ONTOLOGICAL BELIEFS AND POSTULATES OF ISLAM.

(a) Cause of Creation.
(b) Concept of Man.
(c) Concept of Society.
CAUSE OF CREATION.

1. The Story of Adam and Eve.

2. The Universe.


4. Ibadah (Worship).

5. 'Ilm (Knowledge).
According to the teachings of Islam God is the Creator, rather originator of the whole universe. There was a time when there was nothing except God, neither universe nor matter nor spirit. He created everything and in this act of creation no one was His associate in anyway. He also created the first man to act as His Vicegerent (Khalifah).

1. **Al-i-Imran**: 47

2. **Baqara**: 117

3. **Mishkat, Bab Badaul Khalque Wa Zikril Anbiyya**, Matba Ahmadi, Delhi, 1271 A.H., p. 497 – There are differences of opinion about what thing God created first. Some say that it was wisdom ('Aql); some say it was pen (galam) while others believe that it was the soul (Nur) of the Prophet. See Abul Mohsin Hasan, *Tafrihul Azkia Fi Ahwalil Anbiyya*, Matba Nawal Kishore, 1261 A.H., Vol. I, p. 15.

4. **Baqar**: 30; Many believe that God appointed Adam as the successor of Jinn. But Quran only says that God created Jinn before the creation of Adam. See **Hijr**: 27. Therefore, the idea that Adam was sent as the successor of Jinn is incorrect. See Amin Ahsan, *Tadabbur-i-Quran*, Delhi, 1977, Vol. I, p. 113.
The Story of Adam and Eve:

When God decided to create man as His Vicegerent, the angels were surprised because as per their apprehension man was to do nothing except disturbing the system on which the universe was running smoothly. They assumed that the sons of Adam would cause disorder and shed blood on earth. They could not understand how an independent and wilful creature would adjust himself in the universe governed by Divine law. They realised from the word Khālifah (Vicegerent) that Adam would be given freedom of action. This confusion that Adam would only cause disorder was however, removed by God. The Quran says that before the creation of Adam, God in Alam-i-Ghaib (the world unseen), had collected the whole of Adam's posterity to take the oath of obedience. Maulana Ameen Ahsan Islahi believes that in the very general convention of the entire human beings, the angels were introduced to those noble, pious and God-fearing sons of Adam who would not only follow the Divine Law but would also enforce it on earth. Before the creation of man there was one more species other than angels. They were the Jinn, whose leader Iblis strongly objected to
God's order for prostration before Adam. Ibn Abbas says that the Jan is the name of the first Jinn that God created. Some scholars on the other hand, believe that Iblis has been called by this name. But the view of Ibn Abbas is supported by the majority of the commentators of the Quran. This suggests that Iblis was not the first Jinn and that there were some others before him. Iblis by nature, was naughty and by not heeding God's order to prostrate before Adam he disobeyed Him. He thought himself superior to Adam, because he was created from the flame of fire, while Adam was created from the rotten earth. From the very first day of Adam's creation enmity between Adam and Iblis starts. Thus the Quran presents two of its characters, contrasting with each other. The one is represented by the angels, obedient to God, and the other by Iblis and his zurriat (followers and successors). It appears that by this performance Adam was honoured, but in fact, it was a test for the angels and also for Iblis. Both, with respect to the material used for their creation, were superior to Adam, who was created from earth while the angels were created from Nur (light) and the Jinn from Nar (fire). But the angels realised the fact that the real greatness

and superiority lay in God's obedience and they, therefore, bowed down before Adam as ordered by God. But Iblis refused to do so and went against the commandment of his Lord. There is, however, one difficulty with this story. The Quran says that the Angels were ordered to bow down before Adam. But why was Iblis, who was not an angel but rather a Jinn as a punishment to his refusal to prostrate before Adam, cursed and disgraced by God? Qazi Baizawi has solved this problem. He says that the Jinn were also included in the order given to the angels but there was no need to particularly mention their names in it. The Angels are after all superior to the Jinn and when an order is given to the superior creatures, the inferior ones (Jinns) are also expected to follow suit.

