CHAPTER-IV
SOCIAL MORALITY IN ISLAM

4.1 Introduction:

Religion has a definite role to play in the crisis of life. The primary requirement of a society is the possession of social values by which individuals can regulate the action of themselves and through which society is perpetuated. Society needs religion to regulate human behaviour through inculcating social virtues. By inculcating social virtues, like truth, honesty, peace etc. among the members of a society religion helps people to become a moral and civilized citizen of the society. Thus it gives rise to the spirit of brotherhood and humanity and promotes justice in the society. The chief aim of religion is to establish a just society.

The fourth chapter endeavours to explain the social morality of Islam. Basic fundamental social ideals of Islam are enumerated here. In this chapter an attempt has been made to highlight the significant social ideals of Islam and how it plays important role in the social development of entire humanity.

Islam says that man is a moral and social being and man has a greater responsibility to serve the society. To maintain good relations with all the members of the society, the following ideals are important. Only these Islamic values can maintain peace and harmony among human beings irrespective of caste and creed, if properly followed and cultivated. Islamic ethics is most important because it really tries to establish economic and social justice among Muslims in particular and non-Muslims in general. These ideals are:
4.2 Simplicity:

Modesty is the true symbol which indicates human nature. It gives an idea of a man’s faith, etiquette and morals. Islam has taught its children modesty, and it has considered it its most distinguishing quality. Prophet Muhammad has said:

“Every religion has its moral, and the moral of Islam is modesty” (Rahman Islamic 33).

In the time of Prophet Musa (Moses) the special element of the Jewish teachings were courage and bravery. In the time of Isha (Jesus) the Christian teachings gave a special place to charity and generosity. And the distinguishing feature of Islam is modesty and sense of shame, when all religions and nations give importance to all the good qualities and take a reckoning of them (Rahman Islamic 33).

In fact, faith is the name of the best relationship between the slave and his Lord. It affects the human life primarily in this way that it purifies the self, morals are improved, and actions are corrected. This so happens when there is an awakening in the self which would keep it away from errors and induce man to hate even the smallest of sins. If a man does not keep away from small errors and goes on committing them without any care, then it is the symbol of the fact that there is no modesty in him and his faith has been shaken.

When a man gives up modesty, he gradually moves from a smaller coil to a deadly evil and from a smaller sin to a bigger sin, till he reaches the lowest of the low. One Hadith of the Prophet takes off the veil from this fall of man. It begins with lack of modesty and consequently reaches the worst of the sins (Rahman Islamic 34).
“Omar reported that while he was on the pulpit, he addressed: O men! Be modest, because I heard the Messenger of Allah say: Whoever is modest for Allah, Allah will raise him up. He is small to himself but great to the eyes of men. And whoso is boastful, Allah will make him low and he will then be small to the eyes of men but great to himself, till he becomes more heinous to them than a dog or a pig” (Karim Vol.1 492).

Simplicity is a support to the believer. It contributes to his strength. By opting for simplicity he is able to put his time to the best use by not wasting it on irrelevant matters. He does not let his attention be diverted to things which are inessential so far as his goal is concerned. And in this way he is able to devote himself whole-heartedly to the achievement of higher goals (Husain Islamic 196).

From the above, it can be concluded that Islam gives much importance to simplicity which may also be called modesty. It keeps men away from error and sin. When a man is deprived of modesty then he loses the qualities of trust and honest and becomes the most hateful person. A man who is modest can avoid obscene talk, back-biting and fault-finding of others etc.

Simplicity, being a support to a believer, he can devote himself whole-heartedly to the achievement of higher goals. A man of simplicity can develop his personality in an expected line.

4.3 Ihsan (Sympathy): Benevolence

*Ihsan* is another key term in the Quran. Its root is h.s.n. *Hasan* means correct balance in the limbs of the body and popularly what appeals to the eyes is called *hasan*. 
Thus, *hasan* means beauty which is basically due to proper balance in body. And *ihsan* would mean to correct the balance and to restore the beauty. According to Raghib, *ihsan* is of two types, i.e., to do favour to someone and restore beauty and balance in him or to create balance in one’s own self through good conduct. Raghib also says that ‘*adl* means to give others what is their due, but *ihsan* means to give more than that. In popular usage *ihsan* means doing good to others (Engineer *Rational* 29).

*Ihsan-benevolence* is an important Quranic value, doing good to others and Allah’s name is *Muhsin* i.e. Benevolent (Engineer *Islam challenges* 180). Doing *ihsan* is part of higher ethics (Engineer *Rational* 30). Allah is benefactor of one and all without any distinction of caste, creed or colour. A Muslim also has to be benefactor of all Muslims or non-Muslims (Engineer *Islam challenges* 180).

Sympathy is near to *Ihsan* but does not convey its full meaning. It means that one must seek good for fellow human beings and behave or deal in such a way that benefits the concerned persons or the humanity. *Ihsan* can be practiced in many ways, for example, to financially help the needy and the relatives. To deliver a person from miseries, to pay more than the due or being generous is also called *Ihsan* in Islam (Rafiabadi 258).

The Quran also enjoins the same thing by repeating- ‘*Innallah Yuhibbul-Muhsinin*’, i.e. verily Allah loves those who do good to others benevolently.

The same point has been clarified in plain terms by many Muslim Sufis. For instance a Muslim Sufi says,
‘There is no way to attain salvation apart from discharging services to the fellow beings. God cannot be reached by revolving Tasbih or Mala along with muttering Divine names, by observing prayer or by wearing rags.’ Shaikh Sa’di opines on this point as, ‘If thou avoidest distress even of a single person is better than performing pilgrimage accompanied by thousand Rakats (rakah) of prayer at every station of thy journey to Mecca’ (Durrany 273).

It is true that prayer, pilgrimage, fasting etc. are intended to invite mankind to benevolence, manhood and right conduct. This is the sole matter of righteousness as enjoined by the Gita and the Quran both. Therefore, he who performs prayer etc., but does evil to his fellow beings is not righteous.

As the Quran rightly says,

‘Ah, Woe unto worshippers who are heedless of their prayer resting in doing good to others, who are seen at worship, yet refuse small kindness (giving alms etc.) to the poor and helping the needy. The Quran says: God enjoins upon people to practice justice and equity as well as benevolence’ (Al-Quran 16:90).

The above verse is taken from Surah Al-Nahl (The Bee). It says the meaning of justice is that all the beliefs, deeds, morals and affairs, sentiments, emotions and transactions of man should be weighed exactly in the balance of justice and fairly. Good-doing means that a man has to strive for the good of others himself becoming the epitome of virtue and goodness.

Justice is necessary for redemption, and benevolence for the success and realization of the ultimate aims. A person should not only aim at contending himself with just and
fair dealings but also act benevolently towards others. This alone can help him to reach a higher stage of spiritual development. Al-Ghazzali defines benevolence as an act which benefits persons other than those from whom the act proceed without any obligation (Karim Vol. II 72).

Justice and Benevolence is the key for the success and realization of man’s ultimate aims. It alone helps one to reach higher stage of spiritual development. By performing various kinds of benevolent acts a man can attain a higher position in worldly affairs as well as the Hereafter.

4.4 Unity of Mankind:

One of the significant ideal of Islam is the oneness of humanity. The Muslim believes in the unity of mankind with regard to the source of creation, the original parentage, and the final destiny. The source of creation is Allah Himself. The original common parentage is that of Adam and Eve. To this first parentage, every human being belongs and of it he partakes. As for the final destiny, there is no doubt in the Muslim’s mind that it will to Allah, to whom all men shall return (Usman 48).

Islam declared all the human beings of various races as “one family under one roof-the canopy of Heaven, and all enjoying the benefits of nature” (Iqbal & Iqbal 14). The Book of God reads: “All people are a single nation; so God raised Prophets (among all) bearing good news and giving warning, and He revealed the Book of with Truth.” (Al-Quran 2:213)

From the time of Hazrat Adam only one religion survived for a long time. Afterwards when the people got divided in religion, God sent messengers who gave
good tidings to the believers and the obedient people and gave warning to the unbelievers and miscreants. God also sent truthful Book with them so that differences might be swept away and the true religion might remain unchanged and uninjured by their divisions and disruptions.

With regard to the ideal of oneness of humanity, Muhammad Ali writes:

The Unity of mankind was “not the momentary idea of a visionary thrown out in passing ecstasy: it was a principle of action worked out in all the details in the revelations and the Sunnah of the Prophet. The division of marking into tribes and families was recognised, but the object of this division (as per relevant verse of the Quran) was also the ultimate unification of humanity” (Iqbal 89-90).

An individual is deemed to be an inseparable part of the Islamic Ummah as regards the Islamic teachings and way of life. Just as all the organs of the body, receive part of their sustenance and nurturing or perception, similarly every individual of the Islamic society receives his part of the duties and rights. From the point of view, if the entire Islamic Ummah is one body, every individual is the organ of his body which cannot be segregated in any manner (Hasan Muslim 231).

Prophet Muhammad said:

“.... Whoever rose in rebellion against my Ummah and went on slaying without differentiating between the good and the bad, neither did he care for any believer nor for the contract entered into with any nation, he is not mine nor have I any concern with him” (Hasan Muslim 243).
Islam believes that multi-culturalism can very well give rise to the global human unity in spite of the differences in race and culture. The differences are no barrier to unity in human ideals and values. Mankind can definitely rise to the level of the unity in mind and spirit if sufficient effort is made by the human community. For this, what is needed is the understanding of the unity at the level of the human spirit which gives rise to the higher order human values (Pradhan 184).

Unity, as one of the ideals of man, implies unity in the internal life of man, a co-ordination of reason, will, and action. It requires complete control of one’s passions and lust. It also stands for the unity of profession and practice. Faith in Allah is the necessary pre-requisite of moral life, but it should not be mere verbal acceptance; it must be accompanied by good deeds, implying an attitude of mind which is motivated by a complete submission to Allah’s will.

Externally, the ideal of unity demands that men must develop a healthy social organization which traverses the middle (Ahmed 105) path of rectitude avoiding all forms of extreme. Islam advised the righteous to get together and strive, so that tumult, oppression, and mischief are removed from the face of the earth. The ideal unity also implies peace and harmony among members of a family (Ahmed 106).

Abi Moosa reports the Hadith that the Prophet said,

“Muslims are like architecture for one another in which one part keeps the other part firmly (supported).” After this the Prophet joined the fingers of one hand those of the other (giving an example)” (Sialkoti 128).
The above Hadith can be analysed that just as a building rises up by joining and mutual fixing of various component parts and its strength lies on the unity and solidarity of the bricks so also the life of the Muslims as a community lies in complete unity and solidarity with one another. This proves that Muslims are to live (Sialkoti 128) among themselves as well-wishers, sympathisers, sacrificers, and sharers in pain, sorrow, trouble and hardship (Sialkoti 129).

*Adab al-Islam* for the Preservation of Unity and the Cultural Identity of Muslims:

*Adab* is an Arabic term meaning custom; it denotes a habit, etiquette, a manner of conduct derived from people considered as models. The word ‘*adab*’ carry ethical and social implications. *Adab* also means the good manners adopted by Islam. One of the great achievements of *adab al-Islam* has been their contribution to the unity of Muslim peoples from different parts of the globe. The religious character of Islamic manners, derived from the Quran and the *Sunnah*, plays an important role in this respect. Thus a Moroccan who travels to Pakistan will not find it difficult to understand the manners of the people there, nor feel out of place. Muslim women from Egypt will not be astonished by the sight of Turkish women wearing Islamic dress. Members of the Islamic society reassert their solidarity on each occasion of each day that they adhere to the ways of doing things which constitute their very tradition. *Adab al-Islam* creates common understanding among Muslims. They form a universal culture among Muslims which gives shape and meaning to local cultures throughout the world (Al-Kaysi 46).

Islam and the Integration Principle:

Integration means assimilation of different units. It may not mean total merger or absorption of various elements into one whole, as apprehended by some people.
Whatever the term may connote literally, human integration presupposes volition and compunction. Here the appeal is to be made to the individual conscience, so that a spiritual bond is generated spontaneously. It is not pieces of metal which are required to be welded into one, but distinct minds and souls meant to be related to one another; a consciousness of oneness is to be created amongst living and thinking organisms (Moghni 28). For this purpose, they are first to be understood in all their interests and inclinations, and acknowledged as individual beings in their own right. The innate distinctions must be conceded and their feelings taken cognizance of. Then only can the sense of brotherhood inherent in their nature be evoked (Moghni 29).

Assimilative Generosity of Islam:

The assimilative generosity of Islam is based upon a very significant fact about the nature and character of Islam which is generally not taken note of. Islam, in fact, is not hereditary religion; nobody is born to it, and no community can justifiably claim it as a property exclusive to it. Islam is just a principle, a system, a theory, a movement. The very term “Dean”, with which Islam has been characterised by Al-Quran, literally means “way of life”. So, Islam cannot be accidently inherited. It is to be consciously acquired. It is an asset common to all humanity. It is the boon of Allah open to all creatures just as air and water. Islam does not form any ‘community’ as such, minority or majority. The faithful constitute just a party designed to justify the ways of God to man. Obviously, it is this spirit which can generate the feeling of common humanity (Moghni 37).

Muslims believe in the unity of mankind with regard to the source of creation. It says all people created by Allah are a single nation. As a social and moral value of
Islam, the unity of mankind can neglect race consciousness and it is recognised as one of the outstanding moral achievement of Islamic culture.

Internally, Islam means unity, as a coordination of reason will and action. In this process reason must control the other two. Externally, this ideal demands a healthy social organization among people. This ideal unity also implies peace and harmony among members of a family in particular and the nation in general.

