish religion, the Hindu religion, the Sikh religion. It should not be the case in respect of the Islamic religion either. We have to be very careful about showing proper respect in this situation.

### **The US State Department**

These cartoons are indeed offensive to the belief of Muslims.

Spokesman, Kurtis Cooper, said:

We all fully respect freedom of the press and expression but it must be coupled with press responsibility. Inciting religious or ethnic hatred in this manner is not acceptable.

Philippe Douste-Blazy, French Foreign Minister:

The principle of freedom should be exercised in a spirit of tolerance, respect of beliefs, respect of religions, which is the very basis of secularism of our country.

### **Vatican cardinal Achille Silvestrini**

condemned the cartoons, saying Western culture had to know its limits. It is thus clearly apparent that using freedom of speech to imply that there are no limits to what one can say or do is a myth. An act that offends the religious and moral values of a community such as solidarity, integrity and sanctity, resulting in endangering the world peace, cannot be regarded as a right to express ones freedom of speech. Islam too teaches the principle of tolerance and co-existence, to live and let live. It discourages the defamation of other Gods and religious symbols teaching respect to mankind. [Qur'an, al-An'am, 6:108.] Islamic Law lays great emphasis on the security, dignity and respect of all other religions together with their beliefs without any discrimination.

If internationally recognised principles of tolerance and co-existence are put aside and moral and religious values are dishonoured, then the world situation will worsen and the prevailing tensions will intensify. There needs to be some mechanism to put an end to these occurrences that may



prove a potential threat to global peace. Muslims are already feeling alienated and targeted; when magazines and newspapers begin to ridicule the most sacred elements of their faith, reactions will inevitably be high. If publications that denigrate the Prophet Muhammad (blessings and peace be upon him) are not taken seriously, and steps are not taken to resolve the situation, it can spawn socio-political and economic crises that may lead to a conflict between civilizations and nations.

The latest incident of the denigration of the Holy Prophet (blessings and peace be upon him) publishing cartoons in weekly magazine Charlie Hebdo in France has hurt the already vulnerable Muslim community all over the world and warrants to be redressed as per French law. According to the French Constitution Article 433—5 [Act no. 96—647 of 22 July 1996 Article 19 Official Journal 23 July 1996; Ordinance no. 2000—916 of 19 September 2000 Article 3 Official Journal of 22 September 2000 in force 1 January 2002] and the French Penal Code [Act no. 2002—1138 of 9 September 2002 Article 45 Official Journal 10 September 2002]:

Contempt is punished by a fine of €7,500. It consists of words, gestures or threats, written documents or pictures of any type not released to the public, or the sending of any article addressed to a person discharging a public service mission, acting in the discharge or on the occasion of his office, and liable to undermine his dignity or the respect owed to the office that he holds.

When it is addressed to a person holding public authority, contempt is punished by six months' imprisonment and a fine of €7,500.

When it is addressed to a person discharging a public service mission and the offence is committed inside a school or an educational establishment, or in the surroundings of such an establishment at a time when the pupils are arriving or leaving the premises, contempt is punished by six months' imprisonment and by a fine for €7,500.

When committed during a meeting, contempt under the first paragraph is punished by six months' imprisonment and a fine of €7,500, and the contempt set out in the second paragraph is punished by one year's imprisonment and a fine of €15\*

\*[Most of the content of this part has been used from a letter written by Dr. Muhammad Tahir- Ul-Qadri to World Leaders in January, 2015]

### **Blasphemy law in Pakistan (Pakistan Penal Code)PPC**

Pakistan has been created with the holy name of Islam and according to its constitution, no law should contradict with the Quran and sunnah especially most dangerous aposts known as Qadiyanis. With the changing circumstances new amendments relating to disgrace of the holy prophet(blessings and peace be upon him) and the Quran were introduced and made part of the constitution and PPC(Pakistan Penal Code). Qadiyanis were declared non-Muslims by the law who can never use any title of Islam for propagating their false beliefs. Details of these laws come as under:

295-B: Defiling, etc. of copy of Holy Qur'an. Whoever willfully defiles damages or desecrates a copy of the Holy Qur'an or of an extract there from or uses it in any derogatory manner or for any unlawful purpose shall be punishable with imprisonment for life.

295-C: Use of derogatory remarks, etc. in respect of the Holy Prophet (peace be upon him). Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to a fine.

298-A: Use of derogatory remarks, etc., in respect of holy personages. Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo or insinuation, directly or indirectly, defiles the sacred name of any wife (Ummul Mumineen), or members of the family (Ahle-bait), of the Holy Prophet (peace be upon him), or any of the righteous Caliphs (Khulaf-e-Raashideen) or companions (Sahaaba) of the Holy Prophet (peace be upon him) shall be punished with imprisonment of either description for a term which may extend to three years, or with fine, or with both.

## Qadiyanis

The goal of the "*Qadiyani Mission*" is, and has always been, to confuse uninformed Muslims, divide the [Ummah](#), prevent resistance to oppressors ([Jihad](#)), and provide an alternative to non-Muslims who find the message of Islam appealing. Quite cunningly, they do so by using Islamic terminology and teachings, and hiding the controversial writings of their founders. Today, only the most learned Muslims are able to attend one of their functions and realize that their brand of Islam (which is actually not because they hijacked Islamic terminologies) is a form of [Kufr](#) (disbelief). Even when their leaders mention the [Kalima](#) (*I bear witness there is only one God and Muhammad is his messenger*), they are referring to their founder who proclaimed himself to be (*God forbid*) the second improved coming of the prophet Muhammad<sup>(SAW)</sup> and not to the true Prophet<sup>(SAW)</sup> of Allah<sup>(SWT)</sup>. Realizing their dual face that they exhibited in the world to deceive innocent Muslims and non-Muslims desiring to inter in the ambit of Islam, Muslim Scholars unanimously declared them non-Muslim. In 1974, after an exhaustive examination of all the evidence presented for and against the Qadianis, the Muslim World League (*Rabita Alam e Islami*) -- which represents all religious scholars from every Muslim country of the world -- passed an unanimous resolution declaring the Qadiani Movement and its leadership out of the fold of Islam. To safeguard the Muslims of Pakistan, special amendments were made to legally restrict them of their anti-islamic activities. As per PPC(Pakistan Penal Code) the following prohibitions were incorporated against them.

298-B: Misuse of epithets, descriptions and titles, etc. reserved for certain holy personages or places.

(1) Any person of the Qadiani group or the Lahori Group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written, or by visible representation,

(a) refers to or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (PBUH), as 'Ameerul-Mumineen,' 'Khalifa-tul-Muslimeen', 'Sahaabi' or 'Razi Alah Anho';

(b) refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him), as 'Ummul-Mumineen';

(c) refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him) as Ahle-bait; or

(d) refers to, or names, or calls, his place of worship as ‘Masjid’;... shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

(2) Any person of the Qadiani group or Lahori group (who call themselves ‘Ahmadis’ or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as ‘Azan’, or recites Azan as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

298-C: Person of Qadiani group, etc., calling himself a Muslim or preaching or propagating his faith. Any person of the Qadiani group or Lahori group (who call themselves ‘Ahmadis’ or by another name), who, directly or indirectly, poses himself as a Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representation, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

## Concept of Hypocrisy in Islam

Hypocrisy is a deep rooted and all-pervading spiritual disease. A person’s heart could be overflowing with it yet be oblivious of it due to its hidden and subtle nature; frequently does it lead a person to think he is acting rightly when in reality he is spreading corruption. It is of two types: major and minor; major hypocrisy leads to eternal punishment in the lowest depths of Hell. The Quran says:

**“ The hypocrites will surely be in the lowest depth of Hell, and you will never find for them any helper.” (an-Nisā’, 4 : 145)**

It is to outwardly display faith in Allah, His Angels, His Books, His Messengers and the Last Day whereas inwardly one is devoid of such belief, indeed disbelieving in it. He does not believe that Allah spoke to a man amongst men who He appointed to be a Messenger: guiding them by His permission and warning them of His punishment. In the Qur’an, Allah has revealed the machinations of the hypocrites, He has unveiled their beliefs, their qualities, and made their goals clear so that the believers can be aware of them. He divided mankind into three groups in the beginning of *Surah al- Baqara*, the believer, the disbeliever, and the hypocrite. He mentioned four verses concerning the believers, two verses concerning the disbelievers, and thirteen verses exposing the hypocrites due to their plenitude and the great harm and tribulation they bring to Islam and the Muslims. The harm they cause to Islam is truly severe for they claim to be Muslims, they claim to aid and support Islam, whereas in reality they are its enemies seeking to destroy it from within, covertly spreading their corruption and ignorance Their traitorous nature is mentioned in the following aya of the Quran:

**“These (deniers of the truth) desire to put out the Light of Allah by (blowing) with their mouths, whereas Allah will take His Light to perfection, even though the disbelievers may dislike it intensely.” (as-Saff, 61 : 8)**

Whoever falls prey to the claws of their doubts will have his faith shredded to pieces; whoever allows his heart to open to their vile tribulations will find himself in a burning furnace; and whoever lends an ear to their deceptions will find them coming between him and firm belief. Indeed the corruption they cause on earth is great but most people are unaware. Each one of them has **two faces**: a face with which he meets the Muslims and a face with which he meets his deviated associates. Each one of them has two tongues: a false tongue with which he meets the Muslims and a true tongue which expresses his actual beliefs,

This small description of hypocrites suffice our purpose to know one of the most dangerous community being claimant of Muslims but they are not what they claim as they are out of the ambit of Islam since they don't believe in the finality of prophet Muhammad blessings and peace be upon him. This very basic and central belief of Islam is explained here.

### **Finality of Prophet-hood**

The history of Islam is witness to this that the Ummah has never accepted any false prophet and whenever anybody stood up to make a false claim of prophethood, the Ummah crushed this false propaganda with all its might. The battle of Yamaama, which was fought in the time of Hazrat Siddique-e-Akbar (ra) also had the same reason behind it as Musailama had made false accusations of becoming the last prophet. The Muslims confronted him in a battle in which approximately 700 huffaz were martyred for the sake of safeguarding the belief of Khatm-i-Nabuwat. This was the cause of the battle between truth and falsehood. Sahabah gave sacrifice of their lives to finish off such liars such as Aswaad Ansi and Musailama Kazzab and to teach a lesson to the rest of mankind until the Day of Qiyamat that the Ummah will not accept any false prophet after the final Prophet Muhammed sallallahu alaihe wassallam.

Allah Almighty in surah Al-Ahzab states that holy prophet (blessings and peace be upon him) is the last prophet of Allah:

**“Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.” (al-Ahzāb, 33 : 40)**

The epithet *Khatim al-Nabiyyin* has been added here, in order to warn the people saying: O people of personal desires, this (Prophet) is going to be Our Last of the Prophets, and has come to you with Our Last Message. Take heed. Follow him and attain the bliss of this world and the next. No new Message will ever be sent down from the heavens to the people of the earth, nor shall any new Prophet be commissioned (for your salvation). Now the only means to mend your life in this world and in the Hereafter and to attain to the nearness unto Allah lies in the nearness and proximity and testifying to the truth of the Prophet and in following his practice. Stick to his guidance and abstain from his disobedience.

The warning is quite similar in tone and style to the warning that we generally give in our own Urdu or Persian language by saying: Look this is the last warning, take heed.

Hence our glorious leader and chief of the universe has so perfectly paved the Straight Path of the *Shari'ah* for us, that we shall not ever stand in need of an ancient *Shari'ah*, nor its supplement, nor any new Prophet, and we shall be in need of no other new *Shari'ah*. For, Allah has made an infallible declaration in the Qur'an by saying:

**“Today have I perfected for you your religion and have completed My favour unto you.” (5:5).**

This verse clearly declares that the religion of Islam, the favour in respect of his Prophethood and the *Wahy* (Revelation) etc., have been brought to close with the Noble Prophet and that there is no need for a Prophet to come after him.

Allah the Exalted further says about the Prophet: **“Say: O mankind, I am the Messenger of Allah (sent) unto you (by the Being) unto Whom belongs the kingdom of the heavens and of the earth.” (7:157—158).**

**“We have not sent you except as a warner and a bringer of good tidings to all mankind.” (34:27).**

In both of these verses it has clearly been declared that the Prophet is sent as a Messenger to all mankind.

#### **Hadith e Rasool(SAW)**

a. It is related on the authority of Thawban that the Prophet (blessings and peace be upon him) once remarked:

**“The hour shall not come unless all the imposters and liars are commissioned and each of them would be presuming that he is a Prophet. While the fact is that I am the *Khatim al-Nabiyyin* (Last of the Prophets) and that there shall come no Prophet after me.” (Abu Dawud, al- Tirmidhi).**

b. Hazrat Abu Hurairah(R.A), relates from the Prophet (blessings and peace be upon him): “My parable (or similitude) and the parable of the Prophets before me is like the parable of a man who built (for himself) a house. Then he decorated it and made it lovely (in all respects), except that he left the place for a (corner) stone. People came round the house and appreciated (its construction) but (finally) said: Why has not this (corner) stone yet been filled? Then he said: I am that cornerstone and I am the Last of the Prophets.” (al-Bukhari, Muslim and others).

c. Hazrat Abu Hurairah(R.A) relates the Prophet (blessings and peace be upon him) to have said: “I have been given precedence over all the Prophets in six respects: Firstly, that I have been given the *jawami' al-kalim* (:pithy aphorisms); secondly, that I have been assisted by means of awe; thirdly, the booty has been made lawful for me; fourthly, that the whole surface of the earth has been made a place of worship for me; fifthly, that I have been sent to all the creatures; and finally,

that all the Prophets have been ended with me (i.e. no Prophet shall come after me).” (Muslim, Chapter on Virtues etc.).

d. Hazrat Abu Umama al-Bahili (R.A) relates on the authority of the Prophet (blessings and peace be upon him) who said: “I am the last of the Prophets and you are the last of the *Ummahs* (communities).” [Narrated by Ibn Majah, in the chapter on the *fitna* of the *Dajjal* (anti-Christ)].

e. Hazrat Irbad ibn Sariya (R.A) reports the Prophet (blessings and peace be upon him) to have said: “My name as the *Khatim al-Nubiyyin* (the Last of the Prophets) was scribed (on the Tablet) with Allah when Adam was still in the transitional period of clay”

(*Mishkat min Sharh al-Sunnah*, and Ahmad: *al-Musnad*).

f. Hazrat Jabir also reports the Prophet (blessings and peace be upon him) to have said: “I am the leader of the Messengers, and I don’t boast. I am the last of all the Prophets, and I still do not boast. I am the first to intercede (for the sinners) and the first to be accepted as intercessor, and still I do not boast.” (*Mishkat from al- Darimi*).

g. The Noble Prophet (blessings and peace be upon him) has explained the Qur’anic verse in his own words on different occasions, in different assemblies, in different contexts and in different statements. We have quoted here only a few of the *ahadith* to make the meaning of the verse clear. No Muslim who fears Allah and who believes in the Messengers (blessings and peace be upon them) can but have firm belief in the true meaning of prophet Muhammad (blessings and peace be upon him) as a seal of the prophets.

## **Difference between Muslims and Qadyani’s**

### **Introduction:**

Qadianiat is a movement that started in 1900 CE as a plot by the British colonialists in the Indian subcontinent, with the aim of diverting Muslims away from their religion and from the obligation of jihad in particular, so that they would not oppose colonialism in the name of Islam. The mouthpiece of this movement was the magazine *Majallat Al-Adyaan* (Magazine of Religions) which was published in English.

### **Foundation and prominent personalities**

Mirza Ghulam Ahmad al-Qadiani (1839-1908 CE/AD) was the main tool by means of which Qadianiat was founded. He was born in the village of Qadiyan, in the Punjab, of India, in 1839 CE. He came from a family that was well known for having betrayed its religion and country, so Ghulam Ahmad grew up loyal and obedient to the colonialists in every sense. Thus he was chosen for the role of a so-called prophet, so that the Muslims would gather around him and he would distract them from waging jihaad against the English colonialists. The British government did lots of favours for them, so they were loyal to the British. Ghulam Ahmad was known among his followers to be unstable, with a lot of health problems and dependent on drugs.

Mirza Ghulam Ahmad al-Qadiani died, in 1908 CE, leaving behind more than fifty books, pamphlets and articles, among the most important of which are: *Izaalat al-Awhaam* (Dispelling illusions), *I’jaaz Ahmadi* (Ahmadi miracles), *Baraaheen Ahmadiyyah* (Ahmadi proofs), *Anwaar*



al-Islam (Lights of Islam), I'jaaz al-Maseeh (Miracles of the Messiah), al-Tableegh (Conveying (the message))and Tajalliyyaat Ilaahiyyah (Divine manifestations).

Noor al-Deen (Nuruddin): is the first Khaleefah of the Qadianis. The British put the crown of Khilaafah on his head, so the disciples (of Ghulam Ahmad) followed him. Among his books is: Fasl al-Khitaab (Definitive statement).

Muhammad Ali and Khojah Kamaal al-Deen: the two leaders of the Lahori Qadianis. They are the ones who gave the final shape to the movement. The former was a colonialist spy and the person in charge of the magazine which was the voice of the Qadianiyat. He produced a distorted translation of the Qur'aan into English. His other works include: Haqeeqat al-Ikhtilaaf (The reality of differences), al-Nubuwwah fi'l-Islam (Prophethood in Islam) and al-Deen al-Islami (The Islamic religion). As for Khojah Kamaal al-Deen, he wrote a book called al-Mathal al-A'laa fi'l-Anbiya' (The highest example of the Prophets), and other books. This Lahori group of Qadianis is the one who thinks of Ghulam Ahmad as a Mujaddid (renewal or reviver of Islam) only, but both groups are viewed as a single movement because of their odd ideas.

Muhammad Saadiq, the mufti of the Qadianiyat. His works include: Khatim al-Nabiyyeen The seal of the Prophets).

Mirza Basheer Ahmad ibn Ghulam. His works include: Seerat al-Mahdi (the life of the Mahdi) and Kalimat al-Fasl (Decisive word).

Mirza Mahmood Ahmad ibn Ghulam, the second Khaleefah. Among his works are: Anwaar al-Khilaafah (Lights of the caliphate), Tuhfat al-Mulook and Haqeeqat al-Nubuwwah (The reality of prophethood).

The appointment of the Qadiani Zafar-Allaah Khan as the first Foreign Minister of Pakistan had a major effect in supporting this deviant sect, as he gave them a large area in the province of the Punjab to be their world headquarter, which they named Rabwah (high ground) as in the aayah (interpretation of the meaning): "And We gave them refuge on high ground (rabwah), a place of rest, security and flowing streams." [al-Mu'minoon 23:50].

### **Thoughts and Beliefs**

Ghulam Ahmad began his activities as an Islamic daa'i (caller to Islam) so that he could gather followers around him, then he claimed to be a mujaddid inspired by Allaah. Then he took a further step and claimed to be the Awaited Mahdi and the Promised Messiah. Then he claimed to be a Prophet and that his prophethood was higher than that of Muhammad (peace and blessings of Allaah be upon him).

The Qadianis believe that Allaah fasts, prays, sleeps, wakes up, writes, makes mistakes and has intercourse - exalted be Allaah far above all that they say.

The Qadianis believe that Prophethood did not end with Muhammad (peace and blessings of Allaah be upon him), but that it is ongoing, and that Allaah sends a messenger when there is a need, and that Ghulam Ahmad is the best of all the Prophets.



They believe that Jibreel used to come down to Ghulam Ahmad and that he used to bring revelation to him, and that his inspirations are like the Qur'aan.

They say that there is no Qur'aan other than what the "Promised Messiah" (Ghulam Ahmad) brought, and no hadeeth except what is in accordance with his teachings, and no Prophet except under the leadership of Ghulam Ahmad.

They believe that their book was revealed. Its name is al-Kitaab al-Mubeen and it is different from the Holy Qur'aan.

They believe that they are followers of a new and independent religion and an independent Sharee'ah, and that the friends of Ghulam are like the Sahaabah.

They believe that Qadiyan is like Madina and Makkah, if not better than them, and that its land is sacred. It is their Qiblah and the place they make hajj to.

They called for the abolition of jihaad and blind obedience to the British government because, as they claimed, the British were "those in authority" as stated in the Qur'aan.

In their view every Muslim is a Kaafir unless he becomes a Qadiyani, and everyone who married a non-Qadiani is also a kaafir.