Objection is raised that if Islam prohibits making of Sajada (prostration on knees and forehead) to anyone other than God, then why were the angels ordered to perform it before Adam? There are many statements of Islamic scholars in this regard. One view is that Adam was given the knowledge of things so he became superior to the Angel and the Jinn. Consequently these two species showed respect and reverence by making Sajada before him. It is said that this Sajada was not the type which is performed for the God Almighty. It was only to be a mark of respect.

16. Hijr: 34-35
not worship to Adam. It is also claimed that Adam was not the real object of worship, for this Sajada was made on the order of God and was actually for Him and not for Adam. The second view is that the Angels were ordered to bow down, because they have to co-operate with Adam in his duty of vicegerency of God. It is believed that the management of the whole universe, of which the earth is only a small part, is run by the angels of different categories. Every angel is discharging his duty according to the will and order of God. Thus their bowing down was a symbol of co-operation in their respective departments. It is said that the angels were instructed to co-operate with man irrespective of whether he used or abused his power; in both the cases they had to help man in every type of activity until God ordered them to do otherwise. It is also said that Sajada may be symbolic or may be a real task performed by the Angels. The third view that the order to make Sajada was a test both for the angels and the Iblis, appears convincing. It also suggests that it was only after testing the angels and the Iblis first that God would have necessarily planned to test Adam and his posterity.

It appears from the study of the Qur'an that the process of Man's creation consisted of three stages i.e., planning, 

21. 'Arif, 11.
shaping\(^{22}\), and breathing.\(^{23}\) First of all, God made the plan then collected materials and then He shaped human being, giving him a suitable form\(^{24}\), and lastly He breathed His spirit into him. Afterwards, the angels were ordered to bow down before the new creation, Adam, who was to be appointed on a very high rank, the rank of God's vicegerent on earth.\(^{25}\) God delegated His power to man to work as His deputy and not like the master. This is why man has no moral justification to enforce his own will, because it would be against the requirement of the office to which he has been appointed.\(^{26}\)

As far as the creation of Eve (Hauwa) is concerned, it is generally believed that she was created from the rib of Adam. This view is supported by the Biblical traditions.\(^{27}\) Bible narrates the story of Eve's creation that when God felt the loneliness of Adam, He planned to create his mate. God caused Adam to sleep deeply and when he was in profound sleep He took out one of his ribs and therefrom made another creation. Being taken out from man this was called woman.\(^{28}\) She was Adam's wife and was called by the name of Eve and became the mother of Adam's

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22. Ibid, also see Sad: 71-72.
23. Sad: 71-72; Al-Hijr: 28-29; Bible says"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became living soul". The Holy Bible, King James version, Genesis chapter 2, p.2.
posterity. Some scholars are of the opinion that rib is a poor translation and the real meaning of the word used in the original text of the scripture is nature. Thus they try to prove that Eve was created on Adam's nature. However, Quran does not say anything clearly in this regard. Nothing can, therefore, be said on this subject with certainty. What Quran says in this regard is: "O mankind! Be careful of your duty to your Lord who created you from a single being and from it created its mate and from them twain hath spread abroad a multitude of men and women." Thus Quran only says that Eve was created from Adam but does not endorse the statement of the Bible and of Talmud on how Eve was created. It is, however, admitted that man and woman have the same origin, and of not belong to two different species. This is why Ali Shariati refutes Nietzsche's assumption that "man and woman were initially two different creatures; then they became similar, and through the years they got together." 

It is evident from the study of the Quran that Adam and Eve were kept in the Paradise where they were free to

29. Ibid., chapter 3, p.3.
31. An-Nisa; 1 Eng. tr. by Marmaduke Pickthall.
32. Talmud says more pointedly than Bible that Eve was created from the thirteenth rib of Adam, vide Tafhim, vol. I, p.319.
33. Islamic View of Man, p.5.
eat whatever they liked except the fruit of one forbidden tree—they were forbidden even to go near it. This condition was made to test them as to how far they were faithful and obedient to God. But Satan tempted them and they ate the forbidden fruit. The result of disobedience to God became evident to them and they found themselves naked in the garden of Eden. The name of the forbidden tree has not been disclosed in the Quran so nothing can be said with firm conviction about it and also about its fruit which had been forbidden. Bible, however, contains some detailed information but these are not endorsed by the commentators of the Quran. The Quran only says that