4.5 Love and Compassion in Islam:

Love (Muhabba):

One of the most important ideal of Islam is the concept of Love which has a divine origin. Miskawayh also emphasises the divine origin of love and sees uns (natural gregariousness or fellowship) as an intrinsic element in man’s nature-the basis of muhabba in man, and a value which one must be eager to acquire with one’s fellow man. This uns is fostered by the Shariah and religious ceremonies, and therefore it is a grace from God to man and manifests divine providence. Ibn Adi holds a similar opinion to Miskawayh. To describe this divine origin which unites people, he uses the term insaniyya (Alshaar 205).

Love is a means for the cultivation of man’s inner soul, a step towards a harmonious community (Crone 318-325). To validate this idea further, al-Tawhidi and Miskawayh present it as a universal principle known to all nations. They show familiarity with pre-Socratic thought, namely Empedocle’s idea of love and strive as the two main forces in the world (Alshaar 206).
Love (ishq) is the central in Sufism. Love is the source of all life and the moving energy of all creativity. All religions, all ethics and morality rotate round this concept. All other attributes whether repentance, patience, penance, gratitude and contentment seem secondary and subordinate to love (Ali Imam 131). Love is an attitude of mind, feeling and will which is strong, deep and enduring. It is the hunger of the human soul for Divine Beauty. Love is the motivating factor for all good things to happen. Love is an emotional factor, a kind of intense attraction towards that which people like best. Love of God is a part of Iman (faith) (Ali Imam 132).

Love is a human ideal demands that man should love God as the complete embodiment of all moral values above everything else (Al-Quran 2:165). It demands that man should be kind and loving to parents, (Al-Quran 4:151; 29:8) especially to the mother who bore him in pain and gave birth to him in travail (Al-Quran 21:14; Xlvi: 15). This obligation of loving kindness is further broadened to include kindred, orphans, those in need, neighbours who are near and neighbours who are strangers, and the wayfarers (Al-Quran 2:83,215 ; 4:36; 17:26). It is one of the characteristics of the believers that they are compassionate and loving to one another; (Xlviii: 29) they walk on the earth in humility, and hold to forgiveness; (Al-Quran 7:199) they are friendly to each others, (Al-Quran 2:28; 4:144; 5:60) and forgive and overlook their faults (Al-Quran 2:109) (Cf. Sharif 163).

Love and its causes:

First basis of love: Without acquaintance and understanding, love does not take form, as man does not love one with whom he is not acquainted. For this reason, he does not love a lifeless thing; rather he can love one who has got life and understanding.
1) Mind likes a thing congenial to nature. 2) Mind hates a thing opposed to nature. 3) Mind hates what is injurious and pains-giving. So, love means attraction of mind to what is tasteful and pleasure giving. When it is strong and firm, there is deep love (Karim Book IV 300).

Second basis of love: Second basis of love is the following. He who loves himself loves another for himself. Every living being loves his life. That means that he has got in his very nature an attachment to live and dislike for death. Nobody wants his destruction and loss of his qualities (Karim Book.IV 301).

Love for one another and friendship and brotherhood for one another is the best way for nearness to God. Love has got two conditions. Firstly, a thing is loved for its merits and to reach the beloved by its help or for no other object behind it. Secondly, it is loved to reach the goal by its help. This object also is not confined to this world only but is connected with the next world or with God. In this way, love is of four kinds.

1) First kind- A man is loved for his own merits. It is possible that a man can become an object of love of another in a natural way, when he sees him, knows him and thinks him good after seeing his character and conduct (Karim Book.II 115).

2) Second kind- A man loves another for gaining the love of a third person. The thing which becomes the means of a dear thing becomes also dear. For this reason, gold and silver are dear to men although they have got no attribute of their own.

3) Third kind- A thing is not loved for its sake, but for another thing which is not for good of this world but for good of the next world (Karim Book.II 116).
4) Fourth kind- Love for God and hate for God. It is self-less and disinterested love. This is the highest kind of love, most secret and subtle. If love is strong, it spreads more. Love for God is similar. When love for God envelopes the heart, it rules the heart and it even spreads over everything. The lover then sees His power in everything (Karim Book.II 118).

The ideal of love is a grace from God to human beings. Miskawayh emphasises the divine origin of love. The element of Uns (natural gregariousness or fellowship) is an intrinsic in man’s nature which is basis of muhabba in man. Ibn Adi uses the term insaniyya for the ideal of love. Love is a means for the cultivation of man’s inner soul, a step towards a harmonious community. Sufi philosophers also appreciate the concept of love. It is the source of all life and the moving energy of all creativity.

From the above discussion it may be deduced that love is the best way for nearness to God. But this love should be self-less and disinterested love. Disinterested love is the highest kind of love in Islam.

Compassion in Islam:

Another important value is compassion called in the Quran as Rahmah. Allah is called Rahim, compassionate. He is also referred to as Rahman which means almost the same i.e. compassionate though the (Engineer Islam challenges 180) Muslim theologians make some fine distinctions between the two. Rahman, according to the theologians is Allah’s attribute of mercy for all whatever the castes, creed or nationality. Thus, a Muslim must display compassion for all and should be extremely sensitive to other’s suffering. A Muslim cannot be indifferent to suffering of other’s including to animals (Engineer Islam challenges 181).
Compassion represents the true spirit of Islam and is far more vital to Islamic teachings than anything else. In fact, Compassion in Islam, after the concepts of unity of God (tawhid) and risalah (messengership), is as central to Islam as it is to Buddhism. Here an attempt is made to throw some light on compassion in Islam (Engineer On Developing 114).

According to Imam Raghib, rahman is one whose mercy encompasses all, not only human beings but also the entire creation. Thus, only Allah can be Rahman, no one else. As human being people have their own limitations. People love their fellow religionists more than those belonging to other religious groups; people love those speaking their own tongue more than those speaking other tongues; people love human beings more than the animals. This is not so with Allah. He loves and showers His mercy equally on all, and if people are His true worshippers, they too can not make such distinctions.

Thus, a real Muslim is one who, despite being firm in his/her faith, shows equal love and compassion for all human beings. Every faith tradition is unique (Engineer On Developing 121). The Quran itself declares that all human beings, all children of Adam, have been honoured equally (Al-Quran 17:70). Thus, there is no justification in showing any discrimination on the basis of faith, as far as the Quran is concerned.

The Quran’s attitude is so compassionate towards all human beings that even in the matter of wassiyah (i.e. making a will) it advises that if, apart from relatives, someone needy is present at that time, make some provision for him/her also (Engineer On Developing 122). Therefore, one can conclude from a closer study of the Quran and Hadith that compassion is the best human quality and no one deserves to be human unless he is compassionate (Engineer On Developing 123).
Quran and Hadith lay great stress on the ideal of compassion. For instance, the Prophet of Islam said: O people, be compassionate to others so that you may be granted compassion by God. Islam makes compassion a matter of self interest for every man as one’s own future depends on one’s compassionate behaviour to other fellowmen. In this way Islam motivates people to be compassionate in dealings with each other. One who wants to receive God’s grace will have to show compassion to others (Husain Islamic 202).

It is quite interesting to note that Rahim means mother’s womb and while in mother’s womb it is protected from all external influences. Mother’s womb nourishes the foetus and it grows within its protected shell. Thus, Allah is also nourisher and sustainer of the whole universe. Every species in the universe grows and flourishes under His protection and because of His Rahmah. According to Taj al-Urus, rahmah is that innate quality which brings about hidden and manifest perfection in a being and it is available freely without any direct or indirect cost (Engineer Rational 25).

Rahman also means softness and sensitivity as mercy can flow from one who is not hard hearted. Thus, a person who has quality of mercy and compassion is quite sensitive to others suffering. This sensitivity is a sterling quality for a human being. One who is not sensitive to others suffering, cannot qualify to be a good human being. The Quran wants to inculcate this sensitivity to suffering in human beings to its utmost degree. The Prophet is also reported to have said that it is more meritorious to feed a hungry person than to pray. The message is clear. If a person who prays does not develop sensitivity to others hunger, his prayer is an empty ritual. Allah guarantees sustenance of the whole universe to avoid this suffering of living beings (Engineer Rational 26).
The above discussion shows that the value of compassion is central to Islam. People love human being more than other creatures. But being the Rahman and Rahim, Allah loves equally all creatures. Quran instructed not to make any discrimination among different faiths. So, a real Muslim shows equal love and compassion for all human being. Without compassion no one can claim to be human.

4.6 The Ideal of Mercy (Forgiveness):

Mercy is one important ideal of Islam. The element of mercy pervaded the atmosphere of the Islamic society. Without this, human development could not be possible. The fundamental precept of the Quran, “We have not sent thee (O Muhammad) but as mercy to the world” has been regarded as the foundation of true progress of humanity and as a means of security against tyranny. If mercy were uprooted, continuity of human civilization would be at an end. A merciless people would become a plague on earth. Islam regards mercy as the pillar of its structure and an attribute of God (Iqbal, & Iqbal 18).

Mercy of Allah is so fundamental that “He has ordained mercy on Himself” (Al-Quran 6:12) which means that one cannot think of Allah without mercy. The Quran also describes the Prophet as Rahmatul lil Aalamin, i.e., mercy of the worlds. Thus, both Allah and His Messenger represent mercy and compassion (Engineer Rational 25).

Forgiveness is significant ideal of Islam. There are a number of verses in the Quran which promote forgiveness. There is one Hadith which say: Once a person came to the Prophet and asked him,
“O prophet, give me a mature advice by which I may be able to manage all the affairs of my life.” The Prophet replied: “Don’t be angry.” It means that ‘forgive people even at provocation.’ That is, adopt forgiveness as your behaviour at all times (Husain Islamic 203).

Forgiveness is an important act for the ruler-friend, just as it is for anyone else; without it man is at risk of living a solitary life. It is a means to reducing hatred, purifying one’s soul. Thus, forgiveness associated with friendship, is the way to reduce conflicts and social tensions between different groups. For al-Tawhidi, forgiveness offers moral sympathy that nourishes the soul (Alshaar 182).

To forgive is a major attribute of Allah. Allah also likes to see in men particularly in those people who believe in His oneness and Lordship. In simple words, it means not to take revenge from the person who has wronged you. In a sense, it is a moral code evolved for individuals which would not apply to the socio-political order of Islam (Rafiabadi 258).

*In Islam, as in many religions, it is a higher virtue to forgive than to maintain hatred. Justice to be pursued and evil should be fought. Nevertheless, forgiveness remains a higher virtue (Al-Quran 42:40 and 24:43). Forgiveness is the way people (Muslim and non-Muslim) ought to deal with each other, “keep to forgiveness (O Muhammad) and enjoin kindness, and turn away from the ignorant” (Al-Quran 7:199) and Muslims are instructed to repel evil (not with evil) but with something that is better (ahsan) that is, with forgiveness and amnesty” (Al-Quran 23:96).*
It can be analysed that man’s high degree and supreme morals demand that believers repel evil by virtue, so far as it can be repelled by this way, and Allah says not to become excited with anger at their profane provocation.

The Prophet himself, when he entered Mecca with his Muslim followers, set an example of a great forgiving attitude towards Meccans who fought him by declaring it as a sanctuary (Sa’d 142). The Prophet always prayed when he was persecuted during the Meccan period, saying: “forgive them Lord, for they know not what they do” (Is’haq 184).

Being merciful is another quality or behaviour expected from a Muslim. “God has mercy upon those who are merciful to others” (Nurbakhsh 81). Mercy is an important step in the process of forgiveness and reconciliation. The value of forgiveness and its relationship to mercy is similarly supported by a story about some of the Prophet’s followers who asked him to invoke the wrath of God upon the Meccans because of their persecution to Muslims, His reply was: “I have not been sent to curse anyone but to be a source of Rahmah (compassion and mercy) to all” (Nurbakhsh 81).

In a morally developed society the virtue of pardon is the highest virtue. There is great moral worth in the act of pardon. One of Allah’s attributes is that He pardons. He is Ghaffar (Forgiver). Forgiving is the great moral virtue. Retaliation may be human, but forgiving is divine. Retaliation amounts to giving vent to ones anger, but forgiving amounts to suppressing ones rage and suppressing ones anger or rage is described as great virtue by the Quran. Those who suppress their anger are called Kazim al-Ghayz (Engineer Rational 122).

On moral level the Quran deals with this issue in the following verse. The verse reads,
“Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And Allah loves doers of good (to others)” (Al-Quran 3:133).

The above verse may be analysed as ‘restraining of rage’ is a great virtue and a noble quality. The pious ones are those who restrain their rage and pardon the offences of the people. They not only pardon them but also behave with kindness and sympathy. This quality reflects the purity of heart and soul, a noble character of those who will go to paradise. Allah loves all those who do good for others.

Orphans are also included in the list of those with whom dealing with mercy and kindness is enjoined. To treat them in an excellent manner, to be kind to them, to meet their needs, and to safeguard their future from ruin is an extremely purified kind of worship (Rahman Islamic 182).

Mercy is the perfection of human nature, which affords a man cordial pity at the sufferings of human beings. On the other hand, hard-heartedness is such a defect which not only carries human beings to the level of quadrupeds, but further degrades them to the level of stone, which has neither wisdom nor any kind of movement (Hasan Muslim 272).

Islam accepts mercy as a moral value and an attribute of Allah. Prophet Muhammad advised people to forgive even at provocation. Forgiveness associated with friendship may reduce conflicts and social tensions between different groups of society.