They allow alcohol, opium, drugs and intoxicants.

The Qadianis have strong ties with Israel. Israel has opened centres and schools for them, and helped them to publish a magazine which is their mouthpiece, to print books and publications for distribution worldwide.

The fact that they are influenced by Judaism, and Christianity is clear from their beliefs and practices, even though they claim to be Muslims.

Most of the Qadianis nowadays live in India and Pakistan, with a few in Israel and the Arab world. They are trying, with the help of the colonialists, to obtain sensitive positions in all the places where they live.

The Qadianis are very active in Africa and in some western countries. In Africa they have more than 5,000 teachers (preachers) working full-time to call people to Qadianiyat. Their wide-spread activity prove that they have the support of the colonialists.

The British government is also supporting this movement and making it easy for their followers to get positions in world governments, corporate administration and consulates. Some of them are also high-ranking officers in the secret services.

In calling people to their beliefs, the Qadianis use all kinds of methods, especially educational means, because they are highly-educated and there are many scientists, engineers and doctors in their ranks. In Britain there is a satellite TV channel which is run by the Qadianis.

### Some statements of Mirza Ghulam Ahmed Qadiyani:

Mirza Ghulam Ahmed was a open liar who never cared about his lies and kept changing his face with his cruppt hidden ideas from time to time. His false claims have been divided in three periods which are as follow:

#### The First Period

##### Definition of *Nabi* and *Rasul* in the year 1891.

- “In the nomenclature of Islam, *Nabi* and *Rasul* mean a person who introduces complete law of religion, or who abrogates some of the laws of the previous Prophet/Prophets. Nor is he known as a member of the *Ummah* of a previous Prophet, and is directly connected with Allah the Exalted without deriving knowledge from elsewhere.” (Letter of the Promised Messiah, dated 17 August 1891, printed *Mubahatha Rawalpindi*, p.145).
- Don’t you know that the Merciful Lord the Magnificent has called our Prophet (blessings and peace be upon him)as “the Last of the Prophets” without any exception: and that our Prophet also explained it in one of his noble sayings: “there shall be no Prophet after me.” (*Hamamat al-bushra*, p.20, comp. by Mirza Ghulam Ahmad, quoted from the *Mubahatha Rawalpindi*, p.147).
- “The Holy Qur’an contains definite and clear mention of the Finality of Prophethood. It would be a mischief to make any distinction between an early or a later Prophet. The *hadith*: “There shalt not come any Prophet after me,” affords a general negation. (*Ayyam al-sulh*, p.146, quoted from the *Mubahatha Rawalpindi*, p.147).
- Every wise man shall understand that Allah the Exalted is True to His Promise, and that the Promise involved in this verse (33:40) and distinctly explained in several of the *ahadith* to the effect that from the time of the death of the Messenger, Gabriel has been forbidden for ever to bring down (to the earth) any revelation (from above) are realities and truths. Hence no person shall be elevated to the rank of Messenger-hood after our Prophet sallallahu alayhi wasallam. (*Izala-i-awham* of the Mirza, p.577).
- “I do not hold any view in these matters other than what all the people of the Approved Path and the Community (*Ahl-i-Sunnah*). In this house of Allah (i.e. the Congregational Mosque of Delhi) I proclaim in clear and unequivocal terms before the Muslims present here that I firmly believe in the Finality of Prophet for the Last of the Prophets, and I deem a person infidel and out of the pale of Islam who should deny the Finality of Prophethood.” (A written statement of Mirza Ghulam Ahmad dated 23 Oct, 1891 read out in the Cathedral Mosque of Delhi - see *Tabligh-i-*
- *Risalat*, Vol. II, p.24).

#### The Second Period (After the year 1899)

##### Definition of *Wahi* is fabricated

- ❖ “Now, all forms of Prophethood are banned except the Prophethood of Muhammad sallallahu alayhi wasallam. (His Prophethood may be translated as Muhammadan Prophethood?) No Prophet can now appear who has received a Divine *Shari’ah* or law; however it is possible that a *Nabi* (Prophet) without a Divine *Shari’ah* may appear, and

again he should have been a member of the *Ummah* (of the Prophet). From this point of view I am a member of the Muslim *Ummah* and withal a Prophet.” (*Tajalliyat-i-Ilahiya*, p.25, quoted from *Mubahatha Rawalpindi*, p.130).

- ❖ “Unfortunately all this confusion arose from a mistake. The scholars had not looked deeply into the significance of *Nabi*. *Nabi* means a person who receives knowledge from Allah through the medium of Revelation, and who enjoys the privilege of conversing with Allah. It is not necessary that he is given *Shari’ah* (law), nor that he should be a follower of a lawgiving Messenger.” (Appendix to the *Barahin*, v. 138, the *Mubahatha Rawalpindi*, p.131).
- ❖ “According to me, a *Nabi* is he who receives the *Kalam* (Word) of Allah with truth in abundance and continuedly, and the Word of Allah should contain mysteries and hidden truths (*ghaib*). Therefore Allah calls me a *Nabi* without *Shari’ah*.” (*Tajalliyat-i-Ilahiya*, p.26, the *Mubahatha Rawalpindi*, p.133).
- ❖ “It is a special mercy from Allah that one of the followers of the Holy Prophet was elevated to such a stage that from one point of view he is an *Ummati* (a follower and a member of the Muslim *Ummah*), and from another point of view he is a *Nabi*.” (*Haqiqat al-Wahy*, p.96, fn., the *Mubahatha Rawalpindi*).
- ❖ “I am the Promised Messiah, and am the very same person who has been named *Nabi Allah* by the Chief of the Prophets.” (*Nuzul al-Masih*, p.48, the *Mubahatha Rawalpindi*).
- ❖ “We do believe that he (Muhammad sallallahu alayhi wasallam) is the Last of the Prophets and there shall not come a Prophet after him, except him who is brought up with His Favours and who enjoys the aid of His Promise.” (*Mubahatha Rawalpindi*, p.143).

### **The Third Period: His open claims to Prophethood**

- ✓ “I swear by Allah in Whose Hand is my soul and say that He Himself has commissioned me, and that He Himself has called me a *Nabi*.” (Appendix to the *Haqiqat al-Wahy*, p.68, the *Mubahatha Rawalpindi*, p.135).
- ✓ “In these days, if Allah wills, all the pious, righteous and holy Prophets of the past will be represented in one single person: and this person shall be I. And likewise in these days are to be formed the images and models of all the vicious people like Pharaoh, or the Jews who had contrived to crucify the Messiah (Jesus) or Abu Jahl.” (*Barahin*, v. 90, *Mubahatha Rawalpindi*, p.135).
- ✓ “The true Allah is He Who has commissioned His Messenger to Qadian.” (*Dafi’ al-bala’*, p.170)

### **Mirza claims equality with all Prophets, rather claims superiority to them: and insults them**

- ✓ “I am Adam, I am Shith, I am Noah, I am Abraham, I am Isaac, I am Ishmael, I am Jacob, I am Joseph, I am Moses, I am David, I am ‘Isa. I am the perfect epiphany of the name of

the Holy Prophet otherwise I am by manner of reflection Muhammad sallallahu alayhi wasallam and Ahmad.” (*Haqiqat al-Wahy*, p.72 fn; *Nuzul al-Masih*, p.4; *Khatm-i-Nubuwwat*, p.8).

### **Mirza claims to be superior to the Holy Prophet (blessings and peace be upon him)**

- ✓ “The number of the miracles of our Prophet sallallahu alayhi wasallam’ does not exceed 3000, as enumerated by the authors.” (*Tuhfa-i- Gauharawiya*, p.40). He claims his own miracles beyond one million, see the *Barahin-i-Ahmadiya*, v. 57).
- ✓ “A lunar eclipse occurred (as a Sign) for the Prophet but for me there occurred an eclipse of the sun and the moon. Do you still deny?” (*I’jaz-i-Ahmadi*, p.71).

### **Mirza Used Filthy and Abusive Language**

- ✓ “In reply to this, we swear by Allah and say that *Hadith* is not the base of this claim (to Prophethood): but it is founded on the Qur’an and the *Wahy* (Revelation) sent unto me. Nevertheless we advance those of the *ahadith* which are in consonance with the Holy Qur’an and are not incompatible with the revelations sent unto me. We throw off the rest of the *ahadith* like waste and refuse.” (*I’jaz-i-Ahmadi*, pp.30, 31, 29, *Tuhfai- Golarhawiya*, p.10).
- ✓ “Any person who shall not follow you and shall not take an oath of fealty unto you and shall remain your antagonist, shall be an antagonist of Allah and the Messenger and shall be cast in Hell.” (A Revelation of Mirza Ghulam Ahmad - *Tabligh-i-Risalat IX*, p.67).
- ✓ “All the Muslims have accepted me and my mission: but the children of prostitutes and fornicators have repudiated me.” (*A’ina-i- Kamalat*, p.54).
- ✓ “Anybody who opposes me is a Christian, a Jew, or a polytheist and hence a dweller of Hell-fire.” (*Nuzul al Masih*, p.4 *Tadhkira*, p.217; *Tuhfa Golarhwiya*, p.31; *Tabligh-i-Risalat*, IX, 27).
- ✓ “Undoubtedly all of your enemies have changed into wild boars; and their women have excelled the bitches (in respect of manners).” (*Najm alhuda*, p.10; *Durr-i-thamin*, p.294).
- ✓ “Anyone who does not accept our victory, let him know that he wishes to be a bastard.” (*Anwaral-Islam*, p.20).

A glance into the inconsistent and self-contradictory statements of the Mirza will afford a sufficient rebuttal. One may not take the trouble of studying the whole literature of the Qadiyanis. Even this small material that has been cited above is quite enough to satisfy any honest and sensible reader.(Most of the content is used from *Finality of Prophet Hood* by Mufti Muhammad Shafi)

## **Fatwas against Qadiyaniat**

### **Muslim World League,(1974)**

Qadiyanism or Ahmadiyyat: It is a subversive movement against Islam and the Muslim world, which falsely and deceptively claims to be an Islamic sect; who under the guise of Islam and for the sake of mundane interests contrives and plans to damage the very foundations of Islam. Its eminent deviations from the basic Islamic principles are as follows:

1. Its founder claimed that he was a Prophet.
2. They deliberately distort the meanings of the verses of the Holy Quran.
3. They declared that Jihad has been abolished.

Qadiyanism was originally fostered by the British imperialism. Hence it has been flourishing under her flag. This movement has completely been disloyal to and dishonest in affairs of the Muslim Ummah. Rather, it has been loyal to Imperialism and Zionism. It has deep associations and cooperation with the anti-Islamic forces and teachings especially through the following nefarious methods:

- 1) Construction of mosques with the assistance of the anti-Islamic forces wherein the misleading Qadiyani thoughts are imparted to the people.
- 2) Opening of schools institutions and orphanages wherein the people are taught and trained as to how they can be more anti-Islamic in their activities. They also published the corrupted versions of the Holy Quran in different local and international languages.

In order to combat these dangers, the Conference recommends the following measures:

1. All Muslim organizations in the world must keep a vigilant eye on all the activities of Qadiyanis in their respective countries; to confine them all strictly to their schools, institutions and orphanages only. Moreover, Muslims of the world be shown the true picture of Qadiyanism and be briefed of their various tactics so that the Muslims of the world be saved from their designs.
2. They must be declared non-Muslims and out from the fold of Islam. And be barred to enter the Holy lands.
3. There must be no dealings with the Qadiyanis. They must be boycotted socially, economically and culturally Nor they be married with or to Nor they be allowed to be buried in the Muslims graveyards. And they be treated like other non-Muslims.
4. All the Muslim countries must impose restrictions on the activities of the claimant of Prophethood Mirza Ghulam Ahmed Qadiyani's followers; must declare them a non-Muslim minority must not entrust them with any post of responsibility in any Muslim country.
5. The alterations effected by them in the Holy Quran must be made public and the people be briefed of them and all these be prohibited for further publication.
6. All such groups as are deviators from Islam must be treated at par with the Qadiyanis.

### **The Permanent Board for Inquiry and Fatwa (Saudia Arabia)**

**Question:** What is the Islamic ruling (fatwa) about this new religion Ahmadiyya and its followers? ... In addition, when and where did this religion originate and what is the Islamic ruling (fatwa) about people who are in its favor?

All Praise to Allah who is The One and Blessings and Peace be upon his Messenger, his Followers and Companions ... To the Point:

**Answer:** The Pakistan government has ruled these people outside the fold of Islam; also, the Muslim World League (Rabita A'ailm-e-Islami) in Mecca has passed a similar fatwa. In the gathering of the Muslim Scholars (Rabita A'ailm-e-Islami) in the year 1394 A.H. (1974), a written statement was drafted to explain the true principles of this group, how and when they started, and so on. Very briefly, this group has declared that Mirza Ghulam Ahmad, an Indian, is a prophet who has received revelations from Allah and that no one will be correct in his Islam, unless he believes in him (Mirza). He (Mirza) was born in the 13th century, but Allah<sup>(SWT)</sup> has told us in His Book (Quran) that prophet Muhammad<sup>(SAW)</sup> is the last of Prophets<sup>1</sup>; all Muslim scholars have given an unanimous ruling that whoever makes the claim that after him<sup>(SAW)</sup> there can appear a new prophet is a Kafir (non-Muslim), because he will be lying about Allah's Book and about the hadith of the Prophet<sup>(SAW)</sup> which states that he<sup>(SAW)</sup> is the very last of the Prophets. In addition, this would be contrary to the consensus of the Muslim Ummah.

With Allah is Success and Peace of Allah be upon his Messenger Muhammad and his Followers and Companions.

### **The Permanent Board for Inquiry and Fatwa (Saudia Arabia):**

<b>Member</b>	<b>Member</b>	<b>Vice Chairman</b>	<b>Chairman</b>
Abdullah bin Ghaud	Abdullah bin Ghedian	Abdulrezagh Afifi	Abdulaziz bin Abdullah bin Baz

<sup>1</sup>: Ahmad: 398/2, 412, 79/3, 248, 81/4, 84, 127, 128, 278/5; Al-Bukhari: 3535; Muslim: 2286, 2287  
Fatawa al-Lajnah ad-Daimah lil-Buhoth al-'Ilmiyah wal-Ifta., Question 3 of Fatwa No. 1615

### **Fatwa of Islamic Fiqh Academy, Egypt**

**Question:** Dear scholars, As-Salaam `Alaykum

Would you please shed some light on the Ahmadiyyah or Qadyaniyyah movement? Jazakum Allah khayran.

**Answer:** Wa`alykum As-Salaamu Warahmatullahi Wabarakaatuh.

In the Name of Allah, Most Gracious, Most Merciful.

All praise and thanks are due to Allah, and peace and blessings be upon His Messenger.

Dear sister in Islam, thanks for showing great keenness on understanding the teachings of your religion and we pray to Allah to keep us firm on the Straight Path.



As regards the question you posed, we quote for you the fatwa issued by Islamic Fiqh Academy on Qadyaniyyah, with slight additions from other sources. It goes as follows:

**Definition:**

Qadyaniyyah (also known as Ahmadiyyah) is an Indian-based movement that was established under the patronage of the British colonial powers in 1900 for the aim of driving Muslims away from their religion and, most definitely, the religious duty of Jihad, which, they feared, might be used to stage rebellion against the British occupation. The mouthpiece of the movement was Religions, a magazine that was issued in English at that time.

**Dogmas and Ideology:**

Ghulam Ahmad, the founder of the movement, began his activities as an Islamic caller to attract as many supporters as he could. Later, he claimed himself a reformer and a divinely-inspired man. Afterwards, he said that he was the awaited Mahdi. Later on, he claimed prophethood and even said that his prophethood was much better than that of Prophet Muhammad, peace and blessings be upon him.

The followers of this group believe that Allah, Glorified be He, performs some acts befitting the mortals, like fasting, praying, sleeping, and even committing mistakes. But Allah Almighty is Far Exalted above what they say!

A Qadyani believes that his lord is English as he speaks to him in English. He also believes that Muhammad, peace and blessings be upon him, is not the seal of Prophets and that Allah Almighty sends new prophets according to time and need, and that Ghulam Ahmad is the greatest prophet. The followers of this sect also believe that Angel Gabriel used to come to Ghulam Ahmad and convey revelations to him. In addition, they say that the only accepted book is the book presented by Ghulam Ahmad, his words are the only accepted words and that all prophets stand under his control. Furthermore, they believe that their book, known as Al-Mubeen is a heavenly-revealed one.

They continue spreading their false ideas by saying that they have a new religion totally different from all other religions and that the companions of Ghulam Ahmad are like the Prophet's Companions. Moreover, they say that Qadyan, their leader's place of birth, is like, or even better than, Makkah and Madinah, so they take it as their prayer direction and a center of pilgrimage. They call for ignoring Jihad and showing complete obedience to the British empire, because it represents the ruler to whom obedience is due. To them, every Muslim is a Kafir (disbeliever) until he converts to their belief, and that anyone who marries a non-Qadyani is considered an unbeliever. They also allow wine, opium, intoxicants and drugs.

In 1914 the followers of Ghulam Ahmad were divided into two groups. The overwhelming majority of his followers belong to the first group known as Qadyanis and were headed by Bashiruddin Mahmud, the second successor of Ghulam Ahmad. The second group known as Lahori, and founded by Muhammad 'Ali Lahori, is a minority among the followers of Ghulam Ahmad. The second group has less striking tone of their principles by claiming that they do not believe in Ghulam Ahmad as a prophet in the real sense of the term but as Mujaddid (a renovator).



However, they still believe him to be true in all other claims, which led Muslims to regard them also as outside the pale of Islam.

### **Qadiyaniyah in the Eyes of Muslims:**

On the month of Rabi` Al-Awwal 1394 A.H. (April 1974 A.C.) a large conference was held in the Muslim World League headquarters in Makkah and was attended by many representatives of international Islamic organizations. The communiqué issued by this conference branded this group as Kafirs (unbelievers). It also recommended that all Muslims should stand to face this group and never deal with its members and not to bury them in Muslim cemeteries.

Moreover, Qadyaniyyah followers have good relations with Israel that helped them issue a special magazine (that stands as their mouthpiece) and many other pamphlets that are distributed all over the world.

### **Conclusion:**

Based on the above-mentioned facts, we can say that Qadyaniyyah is a deviant group that has nothing to do with Islam. Muslims are to be aware of them especially after they have been branded as Kafirs by all scholars.

### **Fatwa of Islamic Fiqh Council, South Africa**

After discussing the question put to the Islamic Fiqh Council in Capetown, South Africa, concerning the ruling on the Qadiyanis and their off-shoot which is known as Lahoriyyah, and whether they should be counted as Muslims or not, and whether a non-Muslim is qualified to examine an issue of this nature:

In the light of research and documents presented to the members of the council concerning Mirza Ghulam Ahmad al-Qadiyani, who emerged in India in the last century and to whom is attributed the Qadiyani and Lahori movements, and after pondering the information presented on these two groups, and after confirming that Mirza Ghulam Ahmad claimed to be a prophet who received revelation, a claim which is documented in his own writings and speeches, some of which he claimed to have received as revelation, a claim which he propagated all his life and asked people to believe in, just as it is also well-known that he denied many other things which are proven to be essential elements of the religion of Islam

In the light of the above, the Council issued the following statement:

Firstly: the claims of Mirza Ghulam Ahmad to be a prophet or a messenger and to receive revelation are clearly a rejection of proven and essential elements of Islam, which unequivocally states that Prophethood ended with Muhammad (peace and blessings of Allaah be upon him) and that no revelation will come to anyone after him. This claim made by Mirza Ghulam Ahmad makes him and anyone who agrees with him an apostate who is beyond the pale of Islam. As for the Lahoriyyah, they are like the Qadyaniyyah: the same ruling of apostasy applies to them despite the fact that they described Mirza Ghulam Ahmad as a shadow and manifestation of our Prophet Muhammad (peace and blessings of Allaah be upon him).

Secondly: it is not appropriate for a non-Muslim court or judge to give a ruling on who is a Muslim and who is an apostate, especially when this goes against the consensus of the scholars and organizations of the Muslim Ummah. Rulings of this nature are not acceptable unless they are issued by a Muslim scholar who knows all the requirements for being considered a Muslim, who knows when a person may be deemed to have overstepped the mark and become an apostate, who understands the realities of Islam and kufr, and who has comprehensive knowledge of what is stated in the Qur'aan, Sunnah and scholarly consensus. The ruling of a court of that nature is invalid. And Allaah knows best. Majma' al-Fiqh al-Islami, p. 13

### **Fatwa of Shariah Council, UK**

**Question:** There has been a local dispute in which a Muslim community has prevented a Qadiyani women from burying her husband in a Muslim cemetery. Given that Qadiyanis are consensually agreed to be outside the fold mainstream of Islam, is this a reasonable stance to take or is religious bigotry?