34. Taha: 120:12.
35. "Then they twain (Adam and Eve) ate thereof so that their shame became apparent unto them, and they began to hide heaping on themselves some of the leaves of garden." Taha: 121, Eng. tr. by Pickthall.
37. Bible says, "But the fruit of the tree which is in the midst of the Garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die. For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also unto her husband with her and he did eat. And the eyes of them both were opened and they knew that they were naked and they sewed fig leaves together, and made themselves aprons. "Genesis chapter 3, p. 3.
The Quran only says that Satan tempted Adam by saying, "Shall I show thee the tree of immortality and power that wasteth not away." This verse suggests that Satan knew Adam's desire to lead an immortal life so he took advantage of this weakness of Adam and beguiled him. In fact, it was the same type of test as had been put before the angels and the Jinn. Adam was deceived but soon realised his mistake and prayed for being forgiven which was accepted. In presence of this evidence, it appears a wrong notion that Adam and Eve were sent on earth as the punishment of disobedience to God. Quran confirms that Adam was created for the vicegerency of God and his real place was earth, where he had to dwell and where he was sent after passing through a trial and training. As far as the sin committed by him is concerned there is a clear information in the Quran that God forgave him and accepted his repentance. From this incident it is also evident that Islam rejects the theory of inevitable consequences of sin. The Arabic word taubah means to return back so when a man makes taubah he actually returns back from rebellious attitude to submissive attitude and such was Adam's attitude, for when he felt his sin he atonce turned back to the submission of God.

41. Baqara: 37; The Prophet also confirms the fact that after making a sin of any person turns back to God and begs His pardon then God forgives him, vide Bukhari and Muslim, vide Ta' fseer-i-Haggani, vol. II, p. 155.
42. Raghib Asfahani, Mufradatul Quran, p. 150.
The story of Adam and Eve has been narrated in the Quran at several places. But we cannot understand the process by which Adam and Eve were created because Quran does not provide clear information in this regard. We do not know how clay was used, how Adam was moulded into human shape with proportionate limbs and faculties and how the spirit of God was breathed in him— all these can not be understood. However, this story is in sharp contrast to Darwin’s theory of Man's evolution. Some modern commentators of the Quran have tried to prove this theory from the verses of Quran, but such attempts appear futile and contrary to the declarations of the Quran. Darwin's theory confirms that man was developed from the sub-human being, while the Quran confirms that Adam was the first man on earth and he was endowed with knowledge.


44. It is very strange that a scholar like Maulana Abul Kalam Azad is influenced with the explanations made on Darwinian theory of Man's evolution and tries to comment on Quran in its light. See Tarjumanul Quran, Malik Sirajuddine and Sons, Lahore, 1931, vol. I, p. 123.

The Universe:

when Adam opened his eyes on earth, he found a well-managed world full of all necessities and luxuries of life. The Quran does not clearly state how this world came into being, however from the scanty information in the Quran some idea, about the process of the creation of the universe can be formed.

Time and again the Quran pronounces that God is the ultimate reality. He is not confined to any particular place or direction but is omnipresent, omnipotent, invisible and beyond the comprehension of the human mind. He is a living reality and not static. He created the world in order to express Himself. For the work of creation he needs no matter or means, Only His will and command is enough. whatever is in the heavens and on the earth belongs to Him. As far as the specific nature of His creations are concerned, the Quran says that God created heavens and the earth on the stable foundation of Truth (Haq).