But sometimes stern action against a person is beneficial for the whole society. Because it serves as a whip against someone going astray.
4.7 Truthfulness:

Truth is called *haq* by the Quran. Allah Himself is referred to as *haq* in the Book. Thus an engaged Muslim has to fight for truth. Truth is God and thus God cannot be realised without realising truth in all its forms.

It is important to note that truth is much more than mere conformity with fact or empirical reality. Truth is nothing if not value-oriented. The given facts of life may not be conducive to promoting justice and peace. There may be oppression (*zulm*) all around us. A committed Muslim cannot accept such a reality. His dedication to truth will inspire him to fight against such earth filled with exploitation and oppression. Being truthful means being just (Engineer *Islam Challenges* 182).

Being truthful is highly desirable in Islam. A saying of Prophet Muhammad has it that speaking truth before a cruel king is the best jihad. Being truthful is more than just speaking truth. It means the truthfulness of heart and intention. There should be no difference or contradiction between man’s action and intention, between his inner and outer selves or that his actions must be in full harmony and agreement with what he has in his heart and mind. Such a man has been called *Sadiq* (*as-siddiq*) in the Quran (Al-Quran 49:15).

Allah has created this whole universe on the basis of love, and has demanded of the people that they must build up their life on the foundation of truth. It is the duty of a Muslim to be attached to truth in every matter and to see every problem and affair through the glasses of truth. To keep it before him in every decision is the clearest manifestation of his dealing and treatment. Similarly the construction of the society in Islam is made on this foundation (Rahman *Islamic* 57).
A man tends to make false statements in cutting jokes, thinking that on the occasions of entertaining people there is nothing wrong if baseless information is given or false and imaginary events are related. But Islam has fixed only those methods proper and permissible which are within the limits of truth.

This is our daily observation that people give full rein to their tongues in the matter of humorous talks to make others laugh, and do not hesitate to spread the tales and stories invented by friends only for the purpose of getting some pleasures, when the world has absolutely prohibited such a wrong policy. It is a fact that this kind of entertainment and amusements and false acts create enmities and rivalries.

Some people while praising somebody go to the extent of exaggerating and making false statements. For a Muslim, it is necessary that when he praises somebody he should do it to the extent to which he knows about that man. Exaggeration is strictly prohibited in Islam because it is a kind of falsehood (Rahman Islamic 63).

According to Gandhiji, Truth is the end. It is supreme and perfect. It stands first in the rank. For Gandhiji there is nothing except truth when truth is observed in practice it assumes the form of “Moral law” (Dharma). It is the truth which is the backbone of all morality. Gandhiji says, “Devotion to truth is the sole justification of our existence.” The correct living of life should be directed towards this supreme truth. Gandhiji maintained that, “without truth it is impossible to observe any principles or rules in life” (Dutta 120).

Truth is a universal value in all religions. Some religions like Hinduism also maintain that truth (satyam) is God. The Quran also elevates truth (Haq) to the status of being God. Allah has been described as Haq in the Quran. No human being can claim to
be Truth in absolute sense. Mansur al-Hallaj, the famous Sufi saint who claimed to be *ana'l haq* (I am the Truth) was hanged because it meant claiming to be God. Thus, truth has great significance in the ethical system (Engineer Rational 120).

Keeping truth in mind in every matter constitute the strongest basic factor in the moral character of a Muslim. A good society ought to be built up on this foundation according to the Islamic point of view. The ideal of truth should prevail in every sphere of life (Hasan Muslim 35).

Allah has demanded the people to build up their life on the foundation of truth. The duty of a Muslim is to judge everything through the quality of truth. To construct an ideal society the influence of truth is necessary.

Prophet Muhammad instructed to train children so that truth may become the foundation for their life and avoid telling lies. It is strictly prohibited to tell a lie even in a joke because such type of exercises may negatively influence people. In Islam exaggeration is bad because it is based on falsehood. It is not from the core of heart of a person who makes praise.

Quran recommended practicing truth in thought, word and deed. Everywhere truth must prevail and falsehood is to be curtailed from our daily routine. Allah has commanded to uphold the spirit of truthfulness living together with truthful people and ordered to speak truth in front of the liars. To maintain a just society the value of truthfulness is also indispensable.
4.8 Jihad in Islam:

One of the most distorted, misrepresented concepts is the concept of Jihad. It is the most misconstrued of all Islamic concepts. Therefore, it needs a detailed study and critical analysis. The West has distorted the idea of Jihad so much so that it takes a most serious and noble effort to rectify the situation (Usman 199).

In Islam, there is no such thing as holy war (Sharma Global 03). In the West, “Jihad” is generally translated as “holy war”, a usage the media has popularised. According to Islamic teachings, it is unholy to instigate or to start war; however, some wars are inevitable and justifiable.

Unfortunately, some Muslim writers and translators of the Quran, the Hadith and other Islamic literature translate the term “jihad” as “holy war”. However, the Arabic words for “war” are “harb” or “qital”, which are found in the Quran and Hadith (Al-Quran 5:33, 5:64, 22:39, 47:4).

The generic term of Jihad means “effort”, “strive” or “struggle”. In religious perspective Jihad refers to a struggle in the cause of Allah and the pursuit of truth. Jihad is broadly classified into: a) the greater struggle (Jihad-al-Akbar); b) the lesser struggle (Jihad-al-Asghar). The former refers to the conquest of one’s self in order to overcome temptations, evil desires and designs of all kinds. The latter implies individual and collective defence of human rights and the struggle against oppression (Usman 200).

Jihad is a noble effort. It is an effort made to curb the passions of the self; an effort which is also communal so as to enforce good and forbid evil. It is finally an armed effort imposed upon the believer individually or upon the community as a whole, as
circumstances may require. Its aim is not to impose Islam but to maintain the society’s security (Usman 201).

Abdullah-b-Amr reported that a man came to the Prophet and asked his permission to join jihad. He asked: Are your parents alive? ‘Yes’ said he. ‘He said: Then make Jihad for them (Karim Vol. II 347-48).

Jihad is optional on a man, but duty to parents is binding. Therefore the later should be preferred than the former.

Both the Quran and the Hadith have attached great importance to Jihad. It must be appreciated at the outset that this word is used for non-violent struggle as opposed to violent struggle. One clear proof of this is the verse of the Quran (25:52) which says: perform Jihad with this (i.e. the word of the Quran) most strenuously.

The Quran is not a sword or a gun. It is a book of ideology. In such a case performing Jihad with the Quran would mean an ideological struggle to conquer people’s hearts and minds through Islam’s superior philosophy.

In the light of this verse of the Quran, Jihad is actual fact is another name for peaceful activism or non-violent activism. Where qital is violent activism, Jihad is non-violent activism (Husain Islamic 210).

Jihad is usually associated with Islam and Muslims, but in fact, the concept of jihad is found in all religions including Christianity, Judaism and political, economic ideologies, such as. Capitalism, Socialism, Communism, etc. Islam defines jihad as striving and struggling for improvement as well as fighting back to defend one’s self,
honour, assets and homeland. *Jihad*, in Islam, means doing any or all but not limited to the following:

1) Learn, teach, and practice Islam in all aspects of one’s life at all times to reach the highest and best education in order to benefit oneself, family and society.

2) Be a messenger of Islam everywhere, in every behaviour and action.

3) Fight evil, wrongdoing, and injustice with all one’s power by one’s hand (action), with one’s tongue (speech), or at least with one’s heart (prayer) (Al-Quran 4:95).

4) Respond to the call for *jihad* with money, effort, wisdom and life; yet, never fight a Muslim brother, a Muslim country, or a non-Muslim society that respects its treaties and harbours no aggressive designs against Islam or Muslims (Al-Quran 9:41).

5) Suicide under any pretext is not condoned as *jihad* in Islam (Al-Quran 4:29).

6) Converting people to Islam by force or coercion is never *jihad* but a crime, punishable by law (Al-Quran 2:256).

In the religious sense, it properly applies to the whole effort of the Muslim to assert and establish the sovereignty of God in men’s minds, by performing his religious duty. It is an effort which should last through all his life and should govern every action of his life. The term *Jihad-al-Akbar*, “the greatest Jihad”, is also applied by the Holy Prophet to the effort of the student to become learned and the effort of the learned to spread knowledge. Islam says, “The ink of the scholar is more holy than the blood of the martyrs” (Pickthall 131).
Islam approves conditional war. Some of the conditions are:

1) War can be declared only by an established Government. Non-governmental organizations have no permission to wage war. War is a state matter in Islam. The public has only the permission to work peacefully. They are not allowed to go to the extent of engaging themselves in armed struggle.

2) Even for a genuine war it is essential that it be formally declared. Undeclared war is not permissible, even by a Government.

3) Even in a genuine war Islam allows only combatants to be attacked. The killing of non-combatants is not allowed in any war, however justified it might be. According to the Islamic conditions, a lawful war is only one which is a defensive war, no war like gorilla war, proxy war; undeclared war is permissible in Islam (Al-Quran 8:58, 9:13).

Terrorism and Misconception of Jihad:

While the atrocities and acts of terrorism committed by violent extremists have connected Islam with terrorism, the Islamic tradition places limits on the use of violence and rejects terrorism, hijacking, and hostage taking (Ali Islam 251). Islamic law, drawing on the Quran, sets out clear guidelines for the conduct of war and rejects acts of terrorism. Islam, like all world religions, neither supports nor requires illegitimate violence. The Quran does not advocate or condone terrorism. However, Quranic verses also underscore that peace and warfare are the norm. Permission to fight the enemy is balanced by a strong mandate for making peace. The root of terrorism within the Muslim community refers to the misconception and misinterpretation of the jihad as the
Quran’s command. \textit{Jihad} is sometime referred to as the \textit{Sixth Pillar of Islam} (Ali Islam 252).

Muslim thinker Abu al-‘Ala al-Maududi also analysed the concept of \textit{jihad} from different angles. His definition of \textit{jihad} is different from the classical definition of \textit{jihad}. He wrote, “if you want the truth, Islamic \textit{jihad} is both offensive and defensive at the same time. It is offensive because the Islamic party opposes and confronts the systems founded upon the principles that are contrary to Islam, and desires to destroy their power and does not shrink from the use of force in order to do so and defensive because it is compelled to construct the building of the kingdom and to reinforce its foundations so as to make possible the work in accordance with its established program and plan (Cook 99-101).

Terrorism is a vicious form of oppression and the Quran declares \textit{jihad} against oppression. It is incumbent upon the believers to advise and restrain those who are misguided and involved in acts of terrorism. It is also the duty of the responsible members of the community to enlighten them with true teachings of Islam. Such wanton violence will endanger the life and property of innocent people and the Quran vehemently condemns the destruction of an innocent ‘life that God has made sacred’ (Usman 209).

Killing oneself (committing suicide) is forbidden in the Quran:

In Islam killing oneself and killing other people are both strictly prohibited. In the words, “\textit{Do not kill yourself}” (Al-Quran 4:29) God has declared suicide to be a great sin. In Islam it is forbidden for anyone to kill himself or herself, for no matter what reason.
The Prophet reveals suicide to be a sin in a parable, when he says that those who commit suicide will be punished:

“Indeed, whoever (intentionally) kills himself, then certainly he will be punished in the Fire of Hell, wherein he shall dwell forever” (Al-Quran 4:30).

As this makes clear, committing suicide, and thus carrying out suicide attacks, and causing the deaths of thousands of innocent people, is a total violation of Islamic morality. Allah says in the Quran that it is a sin to put an end to one’s own life. For that reason, it is quite impossible for someone who believes in Allah and says he abides by the Quran to do such a thing. The only people who can do such things are those who have a very mistaken perception of religion. They have no idea of true Quranic morality. They fail to use their reason and conscience, and who have been brainwashed with feelings of hatred and revenge. Everybody must oppose such actions (Yahya 38).

4.9 Peace and Non-Violence in Islam:

Philosophy of Peace:

The Pre-Islamic Arabs, as pointed out, not only indulged in qisas, (to retaliate) but were used to setting all matters through use of violence. There was no concept of spirituality and higher morality. It is Islam, which brought, for the first time, the concept of higher morality to this society. Peace (Salam) was part of this higher morality. (Engineer On Developing 98).

Islam is neither a religion of violence, nor violence is integral to it. The very word ‘Islam’ is the negation of the concept of violence. Islam means surrender to the will of Allah on the one hand and establishing peace on the other. The word for peace in Arabic
is ‘salam’. When Muslim greets each other, they invoke peace-‘As-salam-u- alaykum’ (peace be on you). Not only Muslim, all human beings could be greeted with these words. Thus, it is a religious duty of a Muslim to strive for establishment of peace in society (Singh Islam 03).

Peace in Islam is a state of physical, mental, spiritual and social harmony. Living at peace with God through submission, and living at peace with fellow beings by avoiding mischief on earth, is real Islam. Islam is a religion that preaches and obligates its believers to seek peace in all life’s domains. The ultimate purpose of one’s existence is to live in a peaceful as well as a just social reality. While, as will be described, there are circumstances in which Islam contemplates the possibility of war, for instance, to avert worse disasters like the denial of freedom to human conscience... the essential thing in life is peace. It is towards the achievement of peace that all human efforts must be sincerely diverted (Saïyidain 164).

The doctrine of peace in the Quran can be found both in ethical and mystical forms of manifestation. The ethical content of this doctrine occurs frequently in the Quran. It is said that the path to the attainment of peace with God is through the attainment of peace with mankind. The very nature of God as understood in Islam is the cause of peace. Peace has been proclaimed as a supreme virtue for personal behaviour also.