**Answer:** This is not religious bigotry. We do not have an excommunicating authority in Islam but we do have a set of beliefs which are indisputable. Anybody calling into question these beliefs is considered a Murtadd (an apostate). The finality of Prophethood is established in the Qur'an in Chapter 33 where Allah says that Muhammad was not the father of any man among you, but he is the Messenger of God and the seal of all the Prophets. The Prophet, peace be upon him, himself confirmed this when he said, "I am the last of all the Prophets. There will be no more after me." Thus the finality of Prophethood is an act of faith to which every Muslim must submit.

Those who dispute this belief with arguments, even though they may be couched in Islamic terms, have been declared as non-Muslims by all the scholars and research academies. As such they have no right whatsoever to be buried in a Muslim cemetery.

This is not bigotry. It is part of the Islamic way of life in which only Muslims should be buried in an Islamic cemetery to the extent that where a non-Muslim woman is married to a Muslim man and she passes away during pregnancy she is not to be buried in a Jewish or Christian cemetery because she is conceiving a Muslim child. Nor is she to be buried in a Muslim cemetery because she herself is not a Muslim. She has to be interred somewhere neutral.

(31 - Jana'iz 2)

15th November 1996

Shaykh Syed Mutawalli ad-Darsh

Faqih from Al-Azhar, Cairo

Chairman of the UK Shari'ah Council

Contributor: Ms. Salma Razzaq

## **Contemporary Social Issues of Pakistan**

### **Introduction**

**Almighty Allah created mankind and thereafter ordained the marriage of man and woman,** Qur'an 4:3, 4: 22- 24.

He also, entrusted to each parent or caregiver definite roles for the upkeep of their children, any deviation from the roles of any trustee is tantamount to child abuse. This has been a phenomenon in the society today, to the extent that men of faith begin to wonder how this ugly trend could be arrested and calls for Islamic perspective to the issue. Thus, child abuse could be viewed as the deviation of assigned roles and duties of parents or caretaker or trustee in the upkeep of children.

**Aim.** To discuss the issue of Child Abuse from Islamic perspective.

### **Child Abuse**

Child abuse generally is defined child maltreatment as any act or series of acts of commission or omission by a parent or other caregiver that result in harm, potential for harm or threat of harm to a child. According to the Journal of Child Abuse and Neglect, child abuse is “any recent act or failure to act on the part of a parent or caretakers which result in death, serious physical or emotional harm, sexual abuse or exploitation, an act or failure to act which present an imminent risk of serious harm”. Child abuse can occur in a child’s home or in the organization, schools or communities the child interacts with.

### **Types**

There are four major categories of child abuse, neglect, physical abuse, psychological or emotional abuse and sexual abuse.

### **Physical**

abuse involves physical aggression directed at a child by an adult. In a contemporary world, most nations with child abuse laws consider the deliberate infliction of serious injury or death, to be illegal, bruises, scratches, burns, broken bones, lacerations, as well as repeated “mishaps” and rough treatment that could cause physical injury, can be physical abuse. Physical abuse can come in many forms, although the distinction between child discipline and abuse is often poorly defined. However, the human Rights Committee of the United Nations has stated that the prohibition of degrading treatment or punishment extends to corporal punishment of children.

### **Psychological**

abuse is defined as the production of psychological and social defects in the growth of a child as a result of behavior such as loud yelling, coarse and rude attitude, inattention, harsh criticism and denigration of the child’s personality. Other example include name-calling, ridicule, degradation, destruction of personal belonging, torture, excessive criticism, inappropriate or excessive demands, withholding and routing labeling or humiliation.

### **Neglect**

is the failure of a parent or other person with responsibility for the child to provide needed food, clothing, shelter, medical care or supervision to the degree that the child's health, safety and well-being are threatened with harm. Neglect is also a lack of attention from the people surrounding a child, and the non provision of the relevant and adequate necessities for the child's survival which would be a lacking in attention, love and nurture.

### **Child Labor**

refers to the employment of children in any work that deprives them of their childhood, interferes with their ability to attend regular school, or is mentally, physically, socially or morally dangerous and harmful. Child labor also refers to those occupations which infringe the development of children (due to the nature of the job and/ or the lack of appropriate regulation) and does not include age appropriate and properly supervised jobs in which minors may participate.

### **Child Trafficking**

is the recruitment, transportation, transfer, harboring or receipt of children for the purpose of exploitation. Children are trafficked for purposes such as of commercial sexual exploitation, bonded labor, camel jockeying, child domestic labor, drug couriership, child soldiering, illegal adoptions, begging.

### **Child Marriage**

It is a marriage whereby minors are given in matrimony often before puberty. Child marriages are common in many parts of the world, especially in parts of Asia and Africa. These marriages are typically arranged and often forced; as young children are generally not capable of giving valid consent to enter into marriage, child marriages are often considered by default to be forced marriages. Marriages under the age of majority have a great potential to constitute a form of child abuse.

### **Islamic Perspectives**

Islam views childhood with hope and aspiration, seeing it as something to look forward to, seek and long for. When it is achieved, the fruit reaped is happiness of the soul, delight of the heart and elation of the chest. According to the Quranic text, progeny is a gift from the Almighty Allah to His faithful servants. It is also one of the bounties bestowed upon them by the Almighty Giver of Bounties, as well as being a fulfillment of the hope that sincere servants of God long for. **“Unto Allah belongs the sovereignty of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills; or He mingles them, males and females, and He makes barren whom He wills. Lo! He is the Knower, Powerful”** (Qur'an 42:49-50). Hence, it is not surprising that Islamic Shari'ah (law) pays utmost attention to securing all that is needed to guarantee a wholesome psychological climate for the rearing of children, a climate wherein they learn about the world and formulate their customs and norms. As such Islam affirms: A child's right to health and life. - A child's right to a family, kindred, name, property and inheritance. - A child's right to healthcare and proper nutrition. - A child's right to education and the acquisition of talents. - A child's right to live in security and peace, and enjoy human dignity and protection under the responsibility of the parents. - The caring role of society and the state to support all these rights and support families incapable

of providing appropriate conditions for their children. The Islamic Shari'ah states all of these rights, which are evident in the Qur'an and the Sunnah of the Prophet Muhammad through his sayings and actions.

Apart from the types of child abuse enumerated above can therefore be adequately addressed by Islamic Shari'ah as substantiated to avert all evils that may arise from infidelity.

### **Physical.**

The Prophet has urged all Muslims to be very kind and affectionate to children when he said: "He is not one of us who does not show tenderness to the young and who does not show respect to the elder". Therefore, corporal punishment should be avoided as much as possible. There are many other alternative methods of disciplining the child. Some of these are giving advice, temporary isolation, admonition, withdrawing rewards, denial of play time and so on. One or more of these punishments are much more effective for the child than corporal punishment. The proper context of hitting mentioned in the hadith regarding salat (daily prayers) does not seem to be corporal punishment as such, but rather a trick that the father could even hit the child if he does not observe the daily prayers. This is explained by another report in which the Prophet said: "**And for their disciplining, keep (the fear of) your stick on them, and make them to be afraid of Allah**". It was the display of a stick for their disciplining (but not for hitting). Moreover, it is also reported from the Prophet that the stick should be displayed in such a place so that it could be seen by all members of the household. It is important to note that the Prophet did not order the hitting of anyone with the stick. Therefore, children should only be disciplined but corporal punishment should be avoided as this will have negative effects on the child. Moreover, alternative methods of punishments should be used as these are very effective with children. One of the biggest disadvantages of punishing a child is that the parent will deprive himself of the mercy of Allah. The Prophet is reported to have said that "The one who does not show mercy will not be shown mercy [by Allah]". It is reported that a Bedouin was surprised to see that the Prophet kissed his grandsons, Al-Hasan and Al-Husain, and asked the Prophet, "Do you kiss children? We do not kiss them. The Prophet said, "It is beyond my control if Allah has removed mercy from your hearts". Punishing the child might make him disobedient of his parents which will deprive the parents of all the goods the child was going to do them when they will be old. Thus a child who is taken care of in his childhood will pay it back when he is a father. Even, Islam has taken extreme care of children, women and other vulnerable persons during armed conflict. In one tradition the Prophet is reported to have said, "Don't kill women and children".

### **Prohibition of Sexual Exploitation.**

Islamic considers an act of prostitution as a form of sexual exploitation and thus forbids it. Forced prostitution is likewise forbidden, as is sexual exploitation for profit, according to Quran 24:33, stating but force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. In Islamic law, if a man had sex with a female child, he will be given hudd punishment. In most cases a minor is forced or lured into sex by someone and sedated before sex. This carries a heavier punishment than sodomy for the active partner but no punishment for the minor.

### **Psychological.**

The Prophet would only advise the child in a polite way if he would see that someone had made a mistake. This is evident from the report of Anus who said: "I was with the Prophet for ten years and I swear in the name of God that he never said 'uff' (fie) to me nor did he say, "why have you done this or why have you not done that". He further asserts that whenever I delayed to do something according to his orders or would do otherwise than would be ordered (by the Prophet), he would never blame me or chide me. Anus further says that when any member of the household of the Prophet would complain against me to the Prophet, he would say "Do not say him anything (to him), if Allah would will this thing, it would happen". According to the teachings of the Prophet, parents should never curse their child. Instead, they should always make du'a (supplication) for him as their supplication for their child is responded to by God. The Prophet is reported to have said: "Three du'as (supplications) are surely answered: The du'a of the oppressed, the du'a of the traveler and the du'a of the father/mother upon their child". Neglect Children have many psychological needs also. Small children need to be loved, caressed, kissed and hugged. The Prophet loved children greatly. He would allow his grandsons Hassan and Hussain (R.A) to ride his shoulders even during his prayers. In streets he would offer 'salaam' to children, play and cut jokes with them. Sometimes he would even kiss small children in the street.

### **Child Labour and Islam.**

Islam gives human being a golden rule to live a balanced life in this world. Islam has given the fundamental rights to everyone, whether he is child, women, man or old man. So, Islam is a religion which is according to the human nature Thus heavy tasks and laboured work, which is more than the capacity of child and a hurdle in the way of child to get education and it also affects its health is be against Islamic law. Employing children in hard and dangerous labor falls into the category of inflicting hardship and harm, even done unintentionally or through ignorance. If to say, as explained by Shari'ah, that inflicting harm is prohibited, it follows that commissioning children with hard labor is therefore not permitted. Shari'ah does not expect humans to undertake arduous tasks, as clearly manifested in the Qur'anic verse: "**He has chosen you and has not laid upon you in religion any hardship.**" (Quran 22: verse: 78). The Almighty Allah also said: "**Allah desires for you ease. He desires not hardship for you.**" (Qur'an 2: 185) He also said: "**Allah tasks not a soul beyond its scope.**" (Qur'an 2: 286). If Allah willed that no hardship should be suffered because of what he commands, it follows that humans are forbidden from inflicting hardship on one another.

### **Human Trafficking.**

Islamic position on Human Trafficking is clear. Even though human trafficking is not explicitly prohibited in Islam, there are many aspects of it that are clearly forbidden. In pre-Islamic Arabia, slavery was an established practice, one that Islam aimed to eradicate gradually. Muslims were told that there was great reward in manumitting a slave. Qur'an underscores the meritorious act of freeing a slave: In addition to encouraging manumission and a move away from the social practice of slavery, Islam is clear about the treatment of slaves. A hadith of the Prophet Muhammad instructs those who still had slaves how to treat them. Your slaves are your brothers. Allah has placed them under your authority. He who has his brother under him, should feed him from whatever he eats, and dress him with whatever he wears, and do not burden them (assign



burdensome task to them) beyond their capacity; and if you burden them then help them. The treatment described in this hadith is unlike what is typically associated with slavery and human trafficking where there is a hierarchical relationship. Slavery, therefore, in any form is considered a social ill that should be eradicated and once it has been, as has been the case in modern societies, it should be prohibited. In addition to Islam's position on slavery, a central Islamic tenet is that any form of exploitation is forbidden. Muslims are repeatedly warned against oppressing other human beings. Qur'an demonstrate the prohibition against oppression. In both verses, oppression in a general sense is warned against and forbidden. Also, there are grave warnings against those who abuse the vulnerable in society, for example, orphans. Qur'an 4 :10 illustrates this point in graphic terms: **Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: they will soon be enduring a blazing Fire!** So the fact that trafficking is built on oppression of human beings, makes it contradictory to Islamic principles. The fact that trafficking exploits the labor of those taken as slaves makes it contradictory to Islam.

### **Islam and child marriage**

Contrary to a popular misconception, we find nowhere in the Shari'ah a specification of the age of marriage. What exists is a fixed standard of mental maturity or sound judgment. The Almighty Allah said in the Quran: **"Prove orphans till they reach marriageable age; then, if you find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whosoever (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whosoever is poor let him take thereof in reason (for his guardianship). And when you deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah suffices as a Reckoner."** (Qur'an 4 verse 6) There is clearly a difference between attaining puberty and physical aptitude on one hand and maturity and the qualification to manage life on the other. Married life necessitates that both husband and wife are enlightened and sensible. It is not, therefore, served by the marriage of children.

### **Conclusion**

From the foregoing discussions, it is appears that, Islam wants parents to love their children, however, love of children should have some limits. A balance must be kept between loving children and spoiling them. As the English says goes, "excess of everything is bad." This should also include excess in love. As a matter of fact spoiled children will manipulate parents who would then fulfill all their demands. Fulfilling all their demands is harmful for the child as he would not be able to focus on his studies and other co-curricular works. This is why Islam focuses on disciplining the child for the sake of teaching him good manners and what is good for him, especially for his future. Thus, parents should never allow their children to do whatever they want otherwise this will be bad for the children themselves as well their parents. The Prophet is reported to have said: "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible. A woman is the shepherd of the house of her husband and she is responsible. Each of you is a shepherd and each is responsible for his flock". Thus, a parent will be questioned why he spoiled his child, therefore, parents must keep a fine balance between loving their children and spoiling them.



**Therefore whoever runs afoul of the injunctions of Allah in the discharge of his/her duties will even be questioned on the Day of Judgment, Qur'an 33:68.** Parents or caregivers must follow to the letter the injunctions of Allah in the Qur'an starting from the duties of parents at birth of a child.. Follow the Qur'an and Hadith and we will avoid broken homes which has contributed in no small measure to child abuse. Islam is against any kind of child abuse, child soldiering, infant wedlock, child labor, child trafficking Child sexual abuse among others.

### **Women emancipation in Islam**

Modern life for Muslim women, in my view, may imply a dual concept: A) Pursuing the main traits of Modernism emerged in the west during with religion. B) designing a distinctive role compatible with the Islamic worldview within a sustained and ever- changing environment of the current modern life. Therefore, In view of the foundational differences between the western history of religion in the west and Islam, Muslim perspective of modernism and role of modern women in Muslim communities and abroad are quite different. Consequently, the Muslim women around the world need to make a real analysis and innovative outlook of the entire landscape of the modern life and be cognizant of the exigencies of our changing environment in a highly turbulent but transforming world of human civilization. They should further identify the driving forces in the current processes of globalization in order to employ them in the interest of themselves, their family and their communities. In this context they need to be emancipated from self-centered individualism and unleashed liberalism while combating harmful customary practices, discriminatory stereotypes and traditions in the name of religion .

Modern life for a Muslim woman, in my view, may imply a dual concept. The first connotation is that modern Muslim women in an atmosphere of Modernism manage to shape their life style in all spheres, in line with the main traits and inherent characteristics of Modernism, within a peculiar western philosophy emerged in of the modernism of the past two centuries in the west centers around breaking with past including religion and many modernists against religion and traditional faith.

What matters most in this domain is that the philosophy of modernism in the west evolved in the context of the western history of religious autocracy and church despotism during which thought and human sense of creation and development had been the hostage of the church fundamentalism and fanaticism shaped in the medieval era. It is generally in this context that women emancipation gained a prominent platform within the western society. In fact women emancipation was a revolution against the church inability to embrace the modern exigencies and new and emerging characteristics of modern human life. The critical point is that the women emancipation in the west, being evolved to achieve legitimate human rights, further expanded within a natural flow of philosophical transformation of the western thought and ended up, in some areas, with the unleashed individualism and utilitarianism with the sexist tendencies. In contrast, the history of Islamic civilization and religion from the beginning, predominantly, is well indicative of rejection of the text absolutism and instead, the way of Ejtihad and diversity has always been opened to Muslim scholars in an atmosphere of religious openness within the boundaries of submission to Allah. Therefore, In view of the foundational differences between the western history of religion in the west and Islam, Muslim perspective of modernism and role of modern women in Muslim

communities and abroad are quite different. This being understood that modern Muslim women have a distinctive role compatible with the Islamic worldview within a sustained and ever-changing environment of the current modern life.

Consequently, the alternative thought is that the Muslim women around the world need to make a real analysis and innovative outlook of the entire landscape of the modern life and be cognizant of the exigencies of our changing environment in a highly turbulent but transforming world of human civilization. Imperatively and within this frame work, modern women in Muslim communities at different levels need to identify the areas of real concern in the process of globalization in order to elaborate possible solutions and innovative response to the current challenges not only for women but for all populations in different societies.

And this was what the first Muslim women pioneers in Islam such as Hazrat Khadija RA and other women of Ahlul bait of the Prophet Mohammad (peace is upon him) have opted for the prosperity and growth of the then Islamic society. Their attitude, thought and the life style have been evolved in the way commensurate with and capable of responding to the needs and demands in a new modern Islamic society of the time.

In this very environment, the first imperative and the fundamental prerequisite is that a modern Muslim woman needs to have a sense of responsibility towards herself, her family and her community in which she lives. An important element for a modern woman in this path, like the pioneer Muslim women in Islam, is to understand surrounding environment including the dynamic and influential forces which have an impact in shaping the life of women in a globalized world. Women should endeavor to employ these forces in the best interest of themselves and the societies in which they live with a view to making a change in line with the Islamic perspective of peace and prosperity.

In view of the above and to put into effect the considerations outlined, I try to identify the areas on which the Muslim modern women, in my view, should focus and take into account when they act to make progress.

**1-Emancipation from a pure individualist, self-centered and egoistic vision of the modern life. Women's interests, like men, are defined in conjunction with the rest of humanity. Quran provides that: “And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought”Surah Rum Verse 21.**

Pioneer women in Islam in their modern era created by the Prophet, did not view their rights as an instrument of beauty and pleasure. Women in Islam are not considered commodities, sexual or otherwise and commercial tools. Women in Islam are not the instrument of pleasure, Islam do not compete with each other for their individualist desires, rather they complement each other for the best interest of themselves, their family and their community. They collaborate with men for the common and collective interest, For Quran orders:

**“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqua.” Surah Hujrat Verse 13**

In fact, women and men are equal human beings in Islam.

No one, neither man nor woman, is superior to the other before the Creator, but with the power of Taqwa. Men and women are equal human beings but with different responsibilities in some aspects of the development within the family and society. The institution of family is the fundamental unit of society. The interests of children including their upbringing is above all and in fact is the primordial consideration in all cases, though women should not be hurt in looking after the children. Equality, equity and justice are the main determinants in defining roles and responsibilities of women and men in a modern Islamic society. Human rights in an Islamic perspective do not constitute individualism and utilitarianism within a peculiar western modern philosophy. In this framework, the human rights have a critical and pivotal role in the empowerment and advancement of women in the modern time. It is the imperative and demanding mission of human rights to eliminate the impediments and obstacles for the advancement of women.

2- Equally important, is the emancipation from the traditional harmful fanatic and customary such as discriminatory barriers imposed on women's education, property, land ownership, etc...are not rooted in Islamic teachings. All of them should be eliminated in the interest of women's empowerment and advancement in the family and society.

Women as half population of the human society need to be considered as a dynamic force to instigate and consolidate development within the family and society. Any approach otherwise is doomed to fail and is not Islamic.