The word Haq has been used in the Quran in various senses.
(the Day of Resurrection) has been termed as Haq because its occurrence, according to the Quran is a must.\textsuperscript{55} The Quran itself is Haq for it contains the criterion which distinguishes truth from falsehood.\textsuperscript{56} There are a number of verses in the Quran which explicitly speak that God has created the heavens and the earth and what is between them on truth(Haq).\textsuperscript{57} These verses disclose the fact that God has not created anything for mere fun and as a pastime.\textsuperscript{58} Creation itself is a very serious affair and reveals a serious purpose.\textsuperscript{59} This purpose has been mentioned at various places in the Quran.\textsuperscript{60} The word Haq if it is taken in the meaning of just it would appear that everything which is in the heavens and earth has been created according to laws and it functions under these laws.

There is no systematic and stagewise description of the creation of the universe. Information in this regard is scanty and scattered throughout the Quran. So it is inevitable to make a survey of the relevant verses of the Quran. This will help to form the Quranic idea of the universe in a systematic way. The Quran presents God as the creator of everything existing in the universe.\textsuperscript{61} The further explanation of this creative

\begin{itemize}
\item \textsuperscript{55} Naba: 39.
\item \textsuperscript{56} Al-i-Imran: 3-4.
\item \textsuperscript{57} Hijr: 85; Nahl: 3; Jathiya: 22; Dukhan: 39; Ankabutt: 44; Zumar: 5; Ahqaf: 3; Rum: 8.
\item \textsuperscript{58} Dukhan: 38
\item \textsuperscript{59} cf. Ameen Ahsan Islahi, Tadabbur-e-Quran, vol.I., p.204.
\item \textsuperscript{60} Anbiya : 16; Muminun: 115.
\item \textsuperscript{61} An'am: 101, R'ad: 16, Zumar: 62, Mumin: 62.
\end{itemize}
work is evident from the verses which show that God created everything in measure and proportion and not disorderly and abruptly. Before the creation of the heavens and the earth and whatever existed therein, there was something like smoke (Dukhan). God separated this gaseous mass and created the heavens and the earth. This shows that in the beginning the universe was a formless, disordered, gaseous mass. In this connection the Quran uses two words ratg and fatg. Ratg denotes the action of binding elements into an unified whole i.e. the universe in the beginning stage was in the form of unified whole of gaseous mass. The word fatg denotes the action of diffusion and separation i.e. God made from this unified and formless mass a diversified universe with innumerable creations.

The time consumed in the creation of the heavens and the earth as pointed out by the Quran was six Yaum. The Arabic world Yaum is generally used for the day, but the Quran also uses this word in the sense of a period of time. Though this meaning appears more relevant but it would not be entirely incorrect to interpret the word Yaum in the sense of a day, an interval of time between two sunrises or two sunsets, because the Quran does not give the period of time consumed in the creation in an

62. Qamar: 49 Furgan-2, A'la: 2-3
63. Anbiyya: 30.
66. Hud: 7
67. Sajada: 5
explicit way. Hence on the basis of information collected from the Quran nothing can definitely be said about the time actually spent in the creation of the universe.

The idea of the cosmos—a self-operating, self-governing and self-existing system is not found in Islam. Islam does accept the world as an ordered system and as a harmonious whole working orderly not by itself but because of the will of its creator.

The Quran, after giving some rudimentary information in connection with the creation of the universe, confirms that the whole of the universe with its resources has been created for the purpose of the creation of mankind which is the end product and the arch product.

Guidance:— At the time of departure from paradise God instructed Adam and Eve that He will send His guidance to mankind and whosoever will follow it and lead his life according to it will neither have sorrow nor fear. Thus, it appears from this and also from many more verses that out of His infinite mercy God has made arrangements to guide mankind to the right path from