The Quran mentions that-

“"The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address then their answer is peace” (Al-Quran 19:25-63).
It is evident that Islam is based on ethics of humanism and reciprocal love. Allah has appointed a law and a way for every community and they must co-exist in harmony and excel each other in good deeds. If the Quran advocates this philosophy how can it advocate the use of violence in compelling others to embrace Islam? The myth of the Quran and sword arose much later, and its cause should be seen in history, as pointed above, not in the Quran. Though, the Quran makes a distinction between faith, (Singh Islam 22) and one’s overall situation, social as well as political. Yet, it is certainly not faith which calls for violence; it is one’s own socio-political situation which might demand it. Violence used under certain social circumstances cannot be blamed on one’s deen (faith). The Quran adopts a radically different position as far as faith is concerned. It is the most tolerant and liberal religion (Singh Islam 23).

An important lesson to be derived from the Prophet’s life is that the power of peace is stronger than the power of violence. The power the Prophet made use of more than any other in his whole life was that of peace. For instance, when Mecca was conquered, all his direst opponents who had tortured him, expelled him from his home town, launched military onslaughts against him, and inflicted all sorts of harm on him and his companions, were brought before him. These people were undeniably war criminals and as such, could expect to be put to death by the victor. But the Prophet did not utter so much as a word of blame. He simply said, “Go, you are all free” (Khan Islam 64).

This sublime gesture to men who stood on the threshold of the grave, demonstrated the superiority of peace over violence. The result of the Prophet elevated moral behaviour was their immediate acceptance of Islam (Khan Islam 65).
Peace is no external factor to be artificially imposed upon man. Peace is inherent in nature itself. The system of nature set up by God already rests on the basis of peace. If this system is not disrupted, it will continue to stay the course set for it by the Almighty. But the only way to keep humanity on earth of peace is to rid of corruption (Khan Islam 87). That is why the Quran enjoins: "And do not corrupt the land after it has been set in order" (Al-Quran 7:85).

The verse from Surah Al-Aaraf (The Heights) means that one of the Prophet Hazrat Shuaib, advised people not to corrupt the earth. Allah has set all affairs on the earth right. Therefore, it is bad to start corruption on land. All kinds of corruption should be obliterated from the surface of the earth.

The Quran tried to spread higher morality, of which peace was the most important component (Engineer On Developing 100). In the Quran, there are repeated references to the concept of peace. Significantly, it calls upon Muslims, "O you who believe, enter into complete peace and follow not the footsteps of the devil. Surely he is your open enemy" (Al-Quran 2:208). Entering into complete peace here means entering into it wholeheartedly. It would also imply surrendering totally to Allah. Acceptance of violence, as the other part of the verse says, is like following in the footsteps of devil (Engineer On Developing 101).

Sohail Hashimi identifies several essential points from the Quran (Hashimi 142) that underlie Islamic discussions of the propriety of the use of peaceful and violent conflict resolution methods:

1) The human person’s fundamental nature is one of moral innocence, that is freedom from sin;
2) Human nature is characterized by the will to live on earth in a state of harmony and peace with other living things. Peace (Salam) is therefore not merely an absence of war; it is the elimination of the grounds for strife or conflict, and resulting waste and corruption (fasad) they create. Peace, not war or violence, is God’s true purpose of humanity;

3) Given the human person’s capacity for wrong doing, there will always be some who choose to violate nature and transgress against God’s commandments;

4) Each Prophet encounters opposition from those (always a majority) who will persist in their rebellion against God, and justify their actions through various self-delusions, through kufr (unbelief) and zulm (oppression);

5) Salaam (peace) is attainable only when human beings surrender to God’s will and live according to God’s laws; and

6) Because it is unlikely that individuals or societies will ever conform fully to the precepts of Islam, Muslims must always be prepared to fight to preserve the Islamic faith and Islamic principles (Al-Quran 8:60, 73).

These Islamic principles identified by Hashimi clearly provide a strong base for a solid peace building and conflict resolution approach within Islam. According to these principles, human nature is to aspire to peace and not to war or violence. Human beings seek harmony with nature and other living creatures. In addition, humans can learn to be peaceful and change their wrongdoing since they are born innocent and not evil. The third and fourth assumptions illustrate an important principle of conflict transformation: conflict is a natural phenomenon and it will always be part of the human reality. Therefore, those who reject God and oppress others will constantly struggle with those
who attained peace by surrendering to God’s will. Being a good and faithful Muslim becomes the condition necessary to achieving internal and external peace and harmony.

The last principle, which requires Muslims to defend the Islamic faith, mainly a call for action and resistance to *kufr* and oppression. Hashimi, like other researchers in his discipline of international relations, dwells on this point in particular to argue that Islam cannot be a pacifist religion, and that Islam justifies the acts of violence, war, and the use of force under certain conditions (Said, Nimer and Funk 135).

Allah has appointed a law and a way for every community to co-exist in harmony. So, violence is not integral to Islam. The ethical content of peace occurs frequently in the Quran. Peace is the only means to minimise/rid corruption on earth. Allah commanded all human beings not to follow the footsteps of the devil and maintain peace in society.

**Non-Violence in Islam:**

There is a great deal of misunderstanding about place of violence in Islam. It is generally thought that Islam teaches its believers to use violence against non-Muslims and thus it legitimises violence to promote itself. Nothing can be further from truth. Islam is far from being a violent religion (Engineer *Islam challenges* 189).

Prophet’s teachings challenged the vested interests of tribal leaders of Mecca. They failed to persuade the Prophet to stop preaching his religion. When he could not be dissuaded they began persecuting him and using violence against his followers. It is also important to note that violence was thought to be quite legitimate in Pre-Islamic Arabia. Many tribes outside Mecca raided each other for their own sustenance. It was the only
means for their sustenance. Thus, the Pre-Islamic Arab society was quite violent one and violence was thought to be quite legitimate instrument of settling scores. Neither there was any government nor any rule of law nor any legal corpus.

In Pre-Islamic period violence was the only instrument for having ones way. After the birth of Prophet Muhammad in Quraysh tribe, had to deal with this situation. Violence was in the air and no one could avoid violence. The concept of non-violence simply did not exist. As there was no ruler, no governmental authority, only tribal customs could be invoked to settle disputed matters and tribal customs fully approved of violence (Engineer Islam challenges 194).

But those who remained in Mecca continued to be severely persecuted and a plot was hatched to assassinate Prophet. On learning of this plot Prophet migrated to Yathrib which was renamed Madinatun Nabi (city of the Prophet) but properly known as Medina. He had received good response from people of Medina many of whom converted to Islam and had promised him to help. For this reason the people of Medina were known as Ansar i.e. helpers (Engineer Islam challenges 195).

In Medina too, the Prophet could not rest in peace. The Meccan unbelievers were keen to humiliate the Prophet in Medina too so that he and his followers did not emerge as a force. They feared Islam on two counts. Firstly, because its teachings were based on justice, compassion, taking care of weaker sections of society, giving women an honourable position, equality of all human beings including slaves and non-Arabs. But the Meccan disliked these teachings as they thought Arabs are superior to all other and they were not ready to accept any other code of conduct except their own. Secondly,
they thought if Muhammad succeeds they will lose their hegemony (Engineer Islam challenges 196).

All these are witnessed in the early Islamic society in the post prophetic phase. Thus, violence in early Islamic society was not due to the Quranic teachings but because of new power equations coming into existence in the early Islamic society. New vested interests began to develop in this new society and these powerful interests began to use violence to seize power (Engineer Islam challenges 198).

Peace and Non-violence is the message and the central teaching of Islam. So, the great German philosopher, poet Goethe, reading the Quran exclaimed: “If this is Islam, then every thinking man among us in, in fact, a Muslim” (Tayyabullah 12).

A Hadith of the Prophet say,

“Muslim is one from whose hands, tongue and limbs everyone is safe”: “Verily, he is not a Muslim, who fills up his stomach, while his neighbours are starving”: “The smallest service, for even a minute, is far more valuable than spending the whole of a year in prayers” (Tayyabullah 12).

In the Traditions of the Prophet Muhammad we have: Faith in God is a wall against violence. Non-Violence was the basis of the Prophet Muhammad’s mission. He constantly adhered to the injunction of the Quran of calling people gently towards the new faith, Islam. The famous Sermon, delivered in the hour of victory by the Prophet to the assembled people, after the fall of Mecca, begins by a declaration of the natural equality and brotherhood of man, and then proceeds: “Descendants of Koraish, how do
you think I shall act towards you?” “With kindness and piety, gracious brother and nephew” was the reply (Tayyabullah 15).

Satha-Anand’s pioneering list of eight theses of non-violence which flow from Islamic teachings illustrates such a notion as well:

1) For Muslims the problem of violence is an integral part of the Islamic moral sphere;
2) Violence, if any, used by Muslims must be governed by rules prescribed in the Quran and Hadith;
3) If violence used cannot discriminate between combatants and non-combatants, then it is unacceptable to Islam;
4) Modern technologies of destruction render discrimination virtually impossible at present;
5) In the world, Muslims cannot use violence;
6) Islam teaches Muslims to fight for justice with the understanding that human lives, as all parts of God’s creation, are purposeful and sacred;
7) In order to be true to Islam, Muslims must utilize non-violent action as a new mode of struggle; and
8) Islam itself is fertile soil for non-violence because of its potential for disobedience, strong discipline, sharing and social responsibility, perseverance and self-sacrifice, and the belief in the unity of the Muslim community and the oneness of humanity. Although in his second thesis, Satha-Anand allows the use of limited violence, nevertheless his fifth thesis clearly; prevents the current use of violence (Said, Nimer, and Funk 139).
The Quran supports a non-violent response, even in a confrontational context. It is reflected in the story of Cain (Qabil) and Abel (Habil), personalities representing the two opposing ways of approaching life and conflict. Abel is representative of justice and righteousness, refusing to soil his hands with blood. Cain represents aggression and readiness to use violence or even kill on any pretext (Said, Nimer and Funk 140).

In Surah Al-Maedah Allah said:

“God accepts the sacrifice only of those who are righteous. If He has not accepted your sacrifice, how is it my fault? If you will lift your hand to slay me, I shall not lift mine to slay you. I am afraid of God’s displeasure, who is the Creator of the worlds” (Al-Quran 5:27-28).

Habil was God-fearing and peace-loving and was strong enough to retaliate but he did not want to plunge his hands into the blood of his brother, for fear of God. So, his response was quite passive when he said to his blood-thirsty brother that if he stretched out his hands for his murder he, in return, would not stretch out his hands for his murder. Habil was afraid of God’s displeasure.

Kishtainy identifies several principles and techniques in Islam that support non-violent resistance, such as tolerance, persuasion, arguing, suffering, patience, civil disobedience and withdrawal of cooperation, rejecting injustice, strikes, emigration, boycotting, diplomacy, publicity, propaganda, and special rituals (fasting, parallel lines of prayer, religious chanting).

The peace building group of scholars argue that active pacifism or non-violence is not a strange concept but a core concept in Islamic scripture and tradition. Islam as a
religion and tradition has a set of values, beliefs, and strategies which facilitate non-violence and peace building. Those elements can be found in the Quran and the Hadith, as well as in cultural practices (Said, Nimer and Funk 141).

It is in and through the application of non-violence according to Gandhiji, that violence can be minimized (Dutta 122). Gandhiji described non-violence as a state of perfection. But it is explained that perfect non-violence is impracticable. In this connection, Gandhiji writes, “True non-violence nobody knows, for nobody can practise perfect non-violence. It can be used in politics precisely as it can be used in the domestic sphere. We may not be perfect in our use of it, but we definitely discard the use of violence and grow from failure to success” (Dutta 123-124).

Violent activities breed hatred in society, while non-violent activities elicit love. Violence is the way of destruction while non-violence is the way of construction. In an atmosphere of violence, it is enmity which flourishes, while in an atmosphere of non-violence, it is friendship which flourishes. The method of violence gives way to negative values while the method of non-violence is marked by positive values. The method of violence embroils people in problems, while the method of non-violence leads people to the exploiting of opportunities. In short, violence is death; non-violence is life (Khan Islam 171).

Non-violence should never be confused with inaction or passivity. Non-violence is action in the full sense of the word. Rather it is more forceful an action than that of violence. It is a fact that non-violent activism is more powerful and effective than violent activism (Husain Islamic 210).
What are the advantages of non-violent activism over violent activism? They are briefly stated as under:

1) According to the Quran there are two faculties in every human being which are mutually antipathetic. One is the ego, and the other is the conscience called respectively *nafs ammara* and *nafs lawwama*. (Al-Quran 12:53; 75:26) What the violent method invariably does is to awaken the ego which necessarily results in a breakdown of social equilibrium. On the other hand, non-violent activism awakens the conscience. From this results an awakening in people of introspection and self-appraisal. And according to the Quran, the miraculous outcome of this is that “he who is your enemy will become your dearest friend.” (Al-Quran 41:34)

2) A great advantage of the non-violent method is that, by following it, no part of one’s time is wasted. One great harm done by violent activism is the breaking of social traditions in the launching of militant movements. Conversely, the great benefit that accrues from non-violent activism is that it can be initiated and prolonged with no damage to tradition (Husain *Islamic* 212).

Ahimsa (non-violence) is the fourth cardinal virtue of Hinduism. Non-violence, along with truth, forms the basis of the entire super-structure of Hindu ‘religio-culture’. At first the value of non-violence was only conditionally accepted as a virtue which characterizes a certain class of persons, viz. the renunciants. Gradually non-violence came to be accepted as a guiding principle of life or the supreme universal truth-*ahimsa paramo dharma* (Jhingran 190).
From the above discussion it is seen that peace and non-violence is the central teaching of Islam. Prophet said, a Muslim is one who practice non-violence and spread peace in the world. In every matter, non-violent approach should be given the primary importance. Non-violence was the basis of the Prophet Muhammad’s mission.