Educated Women in Muslim societies may speak and write on different areas of real concern to Muslim and international community in an increasingly globalized world. Globalization is not merely an economic process, but has social, political, environmental, cultural and even religious dimensions which have an impact on the life of all peoples in all societies, (Muslims and non-Muslims) worldwide. It is a complex process of structural transformation with numerous interdisciplinary aspects which has an impact on the enjoyment of economic, social and cultural rights of all men and women. What matters most in these processes is that they should be guided by the fundamental principles of accountability by the powerful nations for their extraterritorial engagements particularly in the field of peace and security, as well as international cooperation and solidarity and respect for diversity.

Within the above description of the global situation Muslim women has to follow and take part to build a modern Muslim society: **Educating new generation, Peace and security, Poverty eradication, Science and technology**

## **Conclusion**

We are all aware that the main pillars of the modernism of the past two centuries in the west centers around breaking with past including religion and many modernists rejected religious belief. It was, in one way or another, a revolution against religion and traditional faith. As a result, a modern

western woman may act within the parameters of the modernism in the west to respond to the challenges of her society. However, the modern Muslim women in the Islamic world and even beyond need not necessarily follow the same pattern on development opted by women in the western countries. Within this framework, the modern Muslim women should imperatively emancipate themselves from pure individualist tendencies, unleashed liberal temptations as well as destructive harmful customary and traditional practices.

Therefore, to be realistic and constructive they need to seek for the solutions commensurate with the characteristics of the Muslim societies and their history, responsive to the modern and emerging threats and challenges and congenial with the changing environment and above all, within the value disciplines introduced by the Allah Almighty through Quran and other legitimate Islamic sources. Consequently, modern Muslim women as the first step need to have a good knowledge of the process of globalization in all its branches, economic to cultural and social, particularly social media, and identify the driving forces influential in shaping the real life in different communities in Islamic world. The areas of concern such as **“peace and security”**, **“poverty eradication”**, **“education”** and last but not least **“science and technology”**, in my view, are the key ones to be tackled by modern Muslim women.

Contributor: Mr. Tariq Ejaz

## **Concept of Peace in Islam**

Islam is the second biggest religion after Christianity with almost more than 1.5 billion adherents globally. It is very ironical that a religion which is an embodiment of peace in its external appearance and hidden realities but some handful of extremists ‘people misunderstood and misrepresented it as a religion of bloodshed, militancy, aggression and inconvenience that caused a huge loss to its real face that has ever been radiant and bright.

The extremists and terrorists have hijacked certain terms and expressions that suit their purpose. The word Jihad is the most exploited one. They misinterpret these words to radicalize the Muslim youth in particular, and other Muslims in general. They also supply radical and extremist meanings to some of the verses of the Qur’an and traditions of the Holy Prophet (blessings and peace be upon him). They take them out of context, and misuse and misapply them. So those who are influenced by them parrot some verses and traditions for frequent use and employ words like Jihad, martyrdom, Khilafa, of Islam, Dar al-Harb, Dar al-Islam to assure the people of their deep affinity to Islam. And by putting these terms together, they have developed an ideology declaring it true Islam claiming that it originates from the texts of the Qur’an and the texts of the traditions of the Holy Prophet Muhammad (blessings and peace be upon him). But in truth, this is the ideology of terrorists and extremists and has absolutely no link or relation with Islam and Islamic teachings and the classical interpretations of Islamic authorities. This concept is totally a wrong accusation against Islam.

When the word Jihad is uttered or heard, the image of fighting and killing automatically comes to mind because that is what they do and call it Jihad; their wrong actions and wrong interpretations supply this word the same meanings. This causes disrepute to Islam and distorts its identity. It must, therefore, be made clear that the term ‘jihad’ does not denote or connote any kind of fighting, combating, torturing or killing. On the contrary, it means extreme exertion, effort, and struggle for a good cause.

There are, in total, 36 verses of the Holy Qur’an, where the word ‘jihad and its derivatives have been used, including the commandment of jihad. Out of these 36 verses, 31 verses have absolutely no mention of fighting anywhere, neither in the text nor in context. There are three ways of deriving the meaning or significance of a particular command in a verse. You understand certain commandment, teaching or prohibition either from the text of a verse, or its context, or historical context i.e. what were the circumstances when this commandment was revealed, on what date, in which year, and the particular situation, and what was the historical background of the text. Context or historical background in which 31 verses out of 36 do not make any direct or indirect mention of the commandments of jihad, not even the defensive war, or a fair or lawful war. There is absolutely no mention of fighting or combating.

One important point to keep in mind is that there is not a single verse in the Holy Qur’an, from the first chapter to the last, which contains, in the text of the same verse, two commandments, jihad and qital, together. The word qital means fighting and combating. As for ‘jihad’, it is used in a broad perspective. So jihad and qital (fighting) have never been used even in a single text anywhere

in the Holy Qur'an. Meanwhile, according to the Qur'an, jihad does not necessarily mean fighting even for self-defense. Unfortunately, this term has been hijacked by the radicals, the extremists and terrorists, and they have applied it wrongly for their own criminal and terrorist activities of mass killing.

Now, after giving the description of 31 verses, which do not mention fighting at all, now the remaining five verses out of 36 are also here to know. These five verses do not contain any reference to fighting and using the word 'jihad' in the text, but there is a reference to lawful fighting, defensive war, and just and lawful war of defense. This is mentioned just in the context of five verses. In chapter nine, Sura al-Tawba of the Holy Qur'an, there are only two places in this chapter containing five verses where there is a contextual reference to the lawful fighting using the word 'jihad'.

The next very important aspect in this regard is that when qital, the lawful fighting, was allowed for self-defense, the Holy Prophet (blessings and peace be upon him) had spent 13 years of his life in Mecca. This period was full of cruelty, violence, militancy, terrorism, killing and persecution against the Muslims. They were a very weak minority, but in spite of all these injustices and atrocities, patience was the command of the Qur'an, and the Muslims were not allowed, including the Prophet of Islam and His companions, to take up arms against cruelty, oppression and aggression. There was no self-defense and no resistance against torture, brutality, cruelty and tyranny; it was a rock-solid display of patience for long 13 years. It was after his migration to Medina when the verses about lawful defensive fighting were revealed. In Mecca, taking up arms was prohibited. Standing up for your own defense as a matter of resistance against oppression was prohibited. There was no permission for self-defense even at that particular time when the verses of jihad were there. The verses revealed in the Holy Qur'an in Meccan time are: al-Furqan, verse 52,

*“And launch a large-scale struggle against them by means of (logic and preaching of the Qur'an)”*

al-'Ankabut, verse 6,

*“And whoever strives hard (for the cause of Truth) strives for his own (benefit)”*

al-'Ankabut, verse 8

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا

“And We have enjoined upon man to behave benevolently with his parents. And if they contend with you that you should associate (others) with Me, of which you have no knowledge, then do not obey them.”

al-'Ankabut, verse 69

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“And those who strive hard (and struggle against the lower self vehemently) for Our cause, We certainly guide them to Our ways,”

Luqman, verse 15.

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا

“And if both of them contend with you that you should associate (others) with Me, of which you have no knowledge, then do not obey them. And cooperate with them in worldly affairs in a decent manner.”

It is stated:

You should perform great jihad. So major jihad or great jihad was the command of Almighty God in Mecca, when Muslims were not allowed to take up arms and stand up in self-defense; they were not allowed to resist against the oppression. Even then the commandments of great jihad were there in Mecca. This is sufficient evidence to establish that jihad does not necessarily include even the war of defense. Although it is included in the broader term of jihad, yet it does not necessarily mean that. Jihad was revealed much earlier than the command of the permission of war in self-defense. So if this is the case, then we have to understand what jihad means. When this is a commandment revealed in Meccan period where resistance against oppression was prohibited that you are not allowed to raise the arms, then what was the meaning of jihad in Qur'an? The same meanings continue to date.

## **Kinds of Jihad**

As for meaning of Jihad, it has five dimensions.

### **Spiritual Dimension**

The first meaning of the greatest of jihad actions connote spiritual dimension. It is known as jihad bi al-Nafs i.e. your struggle for self-purification. It is a fight against the evil desires of your lower self, to purify your inner self, to make one a good moral and ethical personality who could work for the sake of Allah, get rid of arrogance, greed, lies, aggression, aggressive attitude, negative propensities and who could work for the betterment of human society and purify his inner self too. This is purely spiritual dimension, which has no link with arms.

### **Academic and Intellectual Dimension**

The second dimension of its meaning is academic and intellectual. On intellectual plane, it is ijtihad; and mujtahid is a scholar, a great jurist, an expert of juristic sciences who can derive and deduct legal values and meanings from the bases, and can apply it in accordance with the changes and newly emerging situation of modern time. So in this dimension of jihad, mujtahid is he who connects the old with the new, and the past with the future through academic, intellectual and juristic efforts. Purely an academic and juristic work is jihad bi al-‘Ilm and jihad bi al-Fiqh.

### **Social & Political Dimension**

The third one is the social dimension and this is jihad bi al-‘Aml. This can be political. This can be social. This can be cultural. This can be educational and, in a way, this is for the social reforms of society, to purify society of social evils, and to eradicate corruption. This deals with all kinds of evil attitudes individually at first level and collectively at this third level. So the work for social and political reforms, democratic struggle, political struggle, and peaceful struggle comes within



the range or ambit of jihad bi al-Qawl, i.e., al-amr bi al-ma‘ruf wa al-nahy ‘an al-munkar to promote the good and to abstain from evil. This is social dimension.

### Financial Dimension

The fourth dimension is jihad bi al-Mal. It is financial dimension of the word ‘jihad’. This is just an act of charity and Qur’an has emphasized particularly in two areas of jihad. The first jihad bi al-Nafs, the purification of lower self, the spiritual one and the second is socio-economic and financial jihad. The Holy Qur’an has emphasized these two and there is a full-fledged chapter of the Holy Qur’an, which explains this concept and it is said that even negation of act of charity is negation of Din, the total sum of Din. It is spending money to remove economic misery of the poor, spending your own economic resources to provide ease to eliminate poverty from the society. This is exactly the work, which is done by the charitable organizations, western countries, the Muslim countries, by the UN whatever, to help humanity and take it out of the financial crises. It is struggle for the equal distribution of wealth and the provision of all facilities and the privileges of life to everyone as human beings. This is jihad. So the Qur’an says:

أَرَعَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ. فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ. وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ

*“Have you seen him who denies the Din (Religion)? So he is the one who pushes away the orphan (i.e., rejects the needs of the orphans and deprives them of their right), And does not promote the cause of feeding the poor (i.e., does not strive to end the economic exploitation of the poor and the needy).” (al-Ma‘un, 107:1-3)*

Those people who do not work for the economic betterment and welfare of downtrodden people are the nullifiers of the faith. So this act of charity is jihad bil-Mal. This is one of the best jihads.

### Defensive Dimension

And the fifth dimension is the defensive dimension. This relates to the defensive war when you are attacked. Then there is a war of self-defense, and a defensive war. There is not a minor difference between a lawful war or jihad and a war which is known as qital. According to Islam and the definitions and the conditions given by the UN charter, it is exactly the same concept and same definition with same conditions; there is no difference. The only difference is the term or the word ‘jihad’ or ‘qital’ is used in Arabic language and we say just wars and lawful wars derived from the time of Aristotle till today’s UN charter. Throughout the history, the concept of just wars and lawful wars has existed continuously in every era. This is the defensive dimension of jihad.

When the Holy Prophet (blessings and peace be upon him) migrated to Medina, two verses were revealed in order to provide the permission of lawful war in self-defense. The first was revealed in the first year of migration. So these are the two verses where the commandments of fighting are available. There are further clauses and two basic articles, which provide the permission of fighting i.e. one is in Sura al-Hajj, verse no. 39; the words are: *أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا*. It is stated that now the permission is granted to pick up the arms to fight against those who have already imposed war on you because you have been wronged and because an act of aggression has been committed against you. So, today the permission is given to you to fight a war for your self-defense. This is the first verse. Look at the words *udhina*, permission is granted, *lilladhina* only to those, *yuqatiluna* against whose aggression and war has already been imposed; *bi annahum zulimu*, because they

have faced an act of aggression, militancy, terrorism, killing, and the act of attack has been already committed on them. So now they can resist the attackers for their self-defense. This is the foundational article of jihad meaning of qital. I mean self-defense. This has nothing to do with the four meanings which have already been explained above.

## Paigham-e-Pakistan

This is a long awaited collective narrative and decree against terrorism and extremism (Paigham e Pakistan) issued by Muftis and religious scholars of all schools of thought with the efforts of Islamic Research Institute (IRI) of the International Islamic University, Islamabad (IIUI) was launched at Aiwan e Sadar on Tuesday in a ceremony chaired by President of Pakistan Mamnoon Hussain.



President of Pakistan, H.E. Mamnoon Hussain addressing at launching Ceremony of 'Paigham-e-Pakistan' at Aiwan-e-Sadar

Unanimous fatwa by 1829 scholars condemning extremism and terrorism declared the supporters of suicide bombing as traitors, the religious decree defined jihad as being the purview of the state and disallowed the use of force to compel obedience to Islamic laws.

The declaration said the soil of the Islamic Republic of Pakistan should not be allowed to be used by any group for promoting terrorism. It also called for offering protection to the life and property of the non-Muslims in Pakistan. It called for tolerance and promotion of justice and fairplay in Pakistan.

The declaration said the use of force and waging armed struggle in the name of enforcing Shariah and also acts of terrorism and sabotage in any shape exploiting linguistic, regional, religious and sectarian differences were against Shariah and un-Islamic and amounted to rebellion against the Constitution and the law.

It noted that imposing one's views and ideology on others was against the teachings of Shariah and was akin to spreading chaos. The declaration said that no individual and group had the right to take law into its hands or set up a parallel court system.

Religious scholars and Muftis declared unanimously that suicide attacks, armed insurgency against the state and the use of force in the name of enforcing Shariah was 'Haram' or forbidden in Islam and this announcement was named as 'Paigham-e-Pakistan' (Message of Pakistan). The effort is being termed a second biggest historic consensus among all the sects after 1973 constitutions.

President Mamnoon Hussain while addressing the launching ceremony of this fatwa in Aiwan e Saddar, Islamabad, on January, 16-2018 expressed satisfaction that under the Paigham-e-Pakistan,

different religious schools of thought had unanimously prepared an impressive document in the light of the teachings of Quran and Sunnah whereby rationale behind sectarianism and use of religion for spreading evil on earth stood rebutted and the true face of Islam was revealed. The President pointed out that the state and its institutions to a certain extent fell short of discharging their responsibilities during 1970s to 1990s which resulted in several complexities.

He said the nation sacrificed 70,000 precious lives and suffered huge financial loss due to terrorism and urged all segments of the nation to make a resolve not to repeat such mistakes. He said the roots of extremism and militancy lied in intolerance and in not appreciating different points of views, which fostered sectarianism by eliminating moderation. He mentioned that renunciation of research, dogmatism and intolerance resulted in dreadful forms of sectarianism.

The President said it was imperative that religious scholars, intellectuals and all institutions of the state must be vigilant and apart from individual efforts, should collectively work with mutual consensus to safeguard the nation against divisiveness.

He said the country's Constitution provided a strong foundation for national unity and communal harmony, and was the fundamental narrative based on the teachings of Quran and Sunnah and on the sagacity of Quaid-e-Azam Muhammad Ali Jinnah.

### **War is the right of state**

This is very interesting point to note that when the Holy Prophet (blessings and peace be upon him) was in Mecca, there was no Islamic state there. Nobody was allowed to take up arms for an armed conflict. When he migrated to Medina, Islamic state came into existence. He was the head of the state elected through the constitution. He established an alliance with the Jewish tribe, and with their support, he was selected and appointed as the head of the state and promulgated the first constitution of Medina. Since the Holy Prophet (blessings and peace be upon him) was the head of state, rising against the oppression was allowed and the defensive war was permitted because the state was already there. So this difference between Mecca and Medina explains the fact that, in any case, if it is a defensive war, no person, no organization and no community can take up arms individually. None of them is allowed to launch a defensive war.

War is a privilege and a prerogative or a lawful right of a state. No organization and no person has any authority or privilege to start a war and declare its terrorist acts as jihad. Since it was not done by the Holy Prophet (blessings and peace be upon him) and his Companions, how can it be legalized or considered legitimate for an organization that exists nowadays and claim its criminal and terrorist activities as jihad. It is totally against the teachings, practice and the conduct of the Holy Prophet (blessings and peace be upon him).

The second verse, which is the foundation of second article, was revealed. This foundational article of jihad means qital. The word 'qital' has been used as lawful, just and defensive war in Sura al-Baqara, the Medinan chapter verse 190. The words are: wa qatilu. Sometimes people take a few words from the verse, and sometime they take the verse out of the context and use specific words for their own meanings. They may be Muslims or some of the western scholars and orientalist who do not have full grasp and comprehensive command on the subject. So the Qur'an says:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

This is the second foundation. This was revealed in 7th year of migration. It means that twenty years had already passed after the promulgation of Islam, and the commencement of the revelation of the Qur'an i.e. 13 years of Meccan and 7 years of Medinan period. 20 years had passed when the command of defensive war was revealed. At that time, only three years were left of Holy Prophet's life. When the treaty of peace was breached by the Meccans, only as a result of the breach of treaty of peace, treaty of Hudaibiyya, which was a ten year no war agreement. The no war pact for ten years was done and signed by the Meccans and Medinans. The Meccans breached that treaty of peace within one year. This was the historical background when the war for defense was allowed for the Muslims, and whenever there was a war of defense, it was fought by the state. It was between states. The word 'in the way of Allah' is misused and misinterpreted and exploited; where it is said *فِي سَبِيلِ اللَّهِ*, in the way of Allah, it means for a just cause, and not for expansionist objectives. You may fight with those *الَّذِينَ يُقَاتِلُونَكُمْ*, who are already fighting against you and imposed war on you. So fight in defense. *وَلَا تَعْتَدُوا*—and even in war of defense, you are not allowed to transgress the limits, for transgression is prohibited. Transgression means that even in the event of war, in the battlefield, you cannot kill women. This is categorically narrated in Bukhari, Muslim and dozens of other books of Hadith. So you cannot kill women during war; you cannot kill children, kids, the priests, pastors, bishops, and religious leaders of the Jewish or Christian or other faiths. You cannot kill farmers, agriculturists and growers. You can't kill the business community because they are lynchpin of economy, and provide livelihood to society. You can't kill traders, diplomats and ambassadors. They are categorical injunction of Holy Prophet, not only in one single book but in hundreds of books and hadith reports. The classical literature is full of these references and the same was the practice of the rightly guided caliphs. You cannot demolish the churches and houses; and you cannot burn houses. You cannot kill animals except for need of food even during war in the land of your enemy. You can't attack the civilian people. You can't attack non-combatants. These are the rules of the lawful war, and lawful jihad. All classical authorities whether Hanafis, Malikies, Shafi'ies, or Hanbalies or Ja'faries, enjoy consensus on this point during the history of 1400 years. So no one is allowed to attack the non-combatants even in war. You are not allowed to kill the non-combatant, and civilians who belong to a state or country against which you are fighting and they are fighting against you.

So there is neither any justification nor approval for suicide bombings or killing civilian population, terrorist attacks on civilian population, on embassies, and kidnapping them and killing them. All these acts are criminal acts, anti-Islamic and anti-Qur'anic acts, but unfortunately, the extremists and terrorists have hijacked the Islamic teachings. They create news and news shape minds. Then views on the news make a mindset. So concluding this aspect, fighting in self-defense or fighting against aggression and persecution is very important. That is lawful fighting in defense and should be in just proportion *وَلَا تَعْتَدُوا*. You cannot transgress limits. There should be a just proportionality and a moral conduct of war. The categorical letters and instructions were issued in written form by the Holy Prophet (blessings and peace be upon him) and by the Caliphs that these things are prohibited. Fighting for the restoration of peace and harmony is what constitutes a just war. And in spite of war, truces and treaties of peace are to be honored. According to the Qur'an

and Sunna, the Muslims were neither allowed then nor today to break or to breach the truces and treaties of peace in any case. These were the main conditions.

## Verse of the Sword

And now a very important thing need our attention that there is another confusion which is normally and frequently used by the terrorists, the extremist people. They quote a verse from Sura al-Tawba, chapter 9, verse 5. The same verse has created some confusion in the minds of some western authors and writers too. This is the verse of sword. There are references from 70 to 120 verses that ban taking up arms in Meccan period when the permission of self-defense was accorded. The extremist people, the terrorist people and some of the western writers who are again confused and have no clarity on the subject, say that this verse of Sura al-Tawba, verse 5 repealed all verses which were revealed for self-defense and that this enjoined just to kill the non-Muslims.