69. Bible says that God ended the work of creation on the seventh day. It gives the day-wise description of the creation made by God and also discloses that after ending the entire work of creation, God rested on the seventh day. See The Bible, Genesis, chapter 1-2, pp. 1-2.
70. Yunus: 3
the very beginning of man's existence on earth.\(^{73}\) This arrangement of showing the right way and providing guidance, was made possible through the institution of Prophethood (\textit{Risalah}). Under this arrangement from among human beings, He chose persons whom He thought suitable for this task.\(^{74}\) This is why the \textit{Quran} claims that the teaching given by the earlier prophets, is quite similar, in its essence and spirit, to that of the last Prophet.\(^{75}\) All of them had one and the same source of knowledge. There is one more Qur'anic thesis in this regard that God is the knower of all things. He knows better about the nature of mankind because He is the creator and He only is entitled to guide mankind. The \textit{Quran} again claims that it is the Benevolent God who shapes man from the very beginning stage of his creation. When mother conceives him, He provides all the needs of the unborn during all the different stages of the pre-natal period. The \textit{Quran} emphasizes this phenomenon and infers the fact that God would have not neglected the most important need to guide man in the midst of innumerable problems related to different aspects of his life. When He filled the earth from the resources inevitable for the biological needs of man, He must have provided him moral guidance as well.\(^{76}\) Thus it is confirmed from the sources that God Himself has taken upon Him the responsibility to show the Right path.

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\item[73.] \textit{Nahl:} 9
\item[74.] \textit{Anam:} 124
\item[75.] \textit{Baqara:} 285
\end{itemize}
One very interesting question that arises at this stage is that when God is Himself responsible for guiding the Right path why did He not endow man with inborn instincts so that he might get the right path without going astray, but this appears to be against the will of God. There are a number of verses in the Quran which suggest that God wants to see who among the mankind chooses the way of His obedience and who deviates from His commands. This is why He granted man a free will and he is free either to accept or to reject the message of God pronounced by His Prophets. With this free will, the Quran, time and again says that God has endowed man with different means of knowledge and given him the sense organs to use them for the search of the Right path. If God made everyone righteous compulsorily then His scheme to test mankind would have not been fulfilled.

On the basis of the above-mentioned information, it is evident that having delegated the power of vicegerency and given freedom to use or abuse the delegated powers, God intends to bring man under moral trail. The Quran has described this in the context of natural phenomena. At one place it depicts the

77. Dahr: 2-3.
occurrences taking place in the nature and then comments that at their meaningful signs of God, believers cry out, 'Our Lord You have not created these in vain, so save us from the torment of Hell-fire.' Thus the purpose of the life of a Muslim appears to save himself from Hell-fire, while positively he tries to achieve the pleasure of Jannah, the place of eternal bliss.

The most important thing which prompts a Muslim to be patient and considerate is that even God does not want to crush non-believers and disbelievers by dint of His limitless powers and resources as He wants to test mankind in this worldly life. The Quran warns even the prophet that he has not been appointed as the keeper of and the guardian over mankind but only as the messenger to transmit God's word. God has granted man the freedom of choice between Truth and falsehood, while the prophet has been assigned the duty to present the truth and deny every thing against Truth. Now it remains for man whether he accepts or rejects the message of the prophets.

78. Al-i-Imran: 190-191

The following verses of the Quran also disclose the fact that the creation of Man and Universes is not purposeless: "Deemed ye then that we had created you for naught, and that ye would not be returned to us? Muminun: 115. "We created not the heaven and the earth and all that is between them in play," Anbiyaa: 16 English tr. by Pickthall.

**Ibadah (Worship):**

Although Islam calls upon everyone to worship God without making anyone His partner but those who accept its message are expected to be devout to God. The Quran says that man and jinn have been created to worship God. But God does not intend to take such service from His bondsman as the worldly masters take. They use their servants for every possible gain and advantage they can obtain from them. Servants are the source of wealth and power. The master manages to make material progress and to raise their social status by exploiting them. For the protection of the lives and properties of masters they shed their blood and sometimes sacrifice themselves for their cause. But God is above all such worldly needs. The worship performed by man is by no means advantageous for God. It is rather in the interest of man himself. But at the same time God wishes that His bondsman might achieve His pleasure through His worship.