Non-violence is an eternal law of nature. The method of violence gives way to negative values while method of non-violence is marked by positive values. Quran accepts two faculties of man- one is ego and the other is conscience. Violent method awakens the ego and non-violence activism awakens the conscience.

4.10 Justice in Islam:

The most fundamental Islamic value is justice ‘adl’ and Allah’s name is ‘Aadil’ i.e. just. Allah is just. A Muslim cannot be a Muslim without being just himself or herself. He has to engage himself in promoting justice in the whole world (Engineer Islam Challenges 180).

Justice, Adl or Mizan, occupies a high place in the ethical teachings of Islam. Allah is just in His dealings with man and likes him to be just in his behaviours, dealings and relationship with fellow human beings. At several places the Quran has explained that God sent Prophets and (revealed) Books in order to enable men to establish justice (Rafiabadi 257).

In the Quran it is said:

“We sent our messengers with evident (truth); we revealed to them the Book and the balance (Mizan, meaning the criterion of justice) so that the people may establish justice (on earth, or may stand by justice)” (Al-Quran 57:25).
By the Balances, perhaps this material balance is meant, because it is also a means to justice in the observation of human rights and transactions. The Divine Book is sent down so that mankind can lead the path of justice in faiths, morals and deeds, and abstain from extremes, and the balance is created so that in buying and selling the balance cannot be mishandled.

“And judge between them (O Muhammad) by what Allah has revealed to you.”

(Al-Quran 5:49)

By this verse the Prophet is advised to execute and judge according to the Divine Laws revealed to him and pay no heed to the criticism and objection raised by differing people of the world. In other words, the Muslims are advised to follow the constitution of the Quran and execute and judge according to the Quranic Law.

The Muslim scholars, in view of the above verses, have concluded that justice, in a sense, is an extension of truthfulness. It means that a truthful man is bound to be just. Practicing justice is ethically and Islamically required in all circumstances (Rafiabadi 258).

The Quran again says:

“O Believers! Stand firmly with God as your witness for fair dealing among people. Your hatred of a people should not seduce you to commit a wrong or depart from justice; for justice is next to piety” (Al-Quran 5:8).

Here it is told that mere remembrance of God alone is not enough. Justice means dealing without extremes, according to the right, one is really entitled to. The balance of justice should be so exact and accurate that even the deepest love or the most intense
hatred may not disturb the equilibrium. Justice is the most effective and the most feasible means for the attainment of *Taqwa*, because doing justice between a foe and a friend according to equity, is a very difficult task.

In *Surah al-Nisa* (The Women) Allah said:

> “O Believers! stand out firmly for justice as witness to God—even if it be against yourselves, your parents or your kin and whether it be against rich or poor”

(Al-Quran 4:135)

These verses from the chapter 4th of the Quran uphold an ideal vision of justice. They exhort and enjoin man to stand firmly on the side of justice, even if such a position runs counter to the concerns of his parents, relatives, friends or his own personal interests, hurts the rich, antagonizes the privileged or even causes harm to the poor and the marginalized. The Quran further admonishes the Muslims not to deviate from the path of justice even when the adversary is their bitter enemy.

It is the duty of a Muslim to be a witness firmly and without fear or favour, thereby assisting the administration of justice. It is religious obligation of a Muslim to oppose injustice and oppression that are made against human being (Usman 54).

The Quran also asks for fulfilling all promises, agreements, pledges, covenants, engagements and treaties.

> ‘And keep the covenant; for every covenant will be enquired into on the Day of Reckoning’ (Al-Quran 17:34).

This includes every kind of covenant whether made with God or servants provided they are not against *Shariah*. Allah asked all believers to keep all types of covenant
otherwise they will be questioned on the *Judgement Day* (Engineer *Islam Challenges* 257).

As Adam Smith has remarked in his book *Theory of Moral Sentiments* that justice is necessary for a balanced society. No society can exist in which its members do not respect the rules of justice. Society is justified in enforcing them coercively if necessary. On the other hand, society is not justified in enforcing other virtues with coercive measures, because doing so would lead to inquisitions, public battles, division, and strife, not to mention ongoing violations of people’s personhood (Smith 84).

The concept of justice is so comprehensive in the Quran that no field has been left out where it is not applied including, the field of conjugal relations. The permission for polygamy is not granted unconditionally and most important and most emphatic condition laid down is justice for all wives. There are two verses on polygamy in the Quran 4:3 and 4:129 and both verses emphatically mention justice to the wives. While the 4:3 says if you fear you cannot do justice then marry only one and the other verse 4:129 says that you cannot do justice between wives even if you wish but be not disinclined (from one) with total disinclination, so that you leave her in suspense (Engineer *Islam Challenges* 259).

Social justice, based on economic justice in Islam has been able to guarantee certain standards to all members of the *Ummah*, be they capable or incapable of performing any work, be they poor, weak, widowed or children. It includes among the weak, both Muslims and *Dhimmis*-those, who live in an Islamic country but do not profess Islam. However, the social justice of Islam has neither approved nor encouraged poverty engendered by laziness or inertia (Shujaat 296).
The domain of social justice is extended to the protection of several categories of the weak (ajaza) and needy. The aged, the Dhimmis-non-Muslims are amongst those allowed the advantages of social benefits. A celebrated instance from the time of the Caliph Omar illustrates this. Addressing an Old Jew, he said:

“We have not been fair in our treatment of you, since we have exhausted your youth and abandoned you when you aged” (Shujaat 298).

Omar immediately invited him to his home, and there gave him his own food and had the treasury bestow a pension on him to the end of his days. The same measures were passed in favour of the poor, the needy, the sick, the blind, the crippled, displaced persons and prisoners, as well as orphans, the weak and illegitimate children as already mentioned (Shujaat 298).

The value with which the social justice in Islam deals are not only economic values, nor are they merely material values in general, rather they are a mixture of moral and spiritual values together. Christianity looks at man only from the stand point of his spiritual desires and seeks to crush down the human instinct in order to encourage those desires. On the other hand, other modern theories, look at man only from the stand point of his material needs, they look not only at human nature, but also at the world and at life from a purely material point of view. But Islam looks at man as forming a unity whose spiritual desires cannot be separated from his bodily appetites, and whose moral needs cannot be divorced from his material needs. It looks at the world and at life with this all embracing view which permits of no separation or division.
Thus in Islamic view, life consists of mercy, love, help and a mutual responsibility between Muslims in particular, and between all human beings in general (Siddiqi Vol.9 49).

Justice is a divine attribute. God commands people to be just towards one another and, in judging between man and man, to judge justly, for He loves those who judge equitably (Ahmed 109). The value of justice is absolute and morally binding and the believers are, therefore, warned not to transgress the limits of justice for justice is very near to piety and righteousness (Ahmed 110).

As for those who do not correct their views about the role of Islam may be enlightened in their attitude by the following two observations. Sarojini Naidu of the sub continental writers on the ideals of Islam: “Sense of justice is one of the most wonderful ideals of Islam, because as I read in the Quran I find those dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world.” In his “Islam and the Crossroads”, De Lacy O’Leary reads the past of Islam and Muslims differently. Says he: “History makes it clear, however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated” (Iqbal 106).

After a thorough discussion of this ideal of Islam, it can be said that unfortunately the Quranic ideal of justice and just rule was not practiced by Muslim rulers. They were hungry only for power. Islamic rule became dynastic and hierarchical and Islamic empire huge and unwieldy. They thought that it was not possible to stick to Islamic norms when one is governing such a huge empire with a mix of such different ethnic
groups and nationalities. Thus, power became primary and justice incidental (Engineer Islam challenges 264).

In modern times, it was only after the advent of socialism and socialist philosophy that justice to the weaker sections became important. But the weak did not acquire the status and dignity in the modern capitalist society. The Quran treats the weak with full dignity and requires justice done to them. Those who do not give their due to orphans, widows and poor are beliers of din (i.e. religion).

The weak are referred to in the Quran as mustad’ifin and the ruling classes or powerful are known as mustakbirin. The Quran makes it clear that its sympathies are with mustad’ifin and not with mustakbirin. The Quran says that the mustad’ifin will rule over this earth and will inherit it (Al-Quran 28:5). The Communist Manifesto talked of ‘dictatorship of the proletariat’ but the Quran, more than 14 hundred years ago had talked of the rule of weaker sections of society, though not of dictatorship, as dictatorship and power easily leads to injustices.

Islam also tries to safeguard the freedom and rights of the individuals through the correct application of the ideal of justice and equality. Islamic culture gives emphasis on the freedom and rights of the individuals for constructing an ideal society. For such a society Islam dictate man to live in the midst of society and feel the sorrows and miseries of the poor. It is the duty of the welfare society to provide food, housing, clothing, health facilities and education to all the citizens.
4.11 Equality and Brotherhood in Islam:

Equality:

A basic element in the value system of Islam is the principle of equality. The value of equality is not to be mistaken for or confused with identicalness or stereotype. Islam teaches that, in the sight of God, all men are equal, but they are not necessarily identical. There are differences of abilities, potentials, ambitions, wealth and so on. Yet none of these differences can by itself establish a status of superiority of one man or race to another.

The foundations of this Islamic value of equality are deeply rooted in the structure of Islam. It stems from basic principles such as the following:

i. All men are created by one and the same eternal God, the Supreme Lord of all.

ii. All mankind belong to the human race and share equally in the common parentage of Adam and Eve.

iii. God is just and kind to all His creatures. He is not partial to, or biased against a race, nation, age or sex. The whole universe is His dominion and all people are His creatures.

iv. All people are born equal in the sense that none brings any possession with him, and they die equal in the sense that they take back nothing of their worldly belongings.

v. God judges every person on the basis of his/ her own merits and according to his own deeds.

vi. God has conferred on man, as human being, a little of honour and dignity (Usman 46).
This is one of the most fundamental social teachings of Islam. Muslim scholars have explained equality both in legal and social terms. Legal equality obviously means that all people are equal before law. In Islam, there is one and the same law for every one whether he is a slave or master, poor or rich, educated or illiterate and officer or an ordinary subject. It also means that all people have equal opportunities to develop themselves, economically, educationally, even intellectually. By social equality Islam means that the places, where people gather for any kind of interaction, should be open for all (Rafiabadi 258).

The following verse of the Quran is the guiding principle of equality:

“O mankind, We created you male and female, and made you into nations and tribes that you may come to know one another. The noblest among you in God’s sight are the most pious. God is All-Knowing, All-Experienced” (Al-Quran 49:13).

The above verse is explained in the commentary as follows: So far as racial origin is concerned, its reality is that all mankind are the children of one man and one woman i.e. of Adam and Eve (Hawa). All mankind whether Sheikh or Sayyid, Mughal, Pathan, Usmani, Ansari, etc. (and other races of the world) ascend to Adam and Eve. These castes or races or tribes or nations, God has created for the purpose of recognizing one another. The real criterion of grace, respect, excellence and honour is not family and race but piety and purity. Piety and courtesy is in fact in the heart. Only God knows what actually is he and what actually will be in future, who outwardly appears pious and courteous i.e. the ends determine the reality (Usmani 2233).
Islam not only recognizes the principle of absolute equality between men irrespective of colour, race or nationality, it makes it an important reality. 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 people belonging to another race or tribe and co-operate with one another.

This division of the human race is neither meant for one nation to take pride in its superiority over others nor for one nation to treat another with contempt. That is, (Shujaat 43) the superiority of one man over another is only on the basis of God-consciousness, purity of character and high morals, and not colour, race, language, or nationality.

According to Islam, Allah has given man this right of equality as a birthright. Malcolm X, the leader of African Negroes in America, once launched a bitter struggle against the white people of America in order to win civil rights for his black compatriots. But when he went to perform the pilgrimage, he saw how the Muslims of Asia, Africa, Europe and America were all wearing the same dress and were all hurrying towards the mosque and were offering prayers standing in the same row. He realized that this was the solution to the problem of colour and race, and not what he had been trying to seek or achieve in America. Today, a number of non-Muslim thinkers openly admit that no other religion or way of life has solved this problem with the same degree of success as Islam (Shujaat 44).

A well-known Hadith confirms this principle of equality:

All people are equal, as equal as the teeth of a comb. There is no claim of merit of an Arab over a Persian (non-Arab) or of a white over a black person or of a
male over female. Only God fearing people merit a preference with God (Ali A Manual np.).

Respect for all is great moral code in Islam. There is a very interesting story, recorded by al-Bukhari in this regard. The Prophet of Islam once saw a funeral procession passing by a street in Medina. The Prophet was seated at that time. On seeing the funeral the Prophet stood up in respect. At that moment, one of his companions said: ‘O Prophet, it was the funeral of a Jew (not a Muslim), The Prophet replied: ‘Was he not a human being?’ What it meant was that every human being is worthy of respect. There may be differences among people regarding religion and culture, but everyone has to respect the other. For, according to Islam, all men and women are blood brothers and blood sisters (Husain Islamic 203).

The religion of Islam puts great emphasis on brotherhood and equality. The brotherhood between the Muslim and equal treatment of non-Muslim are its two basic principles. The moral code of the Quran is universal. Because of this universality, Islam spread rapidly and was met with sympathy by the followers of other religions. But, the unfortunate policies of Arabism pursued by Umayyads caused disruption and compelled the non-Arab Muslims to rise against the central power in self-defence (Ali The Spirit 239). This, in effect, considerably slowed down the progress of Islam and decreased its successes (Singh Islam 58).