The terrorists exploit the meaning of this verse, take it out of context, and misinterpret it. So it is mandatory to clarify this misunderstanding from both the sides, the Muslims and the western side. This is verse number 5 chapter 9. So we have to be very clear that we can't segregate or isolate a particular verse, taking it out of the context and then interpreting it in its physis situation. We have to try to understand every single verse in full context of the Qur'an and in the historical background in which it was revealed. So this is a verse in chapter 9 known as Sura al-Bara'a and Sura al-Tauba. This is a chapter of renunciation, absolution and this was revealed in 9th year of Hijra. That's why they say this is the last verse and this has repealed all verses of peace and commandments of treaties and commandments of self-defense. This is the biggest misunderstanding. The terrorists are using this verse, which is the biggest silly argument used by them. This whole chapter of war was revealed in 9th year of migration and its first word is that the treaty of peace which was signed in Hdaybiyya in the 6th year of Hijrah and the Holy Prophet (blessings and peace be upon him) went there with 1400 Companions and was not allowed to enter Mecca.

This situation concluded on a treaty of peace, a truce. So there was a specific condition, a written article in that treaty that neither Mecca nor Medina would attack each other nor their allies and none of these two states would be allowed to help any ally in order to attack Medina or attack the ally of Medina. In the same way, Medina would not be allowed to help their allies to attack any ally of Mecca. So this was the comprehensive treaty for ten years. What happened soon after this treaty? There was Banu Bakr, a very big tribe, among the allies of Meccans and there was a big tribe Banu Khuza'a, it was the ally of Medinans. So Banu Bakr attacked the Banu Khuza'a and committed a great act of killing and massacre and the Meccans provided them with arms, money and physically participated in this attack and killing. So the Meccans breached the treaty of peace by this attack and a collective act of killing of the tribe Banu Khuza'a. So the treaty of Hdaybiyya stood nullified and came to naught as a result. This chapter 9 was revealed in this historical context to announce, till this time that the breach of treaty was committed by the Meccans.

The Qur'an is declaring annulment or renunciation that treaty of peace which was done in Hdaybiyya under which both sides were bound and held responsible not to initiate war against each other or against their allies now **بِرَأۡةٍ مِّنَ اللّٰهِ وَرَسُولِهِ**. God and His Prophet (blessings and peace be upon him) are announcing that the treaty has been cancelled and there is no liability on both



sides. This is an announcement of no liability remaining after the breach has taken place by the Meccans. This was the whole Sura.

The next verse is important **وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ**. Then God commanded the Holy Prophet (blessings and peace be upon him) since the treaty has been breached so there should be no warfare unless it should be properly and publically announced. So second verse and third verse include the public announcement of the breach of the treaty and both parties have come out of their responsibilities because the Meccans breached the treaty. Second verse is **وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ**, so it is announced that the treaty is no more in existence. It is stated that those who have breached the treaty and still there are some tribes who were allies of Meccans, they have not yet breached their allies. So Qur'an says:

**إِلَّا الَّذِينَ عَاهَدْتُمْ مِّنَ الْمُشْرِكِينَ**

So the treaty of peace would remain intact for the tribes who are peace-loving and have not participated in the breach. Medina will honour the treaty with them. This was the third article. Then fourth article was that only those Meccans and allies who initiated war against Medina and Medinan allies have particularly breached the treaty, so this renunciation and annulment of treaty would affect only their position. They would no more be under guarantee because they have breached a pact. In verse number 4 and 5 that ultimatum was given even after breach of trust that we will not fight against you in spite of your breach and four month ultimatum was given. It comes in the Qur'an **مِنْهَا أَرْبَعَةٌ أَحْرَمٌ** that four months were given to them as ultimatum and stated that we are giving you the period of four months so that you may return to peace. You may restore peace and revise your policy. If the treaty of peace is restored and policy of peace is again made, these four months are given for peace making. Even after four months, if you don't revise the policy, still you prepare attacking us. Then this verse number 5, the verse of sword, revealed: then you are allowed to fight them in self-defense. Some people among the terrorists think and there is some misunderstanding in the west as well. They think that this verse repealed all verses communicated before. This is wrong. This verse did not repeal any verse. This verse just repealed the treaties which were already breached by the Meccans. All commandments of the Qur'an remain intact and this is reported by 'Abd Allah Ibn 'Abbas. So does al-Dahhak b. Mihsan. 'Ali b. Talha say the same thing. They say that this verse of sword elaborates that you cannot take up sword against those people who have not breached the treaty of peace.

So it was still for those who are peace loving countries and are not going to attack you; you cannot fight them in your defense. Again if there is a war going on and a state of war is restored even during warfare, it is said: if any person kills a non-combatant belonging to a state which is fighting you, and if that non-combatant comes to you, you are under an obligation to provide peace and security to him. Verse number 6, immediately after the first verse 5, said that you are under the obligation to provide security and safety to all non-combatants. So this is an explicit Qur'anic commandment to provide safety and security to all non-combatants. And up to verse 12, it is again instructed to fight against those who commit aggression on you, impose war on you except those people who, as per their agreement of peace, don't fight. This is the verse no 12 of the same chapter. So this was an analysis of the whole subject of the verse known as the verse of sword.

## Division of Abodes

One more point is important to discuss that the terrorists and extremists declare the whole world as Dar al-Harb. They say that we are under an obligation to fight them irrespective of whether they are Muslims or non-Muslims. This is against the Qur'an and Sunna. The basic relationship between the Muslim countries and non-Muslim countries is not the relationship of war, it is the relationship of neutrality. The Muslim countries are neutral countries. These are known as Dar al-Hiyad, دار الحيادة, relationship of اَلْمُحَايَدَة, neutrality. If they fight with you, they become a part of war directly; if they enter into a treaty of peace, they become Dar al-'Ahad دار العهد; if they establish friendly relationship with you and conclude an agreement of conciliation, they become Dar al-Salm دار السلم, the abode of conciliation. Because of a multinational treaty through UN, every state, and every single member of the UN has entered into a multinational international treaty of peace. The UN has become the treaty maker and peace maker for the whole world. So every single country, Muslim or non-Muslim, is bound by the UN charter. So all countries of the world have become Dar al-'Ahad دار العهد under the UN and the injunctions of the Qur'an and Sunnah and Islam of Dar al-'Ahad are the same as Dar al-Islam. All jurists such as Imam Abu Hanifa, Imam Tahawi, Imam Sarakhsi, Imam Kasani and Hanbali and Shafi and Malki scholars even Imam Shafi agreed to this idea that the word دار الاسلام does not mean the land of Islam. This is wrong translation. Dar al-Islam means the abode of peace.

In every country where people live their free lives and enjoy the security of life, property, wealth, religion, culture, getting benefit of freedom everywhere, those countries are Dar al-Islam. It means countries of peace. So neither any individual nor any organization has a right to declare any act as jihad or wage war. Secondly, the whole world under the UN according to the injunctions of the Qur'an and the Sunna of the Holy Prophet (blessings and peace be upon him) has become Dar al-'Ahad similar to Dar al-Islam. So nobody has the right to fight against anyone unless the UN decides or the state decides as a defensive war, a matter between states and these are the things or collective resistance against an aggression. So these are the basic concepts which were misunderstood, misinterpreted and hijacked by the terrorists. We need to be clear about these concepts.

## Wars and human casualties

Human beings throughout the history witnessed big number of clashes and human suffering. Mighty States in order to overpower their economy, culture and rule followed only one principle "Survival of the fittest" When we come to the last century, it is termed as "A Beastly Century": It was a phrase used by Margaret Drabble, a British novelist, in an address to the Royal Society of Literature in London, on December 14, 2000. In 1994, the historian Eric Hobsbawm wrote that 187 million people were "killed or allowed to die by human decision" However, the sum that he provided was low by just about 44 million people for the full twentieth century, during which approximately 231 million people died in wars and conflict and, in very large numbers, "by human decision." The data to support this statement are presented in multiple researches like

- The Commonwealth War Graves Commission (CWGC) Annual Report 2007–2008 Statistics of the Military Effort of the British Empire during the Great War 1914–1920,



- Casualties and Medical Statistics, 1931, the final volume of the Official Medical History of the War,
- The official German Army medical war history,
- The World War One Source Book Arms and Armour

A short glimpses of these causalities World War I are as under:

Australia Included in total are 54,000 killed or missing in action and died of wounds. Belgium. The total Includes 35,000 killed or missing in action and died of wounds. Official Belgian government figures for military losses in Europe were 26,338 killed, died of wounds or accidents and 14,029 died of disease or missing. The total in Europe is 40,367. In Africa: 2,620 soldiers killed and 15,560 porter deaths, for a total in the African campaign of 18,270. The combined total for Europe and Africa is 58,637. Canada The total includes 53,000 killed or missing in action and died of wounds. France The total includes 1,186,000 killed or missing in action and died of wounds. The figure for total military dead of 1,397,800 is from a study published by the Carnegie Endowment for International Peace in 193. Greece included in total are 11,000 killed or missing in action and died of wounds. The Soviet demographer Boris Ulan is estimated total military dead of 26,000 including 15,000 deaths due to disease. Italy included in total are 433,000 killed or missing in action and died of wounds. The figure 651,000 military dead is from a 1925 Italian demographic study of war deaths based on official government data published by Yale Univ. Press. Romania Included in total are 177,000 killed or missing in action and died of wounds. The statistic of 250,000 military dead is "The figure reported by the Rumanian Government in reply to a questionnaire from the International Labour Office". Russian Empire included in total are 1,451,000 killed or missing in action and died of wounds. The estimate of the 1,811,000 total Russian military and 1,500,00 civilian deaths was made by the Soviet demographer Boris Ulanis. UK and Colonies included in total are 624,000 killed or missing in action and died of wounds. The Commonwealth War Graves Commission Annual Report 2007–2008 is the source of total 886,342 UK military dead. United States. The official figures of military war deaths listed by the US Dept. of Defense for the period ending Dec. 31, 1918 are 116,516; which includes 53,402 battle deaths and 63,114 non-combat deaths.

But reasons of wars now in developing countries can be better understood by one of the earliest significant pieces of work at the Stockholm International Peace Research Institute (SIPRI) was the massive study published in 1971, **The Arms Trade with the Third World** that indicate the hunger and lust for power, money cultural dominance.

The above mentioned brief history of wars and their fetal consequences realizes us to appreciate the prophetic wisdom and glorious teachings along with his excellent model of conduct as the ever greatest peace-maker for the whole of humanity especially in the current time when hatred, militancy, aggression, plebiscites are common in the world.

Contributor: Mr. Tariq Ejaz

## **Leadership Attributes in Islam**

### **Leadership: Concept and meaning**

The concept of leadership can be approached through various points of views including administrative, army, community and spiritual or from business perspectives. We will discuss key attributes needed in an effective Leader from Islamic perspective and how these attributes can be made part of the practical lives of today's leaders.

**The key word “lead” means “to show the pathway”. The leader can drive persons forward with a vision to accomplish the common objectives.**

**The word “Imam” is mentioned 7 times in the Quran, and the word “A’iama” (plural) is mentioned 5 times, so a total of 12.**

A true leader must have some universal inevitable characteristics such as self-confidence, trustworthiness, communication skills, compassion, hopefulness, promising, far sightedness, Passion / Truthfulness, Humility, emotional quotient, Problem solver, Delegating the authority, appraising, training, Succession Management and so on.

After reading several books on the subject, we think that the best starting definition of leadership you can use is that: “leadership is the ability of developing and communicating a vision to a group of people that will make that vision true”. This definition may sound simplistic and practical. Almost everybody understands it and can grasp the essence of leadership. A leader has to develop a vision, has to communicate it and has to achieve it. In order to achieve the vision (or goal) the leader has to master six practices. These can be mentioned as follows:

1. The leader has to vision the future imagining exciting and ennobling possibilities. He also has to enlist others in a common vision by appealing to shared aspirations.
2. The leader has to foster collaboration promoting cooperative goals and building trust.
3. The leader has to strengthen others by sharing power and discretion
4. The leader has to model the way and clarify his personal values and set the example aligning actions and share values.
5. The leader has to recognize contributions by showing appreciation for individual excellence.
6. The leader has to celebrate the values and victories by creating a spirit of community.

Another definition, the Leadership is “the art of influencing and inspiring subordinates to perform their duties willingly, competently and enthusiastically for achievement of group objectives”. It is the art or process of influencing people so that they will strive willingly and enthusiastically toward the achievement group goals. It is important to add the element of “*willingness*” in the above definition. This element differentiates successful and effective leaders from the “common run of managers”. In other words, it is the willingness of people to follow that makes a person a leader. Leaders act to help a group achieve objectives with the maximum application of its capabilities. They facilitate process and inspire the group to accomplish organizational goals. Most

management experts agree that, “leadership is the process of influencing the activities of an individual or a group in effort towards goal achievement in a given situation”.

## Concept of leader in Islam

A significant part of Islamic leadership dimensions are derived from two sources, namely through “Naql” revealed Sources i.e derived from the Al-Quran and *sunnah*; the practices of the prophets and through the process of “Aql” (rationally derived through research). Linked strongly to the revealed processes are the three compulsory commitment that leaders who are Muslims, must adhere to

1. **Tawheed(believe in one God),**
2. **Ibadah (Submission and worship),**
3. **Guided by shari’ah(Islamic law already determined).**

This Naql portion then is the one that contributes to the major differences of the two perspectives on leadership. In addition, the leaders in the Muslim world symbolized both political and moral power.. The current contemporary leadership concept, when juxtaposed with extensive literature review and in-depth analyses of its failures from around the globe, revealed several weaknesses. After deliberations, these are caused by the non-inclusion of two main factors namely ‘values and accountability’ which is highly stressed in the Naql source Allah said In the Holy Quran on accountability

**“And every man’s fate, we have fastened on his neck: on the Day of judgment, we shall bring out for him a scroll that he will see spread wide open (13).”**

**Read your scroll! You will suffice this day as a constant reckoner against you (17:14)".**

In the Holy Quran God addresses human beings as his representatives or vicegerents on the earth providing them with all the necessary skills, principles and tools to lead their lives towards glory and also to lead others towards realizing their fullest potential.

**"It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful" (6: 165)**

As a representative of God Himself, human beings are assigned great fasciitis and qualities which if properly deployed could result in the achievement of miraculous goals. However to reach these goals one needs to follow certain principles and tools which are also known as success or leadership principles. Where do these tenets come from? Where can we find them? How to get them and use them? To answer these and identical questions let us first deal with the first question and identify the key sources of Islamic Leadership standards.

## THE SOURCES OF ISLAMIC LEADERSHIP PRINCIPLES

Islamic Leadership Principles are primarily derived from the following key sources:

- The Holy Quran.
- The Holy Prophet.
- The Wise Caliphs.
- Pious Followers

THE HOLY QURAN AS A PRIMARY SOURCE OF ISLAMIC LEADERSHIP PRINCIPLES:

**1.And We made them leaders, guiding by Our command; and We inspired them to do good works, and to observe the prayer, and to give out charity. They were devoted servants to Us” (Quran, 21:73)**

**2.On the Day when We call every people with their leader. Whoever is given his record in his right hand—these will read their record, and they will not be wronged one bit.(17:71)**

**3.And We appointed leaders from among them, guiding by Our command, as long as they persevered and were certain of Our communications.(28:5)**

The Holy Quran is the primary source of leadership and success principles. Revealed by a Supreme author, God, its message has universal and eternal relevance. It is a complete Code of Life which contains guidelines on spiritual, social, economic and political aspects of human life. It is the last and complete edition of divine guidance and teaches the success and leadership principles which can guide life towards success and highest attainment. The beauty of the Quran lies in the universality of its use and completeness of its message. It is meant for everyone and in its following lie the success and prosperity of not this or that nation, but the entire human race. There are 6346 verses in the Quran which deal with various aspects of human life and offer advice and guidance. In some of these verses lie key attributes and qualities which if acquired will make one successful in any human endeavor. Faith, struggle, knowledge seeking, piety, charity, decision making etc. and identical concepts which form the core of leadership principles are contained in this book. It is through the understanding and application of these principles that one can perfect his/her leadership and achieve mega results. As representatives of God Himself human beings are very privileged to strive for excellence in every field of their endeavors and make things happen for themselves and those they lead. The leadership lessons contained in the holy Quran which will be detailed in the subsequent chapters offer keys to success and advancement. These concepts about leadership are either directly communicated or reflected in stories about earlier prophets and wise persons in the Quran. For example in one of the verses the Qur'an highlights an important aspect of Islam's concept of leadership. After successfully completing a number of tests, Prophet Ibrahim is given the glad tidings that he has been appointed a leader of all the people. "What about my progeny?" asks Ibrahim. "**My covenant does not include the zalimeen (oppressors)", comes the divine reply (Al-Qur'an 2:124)**. An important point emerges from this dialogue: an oppressor is not fit to be the leader of people. This is just a single example of how leadership is dealt with in the Quran. There are many more lessons and guidelines in the Quran which provide exemplary leadership principles for everyone to follow. In essence going through the Quran and understanding its contents one will be delighted to discover timeless wisdom based principles which are as relevant today as they were yesterday or thousands of years ago. In the reign of Hazrat Usman Ghani R.A the Quran was compiled under his great supervision and eloquent leadership.

### **The Holy Prophet.**

Who is the Greatest Leader of all times? In intellectual debates, philosophical discussions, and the biographies of great people who ever lived on the earth one name always appears on the top –

Prophet Muhammad. The Quran also bears divine testimony and states that he is the best of leaders according to the following verse:

**"For you the life of the Prophet is a good model of behavior" (33:21).**

The above view is not only held by his followers but also great personalities of other religions. These include some of his opponents as well who hold him in high esteem and consider him as the greatest personality of all times. Michael H. Hart author of the book "The 100", French Philosopher Lamartine, George Bernard Shaw, Thomas Carlyle and many other great intellectuals agree that Muhammad (PBUH) was one of the greatest leaders who ever lived and pay him great tributes. It is thus through the study of Prophet Muhammad's life, deeds, sayings and personal qualities that valuable leadership lessons can be derived. Three aspects of prophet Muhammad (PBUH) will be discussed here which will form the second source of Islamic Leadership Principles. These are:

### **HIS WAY OF LIFE-SEERAH AND SUNNAH**

Seerah is an Arabic word which means a way of life while Sunnah also an Arabic word means "Method" and provide excellent examples of the altruistic leadership principles practiced by Prophet Muhammad (PBUH). It is through the study of his life and biographical events derived from it that Islamic leadership models are formulated. The Prophet began his message with a handful of individuals, organized them into dedicated groups, then into larger coherent organizations, until the process led to the setting-up of an Islamic State. This clearly required the development of a versatile political leadership process of incredible complexity and effectiveness.

### **HIS SAYINGS-HADITHS**

Hadiths are the sayings and traditions of the Prophet Muhammad (PBUH) which were compiled by his companions. These were later on incorporated into great collections the Hadith (i.e. traditions) Books of Bukhari, Muslim etc. The collectors of traditions adopted a very scientific system in collecting the Traditions. They did not record any tradition except with the chain of narrators. Every tradition gives the name of the last narrator of the tradition from whom he learnt the tradition and so on back to the Prophet or Companion of the Prophet PBUH. This all became possible only under great leadership. In many of Hadiths the Prophet has directly and indirectly explained the leadership qualities and the importance of leadership. In one of his Hadiths the Prophet said:

**"Each of you is a shepherd, and all of you are responsible for your flocks."** (Saheeh Al-Bukhari, Saheeh Muslim)

In yet another Hadith the prophet said:

**"When three persons go on a journey, let them put one of their number in command."** (Abu Da'ud on the authority of Abu Sa'id)

The above two sayings of Prophet Muhammad PBUH emphasizes the importance of leadership while a number of his other Hadiths have identified key qualities and principles which shall account for a person's success.

The life, deeds and sayings of Prophet Muhammad PBUH offer excellent leadership models which if put into practice produce excellent results on individual as well as organizational performance. An orphan boy who faced hardships and whose guardianship changed hands three times since birth to adulthood Muhammad rose to be an undisputed leader of all times. He is a powerful role model that by following his example tremendous results can be achieved. This alone exemplifies his tremendous achievements because he totally practiced what he preached, and spent his life according to the divine Quranic teachings.