The Arabic word Ibadah is generally taken in the meaning

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80. Bagara: 21, Taha: 1, Anam: 13, Maryam: 4
81. Zariat: 56
82. Hameeduddine Farahi, Majmu Tafaseer-i-Farahi, Markazi Maktaba Jamat-E-Islami, Pakistan, p.222.
of worship. But it has a wider connotation. It is claimed that Ibadah covers the whole life of human being and is not confined to prayer (Salah), fasting (Saum), payment of poor-due (Zakah) and pilgrimage to Kaba (Hajj) only. Even the common practices of daily life like eating, sleeping, walking, are brought under the coverage of Ibadah, provided these are fulfilled by legitimate means. Hence it would be useful to evaluate this view in the light of the information collected from the original sources of Islam. Here the relevant verses are quoted to get the correct idea of Ibadah, which Quran declares as the purpose of Man's creation. The Quran says, "And verily we have raised in every nation a messenger (Proclaiming) "serve Allah and shun false Gods". Here Ibadah includes the meaning of obedience also. In the text of this verse the word 'Taghoot (false god) has been used which means an authority that passes orders against that of God. Thus the verse quoted above proves that whosoever obeys Taghoot, defies God. "Did I not charge you, o ye, son of Adam,
that ye worship not the devil—Lo, he is your open foe."  

This verse also makes it clear that the Islamic concept of worship includes obedience. There is not even a single person who would like to worship the Devil. What the Quran stresses here is that people should not obey the Devil. If one chooses the man having devilish character as one's leader and goes the way he invites, according to the Quran, such one worships the devil.  

The above mentioned verses and many others confirm that Ibadah has wider meaning. Besides worship it includes obedience also. The Quran exhorts man to worship God because it is He who can help in the most adverse situation. Only He can fulfill the desires of man so man should call and pray to Him. Only He listens to the calls of His servants and besides Him there is no one who has the power to control the occurrences of the world and make them congenial for man.  

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89. Ya Seen; 60 tr. by Pickthall.  
90. Mawdudi, Quran ki char Buniadi Istelaheen, p. 87.  
92. Yunus: 18  
93. Momin: 66  
94. Maryam: 48-49.
'Ilm (Knowledge):-

No doubt the purpose of Man's creation is to worship. But this purpose is not possible to be attained in the absence of a sound and correct knowledge. Ibn Abdul Bar writes on the authority of Mujahid that the Quranic verse, "I have created the Jinn and the man so that they may serve Me" is basically related to knowledge. Ghazali also interprets this verse in the same sense. He says that Irfan-i-Nafs (gnosis or the knowledge of self) is the key of all knowledge. The service or the worship of God is not fulfilled if His servants do not know what pleases Him and what displeases Him. Besides the Quran, Hadith literature is also full of such exhortations that IIm is superior to Ibadah. Some scholars like Imam Zuhri, has stressed acquisition of knowledge so much that according to him there is no better method of God's worship than the acquisition of knowledge.

It is evident from the present study that the cause of the creation of the universe is God. He is the cause not only in

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95. Zariat: 56
the natural, scientific and philosophical sense but also in the sense of being primordial, wilful and spiritual in nature and character. He created universe with its infinite resources and placed man in it. The creation of the universe was for the purpose of creation of man. Man is a unique piece among all God's creation. He has been endowed with various faculties for God intends to test him whether or not he selects for himself, by applying the faculties given to him, the Right path shown by His messengers. Before passing this test the progenitor of the human race, Adam, was kept in the Paradise for trial and training.

This study also discloses that the story of Adam and Eve is in sharp contrast to Darwin's theory of Man's evolution. Islam says that the first man on earth was in the complete civilized form and was endowed with knowledge. He did not start his journey of life in the darkness of ignorance. Islam proclaims that the very purpose of man's creation is that he should worship his creator. But at the same time it also suggests that worship is not possible in the absence of sound knowledge.
CONCEPT OF MAN IN ISLAM.
Man is the most mysterious being of this world and occupies a very honourable and dignified place on earth. The scientific discoveries and inventions, schemes of industrialisation and agricultural development, declarations of war and treaties of peace, voyages of Appollo and Soyuz— in short all steps of advancement are claimed for the betterment of human life. But man is still unknown. Alexis Carrel observes: "The sciences of inert matter have made immense progress while those of living being remains in a rudimentary state... Man should be a measure of all, on the contrary, he is stranger, he is stranger in the world that he has created. He has been incapable of organising this world for himself, because he did not possess a practical knowledge of his own nature." Carrel feels it the real cause of social disintegration and cultural lag of the modern civilization. Hence he suggests to develop a science of man as the remedy of the problem. The science under which he proposes to collect a profound and systematic knowledge of man's physiological capabilities, the causes of his mental tensions and the reasons of moral imbalances.