In the Quran it is revealed that-

“The believers are naught than brothers, which shows that the Muslim are equal and are brothers whichever nation they may belong to” (Al-Quran XL IX:10).
Islam has never been the monopoly of one particular race or nation. The Prophet Muhammad had said to the tribesmen of Mecca, “I am the Messenger of God sent to you and to humanity at large.” When one see the map of the modern world then it will find that the great majority of Muslims are not Arabs, the racial community into which the Prophet happened to have been born. Eighty five percent of his communities are of other stock, including Turks, Africans, Indonesians, six million Europeans, and seven million Americans. And never has there ever been any consciousness of race in Islam, for the Quran teaches that all are one family (Sabba 104).

Furthermore, Islam bans all types of discriminations, as pointed earlier. It is reported that one of the Companions of the Prophet namely, Abu Tharr once said to black slave who served him, calling him as follows: Oh the son of the black lady. Upon hearing this call, the Prophet turned to Abu Tharr and said to him immediately: “Are you insulting this man with his own (black) mother? Truly, you still possess some of the qualities of the pre-Islamic era. It is over. It is over. There is no virtue or merits for the son of the white woman over the black woman except for piety and righteousness or good deeds and actions” (Assheha 15).

All members of the nation have the right to benefit from the national resources. All are equal in this right. This means that individuals have an equal right to receive a fair share of the national Islamic wealth. However, they will not be equal in terms of work they present. The first Caliph, Abu Bakr distributes the gifts among the Muslims equally. A group of people differed with him in opinion on this distribution and argued, ‘Oh Caliph of the Prophet! We notice that you have distributed the gifts in equal shares among people. However, certain individuals have certain virtues and priorities. We wish that you had given a special gift to such individuals.’
Abu Bakr (573-13/634 C.E) replied: “How can I tell the specific virtues and privileges of the individuals you mentioned? What I give is merely a living allowance. Offering an equal living allowance to people is better than favouring certain individuals. As for those who presented extra work for Islam their rewards are preserved with Allah. As for this worldly wealth, it is here for the good pious person and the evil ones. This wealth is not remuneration for the works they presented” (Assheha 17).

The ideal of equality is a weapon to fight the ills of poverty. The ideal of equality has shown great honour to women also. Islam gave women their right to property. A Hadith say on this principle that all people are equal as the teeth of a comb. In Islam the respect for all is a great moral code. Equality teaches man to respect others from the core of heart.

**Brotherhood in Islam:**

The concept of brotherhood is a significant social ideal of Islam. Brotherhood, *Ukhuwah* in Arabic, puts a great deal of emphasis on inter-person relationship. A man has duty for promoting brotherhood, mutual love, respect, cooperation and avoids things that create cleavage, tension, hatred, enmity and the like so that a healthy, harmonious and civilized social order comes into existence for the welfare of human society (Rafiabadi 259).

Every nation while claiming Divine origin for itself, had denied the same to others. This spirit of exclusiveness fostered in them feelings of conceit and contempt for others. But blessed be the name of Muhammad who lifted man above all considerations of clime and colour, and restored moral equipoise among the nations. He taught that all the
peoples of the world are but a single nation: “My Lord,” he prayed to the Most High God, “Thou art our sustainer, as well as the sustainer of the whole world. I stand to witness that all Thy people are brothers among themselves” (Beg 29).

In the Quran it is said:

“And do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (you meet), and what your right hands possess; for Allah loves not the arrogant, the vainglorious” (Al-Quran 4:36).

The above verse may be analysed as-after describing the rights of orphans, women, heirs and the twain it is said that every one of them should be put in respective degrees of relation and needfulness in the observance of their rights. The foremost right is that of God, then the right of parents, afterwards come the rights of other relatives and the poor men and the neighbours nearer and neighbours farther-then come the companions and comrades who include the fellow-travellers, the fellow partners, fellow workers, etc. the slaves include the handmaids, animals, etc. which are in possession. Finally it is said that those men who are proud and boastful of their wealth and engrossed in their luxuries do not observe these rights.

Again Quran says:

“And mankind were but one community (in religion), then they became different (in religion)” (Al-Quran 10:19).

Here it is told that the religion of Allah has always been one and the same in different periods of history. In the fundamental beliefs there is no diversity. Meanwhile,
while the people varied getting away from the straight path, messengers were sent by Allah to make them understand and bring them to the right religion. Allah never legalized polytheism and association with Him in any creed or community. However, the differences were not eliminated per force because it was appointed in Allah’s knowledge beforehand that this world is a place of action, a house of examination, and the place of final and last decision. Here the people are somewhat left free by giving them choice and free-will that they may select and adopt whatever way they like. Had it not been appointed beforehand all the differences would have been decided at once (Usmani 920).

In the Surah Mu’minoon Allah says:

“Verily this brotherhood of yours is a single brotherhood and I am your Lord...people divide themselves off from the bond of unity, rejoicing in their own sects” (Al-Quran 23:52-53).

From the viewpoint of principle, the religion and creed of all Prophets is one and the same. But splitting the people broke the original religion into pieces and discovered separate paths, thus following the wishes and caprices they made hundreds of sects. This division, the Prophets had never taught. With them there was only minor difference due to Time and Space. But they had been unanimous in the fundamental principles of religion. They think that they are themselves upon Truth and only their way is straight (Usmani 1538).

There are many evils which Islam has vehemently opposed because they were against the etiquette and conditions of brotherhood.
Those principles, which bring back the persons who cross their limits to their original place and push forward those who remain behind and make them stand in the same line, are really in the true spirit of brotherhood. If there arises some difference and it becomes a dispute and a quarrel, then the rules of brotherhood should be made the deciding factor (Rahman Islamic 122).

Universal Brotherhood is far Superior to the Blood Relations:

In Islam, the universal brotherhood does not only spread horizontally i.e. it does not only cover all the regions and all the people of the whole world and universe, it even goes vertically (Naik 30). The universal brotherhood in Islam includes the people living as well as the people of the past. It is the brotherhood of faith, which spreads horizontally as well as vertically, and corner stone of this faith in all the religions, if it is analysed, it is the belief in One Creator-One Almighty Allah. It is only because of this that universal brotherhood can prevail in the whole universe and this particular faith is far superior to the brotherhood on blood relationship (Naik 31).

Muhammad never was content with precept. He always strengthened precept with example. Though he had become, in fact, the Emperor of Arabia, he never sat upon a throne and issued edicts. He was always one among his people, his leadership being that of the Imam before the congregation, setting the example, foremost in obedience to the law which he himself proclaimed. When he proclaimed the brotherhood of Muslims he did not exempt himself. He was, and is, the elder brother of all Muslims (Pickthall 53).
4.12 Islam and Environment:

Environment is a term which has been derived from an old French word ‘Environ’ (Rafiabadi 105). Environment, covers not only the climatic and the geographical surroundings of man, but includes the realm of organic lives, ecosystem and cultural, social and economic aspects of man as a whole. Seen from this perspective, Islam provides a complete scheme to preserve the serenity and balance of the environment. The Quran extends the contours of ‘balance’ from the cosmic order to the social patterns (Rafiabadi 106).

The Quran says:

“He raised the heaven on high and set the balance that you might not transgress the balance. Give just weight and full measure” (Al-Quran 55:7-8).

In Surah Al-Rahman, Allah ordered to keep balance among different species of the universe. Allah has maintained everything from heaven to earth with a high degree of balance and promotion on the basis of justice and truth. If justice and truth is not given due consideration the whole system of the universe may be disturbed. Prophet Muhammad is quoted to have said in a tradition that the heavens and the earth are standing by virtue of justice alone.

Prophet Muhammad mentions the following saying regarding environment.

“There is none amongst the believers who plants a tree, or sows a seed, and then a bird, or a person, or an animal eats thereof, but it is regarded as having given a charitable gift (for which there is great recompense” (Hasan Ethical intron. 11).
Several such statements concerning environment are also found in the Quran, such as the following:

“And there is no animal in the earth or bird that flies with its two wings, but that they are communities like you” (Al-Quran 6:38).

All the animals crawling on the earth or flying in the air are also communities like human beings. Every kind of animal is created by Allah with a peculiar kind of nature and mode of conduct. This is why no animal has had made any kind of progress beyond the circle of his limited power and action from the first day of creation. The fundamental principles and laws of creation for all species and genera are ordained in the knowledge of Allah and written on the Guarded Table (Loh-e-Mahfooz) (Usmani 571).

The Quran, wherever it enunciates a truth, illustrates it with a corresponding natural phenomenon. It asks man to reflect upon nature. Again and again the Quran ask its readers to “reflect”, to “ponder” and to “consider” the natural phenomena.

It was the Quran that first taught man that everything in the universe has some purpose that nothing created is in vain. A critical study of nature will clearly show that not a blade of grass, not a grain of dust is without its purpose. There must be some or other purpose. Every atom has inherent in it some utility which will be exhibited when the occasion arises. “Everything around us appears to possess inherent qualities. The atomic world and its various combinations are repositories of numberless capacities. They await only favourable circumstances to bring their latent faculties to fruition” (Abdullah 7-8).
Prophet Muhammad loved the study of Nature. According to the Prophet, we must imbue ourselves with Divine attributes. God manifests His will in Nature. “God says,” says Muhammad, “do not abuse the Universe, as I am the Universe”: a great truth, and an undeniable reality. It means that all the manifestations of Nature are the manifestations of the God-Mind, and characteristics of the Divine Being (Abdullah 11).

Nature conservation is one of the primary expressions of environmental concern. People have devoted some attention to natural value because the justification behind all forms of nature protection is presumably the belief that, in conserving nature, people are conserving something of value. In this regard people must keep in mind the following three:

i) Protecting nature from human incursion,

ii) Restoring natural features if they are damaged,

iii) Restitution for natural features that have been destroyed.

Thus, in protecting nature people conceive themselves as protecting something of value; in restoring nature people conceive themselves as restoring something of value; while restitution involves the attempt to make amends for a loss that has been caused by creating something of value that in some way makes up for what is lost (O’Neill, Holland and Light 138-39).

There is a great similarity between Islamic environmentalists and the other environmentalists. All the environmentalists have a common view regarding nature conservation. American ecologist Aldo Leopold also put forward some fruitful essays on nature conservation and animal protection. He wrote that there was a need for a ‘new ethic’, an ‘ethic dealing with man’s relation to land and to the animals and plants which
grow upon it’. His proposed ‘Land Ethic’ would enlarge ‘the boundaries of the community to include soils, waters, plants, and animals, or collectively, the land’. The rise of ecological concern in the early 1970s led to a revival of interest in this attitude. The Norwegian philosopher Arne Naess wrote a brief but influential article distinguishing between ‘shallow’ and ‘deep’ strands in the ecological movement. Shallow ecological thinking was limited to the traditional moral framework; those who thought in this way were anxious to avoid pollution to our water supply so that we could have safe water to drink. On the other hand, deep ecologists wanted to preserve the integrity of the biosphere for its own sake, irrespective of the possible benefits to humans.

Leopold summed up the basis of his new land ethic thus: ‘A thing is right when it tends to preserve the integrity, stability and beauty of the biotic community. It is wrong when it tends otherwise’. In a paper published in 1984, Arne Naess and George Sessions, an American philosopher involved in the deep ecology movement (Singer 280). They set out several principles for a deep ecological ethic. These are:

1) The well-being and flourishing of human and non-human life on earth have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the non-human world for human purposes.

2) Richness and diversity of life forms contribute to the realisation of these values and are also values in themselves.

3) Humans have no right to reduce this richness and diversity except to satisfy vital needs.
In ‘Deep Ecology’ Bill Devall and George Sessions defend a form of ‘bio centric egalitarianism’. “The intuition of bio centric equality is that all things in the bio-sphere have an equal right to live and blossom and to reach their own individual forms of unfolding and self-realisation within the larger self-realisation. This basic intuition is that all organisms and entities in the ecosphere, as parts of the interrelated whole, are equal in intrinsic worth” (Singer 281).

The Quran and the Hadith are rich in proverbs and precepts that speak of the Almighty’s design for creation and humanity’s responsibility for preserving it. Islam has always embraced a complete environmental ethic. Tawhid (unity), Khilafa (trusteeship), and Akhirah (accountability or literally the Hereafter), three central concepts of Islam. These are also the pillars of Islam’s environmental ethic. But, at present Muslims have strayed from this nexus of values and need to return to it (Ali Islam 145).

One of the very tangible environmental problem is due to the over population. Over population is a major problem but it is not soluble as an entity unto itself; it is connected with other issues. Because of the imbalances in the situation, many in Muslim countries have felt that power lies in numbers. But in the end, over population is simply too great a burden, and there are now new interpretations among religious scholars who try to interpret the teachings of the Prophet to enable planning for one’s family in accordance with one’s possibility of supporting them. But isn’t the real question how many can the earth support?

Seyyed Hossein Nasr’s writing spell out many of these ideas in greater detail. Running through them is the theme of “man’s total disharmony with his environment.” He sees the crisis as the externalization of an inner malaise that cannot be solved
without “the spiritual rebirth of western man.” Nasr says the human destiny entails fulfilling the role of God’s vicegerent on earth and protecting the natural order, thus bearing witness to the truth that the whole of nature speaks of God (Ali Islam 148).

The correspondence between microcosm and macrocosm, and the study of the gradation of beings, form the background for scrutinizing the various forms in nature. Humankind stands at the pinnacle of the hierarchy. But man cannot gain an awareness of the sacred aspects of nature without discovering the sacred within himself or herself, Nasr once told an interfaith conference on “Spirit and Nature”, which was recorded for a program produced by Bill Moyers. The perfect expression of the microcosm opening to the macrocosm lies in Sufism, which Nasr calls the inner dimension of Islam.