Leadership in Islam is considered as an amanah (a trust) and a responsibility. A leader is required to meet his obligations to God ,the Supreme Power as well as to discharge his duties towards the people (Makhluq) or his followers to the best of his abilities. It says to the rulers that the authority vested in them is not their private property but is a trust and that they should discharge the obligations of that trust to the utmost, like upright and honest people, and should carry on government in consultation with the people. It says to the ruled, the power to choose your rulers has been bestowed upon you as a gift from God and you should, therefore, be careful to invest only such persons with governing authority as fully deserve it, and after vesting this authority in them, you should give them your fullest cooperation and should not rebel against them, for if you do so, you are merely seeking to demolish that which your own hands have built.

Failure in any one of the aspects will be a total leadership and followership failure and both the leader as well as the followers will be held responsible and answerable. Meeting these duties will not only earn one the blessing of God the Almighty but will also fulfill his duty towards his fellow beings be they leaders or followers. To meet the leadership challenge both to one's creator as well as to fellow human beings with flying colors there are certain parameters which must be followed.

## **Principles and values**

There are many laws and principles and models but grouped together we can classify them into the following cardinal principles and values:

1. Faith and belief.
2. Knowledge and Wisdom.
3. Courage and determination.
4. Mutual consultation and Unity. (Fraternity and brotherhood.)
5. Morality and Piety. (Honesty and trust.)
6. Superior communication.
7. Justice and compassion.
8. Patience and Endurance.
9. Commitment and Sacrifice.
10. Lifelong Endeavour.
11. Gratitude and Prayers.



## FAITH AND BELIEF

**“God is the protector of those who have faith: From depths of darkness He leads them forth into light” 2:257**

Faith lays the foundation of greatness and success and nothing happens unless one believes in its happening. One of the greatest qualities commonly shared by all great leaders who ever lived was their strong faith and belief in higher entity, themselves or their ideas. Faith and belief are thus the key qualities which determine the quality of one’s leadership. No other religion has placed so much emphasis on faith than Islam. The Arabic word used for faith and belief is Iman which is at the core of Islamic teachings. In Qur'anic phraseology, Iman (faith) has been regarded as the starting point of everything and "good actions" without Iman are useless. So the starting point must be Iman. A faith and belief in one’s ideals helps people overcome all their difficulties and achieve their goals. Faith and belief precedes determination, actions, and solid achievements. History is full of great examples where ordinary people achieved un-imaginable things because their faith and belief system had locked them into those things. Every great leader, every worthy achiever, and every person who achieved things which others thought were impossible had faith and belief. Faith and belief are the quintessential of good leadership and without these qualities a leader will become hollow and empty. This is the spirit which drives a person towards greater heights. However I must clarify here that Faith and Belief must be grounded on good and righteous pillars and not bad and evil ones. There are people in fact thousands of them who believe in evil, bad, irrational, and un-natural things. They may get whatever they wish to get but they are not great leaders, because great leaders have noble values and great missions and their faith and beliefs are based on all things right.

## Knowledge and Wisdom.

**“Seek knowledge from the Cradle to the Grave “Prophet Muhammad (PBUH)**

Leadership is a great responsibility and to fulfill this important duty the leader must continuously acquire knowledge as per the above advice put forward more than fourteen hundred years ago by the Prophet Muhammad (PBUH). In numerous ayaats or verses of the Holy Quran human beings are advised to seek knowledge and wisdom. **“...Say: ‘Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition.’” (Qur’an, 39:9)** This verse asks us an interesting question which makes us think that those who have knowledge are not equal to those who lack it. Knowledge is power and any leader who wishes to excel his/her leadership prowess must acquire knowledge. Knowledge is one of the major reasons which determine the rise and fall of civilizations and their leaders. A close look and analysis of the world’s great civilizations and their rise and fall will disclose that perhaps the single most important factor which caused them to rise to greatness or bring about their disgrace was the presence or lack of knowledge. Great civilizations which dominated human history for many years such as the Byzantine, Roman, Greek and Islamic. Civilization besides other factors can actually trace their demise to when the pursuit of knowledge by their leaders and followers was ignored. In Islam the acquisition of knowledge was given high priority even at the very inception of the religion. The Holy Prophet Muhammad PBUH was a great promoter of a

knowledge culture. In many of his sayings he has repeatedly advised his followers to acquire. For example these Hadiths ( **His sayings**) **“Whoever follows a path in the pursuit of knowledge, Allah (SWT) will make Paradise easy for him.”** (Narrated by al-Bukhaari, Kitaab al-‘Ilm, 10) **“The ink of the scholar is more holy than the blood of the martyr”** are just a few of the sayings which strongly recommend the acquisition of knowledge and learning. Knowledge is indeed power and that is why it was highly recommended by the Prophet Muhammad (PBUH). At the peak of its glory which is usually called the golden age of Islam, acquisition of knowledge both religious and scientific was also at its peak. In Baghdad , Cordoba , great libraries were set up where scientific, medical and mathematics books were kept along with religious ones. This was the time when the Islamic Civilization was blooming and leading in the acquisition and dispersal of knowledge while other cultures especially the European Christians were wallowing in superstition and ignorance of the medieval age. Science was regarded as black magic and only a few Christian clerics studied it and those who did were considered as heretics and were even burnt at the stakes or excommunicated. Muslims rose to the height of civilization because of the importance the Muslims of that time attached to learning and knowledge. For more than 1,000 years the Islamic Civilization remained the most advanced and progressive in the world. This is because Islam stressed the importance of and held great respect for learning and extensively promoted the learning culture. Muslims recognized excellence and hungered intellectually because the teachings of the Qur'an and Sunnah drove many Muslims to their accomplishment in all disciplines of knowledge.

During those glorious days in Spain , Christians and Jews spoke Arabic and were connoisseurs of Arabic literature and poetry. Seeing the progress and glory of Muslims in Spain and elsewhere the European Christians specially the French made great efforts to acquire access to the reservoir of knowledge in the great libraries of Al-Andalusia, particularly in Cordoba and Toledo . Extensive efforts were made to translate many of the Arabic texts including Quran to Latin. This ultimately played a catalytic role in the progress of the Western civilization. Ironically the demise of the Great Islamic Civilization on the other hand is attributed to some dangerous movements among Muslims which discouraged people from acquiring knowledge. The ascendancy of movements which postulated that non-religious knowledge should not be acquired by Muslims proved to be a negative point in Islamic history. For Muslims it was the start of the decline of the days of its glory as they lost Spain to Christians after ruling it for 800 years being given the choice of either converting to Christianity or expulsion to North Africa or death. The decline of Muslim glory coincided with the renaissance of Europe as Europeans fully deployed the knowledge gained from Arabic texts. This itself emphasizes how great civilizations and their leaders can perish if they do not keep continually acquire knowledge and learning.

### **WISDOM AND LEADERSHIP**

**“He (God) grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing; but none will grasp the Message but men of understanding.”**  
(Qur'an 2: 269)

Wisdom or hikmah in Arabic one of the most admired, ancient, recurring and popular attributes credited to great leaders is yet another quality highly admired by God himself as quoted in the Holy Quran. The word wisdom though one of the most admired quality is rarely defined or clarified. One of the reasons that wisdom is rarely defined or clarified is probably its intangibility or the many elements it possesses. However one thing is clear Knowledge is not necessarily

wisdom. It is excellence of discernment, discretion, intelligence, penetration of ideas, correctness of opinion, quickness of understanding, and clarity of mind which leads to correct actions and decisions.

### **Courage and determination**

Courage and determination are qualities which every leader must embrace, acquire, and possess. History is full of stories where ordinary people emerged as great leaders because they showed courage and determination. Courage and determination emanate from strong faith and belief and the complete satisfaction of one's righteousness. The story of Tariq Bin Ziad a young army general is a classic example where courage, determination and confronting his fear led to the achievement of impossible tasks. It is related that the Spanish King Roderick was a very cruel king who inflicted extreme cruelties on his people. Besides being a tyrant and a repressive person he also disgraced his own people. In one such display of his tyranny he laid his hands on a female courtier who was the daughter of Count Julian, the Governor of Ceuta. This infuriated the count so much that he decided to overthrow Roderick and approached Musa bin Nusayr, the governor of Muslim North Africa, for help. Musa got the Caliph's approval, after which he sent Tariq bin Ziad a young general in 711 to assist the Spanish people and get rid of the cruel King Roderick. Landing at Gibraltar, Tariq's army of 12,000 stood against 60,000 Spaniards, outnumbered 5:1. With his back to the Mediterranean Sea and a seemingly overwhelming force in front of him, Tariq gave the unthinkable order to his men to "burn their boats." His army's only means of escape. Tariq then delivered an inspiring speech and urged his comrades to be brave and think about the end goal, victory, and how they would achieve it. His courage, determination, speech and vision of victory rallied his troops to total commitment to the job at hand. With sheer courage and determination Tariq defeated his strong enemy and led his people to victory. Leaders are indeed with their mettle when they possess courage and determination as part of their character traits.

### **Mutual consultation and Unity**

**"And those who answer the Call of their Lord, and to worship none but Him alone, and perform their prayers, and who conduct their affairs by mutual consultation, and who spend of what we have bestowed on them." Quran 42:38**

Mutual consultation (Shura) is a Quranic command as the above verse emphasizes and is listed with other key virtues such as worshipping God, performing prayers, and spending for the sake of God. There is a wisdom in mutual consultation as decisions taken with mutual consultation are supported by everyone and all concerns of the parties involved are addressed. The Holy Prophet Muhammad PBUH himself practiced this value and in almost all important matters consulted with his colleagues and companions. The most outstanding example of the Prophet's Shura occurred on the eve of the Battle of Uhud (3AH). While he was of the opinion that the city should be defended from within, the majority wanted to go out and fight. The Prophet accepted this; he did not impose his own opinion. There is an important lesson here: the followers' trust and confidence is gained if their opinion is respected. Related to mutual consultation is also the importance of Unity as rightly commanded by God himself in Quran verse **VERILY, [O you who believe in Me,] this community of yours is one single community, since I am the Sustainer of you all: worship, then, Me [alone]!21:92**. Perhaps the single most important quality which must be instilled by a leader is creating a unified cadre of followers. Disunity is a cancer which destroys families, organizations, countries and the world community at large. Through mutual consultation a capable

leader can prevent chaos and disunity and ensure a united force. This may only be achieved by being willing and open to views and consultation themselves.

### **Morality and Piety**

**“O CHILDREN of Adam! Whenever there come unto you apostles of your own, conveying My messages unto you, then all who are conscious of Me and live Righteously - no fear need they have, and neither shall they grieve;”7:35**

In numerous verses of the Holy Quran including the above, morality and piety are greatly emphasized not only upon as virtues of leaders but all believers. A leader communities he leads and as such his/her morality and piousness must serve as an example. It is also so since the leaders are entrusted with the affairs of the community and if they are immoral they will not serve the cause of their people. We see from the Seerah of the Holy Prophet (S.A.W) that his exemplary honesty and integrity had earned him the title of Al-Amin (The Trust worthy) and Alsadiq (The Truthful) in Makkah even before being appointed by God to Prophet Hood. After the Prophet’s death his wise Caliphs also religiously practiced morality and piety. In his first speech as Khalifah of the Muslims, Abu BakrSiddiq proved himself an ideal of modesty and humility. There was total absence of the kind of arrogance one finds in modern-day rulers when they assume power. They proclaim their own virtues and the great feats they will perform. Abu BakrSiddiq's attitude was totally different. He said:

**"I have been appointed as ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else... If I do right, you must help and obey me; if I go astray, set me aright... Obey me so long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me"**

### **Superior communication**

A leader must be extremely good in communication and must be eloquent and articulate. This is required to communicate the purpose, mission, vision, and goals of an organization. Communication is an extremely important quality which must be learned, practiced and mastered by every leader of a flock. It is needed because the quality of our lives depends on the quality of our communication skills. In fact all the time we are communicating either with ourselves or others. We communicate with ourselves in terms of dialogue, self-talk, thoughts and what some call auto suggestions. We also need to communicate with others, so as to put our messages across, elicit response, sell our ideas, get information and relate. These and many other uses of communication make it extremely important that a leader must master the art of excellent communication skills. Providing information, coaching followers, motivating teams towards excellence and achievement and in fact every facet of a leader’s role requires good and articulate communication. Indeed the Holy Quran itself is the most splendid example of superior communication where some of the most complex matters are beautifully presented. The Prophet, articulated the message of Islam in a way that was immediately accepted by a small group of people in Makkah. Even the Quraish acknowledged that his message had merit but they opposed it because they viewed it as undermining their personal interests. When UtbahibnRabi‘ah went to the Prophet with offers of money, beautiful women or a position in the Makkan hierarchy, in an

attempt to dissuade him from his mission, the noble Messenger gave him a patient hearing. When Utbah had finished, the Prophet recited Surah Ha Mim Sajda (Surah 41), instead of responding to his suggestions which clearly imputed ulterior motives to the Prophet. The recitation of the Surah had such an effect on Utbah that he returned to his fellow chiefs in utter humiliation, telling them to leave the Prophet alone.

### **Justice and Compassion**

Justice and Compassion are yet other qualities which form the core of Islamic Leadership. Justice without compassion leads to tyranny, while compassion without justice creates anarchy. A leader needs to maintain a careful balance keeping the overall good of society in mind (Al-Qur'an 5:08; 4:135; 7:29). Prophet Muhammad as well as his wise Caliphs and companions attached great importance to justice and compassion. In a suit brought against a Jew by Hazrat Umar, both went to the Qazi. The latter on seeing the Caliph Umar rose from his seat out of deference. Caliph Umar considered this such an unpardonable weakness that he dismissed the Qazi at once. On another occasion when Umar found his own son Abu Shama drunk he had him publicly flogged. In Islam the concept of justice is at such a highest standard that no other system can compete with it. The Holy Quran in explicitly commands that **“ O ye who believe ; stand firmly for justice as witness to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: For God can best protect both” Quran 4:13**. This verse sets such a highest standard that no other religion or system can match it. God the Mighty Wise loves justice and compassion and every true leader must have this trait. Justice, therefore, is a fundamental precept of Islam; even more so for a leader because it is part of his responsibility to maintain a balance in society. Injustice invariably leads to turmoil and conflict. At the same time, justice must be tempered with compassion. An Islamic leader must combine the two in his personality.

### **Patience and Endurance**

Patience (Sabr) and endurance is yet another hallmark of great leadership. God the Mighty Wise himself has praised this quality in many verses of the Holy Quran. The verse

**“O ye who believe! Persevere in PATIENCE and constancy; vie in such perseverance; strengthen each other; and fear Allah. That ye may prosper.” Quran 3:200.**

This shows how important patience and endurance is for a leader and a believer in general. This include the capacity to endure; the stamina to persevere in the face of inevitable resistance, difficulty, and opposition in the struggle to bring about improvement of social condition. All great leaders face tremendous challenges and enormous difficulties but with patience and endurance they persevere and achieve the noble goals and missions of their lives. In the face of immense persecution and opposition in Makkah, the Prophet not only showed patience and endurance himself but also counseled his companions and followers to be patient and never give up. At the same time he encouraged them to be dynamic and to be optimistic about achieving their goals. Similarly other prophets such as Ayub, Yaqub, Yusuf and many others faced great tribulations in their lives but patience and endurance helped them to survive and ultimately emerge as winners. One story which displays the highest degree of patience and endurance by the Prophet Muhammad PBUH is about his mission to the city of Taif . He had suffered some personal losses in the death of his beloved wife Khadija and his loving After the passing of his uncle Abu Talib, the Makkans



had become more hostile towards the Muslims and showed no restraint, even against the Prophet PBUH. The Prophet PBUH decided to visit Taif in the hope that they would be more responsive to the message of Islam than the Makkans were. However, the people of Taif also refused to listen to the prophet PBUH and refused to accept his teaching. Instead the chiefs of Taif set the hooligans of the town upon him causing him and his companion Zayd to be injured during their escape. They injured him; so much so that they threw stones at him, thereby hurting his feet so badly that they became soaked with blood. Instead of becoming angry or disgruntled Muhammad PBUH said a dua(prayers) to Allah and then they moved on towards Makkah. The Angel Jibrael came to the Prophet PBUH with the Angel in charge of mountains. The Angel Jibrael told Prophet Muhammad PBUH that if he so wished he would command the Angel of mountains to bury the city of Taif between two mountains. Although the prophet PBUH had suffered a great deal in the hands of these people, he replied that maybe their offspring would accept Islam and would proclaim the religion of truth. Due to the kind nature of Muhammad PBUH, the city was saved from destruction. In fact later on some of the very same people from Taif came as a delegation in 9<sup>th</sup> Hijra, to Medina . The Holy Prophet treated them very hospitably and took the best care of them and even arranged their stay in the Holy Mosque. (Abu Daud). This inspiring story demonstrates that great leadership indeed requires patience and endurance. Prophet Muhammad PBUH said:

**Whoever remains patient, God will make him patient. Nobody can be given a blessing better and greater than patience.** SahihBukhari

### **Commitment and Sacrifice**

Commitment and sacrifice are yet other traits without which a leader can not be exemplary. It is through commitment to one's mission and goals and the mentality of whatever it takes that differentiates great leaders from the ordinary people. In my view commitment may be simply defined as, " an attitude of people for deploying their total resources towards the achievement of certain goals". With total commitment also comes the spirit of personal sacrifice. A Muslim leader must be seen to be making sacrifices, only then the followers will commit to the cause and make bigger sacrifices. An Islamic leader needs to be committed to up lifting his people and must make personal sacrifices so the downtrodden would have more benefits and facilities. The greater the aim, the higher is the price one has to pay to realize it. Sacrifices consist of both material as well as physical sacrifices. All great leaders practice both and despite all dangers both loss of materials as well as life they endure and achieved their goals. Simplicity is another aspect of personal sacrifice and commitment. This sense of sacrifice and simplicity was practiced by the Khulafa al-Rashidoon. It is reported that Abu BakrSiddiq R.A took a small portion from the Bait al-Mal (Treasury) for his family's upkeep because he had to give up his own business when he became the khalifah. On his deathbed, he instructed his family to return to the Bait al-Mal whatever was left of his possessions. It was this example which prompted Umar ibn al-Khattab to say that he had left a very difficult legacy for his successors to follow. During Umar's Khilafat (rule), his companions wanted to increase his stipend from the Bait al-Mal but he flatly refused despite the Islamic domain having extended far and wide and having acquired great riches. Similarly, Imam Ali led a very simple life. A Bedouin once found him shivering in a worn out sheet because he could not afford to buy a better cloth to cover himself in. Such examples of self-sacrifice abound in the history of Islam which made them highly successful leaders at that time. These leaders



besides showing extreme level of commitment to the cause assigned to them at the same time offered enormous personal sacrifices and spent a very simple life a quality which can be directly attributed to their success.

### **1Lifelong Endeavour**

Islam is a dynamic and practical religion and so are its tenets towards leadership. One of the most important tenets of leadership is the concept of lifelong endeavor for the good of humanity and God's good causes. The Quran therefore tells all believers “ **And strive in His cause as ye ought to strive (with sincerity and under discipline): Quran 22:78**”. A true leader thus does not sit idle on laurels but continuously strives towards better conditions and nobler goals. Complacency kills enterprise as well as progress which must be avoided and replaced with the zeal of continuous struggle. Another aspect of lifelong endeavor is the ability to bounce back even after temporary set backs and failures. Renewed vigor and massive hard work are the hall mark of great leaders and they should also ask and encourage their followers to practice the same principles. Islam does not allow inaction, passivity, stagnation in any sphere of human life. It declares that every individual has to strive for better results in his or her life. The Quran clearly states that “ **Man can have nothing but what he strives for**” Quran 53:59.

### **Gratitude and Prayers**

Human beings owe a lot of gratitude towards their Creator as without His blessings and power nothing can happen. Prophet Muhammad has said that “Gratitude (shukr) for the abundance (naimat) you have received is the best insurance that the abundance will continue. If we think and see around there are a lot of good things which God has provided us which must be acknowledged and one must be grateful for them. Health, inner peace, family, our beliefs and faiths and thousands of other things which we take it for granted are the gifts of God for which we must be grateful at all times. Gratitude is a morally beneficial emotional state that encourages reciprocal kindness and receipt of further gifts from God. Related to gratitude is the importance of prayers and supplications. It is reported that the Messenger of Allah (peace and blessings be upon him) said, “**Supplication is the weapon of the believer, the pillar of the religion, and the light of the heaven and earth**” (Al-Hakim). Prayers and supplications bring us nearer to God and protect us from calamities and destruction. On the positive side prayers and supplications plead our case to God and he bestows more blessings on us. In verse 60 of Sura “Mu'min” God commands us “ **And your Lord says' “ Call on me; I will answer your (prayers). But those who are too arrogant to serve me will surely enter Hell-in humiliation**”.