2. Ibid., p.39 and p.50.
The need to understand Man, his nature and skills, his limitations and inborn potentialities are realised by all sections, irrespective of the divergent conflicting ideals and beliefs. As far as Islam is concerned, it takes this problem in the light of its world view deeply rooted in its fundamental beliefs. In this connection, it is here proposed to study the following points with a view to develop a thesis relating to the concept of Man in Islam:

(1) Struggle between Man and Satan - an Islamic belief.

(2) Unity of Mankind (Wahadat-i-Adam).

(3) Man, a responsible being.

(4) Is Man totally free?

(5) Divine Characteristics in Man.

(6) Human Nature.

(7) Man's Dignity.
Struggle Between Man and Satan:

In the Quran we find the dashing character of Iblis who has also been called Satan. His annoyance and enmity with man was evident from the day of Man's creation. He strongly objected while God was bestowing Adam with excellence and superiority over His other creatures. Satan raised this

3. The great Urdu poet Aqbal in his poem "Jibril-o-Iblis" appears very much impressed by this character. This is because he believes in the purposive theory of life and when he observes that Iblis is constantly involved in the purpose he had chosen for himself the poet spontaneously admires him.

4. The Quran says, "And when we said unto the angels, prostrate yourselves before Adam, they fell prostrate, all save Iblis . . . And we said: 'O Adam, Dwell thou and thy wife in the Garden and eat ye freely (of the fruits) thereof where ye will, but come not nigh this tree lest ye become wrong doers. But Satan caused them to deflect therefrom and compelled them from the (happy) state in which they were". Bâqara: 34-36, Eng. tr. by Pickthall, also see Mawdoodi, Tafhim vol. I, p. 65.

5. A'raf: 12.
objection by saying that he is superior to Adam because he was made of fire while Adam was created out of mud. But Adam was exalted and by breaking God's order Satan himself selected to relegate himself to ignominy. Being desperate and violent he challenged God that man does not deserve to be appointed on the high rank of vicegerency of God. He sought respite from God to prove his estimate of man. This was granted but it was stated that Satan had no power over the true servants of God. In this way Satan choose his task which was to beguile man. His determination to fulfill his mission has been quoted in the Quran as follows: "I shall lurk in ambush for them on Thy Right Path. Then I shall descend upon them from the fore and from the rear, from their right and from their left, and Thou will not find most of them beholding." Shah Abdul Qader, Commenting on these verses, writes that Satan will remain as long as man lives on earth. According to him Satan attacks man from all sides. When he comes upon man from the front he tries to delude him in the matter of the most important articles of Islamic faith, namely, the Day of Resurrection, Paradise and the Hell, when he attempts from behind he tries to make worldly life attractive by creating allurements.

8. A'raf: 16-17, tr. by Pickthall, with a little change.
and lusts, when attacks man from the right sides he entraps him in the pride; in a feeling of righteousness and piety and when he aims at man from the left side he makes evils fair looking and delightful. By means of all these techniques he approaches man to beguile him from the Right Path and to prove him to be ungrateful to God. 9

It is commonly accepted that Iblis (Beelzebub) was from amongst the Angels, 10 but in fact, it is a misunderstanding. According to Abdul Majid Dariabadi this idea became popular among Muslims following of Jewish and Christian traditions. The Quran itself declares that Iblis was from amongst the Jinn 12. As far as Angels are concerned, the following verses of the Quran confirm that they are inherently obedient to God: "They do all that they are commanded," who (angels) flinch not from executing the comments they receive from God, but do (precisely) what they are commanded. 14 About the Jinn there are divergent views. Some scholars say that the Jinn are actually the wild folk living in the hills and dense forests. 15 Some say that they represent abstract power. 16