According to utilitarianism as classically conceived, there are two ways of making the world a better place. One way is to make existing individual happier. Another is to make (additional) happy individuals. According to writer, the natural environment, such as rain forests, woods near mountain tops, or ecosystem, ought to be preserved because they possess value in themselves (Tannsjo 124). Existing species also should be preserved, because this is considered to be of value in itself. Or there are ideas to the effect that a rich and complex diversity of species should be maintained, because this is considered to be of value in itself. In this connection, writer also referred to ‘Gaya-hypothesis’, put forward by the ecologist James Lovelock. According to the ‘Gaya-hypothesis’ the entire biosphere can be seen as a living, self-regulating and self-preserving organism, of value in itself (Tannsjo 125).

There is no denying the importance of plants and animals as living resources of enormous benefit, without which neither man nor other species could survive. Animals
provide sustenance for plants, for one another, and for man. Their dung and their bodies enrich the soil and the seas. They contribute to the atmosphere by respiration and by their movements and migrations contribute to the distribution of plants. They provide food for one another and provide mankind with leather, hair and wool, medicines and perfumes and means of conveyance, as well as meat, milk and honey (Bagader et al. 9). And for their highly developed senses and perceptions and their social interrelationships, animals are accorded special regard in Islam. For God considers them living societies exactly like mankind (Bagader et al. 10).

Regarding animals Kant also writes in his Lectures on Ethics:

If a man shoots his dog because the animal is no longer capable of service, he does not fail in his duty to the dog, for the dog cannot judge, but his act is inhuman and damages in himself that humanity which it is his duty to show towards mankind. If he is not to stifle his feelings, he must practice kindness towards animals, for he who is cruel to animals becomes hard also in his dealings with men (Kant 240).

Islam gives emphasis on nature conservation. In protecting nature people conceive themselves as protecting something of value. Tawhid, Khilafa and Akhirah are the pillars of Islam’s environmental ethics. Environmental problems are due to the over population. Most of the environmental problems are manmade. Due to over population the environmental pollution is increasing day by day in high rate.

4.13 Education in Islam:

Quran says that there is no limit to knowledge that the whole universe is made for and is subservient to man. It is through acquisition of knowledge and use of reason that
it can be conquered and made to serve the interest of mankind. The attitude of Quran to knowledge and its acquisition is very positive and emphatic. Time and again it declares that acquisition of knowledge from any source and at any cost is the ordained duty of the believer.

Here some of the verses on the subject, selected as instances:

“Allah will exalt those who believe among you and those who have knowledge, to high ranks” (Al-Quran 58:11).

It is said a true faith and right knowledge teaches a man courtesy and civility, and makes him meek and humble. The greater the men of knowledge progress in degrees and perfections, the greater they become humble and submissive. Whosoever shows humility and entertainment for the good pleasure of God—God raises him up in degrees.

“Are those who know equal with those who know not? But only men of understanding will pay heed” (Al-Quran 39:9).

This verse is from Surah Al-Zumar. The servant, who engaged himself in acquisition of knowledge and wisdom and the servant who are not interested in learning and acquisition of knowledge, cannot be equal. There is a difference between a learned and an ignorant, between a wise man and a stupid fellow. Allah loves the wise (Alam 26).

“My God; increase me in knowledge” (Al-Quran 20:114).

Allah commanded His messenger to pray Him by reciting the above verse from Surah ‘Al-Ta-Ha’. This has been most popular prayer of the followers of Muhammad
through centuries and even kids in the Muslim homes who can hardly speak start chanting this prayer from the childhood.

Hadith literature also confirms the same attitude towards knowledge (Tibawi 419). As in the Quran, learning has been praised lavishly in Hadith also. Learned people are declared and hailed as the best in the human lot and are designated as the successors and inheritors of the Prophets. After quoting a number of Ahadith related to education, Gulick, in his study of the education system of the Prophet’s times, makes the following observation:

“Of great importance was this injunction of Muhammad: Let the poor and rich be equal before you in the acquisition of knowledge- it was this statement that led to the establishment of many scholarships at Cairo, Damascus and elsewhere” (Alam 27).

It is enjoined duty of every member of the community to teach the fellow Muslims anything that he happened to learn from the Prophet or from any other Muslim. In this way knowledge was arranged to percolate down. Hadith literature is full of such exhortations where Prophet has made it a bounden duty of the Muslims to teach their fellow brothers whatever they came to learn from him in the form of revealed verses and codes of good conduct (Robson 50). Thus, every individual member of the Islamic society was in active participation in the process of expansion of knowledge either as a teacher or a student.

Since it is obligatory on every Muslim male and female to acquire knowledge, the woman has got as much right as the man has got for acquiring knowledge and education. Hence, the injunctions of the Quran and Sunnah are equally applicable to men and women.
The importance which the Quran gives to education and learning can be judged from this fact that the first few verses of the Quran which were revealed on Prophet Muhammad instructed to read (Khan Status 119).

Al-Quran says:

“Read: In the name of thy Lord, who createth, createth man from a clot. Read: And thy Lord is the most Bounteous, who teacheth by the pen, teacheth man that which he knew not” (Al-Quran 96:1-5).

So, the Holy Quran, which is the revealed book of Islam, starts with the word ‘read’, if, put in the chronological order. In the verse mentioned above, the Quran uses three words ‘read’, ‘teaches’, and ‘pen’ which shows how much is the importance of reading, learning, writing and teaching.

Human being is the best of Allah’s creation and it is because Allah has given him knowledge. It is on account of the learning and knowledge that man’s superiority was established over the angels. Allah taught Adam all the names, and then showed them to the Angel asking them to inform Him about them which they could not, but Adam did (Al-Quran 2:31-33). Wisdom or knowledge is a great treasure and everlasting wealth. He is Allah who gives wisdom to whom He likes. Unto whom wisdom is given, he has indeed been blessed with a great treasure (Al-Quran 2:269). The Prophet of Islam calls the learning as a treasure-house and he declared superiority in education is better than superiority in divine service (Khan Status 120).

The Prophet laid great emphasis on education. “Go as far as China to acquire knowledge”, (Karim Vol.1 363) is his message to Muslims. The best gift of the father to
the children is providing education and upbringing. While stressing emphasis on education, Prophet made it abundantly clear that even girls should be educated. There should be no discrimination between boys and girls in matters of quality and extent of education (Khan Tall Islam 83).

Measures Taken by the Prophet to Educate Men and Women:

Since the human beings are responsible and accountable for their actions and deeds on the Day of Judgement, they are required to have the knowledge of the teachings of the Quran and Sunnah. Particularly, they are required to have the basic knowledge of the fundamentals of Islam like belief, prayer, zakat, fasting, hajj etc. Besides that, they are also obliged to know the attributes of Allah, knowledge of lawful and unlawful, right and wrong, their religious obligations etc. (Khan Status 122). A woman is also required to acquire such education and learning which is fundamental to her basic area of activity, i.e., management of home, education, training and bringing up of children. Education prepares her to become good wife, good mother and good house-keeper. She should be educated and trained in those branches of learning which make her useful in her primary sphere of work.

The Prophet of Islam himself took keen interest in the training and education of the Muslim community. He made suitable arrangements for the education of Muslim men as well as women. He was so much concerned for the education of the women that whenever he felt that the women could not hear him because they were seated behind the men in the mosque, he would get closer to them and repeated his instructions.
In some Muslim countries women are still quite low on education. The Prophet has said: Search for knowledge is obligatory (faridatun) for both Muslim male and Muslim female (Karim Vol. 1-353).

Thus, an engaged Muslim has to wage a jihad against high rates of illiteracy among women in these Muslim societies. It is also to be mentioned here that some Muslim countries like Indonesia and Malaysia, the rate of literacy among women is quite high but in countries like Pakistan, Bangladesh, India etc. the rate of literacy among women is quite low. It is the duty of the Muslims of these countries to wage jihad against illiteracy (Engineer Islam Challenges 183).

Not only this, Muhammad forgave the literate captives of the Battle of Badr, without ransom on the condition that each would teach twelve unlettered Muslim children how to read and write (Tahir 94). This shows how the Prophet viewed the need of education and literacy for the Muslim children.

Sahaba’a Efforts:

Besides Quran and Hadith, Sahabah (Companion of Prophet) also encouraged and took interest in the dissemination of education. Hazrat Ali, about whom Muhammad says, “I am the city of learning, Ali is the gate”, (Alam 68) also emphasized the importance of learning.

Once Hazrat Ali advised to his student Kamil as follows:

“O Kamil, knowledge is better than wealth. Knowledge guards you but you are guarding wealth. Knowledge dispenses justice while wealth seeks justice. Wealth decreases with expense while knowledge increases with expense” (Khan Nadvat 6-7).
Tritton says, “Prophets rule the minds and bodies of nobles and the crowd; kings rule the bodies of nobles and the crowd; the wise rule the minds of nobles and preachers rule the mind of the crowd” (Tritton 77).

The power and influence of a Prophet is evident from Tritton’s above mentioned assessment. Muhammad, the last Prophet of Islam, ruled the minds and hearts of his followers as none before or after him has done.

In their book “Values in Islamic Culture and the Experience of History”, Editor Nur Kirabaev and Yuriy Pochta has written- Exhortation to the education of a young man declares the foundation of character and the acquiring of good manners and good ways of behaviour to be the highest aim of education. The treatise has two parts. One part analyses the ethics of the teacher’s behaviour, the other contains general instructions, addressing those who strive for education. Education will bring the desired results if the pupil is disciplined which, however, does not exclude equality between the teacher and the pupil. Pupils should lead a virtuous life and believe the wisdom of their main instructor-a philosopher. The latter shows them the way of acquiring genuine wisdom. “those who want to enter the domain of knowledge, must have stainless purity, because association with the almost holy community of those who gain knowledge demands from them the highest level of intellectual honesty, sincerity, humbleness and modesty in their everyday life and work” (Kirabaev & Pochta 176).

It is duty of Muslims to engage themselves with latest developments of knowledge in the world of science. A committed Muslim will spend day and night on acquiring knowledge and spreading its light among all. Is it not very sad thing that the record of literacy in Islamic world is so poor compared to non-Muslim world? And when it comes
to study of science it is even worse. The Islamic world has not created one great scientist who could have lasting impact on the world as a whole. Even the Noble Laureate Abdus Salam though hailed from Pakistan had worked all along in U.S.A and did all his research in physics there. In comparison to that India feels very proud of A.P.J.Abdul Kalam. A.P.J.Abdul Kalam has contributed a lot in the field of Science and Technology for which he will be remembered all over the world (Engineer Islam Challenges 184).

Praiseworthy and Blameworthy branches of knowledge

Compulsory Learning (Farze Ayin):

The Prophet said: To seek learning is compulsory on every Muslim. There is a difference of opinion among the learned as to which branch of knowledge is obligatory on an individual. There are about twenty different groups in this matter. The scholastic theologians say that it is scholastic theology because it contributes towards understanding of tawhid and the attributes of God. The jurists say that it is Fiqh or jurisprudence because with its help worship, worldly affairs, lawful and unlawful things can be understood and known. The traditional leader says that it is the knowledge about the Quran and ways of the Prophet. The Sufis say that it is Sufism. So on and so forth. Abu Taleb Makki said it is the knowledge about the five pillars of Islam.

Knowledge is of two kinds- knowledge of practical religion and knowledge of spiritual matter. The knowledge which is compulsory appertains to practical religion which deals with three matter beliefs, actions and prohibitions. For instance, when a sane man attains puberty, it becomes compulsory on him to learn the words of attestation- There is no deity but Allah and Muhammad is the servant and apostle of Allah. To
know its inner meaning does not then become compulsory on him. He is to believe it without any doubt and proof (Karim Book.1 29).

Compulsory duty on Community (Farze Kefayah):

Know, O dear readers, that learning, about the duties are divided into two categories-those which are connected with religion and those which are not so connected. The religious learning are those which came from the Prophets and in which there is no question of intellect, and the learning that are not connected with the religion are Mathematics, Medicines etc. They are of three kinds-Praiseworthy, Blameworthy and Permissible. The sciences which are necessary for progress in the world are praiseworthy, such as Medicine, Mathematics etc. These are Farze Kefayah or binding on the community as a whole. Farze Kefayah is such compulsory duty without which no nation can go on in this world. If a man at least acquires such learning or science in a town or locality, all other people in the town or locality get absolved from its sin. If, however, nobody learns it, all will be transgressors. The sciences which should be learnt for agriculture, administration, industry, horticulture, weaving etc. are Farze Kefayah. To be expert in such learning is not Farze Kefayah. The learning which are blameworthy are sorcery, talismanic science, juggling, gambling and the like. The learning which are permissible are poetry, history, geography, biology etc.

All learning connected with the religion are Praiseworthy, but when any other learning is mixed with any of them, it becomes sometimes blameworthy. The Praiseworthy learning comprises sources, branches, helpful and supplementary learning (Karim Book.1 31).
Moral Dimensions of Education:

Education is a process which acts upon the individual. It seeks to introduce desirable changes and modifications in human character and personality. The significance of bringing about a change in human personality and to consider it the principal function of education is typically an Islamic concept. According to Islam, the purpose and function of education is to develop a better human personality (Jalibi & Kadir 91). People should seek the transformation of the disposition of the student and his approach to knowledge and life through education. This task cannot be accomplished with any specific and prescribed doses of knowledge. But it can be done by cultivating those values and moral imperatives which Islam cherishes and which bring about a change in our disposition and contribution to the social consensus of the *Ummah*. What Islam seeks through education is to re-establish and rehabilitate the old dictum, “knowledge is virtue”, and to expose the hollowness and danger of the current educational creed, “knowledge is power.” It is admitted that knowledge is a source of power, and it generates power, but power without virtue can lead only to destruction and self-annihilation. Only a moral and religious disposition can restrain power and put it to good use for it (Jalibi & Kadir 92).