### **Obedience to the Leaders**

**Oh you who believe, obey Allah and obey the Messenger and those in authority among you.**  
[ 4:59]

He connected the obedience to those in authority to the obedience of Allah and his Messenger without repeating the action (the verb: “obey”) again, indicating that the obedience to those in authority is conditional based upon the obedience to Allah and his messenger . The prophet also said: Obedience is in that which is good.

**And whoever does not rule by that which Allah has revealed – those, they are the disbelievers. [5:44]**

When Hazrat Usman ordered his companions to compile the Quran all of them adhere to his commandment to prove that the governing body is always supreme after the Allah Almighty. There is an issue now: some people, out of their pride and honor for the religion of Allah (I), if they see crimes and evil deeds among the people which may be circulated in the newspapers, radio stations, or seen on some satellite channels, they begin attacking and accusing the government of falling short and being responsible for these things. They go and publicize the faults of the government among the people, inciting the hearts against the leadership. In turn, this causes the people to begin hating the authorities over them. This is actually a very serious mistake contradictory to Islamic legislation, dangerous to the society, and a cause for future trials and tribulations. If such people would only rush to advise and correct the society starting with themselves, it would have been better for them. For example, those things circulated by the various means of communication, whether written, heard, or seen – these people should rather warn others from those specific issues (instead of warning against the government). For example, they could warn against certain magazines, against watching certain shows which are harmful to one's religion and life. They could warn people from dealing with usury, for example. If the whole society begins to rectify and improve itself, the leader, as part of this society, would likewise improve whether he's aware of it or not. As for those who pour out their so-called pride and honor for Islam upon the leaders in order to incite the people's hearts against them, this results only in evil and corruption and is without doubt a wrong approach.

## **CONCLUSION**

Leadership is a great quality and every group be it of 3 people, organization, family, a company, or a country needs able and good leaders. On the global scene there is a need for good leaders too as today the world is mired by international conflicts, wars and mutual suspicions which if not corrected can demolish the whole world. The Islamic Leadership Model and the principles associated with it offer a leadership alternative which can open the door of excellence and achievement. The principles are gleaned from the Quran the words of the Mighty Wise, the practice and sayings of Prophet Muhammad, the character and deeds of the Caliphs and other great Muslim leaders who with meager means and enormous hurdles reached the zenith of excellence. These principles and their application are equally useful for every leader be they Muslim or non-Muslim as they transcend racial, religious, and temporal boundaries. Understanding, acquiring, and application of these mega principles can open up the doors to success and progress in every human endeavor. Prophet Muhammad, Caliph Abu Bakar, Umar, Othman, and Ali and their successors practiced these principles and achieved highest places in the annals of human history.

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## Islamic Economic System

At a time of global advancement in various fields such as science and technology: communication across the seven seas has become instant, the duration of transcontinental journeys has reduced from months and years to a matter of hours and the world has been reduced to a global village. However, an issue of great importance that faces humanity at large is that of global poverty; a dark stain on the civilised world of the 21st century and its people.

A recent Global Monitoring Report published jointly by the World Bank and the IMF (1) predicts that an approximate 900 million people were living on less than \$1.90 a day in 2012. The report also highlights the increasing concentration of poverty in Sub-Saharan Africa where the depth and breadth of poverty remains an overriding challenge whether in relation to income-poverty or non-income deprivations resulting in a lack of access to quality education, basic health services and access to clean water. It is suggested that in recent years, increasing land degradation, deforestation, extreme weather events and pollution have endangered progress of eliminating poverty. Irrespective of the contributory factors, the figures for those living below the poverty line are staggering and emphasize the growing need to take a practical approach to decrease poverty with a vision to eventually eliminate poverty altogether.

Fundamentally, Islam is comprehensive, complete and balanced in nature and practice and thus is not limited to theological scripture but extends to socio-political and economic principles to name but a few disciplines. These principles are intended to form the basis of frameworks throughout the ages whilst considering the requirements of the respective time and place. As Islam is comprehensive, the Qur'an and the Traditions of the Prophet (blessings and peace be upon him) emphasise on the voluntary distribution of wealth that is surplus to individual need. This is the basis of providing a solution to global poverty. The Qur'an states:

**".....and they also ask you about what they should spend. Say: "(spend) whatever is surplus to your needs.", thus does Allah make His commandments clear to you so that you may meditate." (2)**

Without pondering much upon the circumstances of the revelation behind the verse or the exegetical technicalities, some points are nonetheless necessary to be elaborated upon in further detail. Primarily, although it is incumbent upon every Muslim to give 2.5% of his wealth annually for distribution amongst the needy as a tenant of Islam, no limit has been placed on how much one may give as a maximum hence the Qur'an states **"(spend) whatever is in surplus to your needs"**. (3) That is to assert that spending 2.5% is a requirement yet more could and indeed should be spent from that which remains as surplus. If adhered to the Qur'an, the world would go a long way to witness the eradication of global poverty.

Also, by elucidating the importance of spending that which is in surplus to ones needs, the verse does not condemn the accumulation of wealth to the extent of meeting ones needs whilst concurrently advocating a modest lifestyle whereby the needs pertaining to the life of an individual are reduced. The verse also indicates the separation of 'needs' and 'wants', thus accumulation to

meet needs are permitted but so far as 'wants' are concerned, these are considered surplus to 'needs' and in this case the distribution of wealth is preferred than pursuing such surplus 'wants'.

In touching upon the spiritual element of wealth distribution in Islam, importantly, virtue is not attached with the quantity of wealth that is possessed by an individual rather piety is attributed to an individual who distributes wealth amongst the creation of Allah - wealth that has been granted to man as a trial that one is ultimately accountable for in the court of the Almighty. In this regard, the Qur'an states:

**“And He is the One Who has made you vicegerents in the earth, and exalted some of you over others in ranks, so that He may test you by means of (things) which He has bestowed upon you (as a trust). Surely, your Lord is swift in awarding punishment (to those who deserve it), but He is indeed Most Forgiving, Ever-Merciful (towards the aspirants to forgiveness).” (4)**

**“And indeed, We have made whatever is on earth a means of its beauty (and adornment) so that We test (the inhabitants of the earth) as to who is better in deeds.” (5)**

Furthermore, the act of distributing wealth has been closely linked with belief in the context of both commanding the believers to distribute excessive wealth as a practical act in addition to the spiritual effect of the act which is manifested in the world in the form of God-wariness (Taqwa) and also in the hereafter. The distribution of wealth is therefore not viewed solely as an act of charity in Islam but incorporates a broader twofold dimension. The first is the aim of practically eradicating poverty through the act of distributing and circulating wealth and the second is the spiritual benefit of the individual who gives thus preventing the accumulation of wealth. The Holy Qur'an states:

**“You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most; and Allah surely knows well whatever you give away.” (6)**

**“O believers! Shall I advise you a trade which will save you from a painful torment? (It is that) you have (perfect) belief in Allah and His Messenger (blessings and peace be upon him) and strive hard for the cause of Allah with your human and material resources. That is better for you if you know.” (7)**

In assessing the distribution of wealth, the social perspective on the matter is one that cannot be neglected. In essence, the existence of classes in society is not a new phenomenon. Classes have existed since the dawn of civilisation and have even been the cause of various historical events such as the French Revolution which had a large element of social class movement and change. Essentially, while advocating wealth distribution, Islam gives due heed to society at large. Islam has never considered wealth in negative light so far as the method of acquiring wealth is not unlawful. Likewise, Islam has not declared wealth in itself as a moral or legal wrong but rather has declared the love and pursuit of wealth in negative light as this forms the basis of various social ills prevalent in society. The Holy Prophet (Peace be upon Him) said:

**“...I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the**

**earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things." (8)**

In regard to the organized nature of the circulation of wealth, Islam is a clear proponent of a three-tier structure of priority:

- a) The Household
- b) The Kinfolk
- c) Other Members of Society (orphans, the widows, the needy and the wayfarers)

Thus, the primary beneficiaries of the distribution of wealth are those closest to an individual in relation- the household. By spending on those who are nearest in relation, Islam promotes the eradication of poverty from those nearest to an individual by placing upon him a responsibility to maintain and develop their well-being via financial assistance. This is the demonstration of individual responsibility to eradicate poverty that could potentially remove many from the depths of plight if implemented upon in a thorough and sincere manner by every individual.

Following the members of the household are those who are the kinfolk- other relatives that are not immediate family. This step extends the practical nature of actively eradicating poverty through the promotion of going beyond the four walls of one's home to extent the net of those upon whom every individual has a responsibility towards.

In addition to the household and kinfolk, Islam encourage wealth distribution amongst the orphans, widows, the needy and the wayfarers at the third and highest level in a general sense to assist those in society at large who are most in need irrespective of any family ties on a humanistic level. Therefore, what is clearly evident is that Islam emphasises on poverty eradication through wealth distribution whether it is to those who are closely related or in the local community or whether it is in society at large on a domestic and international level. The Qur'an states:

**“They ask you what they should spend (in the way of Allah). Say: ‘Whatever wealth you spend (is right), but the deserving ones are your parents and close relatives and orphans and the needy and the wayfarers. And whatever good you do, Allah indeed knows it full well.” (9)**

However, in maintaining the balance between promoting the circulation of wealth and giving heed to those that possess a nature that is inclined to withhold spending, the Qur'an deters one from withholding from the distribution of wealth and thus increasing global poverty as the natural consequence of wealth accumulation is that the majority of wealth is concentrated amongst a very few individuals thus increasing rates of poverty in the world:

**“(Woe to him) who accumulates wealth and keeps counting it!” (10)**

As Islam is a comprehensive religion, yet balanced totality that extends beyond a theological and religious guideline for humanity, Islam provides the world with thorough and comprehensive principles that are formulated into frameworks by the Men of the time and age that are compatible

with the needs and requirements of the day. As a result, Islam offers complete guidance into the socio-political and economic dimensions of life to name but a few.

Consequently, Islam recognizes the issue of global poverty and its prevalence in many parts of the world. However, Islam goes beyond the recognition of the issue and further to diagnose the root cause of the emergence of the symptoms in addition to providing practical solutions. These solutions are of benefit to those distributing wealth and thus preventing the accumulation of wealth whilst at the same time seeing to reduce the level of global poverty in a sustainable manner.

Firstly, although Islam requires every Muslim to give 2.5% of their wealth annually so that it may be distributed amongst the needy, Islam promotes the distribution of wealth beyond the 2.5% requirement to "**(Spend) whatever is in surplus to your needs**" so that one is encouraged to further practical steps that are feasible on an individual whilst also keeping into consideration the needs of the giver. Secondly, Islam correlates the reception of spiritual blessings as a direct consequential effect of the practical act of wealth distribution thus promoting the circulation of wealth amongst over a billion Muslims around the planet. Furthermore, a detailed system is expounded by Islam whereby neither the household, the kinfolk nor society at large are neglected consequently placing responsibility on every individual to prevent financial impoverishment and play an active role in poverty eradication.

If guidance is taken from Islam on the principles pertaining to wealth distribution, the world would indeed move a step closer to eradicating poverty. The following words of Dr Muhammad Iqbal serve as a fine conclusive summary of the discussion:

**Quran Mein Ho Ghoti Zan Ey Mard-e-Musalman Allah Karey Tujh Ko Ataa Jiddat-e-Kirdaar! Jo Harf-e-“Qul il Afw” Mein Posheeda Hai Ab Tak Is Daur Mein Shayad Wo Haqeeqat Ho Namudaar! (11)**

(O Muslim, dive deep in the Book, Which was revealed to Prophets' Seal; May God, by grace on you bestow politeness, for good deeds much zeal! The fact concealed in words so far, "Spend what is surplus and is spare," May come to light in modern age and make the meanings clear and bare!)

## Sources of Earning

Islam provides man a complete guidance in every field of life and defines some limitations and restrictions as well. It makes obligatory for everyone to follow these restrictions. Putting aside all prejudices it becomes crystal clear that these restrictions are only for the betterment of mankind. In fact, Allah has made these restrictions compulsory only where they are in man's favour. Only Allah knows well the mystery behind these commands. A man's mind cannot perceive the height of Almighty's philosophy. Suppose! If these restrictions were not in man's favour, even then it is necessary to abide by them wholeheartedly because it is natural outcome of a man's thankful

behaviour in return to Almighty's countless mercies on him. The Quran states:

**“If you start counting the blessings and favours of Allah, you will fail to do so”.**

Almighty Allah has made man restricted in his earning and eating manners. The things which are allowed to take in, are called “Halal” (permitted ones) and which are forbidden to use for dietary



purpose are called “Haram” (prohibited ones). Secondly, the means of earning are also divided into two groups. Islamic law permits some sources of income and some does not. Permitted professions are honest means and prohibited ones are called dishonest means. Some traditions of the Holy Prophet (blessings and peace be upon him) are mentioned below in this regard.

1. Allah says that I feel bashfulness (hesitation) while taking an account from those who resist Kasb-e-Haram.
2. The best deed is earning livelihood by lawful means.
3. It is moral obligation of every Muslim to earn his livelihood by lawful (Halal) means.
4. Allah is Holy and He accepts only pure things and He has ordered the believers the same order He had delivered to His Prophets and that is “O My Prophets! Eat pure things and do good deeds.
5. Hazrat Saad Bin Abi Waqas (R.A) requested the Holy Prophet (S.A.W) to pray to him that, may his every prayer come true. He (S.A.W.) said, “Eat Halal bread, your every prayer will come true.”
6. Somebody asked the Holy Prophet (S.A.W) which way of income is pure. He (S.A.W) said, “a man’s earning by his own hand and such trade which is acceptable (lawful)”.
7. He who earns his livelihood by lawful means is Allah’s friend.
8. It is obligatory to struggle for “Halal Earning”.
9. He who earns his livelihood by Halal means, will meet Allah in such manners that his face will shine like a full bloom moon of 14th night.
10. He who eats lawful daily bread without a slight mixing of unlawful loaf for consecutive forty days, Allah fills his heart with Noor (divine light) and beads of wisdom spring from his heart.

### **Hatred Of Holy Prophet (S.A.W.) For Kasb-E-Haram (Unlawful Earning)**

1. The Holy Prophet (S.A.W.) said, “If a man earns unlawful money and then gives alms from it, his alms will not be accepted, because Allah does not recognise worship from rottenness of unlawful earnings.
2. On the Day of Judgement, every man will have to answer about his resources of income and ways of spending.
3. If a person leaves unlawful money after his death, it will become provision for his hell.
4. The flesh, which is nourished by unlawful earning, will not enter paradise.
5. Each man of flesh deserves Fire more than anyone else who is nourished by dishonest earning.
6. A man’s stomach that devours a single loaf of unlawful earning, will not get acceptance of his prayers for forty days.
7. He who buys a dress of ten Derhams (currency) and one Derham (coin) was unlawful, his no deed will be accepted so long as dress remains on his body.
8. A man reaches after a long-journey while his hair is dusty, his body is covered with dust and raises his hands towards the sky and says, “O My God! My God! Whereas his bread is unlawful, his drink is unlawful, his dress is unlawful and unlawful earnings then how his prayers will be acknowledged?

Islam has allowed only such things to earn which are honest in existence and means to get them must also be honest. Trade and agriculture are the “Halal” honest professions but there are many sources of income and professions which are unlawful and prohibited to adopt. There is a brief description of some of them.

### **Theft**

Theft means to take anyone’s safe money or belongings without his permission and knowledge. Theft has been declared to be dishonest in Islam and punishment for one who indulges in theft is to cut off his hands.

### **Plunder and Dacoity**

To snatch away anyone’s money or belongings without his willingness is also declared to be unlawful. Holy Prophet (S.A.W) said: “He who plunders and robs is not from the believers.

### **Giving Short Measures**

Islam has prohibited acquiring profits by giving short measures. So give full measure and weight, and do not decrease whilst giving people their things, nor create mischief in the land after reformation (of the living conditions). This is better for you if you believe (in the divine message). (al-A‘rāf, 7 : [85](#))

*Woe to those who give less in measure or weight! When (they) take by measure from others, they take (from them) full. And when they (themselves) give by measure or weigh to others, they give them less. (al-Mutaffifīn, 83 :1,2, 3)*

### **Bribery**

Bribery is a social evil, which deprives many deserving people of their rights and causes many misunderstandings and wrong decisions. Islam has totally prohibited it.

And do not eat up one another’s wealth amongst yourselves through injustice, nor take wealth to the authorities (as a bribe) so that, this way, you may (also) swallow a portion of others’ wealth unfairly, whilst you are aware (that this is a sin). (al-Baqarah, 2 : 188)

### **INTEREST ON MONEY**

Usury exploits the poor and gets money bound in limited hands. It makes rich richer and makes poor poorer. Islam has prohibited it and has declared it to be “Haram”. It is stated in sura al-Baqara

“Those who live on usury will not be able to stand (on the Day of Judgment), but like the one whom Satan has made insane with his touch (i.e., damnation). This is because they used to say that trade (i.e., buying and selling) is similar to usury, whereas Allah has declared trade (i.e., buying and selling) lawful and usury unlawful. So, if someone refrains (from usury) on receiving admonition from his Lord, then he can keep whatever he took in the past and his case is with Allah. But those who continued with usury (despite the admonition) would be the inmates of Hell. They will abide there permanently.” (al-Baqarah, 2 : 275)

And the Quran has used harsh words against usury in such way,

“O believers! Fear Allah and write off whatever balance remains of usury if you are believers (true to the core of your hearts).

But if you do not do so, then be warned of the declaration of war from Allah and His Holy Messenger (blessings and peace be upon him). And if you repent, then your principal amounts are (lawfully) yours. (In this case) you will neither do any wrong, nor be wronged.” (al-Baqarah, 2 : 278, 279)

### **Gambling**

Gambling has been prohibited in Islamic Shariah and declared to be Satanic design.

“O believers! Wine and gambling and idols mounted (for worship) and divining arrows (for seeking luck—all) are filthy works of Satan. So turn away from them (completely) so that you may prosper.” (al-Mā'idah, 5 : 90)

### **Marketing Of Narcotics & Prohibited Commodities**

Wines, Opium, charas (intoxicating chemical) hog all are unlawful, their use is unlawful, and similarly their trade is unlawful in Islam. Hazrat Anas (May Allah Be Pleased With Him) says that the Holy Prophet (S.A.W) has cursed people in case of intoxicating drink:

- 1) One who strains (bereaves) it for others
- 2) One who strains it for himself
- 3) Who drinks it
- 4) Who takes it away with
- 5) For whom it has been taken away
- 6) Who serves it
- 7) Who sells it
- 8) Prostitution And Bar-Houses

Islam has disliked and prohibited prostitution and bar houses. The Quran says:

And do not even go near unlawful sex (adultery). Verily, it is an act of lewdness and is the most evil way. (al-Isrā', 17 : 32)

Holy Prophet (May Peace Be Upon Him) has clearly announced, “Income of an adulteress is defiled (impure).”

- 9) Adulteration and Cheating

To get money by selling rotten goods to people through cheating and fraud is also disliked and prohibited in Islamic Shariah. Holy Prophet (May Peace Be Upon Him) says:

*“He who adulterated is not a part of us.”*

### **Exploitation and Usurpation**

Islam has also prohibited us to take money of the weak people by exploitation and usurpation and he who eats other's money by exploiting him is in-fact eating fire inwards In the words of the Quran:

“Indeed, those who eat up the property of orphans unjustly fill their bellies but with fire, and soon will they fall into a Blazing Fire.” (an-Nisā', 4 : 10)

## Betrayal

To earn money by betrayal is as if a person gives his machine to someone for repair and he exchanges the new spare parts with old spare parts, then it is betrayal. Islam does not allow any type of betrayal if someone indulges in it, he will have to be answerable for it. In Quranic verses:

“Whose deceiveth will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.”

## Conclusion

When we look upon all the points mentioned above, it becomes compulsory for every Muslim to make better and profitable planning to fulfil the purpose of his creation. Because the purpose of man’s creation is to worship Allah.