It can be concluded from the above discussion that the attitude of Quran to knowledge and its acquisition is very positive and emphatic. Prophet Muhammad said one who acquires knowledge in the way of the Lord performs an act of piety and who imparts it to others performs an act of devotion to God. It is said that a man of knowledge is better and stronger than a thousand pious worshipers. A learned man is stronger in the sense that he can lead the society to the right direction. Though a pious man also can do this but the power of learned is powerful than the pious one.
4.14 Tolerance (*Rivadari*):

The English term ‘tolerance’ is equivalent to the Urdu term ‘*Rivadari*’. In a sense, it is similar to forgiveness. It is a moral value which Islam holds in high esteem (Rafiabadi 258).

Islamic philosophy of tolerance is derived from the Quran and the practice of the Prophet. The Quran teaches that “*Religion is only for Allah*”: *Ya Kunuddinu Lillahi*. The basis of Islamic toleration is firmly laid in the teaching of the Quran, ‘toleration’ means ‘the recognition of free thought and practice in religious matters’. Toleration is a law, not of coercion but of love, not one of violence but of peace (Singh Islam 63).

According to Voltaire, “*Tolerance is a law of nature stamped on the heart of all men*” (Khan Islam 82).

Nothing could be truer than this statement; indeed, tolerance is a permanent law of nature. But it is not something which has to be externally imposed, for the human desire for tolerance is limitless. Just as truth and honesty are virtues, so is tolerance a virtue. Islam is an entirely tolerant religion. Islam desires peace to prevail in the world. The Quran calls the way of Islam ‘*the paths of peace*’ (5:16). The state of peace can never prevail in a society if a tolerant attitude is lacking in the people. Tolerance is the only basis for peace; in a society where tolerance is absent, peace likewise will be non-existent (Khan Islam 86).

Islam nowhere permitted intolerance (Iqbal & Iqbal 22). Its mission started with the fundamental precept of the Quran which is:

“*Let there be no compulsion in religion*” (Al-Quran 2:256).
This verse is revealed in Medina. It says, there is no need of converting anyone to a Muslim by force. The wise man should himself understand, and the Shariah does not support and enjoin forceful conversion i.e. the Quran and Divine Constitution do not order to make anyone a Muslim by force and fear. Believers have a sincere duty to respect the followers of other religions. And he who pays Jizziyah shall become secure i.e. his life and property shall become secure.

As Muhammad’s message was meant for “the totality of human beings,” its smooth propagation necessitated various agreements with the people of the Book, as the Quran called the Jews and Christians. These pacts were honoured both in word and deed. He recognised that the inhabitants who did not subscribe to Islamic view on life had their own rights. Accordingly, the Prophet of Islam took the historic decision of abolishing social inequality. In particular, he undertook to safeguard the interests and religious feelings of the Christians. The Prophet himself took care to see that the Christians were protected from all injustices. He issued instructions to the distant Muslim Governors not to tax them unfairly or face them to discard their own religion. Their Churches or sanctuaries could not be pulled down and replaced by mosque or houses for Muslims. Moreover, Muslims were enjoined to co-operate with Christians so that “if Christians should stand in need of assistance for the repair of their Churches or monasteries, or any other matter pertaining to their religion, the Muslims were to assist” (Iqbal Islamic 107).

“In the sixth year of the Hijra, the pagans had prevented the Muslims from access to the Mosque. When the Muslims were re-established in Mecca, some of them wanted to retaliate and exclude the pagans, or in some way to interfere with them in the pilgrimage. This is condemned” (Tayyabulla 26). The Holy Quran by Abdulla Yusuf Ali says:
It was the duty of the believers to keep the sanctity of the pilgrimage, its symbols, and of the Sacred Month by not obstructing, but by allowing and even giving immunity to the Pagans in their offerings and sacrificial ceremonials and in their worship of God in the Sacred House of Ka‘aba, in accordance with their non-Islamic custom and religious practices. But it is also enjoined: “Help ye not one another in sin and enmity; that is, never in a spirit of malice or hatred, but always in a spirit of justice and righteousness and love” (Tayyabulla 26).

Patience relies on two important realities. The first reality is concerned with the nature of this worldly life. Its details are: Allah has not made this world a house of place and satisfaction or of rewards and recompense, but He has made it a house of trials. The time that a man spends in this world is really a time for unending experiences. He comes out of one trial in order to undergo another trial which is harder and different from the one through which he has already passed, that is man is tested once by one thing and again by its opposite, as iron is first heated in the fire and then it is put in the water. Similarly man is tested by favourable as well as opposing means (Rahman Islamic 102).

The second reality is concerned with the nature and temperament of faith. Faith is the name of the relationship between man and his Lord (Rahman Islamic 103)

Patience is included in the factors of manliness, heroism, bravery and courage, because the burden of life cannot be borne by the owners of weak and puny bodies. The burden of the great responsibility can be lifted and it can be shifted from one place to another place by only that person who is lion-hearted and is a mountain of patience and determination (Rahman Islamic 105).
Patience is such a gift which a believer needs from the points of view of this world and the Hereafter. The edifice of his deeds and hope is established on the foundations of patience. A believer cannot discharge any beneficial act without patience, nor can he adopt sobriety. It is essential for a believer to bear every undesirable and painful situation without displaying any kind of narrow-heartedness and embarrassment (Hasan Muslim 166).

Patience is also a means of positive character building. Failure to exercise patience, gives free rein to negative thoughts and feelings, resulting in the development of a negative personality. While one who remains patient is so morally bolstered by his own positive thoughts and feelings that he develops a positive personality (Husain Islamic 194).

Imam Ghazali has devoted his entire fourth volume of Ahya-Ul-Ulum for the reformation of man through Sufi system of high values. He has divided them into ten chapters. Among these one chapter is on patience. The second chapter of this volume is on patience and gratitude which Ghazali thinks are of high value. He says they are a part of Iman or faith; one part of man is patience and the other is gratitude. They are derived from the attributes of God, from suboor and shukoor. Faith is the first principle for nearness to God. God is highly merciful on those who possess patience. The quality of patience occurs more than seventy times in Quran. Ghazali says there are two types of patience. One is to bear the sufferings with patience. The other is to reflect deeply and bear with patience the fact that things prohibited by God have great meaning.

Patience is an essential part of Sufism. It is connected to all aspects of Sufi order, abstinence, renunciation, contemplation, love, fear, longing and determination (Ali
Imam 112). Hazrat Ali has said Iman is based on four pillars. They are certainty, patience, justice and jihad (ceaseless efforts). Patience is to Iman what head is to body. Patience is the passport to the seekers of truth (salikeen) (Ali Imam 113).

There are two kinds of things which a man has to face in this world, things which are conformable to his nature and things which are against his nature. In both these things, patience is necessary. Things which are conformable to nature are physical health, safety, properties and wealth, name and fame, great number of followers and helpers. To keep patience at these worldly things is necessary as he who throws himself to enjoy these things without control keeps himself busy in sins (Karim Book IV 74).

The patience, which are against his nature, is divided into three classes- a) patience at things within the control of men such as divine service, giving up sin etc. b) patience which is out of control of man, such as natural calamities dangers and difficulties c) and patience at a thing in which a man has got no freedom but he can remove it, such as removing the difficulty of man by avenging. With regard to the subjects within control of man, they are sub-divided into two. The first sub-division includes such divine services in which patience is necessary. To have patience in divine services is difficult, as nature does not want to be slave but loves to be master (Karim Book IV 75-76).

The above study shows that tolerance is a permanent law of nature. It may work as a key factor in promotion of world peace. If a tolerant attitude is lacking then peace is non-existent. Prophet Muhammad preached tolerance in a large scale. His message was for the whole humanity, not to any particular tribe. Prophet also teaches not to retaliate when pagan Arabs did mistake. He was so much sympathetic in respect of practising their religious offerings and co-operate with them.
4.15 Conclusion:

In the fourth chapter various social ideals are analysed and examined. By these ideals Islam tries to build an ideal society where peace and justice prevails. The ideal society of Islam is called the umma. The main motto of umma is to create brotherhood among whole human beings. The umma is a society in which a number of individuals, possessing common faith and goal, come together in harmony with the intention of advancing and moving toward their common goal. By choosing the word umma, Islam has made intellectual responsibility and shared movement toward a common goal on the basis of its social philosophy.

The study of Islamic morality also shows that tawhid is the dynamic reality in the Ideal Islamic Society. In the historical context, the doctrine of tawhid has always provided the spirit of (Islamic) life to the Muslim society. It follows that Islam cannot remain alive, in the sociological sense until tawhid is operationalized in the Muslim society at all levels in all fields (Ibrahim 84).

The relation between the individual and the community is based on the unity of origin. The role of the individual is complementary to that of the community. Between the two, there is solidarity and cooperation. The individual is responsible for the welfare and prosperity of his community. The community life of Islam is marked by cooperation in goodness and piety. The individual is enjoined to play an active part in the establishment of sound social morals by inviting the members of the community to good and forbidding evil. In doing so, not only does he himself avoid evil and does good, but he also helps others to do same.
Thus, the structure of community life in Islam is very lofty, sound and comprehensive. Among the main elements of this structure are sincere love for one’s fellow human beings, mercy for the young, respect for elders, comfort and consolation for the distressed, visiting the sick, genuine feelings of brotherhood and solidarity, respect for the rights of other people with regard to life, property and honour, and mutual responsibility between the individual and the community (Razi 24).

After propounding the concept of equality and brotherhood of mankind, Islam adds that if there can be any real difference between man and man it cannot be one of race, colour, country and language, but of ideas, beliefs and principles. Two children of the same mother, though they may be equal from the point of view of common ancestry, will have to go their different ways in life if their beliefs and moral conduct differ from one another. On the contrary, two persons, one being in the east and the other in the west, even though geographically and outwardly separated from one another by vast differences, will tread the same path in life if they have identity of ideas and moral behaviour. On the basis of this fundamental tenet, Islam seeks to build a principled and ideological society as against the racial, national and parochial societies existing in the world. The basis of co-operative effort among man in such a society is not one’s birth but a creed and a moral principle (Maududi 55).

Here the emphasis is on the basic moral values and ideals incorporated in Islam. The social aspects of these ideals and values are discussed here in great details. In contemporary world in which people belonging to different religions and faiths must co-exist peacefully. Islam offers a project for this peaceful co-existence in which a harmonious relationship between man and man and also between man and nature is actualized. The programme of peaceful co-existence found in Islam goes against its
misconceived and misrepresented militant dimension. It is seen that peace and non-violence constitute the true character of Islam. An enquiry into the Islamic social morality, we have argued, ultimately brings us to this great ideal of peace and non-violence. This ideal ultimately expresses itself through compassion and benevolence.

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Notes:

1. Rakah (bowing) - This term has come to mean a unit of worship in the Salat. The number of units varies with each prayer, with the first having three, the second, fourth and fifth having four, and the third having two, making a total of seventeen units that are obligatory each day (P-116).

2. Ishq (Arabic: love, desire). This word, which does not appear in the Quran, has come to mean passionate love of the sort that indicates a strong need in the individual. Sufi’s have adopted this term to express the lack in humans that drives them to love God and seek union with the divine (P-122).

3. As-Siddiq (Arabic: righteous, just truthful) This is an epithet borne by the Prophet Yusuf and the Caliph Abu Bakr (P-132).

4. Mansur al-Hallaj (244/857-309/922) famous and provocative mystic who proclaimed himself the “Divine Truth”. His declaration of having achieved fana’ “Ana al- haqq” (“I am the truth”), earned him a cruel execution. From the early age, al-Hallaj showed a keen interest in the esoteric side of religion (P-133).

5. Qisas (Arabic: retaliation) Islamic law allows retaliation within the bounds of justice for individuals who are wronged. This system replaces the Pre-Islamic notion of revenge that saw no bounds and led to blood feuds (P-139).

6. Ansar means helpers or allies. They were the Medinese who welcomed Muhammad and his companions after Hijrah from Mecca (P-145).

7. Dhimmis (Arabic: from ahl al-dhimmah: people benefiting from protection) Non-Muslim free communities living under Islamic law (Shariah), who enjoy legal status and are subject to some restrictions and taxes (P-154).


9. Seyyed Hossein Nasr, a Iranian philosopher. He studied Physics and Maths at the Massachusetts Institute of Technology, obtained doctorate in Science and Philosophy at Harvard University, Chancellor of Aryamehr University, teaching Islamic studies in U.S.A. (P-171).
10. Al-akhirah means the last, the final. In Islamic eschatology it refers to both the final resting place of the soul and the end-time itself-after judgment, as opposed to this world (P-171).

11. Sahabah (Arabic: companion, sg. Sahib) Companions of the Prophet Muhammad. The term refers to the close associates of the Prophet who converted before the fall of Mecca. They were the first generation of transmitters of Hadith materials, and their eye and ear- witness accounts of the sayings and deeds of the Prophet are a source of Islamic law and lore (P-178).

12. Jizyah literally means tribute. A capitulation tax or poll tax paid by non-Muslim members of the Islamic state, the AHL AL-KITAB, who also paid a land tax, the Kharaj (P-184).

13. Hijrah (Arabic: dissociation, migration from one polity to another), meaning to migrate or change one’s affiliation from one group to another, the term generally refers to the migration of the Prophet Muhammad from Mecca to Medina in 622 C.E., which became the first year of the Muslim (P-184).

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