“And I created the jinn and human beings solely to adopt My servitude.” (adh-Dhāriyāt, 51 : 56)

It means that only that person is right who fulfils all the demands of a perfect obedience and service of Allah. A man gets success only by Divine service. To earn Kasb-e-Halal is to accomplish “Nine Parts Of Divine Service”. Whereas the total parts are ten. If someone gives full time to Salah, Swam, Zakah, Haj, Umrah, Recitation of the Holy Quran and Iatikaf thinking them to be whole obedience, whereas, they are only tenth part of Divine. It means that he is willing to go to paradise with the help of ten percent obedience, contradictorily he has left 90% of obedience which consists of earning Kasb-e- Halal.

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## **Diversity, Pluralism and Islam**

### **Pluralism: Meaning and Concept**

The term ‘pluralism’ is used very frequently these days, and like many words so freely and often employed it tends to become a cliché, which is why discussing pluralism as a composite whole, or discussing only one aspect of it in isolation from its other applications, tends to invite ambiguity. Critics have often equated pluralism with moral relativism that mixes all religious and cultural traditions into one and thus demolishes genuine differences between them. People of different races, religions and cultures live side by side almost everywhere and pluralism as such punctuates the demographic contours of every nation.

Pluralism is not the same as diversity. People of different religious or cultural backgrounds may well be present in a place, but unless they actively engage with one another, there is no pluralism. Similarly, pluralism does not simply aim at tolerance of the other but entails active effort to gain an understanding of the other. One can tolerate a neighbor about whom one remains thoroughly ignorant. That may well be preferable to conflict, yet it still falls short of active pluralism – which means acknowledging and engaging differences without any attempt to impose hegemony.

### **Tolerance, Interfaith Harmony and Peaceful Coexistence**

It is important for progressive Muslims, and Muslim communities in general, to return to the pluralistic vision of the Quran and establish cooperative relations with other religious communities. Peaceful Coexistence: a living together in peace rather than in constant hostility. There are five divine guidelines that the Qur’an clearly presents to Muslims for building tolerance and understanding among differing religions.

Everyone’s God-given human dignity must be respected, regardless of his or her faith, race, ethnic origin, gender, or social status. Because everyone is created by God Almighty, the Maker of all, humans must treat one another with full honor, respect, and loving-kindness. Islam teaches it is by Divine Will that God’s human creation follows different religions, or no religion at all — no religion is nevertheless a faith, or belief-system. But God Almighty is not pleased when some humans choose not to believe. The Qur’an states clearly final judgment of all humanity lies in the hands of God, the One Almighty, and their Creator, to whom we all ultimately return. God loves justice and those who strive to practice it, especially toward people who are different from them in any way, including in matters of religious belief.

One of the most important aspects of the Human Rights issue is the respect and tolerance which society must show towards the religions of other people; thus the concept of pluralism. Notwithstanding Islam’s support for pluralism, we do not find a precise equivalent expression for it in the Quran or ḥadith. The nearest Arabic word that occurs in these sources is *al-samḥah* and *al-tasāmuḥ*, often translated as ‘tolerance’, which is, however, less than accurate. The Oxford English Dictionary defines ‘tolerance’ as “the action or practice of enduring or sustaining pain or hardship; the power or capacity of enduring”. The Prophet is reported to have said that Allah’s most favored religion is the tolerant true religion (*al-ḥanīfiyyah al-samḥah*). *Samḥah* and

tasāmuḥ thus signify two distinctive meanings, namely generosity, and ease (al-tasāhul). This would distinguish samḥah from ‘tolerance’, which indicates a superior party grudgingly ‘bearing’ or ‘putting up with’ the different other. “Tasāmuḥ denotes generosity and ease from both sides on a reciprocal basis.” “Would it be accurate to say”, as one observer posed the question, “that Islam wants its adherents to merely tolerate living side by side with the adherents of other religions and to endure the pain and hardship of such co-existence?” The answer given is that “the view of the Islamic stance as one of mere tolerance is untenable ...the Islamic model goes beyond tolerance”. The more precise Arabic equivalent of pluralism which is employed by many contemporary writers is, however, al-ta’addudiyah, which is accurate yet still fails to encapsulate the fuller meaning of tasāmuḥ. One may combine the two terms in a composite expression that characterizes the pluralism of Islam as pluralism which implies recognition and engagement inclined towards facilitation and ease.

## Varieties of Pluralism

### Ethno-Linguistic Pluralism.

Ethnicity and language, national and tribal groupings are recognized in Islam as bases of identity and recognition, but not of distinction and privilege. Mankind’s unity of origin in Islam is the basis of people’s equality regardless of their racial and linguistic particularities. To quote the Quran: **“O mankind! Keep your duty to your Lord who created you from a single soul and created its mate of the same [kind], and then created from them multitudes of men and women. And keep your duty to your Lord by whom you demand your rights of one another, and [observe] the ties of kinship”.** (4:1)

In another passage, the Quran speaks of the pluralism of groups, tribes and nations: **“O mankind! Behold, We have created you into nations and tribes so that you might come to know one another. Verily the most noble of you in the sight of Allah is one who is the most deeply conscious of Allah”.** (13:49)

The address is again to the humankind, Muslims and non-Muslims alike, and then it speaks of their divisions into tribes and nations for purposes of recognition and friendship. Yet the inherent worth of every individual is judged by the single evaluative standard of taqwā (moral integrity, dignity and decorum). Membership of a particular race, tribe or nation does not set the standards of nobility and personal worth. Elsewhere the Quran also affirms that the essence of taqwā transcends the religious divides. In a renowned Hadith uttered on the occasion of the conquest of Mecca in 630, the Prophet said: **“O people! Your Creator is one, and you are all descendants of the same ancestor. There is no superiority of an Arab over a non-Arab, nor of the black over the red, except on the basis of righteous conduct (taqwā)”.**

### Religious Pluralism

In the context of theology and religious studies, religious pluralism is often treated under the three headings of exclusivist, inclusivity, and pluralist. The exclusivists believe that only their faith is true and all others are false, whereas the inclusivity believe that their faith is true and others are included within it in some sense. The pluralists believe on the other hand that all faiths are true and show different paths to the same Truth. Religious pluralism of this third variety may be



difficult to maintain under most world religions, including Islam. Islam admittedly accommodates the existence of other monotheistic religions but may not go as far as to say that all religions are true. Then it remains to be said that Islam is inclusive in its assertion of the truth of itself yet extending legitimacy to many others and taking an attitude of co-existence with the rest. But if one takes the more simplified characterization of religious pluralism as to saying: **“When different religions co-exist within the same society, it is religious pluralism”**, then Islam is pluralist.

From the Islamic perspective, all prophets have professed the first testimonial (shahādah): **“We never sent a messenger before thee save that We revealed to him, saying, there is no god but I, so worship Me” (21:25)**. In contrast with the first shahadah, which attests to divine guidance espoused by all prophets, the second shahadah refers to the domain of specific messages conveyed by each prophet.

Religious pluralism is a corollary of the freedom of religion in Islam: **“If God had willed,” as the Quran proclaims, “He would have created all mankind as one faith community – Ummah – but they do not cease to differ among themselves” (11:118)**. And again: **“Had thy Lord so willed, all those who are on earth would have believed. Will you then force people into believing” (10:99)**. The Quran is nothing less than emphatic on freedom of religion: **“One who accepts guidance does so for one’s own benefit and one who refuses it does so to one’s own peril. (10:108) And proclaim: this is the truth from your Lord. Now let him who will, believe; and let him who will, disbelieve. (18:29) There shall be no compulsion in religion; guidance has been made clear from misguidance (2:256)**

Hence the teachings of the Quran are very clear on plurality in human society. The life and the teachings of the Holy Prophet (PBUH), too, provide the best examples of the pluralistic approach and practices in Islam. Historically, there are many instances where the Prophet showed exceeding tolerance and respect for the people of other faiths and dealt respectfully with his opponents.

For instance, when a prominent Christian delegation came from Najran to engage the Prophet in a theological debate in Madina, its members were not only invited to live in the Prophet’s mosque but also allowed to perform their religious practices inside the mosque. Similarly, during the famous treaty of Hudaibiya, the Prophet showed a highly pluralistic approach while accepting the apparently bitter demands of the Quraish without the latter’s recognition of his Prophet hood.

The event of the conquest of Makkah was another instance of the Prophet’s pluralistic and humanistic approach. After the conquest he not only granted amnesty to the people of Makkah but also declared the house of his bitter opponent Abu Sufyan as a place of asylum and peace, regardless of who accepted Islam and who didn’t.

There are many other instances in the life and the teachings of the Holy Prophet which can help us understand Islam’s recognition and respect for pluralism in society. These teachings and practices are a source of inspiration for human civilization for all time to come. It is evident that in the 1,400-year history of Islam, whenever Muslim societies flourished and set up highly developed societies, pluralism was a key characteristic of those societies.

### Political Pluralism

Political pluralism is concerned with the space Islam provides for freedom of political thought and action, political parties and associations within and outside government. In twentieth-century political thought, pluralism is often used to describe a political culture of non-centralized action, which endows civic centers of activity with initiative rather than imagining that the state has to license and delegate everything from the top. Pluralism in this sense signifies an anti-hierarchical and non-centralist view of social order that even challenges an uncritical view of the sovereignty of the nation state as the be all and end all in political structure.

The Islam is broadly affirmative on political pluralism in that the citizens are granted the freedom to express their views, be it for or against those of the ruling authorities, and also to take issue with their leaders, both individually and collectively. The precedent of the first two caliphs of Islam, AbūBakr and 'Umar b. al-Khaṭṭāb, is often cited in support. In his inaugural speech upon taking office, AbūBakr addressed to the people of Medina: **“O people! I have been entrusted with authority over you but I am not the best of you. Help me if I am right, and rectify me when I am wrong.”** 'Umar b. al-Khaṭṭāb followed suit and asked the people in his own inaugural speech to “rectify an aberration any of you sees in me”. The two caliphs reiterated in fact the substance of what the Prophet had himself said: **“There is no obedience in transgression. Obedience is enjoined only in righteousness.”** According to another ḥadīth, **“The best of jihad is to tell a word of truth to an oppressive ruler.”**

### Cultural Pluralism

Cultural pluralism may be used synonymously with multiculturalism, although the latter may be said to be a more participatory expression than the former. For cultural pluralism can imply the existence simply of a plurality of cultures with or without any interactive engagement between them. Multiculturalism on the other hand signifies the acceptance in principle of interactive cultural pluralism. Cultural pluralism in both these capacities relates to religious pluralism: when people subscribe to different religions they are likely also to differ in their cultural preferences. The Abbasids' Baghdad, the Fatimids' Cairo, not to forget the Umayyads' Cordoba, became centers of excellence by welcoming and nurturing the best minds from different regions, backgrounds, faiths, etc. Consequently, these dynasties through their pluralistic mechanisms developed powerful and vibrant civilizations.

### Legal Pluralism

As opposed to legal centralism, legal pluralism refers to a situation in which the state law co-exists with other laws, such as customary law, religious law, and international treaties – officially recognized or otherwise. Legal pluralism can also refer to a situation where the state law recognizes and validates the existence of other laws. The sharī'ah is internally pluralist as is evidenced by the plurality of fiqh schools and religions therein. All the leading schools of fiqh contain rules that entitle non-Muslim minorities to observe their own customary and personal laws on matrimony, ownership, worship matters, religious occasions, birth and death ceremonies and so forth. Non-Muslims are also allowed to follow their own traditions concerning dress, food and beverage even if they be forbidden in Islam.

## Universal Islamic Values

These basic values and needs which define the foundations for good individual and social life, are **classified into three levels, or hierarchy, namely (1) necessities (2) convenience and (3) refinements**. According to Islam there are five basic values for humanity, which are advised to be protected every time. Depending on circumstances to build up harmony and universal peace, advises to preserve the five basic values at the lowest level or the barest minimum for an acceptable level of living which are also called objectives of sharia.

**A) Life (Physical Self):** This includes basic items such as food, clothing, shelter, transport, health etc. In other words, physical self means all those that could provide a healthy body to lead a purposeful life. Islam, holds the human soul in high esteem, and considers the attack against innocent human beings a grave sin, this is emphasized by the following Qur'anic verse: **“whoever kills a human being for other than manslaughter or corruption and mischief in the earth, it shall be as if he had killed all mankind, and whoever saves the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! Many of them became prodigals in the earth” (the Qur’an, 5: 32)**. In fact, Muslims serve for life, not for death. In Islam and other religions, all men are equal, regardless of color, language, race, or nationality.

**B) Religion:** Religion is considered as a basic value or fundamental right of every individual. One is free to practice the religion of his choice. There should not be any compulsion in choosing one's religion, nor obstruction to practice it. The religion is for providing guidance, peace, tranquility, comfort and purpose in life. The religion is for teaching man to uphold truth, justice, and all the virtues. The religion is for teaching man to avoid the vices. **There is no coercion in Islam; Islam came with the just word of our creator. In Quran; God said "Let there be no compulsion in religion: Truth stands out clear from Error..." (2:256)**

**C) Intellect or Knowledge (Al Aql):** Islam classifies knowledge into two, the basic or fundamental which must be secured by every individual and the specialized knowledge which should be secured by only a few in a society. The intellectual nature of man is made up of mind or intelligence or reasoning power. To this aspect Islam pays extraordinary attention and builds the intellectual structure of man on most sound foundations.

**D) Family Life and Offspring (Al Nasab):** In a time when values tend to be turned upside down, family life as the very heart of society was attacked just as much as many other handed-down traditions. Neither socialism nor any other "isms" were able to uproot what has been implanted into human nature from time immemorial and Islam emphasizes the existence of humanity on the same basis.

**E) Wealth (Al Mal):** Wealth is obviously a fundamental human value. White-collar crimes such as money laundering, embezzlement and corruption "transcend frontiers and have become similar everywhere" and threatening this value. Islam forbids all these crimes and termed these as sin and systems like Zakaat, Ushr and Sadaqaat are actually advocacy of distribution of wealth in the society; from have's to have-nots.

## Islamic Core Values

**Social Justice** (Adl) Our work is founded on enabling people and institutions to fulfill the rights of the poor and vulnerable. We work to empower the dispossessed towards realising their God-given human potential and developing their capabilities and resources.

**Sincerity** (Ikhlas) In responding to poverty and suffering our efforts are driven by sincerity to God and the need to fulfill our obligations to humanity.

**Excellence** (Ihsan) Our actions in tackling poverty are marked by excellence in our operations and conduct which are deserving of the people we serve.

**Compassion** (Rahma) we believe the protection and well-being of every life is of paramount importance and we shall join with other humanitarian actors to act as one in responding to suffering brought on by disasters, poverty and injustice.

**Trust** (Amanah) we uphold our duty of custodianship over the earth, its resources and the trust people place in us as humanitarian and development practitioners to be transparent and accountable.

## Islamic Norms

Islam has paid great attention to norms, which can protect basic values. We can't explain all Islamic norms relating to basic values, which we have mentioned above. But we would like to mention five important norms here as examples:

### 1. Self Interest vs. Self-sacrifice

While the present economic order, right from a small level player to Trans National Companies, is self-centered, Islam advocates the concept of self-sacrifice. It accepts that secret of progress lies in self-sacrifice, and in holding the nation's benefit above personal benefits. Every Muslim should expend all his effort and energy for the society he belongs to. Such efforts of his would be rewarded by Allah not only in this world but hereafter also.

### 2. Extravagance vs. Frugality

The present economic world order generates profit as well as consumer in a cyclic manner leading to wasteful or extravagant life-style. This is in total contrast to Quranic model of modesty, simplicity and frugality. The All-Compassionate Creator desires THANKS in return for the bounties He bestows on mankind, while wastefulness is contrary to thanks, and slights the bounty and causes loss. Frugality, however, shows respect for the bounty and is profitable. Yes, frugality is both a sort of thanks, and shows respect towards the Divine mercy manifested in the bounties, and most definitely is the cause of plenty.

### 3. Greed vs. Contentment:

"Excess and wastefulness lead to greed, and greed has three consequences:" The First is dissatisfaction. The Second is disappointment and loss. The Third is Greed, that destroys sincerity and damages actions in regard to the Hereafter. Excess and wastefulness leads to lack of

contentment. And lack of contentment destroys enthusiasm for work; it causes laziness, opens the door to complaining about life, and makes the dissatisfied person complain continuously.

#### 4. Generalizing a Crime vs. Personality in Criminal Law

The “fundamental norm” in Islam that is explained the Quranic verse: **‘No bearer of burdens can bear the burden of another’ which he used in its meaning of “No one is answerable for another’s faults or errors’.**

We must not forget what the Qur’an states: **"Namely, that no bearer of burdens can bear the burden of another" (6: 164).** There is a universal rule of law: No one can be punished without evidence. Another important rule: Freedom from guilt is principal, i.e. everybody is innocent unless the opposite is proved. The Prophet is reported to have said, **"A believer remains within the scope of his religion as long as he doesn't kill another person illegally."**

#### 5. Peace and Forgiveness

In first step, Islam treats of peace as the ultimate goal of human life, almost synonymous with salvation. A second way in which Islam looks at peace might be called the psychological sense, as tranquility and peace of mind, an inner confidence born of faith that enables the religious believer to face adversity without anxiety or despair

Islam commands that **“one believer should not be vexed with another believer for more than three days,”** and that so long as there is no reconciliation, both sides perpetually suffer the torments of fear and revenge.” Islam advises us like that: **‘Look at the defect in your own soul that you do not see or do not wish to see. Deduct a share for that. As for the small share which then remains, if you respond with forgiveness, pardon, and magnanimity, in such a way as to conquer your enemy swiftly and safely, then you will have escaped all sin and harm.’** Thus, self-awareness should lead to repentance, repentance to forgiveness, forgiveness to reconciliation and the seeds for a lasting peace are laid.

### CONCLUSION

The Holy Prophet PBUH reformed the Arabian community by making strides to bring forth social justice and equality as he brought the religion of Islam to its people. Among the most important social reforms the Holy Prophet PBUH introduced was the eradication of racism and discrimination during his lifetime in a community that was so oppressive and suppressive to anyone who was not their own. The pagan Arabs of the pre-Islamic period were ruthless about segregating themselves, and their economy was heavily based on slave ownership. Thus, the Prophet worked diligently to establish an equitable system by curbing the racist tendencies of the community. In a famous tradition he states, **“There is no superiority of an Arab over a non-Arab, nor of non-Arab over an Arab, and superiority of a white man over a black man nor a black man over a white man except by virtue of piety.”**Racial equality in Islam can be seen in the life of the Holy Prophet PBUH himself, and some of his closest companions came from different parts of the world. Religion in general and Islam in particular can play positive role in reviving common values for mankind and uniting people for justice and equality, particularly the weaker sections. Today, people should interact with each other much more than the past. There

should be cultural exchanges and greater understanding of other values and norms. Within each cultural and national values and norms there should be universal attempt to address problems of social inequalities, gender inequalities and human rights. We must work for global solidarity, and struggle against injustice and for the protection of human rights. It makes firm love and brotherhood in the structure of society, and puts forward the necessity of union and unity. It rejects decisively movements, which destroy the common values and sincerity between members of society, like tribalism, racialism, and negative nationalism.

Today, we live in a globalized world where modern communication technology has brought different nations closer; however, this process has also created tensions amongst nations as well as within their respective societies. This situation demands adhering to Islamic teachings and ideals which helped set up pluralistic societies in the past. Pakistan is a country where diversity of its citizens is a basic fabric of its society in terms of their varied ethnicities, cultures, languages, faiths, interpretations of the same faith and so on. Sometimes this diversity may lead to polarization and become a challenge to manage. It is, therefore, important to recognize this diversity as a living reality and respect it rather than try to eliminate it under one or the other forced ideology.

To manage the differences inherent in a society there is a dire need to understand Islamic teachings regarding the admissibility of pluralism. Doing so can transform our society's diversity into a strength and help develop an environment in which differences amongst communities are owned, respected and celebrated rather than denied.

The teachings and the history of Islam give us the best principles and practices. Keeping in view the realities of today's world and, particularly of our own country, it is imperative that we understand the pluralistic ideals and approaches that have the full sanction of Islam. Sincere efforts are needed to make the pluralistic teachings of Islam a part of the individual as well as social life in order to shape and sustain a peaceful society