10. Agbal. also appears to be influenced by this view: \( \text{کمودودی} \) کوکره کریست اوشانات مہد \( \text{ تیم} \) پیاران من پیشٹوں کی راہ ای بہوا.
 Also see Mawdoodi, Tafhim, vol. I, p. 65
12. Kahfi: 50
while others believe that they are a separate creature with their own personalities and possess the freedom of will and choice.\textsuperscript{17} It is however evident from the above quoted verses that Jinn are rather like men and have been given freedom to obey God or to disobey Him. Mawdoodi says that Arabic text of the Qur'anic chapter \textit{Baqara}; 34, suggests that Iblis was not alone to refuse to bow-down before Adam but with him there was a group of Jinn who were bent upon the disobedience of God.\textsuperscript{18}

It is evident from the study of the Holy Qur'an that among the countless creatures of God only three have been entrusted with responsibility. They are Angels, Jinn and Human beings. Satan is not a separate and independent creature. But those of the Jinn and of the Human beings who deliberately chose the way of disobedience to God are included in the zurriyat (Progeny) of Iblis and are known as Satan.\textsuperscript{19} The literal meaning of the Arabic word Shaitan is violent, furious, enraged, wicked and hasty. These characteristics may be found in Jinn and also in Man.\textsuperscript{20} The Qur'an at places uses this word for the Jinn-devil\textsuperscript{21} and at others for man-devil.\textsuperscript{22}

\textsuperscript{17} Mawdoodi, \textit{Tafhimul Qur'an}, vol.VI, p.118.  
\textsuperscript{18} Ibid, vol.I, p.66.  
\textsuperscript{19} Ameen Ahsan Islahi, \textit{Tadabbur-i-Quran}, vol.I, p.121.  
\textsuperscript{20} Ibid., p.76.  
\textsuperscript{21} Kahf: 50  
\textsuperscript{22} \textit{Baqara}; 14, also see Nas: 6
The story of the enmity between Adam and Satan has been narrated in the Quran with a view to warn human beings and to make them cautious and vigilant of Satanic fraud and trickery. The attack of Jinn-devils is of course more dangerous because they are invisible to and beyond the perception of human beings, whereas they themselves possess such powers as enable them to perceive human beings.23

According to the Quran the enmity between Man and Satan was first demonstrated in the heavens where Adam was kept for trial and training. From the heaven, Satan started his mission to beguile Adam and his progeny. Being the prey of his temptations Adam broke the commandment of God, while God was sending Adam and Eve to earth. He made it clear that Man and Satan are enemies of one another.24 Satan is man’s enemy in the sense that he tries to deviate from the Right path and wants to prove man ungrateful to God, while man who consciously adopts Islam, aims to be obedient to God. Thus the struggle between the two continues. In this struggle some times Satan is defeated and some times man. The spectacular example of man’s defeat is the mistake committed by Adam.

23. Ahmad Reza Khan, Syed Naeemuddine, *Kanzul Iman Fi Tarjumatil Quran Maa Khazainul Irfan Fi Taisiril Quran*, Delhi, Date of publication is not mentioned, p. 182.

24. *Bagara*: 36, The Quran, at many places, repeats that Satan is an open foe of Man, See *Bagara*: 208.
There is information in the Quran which throws light on the causes of man's defeat from Satan. The Quran says one who withdraws himself from Zikr (remembrance) of God becomes an easy prey to Satan. The significance of Zikr has been discussed in the Quran at many places. It has been made clear that "remembrance (Zikr) of God is the greatest thing in life) without any doubt. The Quran says that Zikr leads to forgiveness and to the vast reward in the life hereafter. It also makes clear that Zikr is not something which detracts people from mundane pre-occupations. Zikr, in fact, is a very comprehensive word and includes all those things and activities which remind man that God is his real master and that he would be recalled to Him. The Holy Quran itself is the highest form of Zikr because it enjoins man to obey

26. Alkabut: 45, tr. by Pickthall.
27. Arafa: 205.
29. "And when the prayer is finished, then may ye disperse through the land, and seek the Bounty of God: and celebrate the praises of God often (and without stint): that ye may prosper". Juma: 10 tr. by A. Yusuf Ali. In this verse the Arabic word fazl (bounty) means livelihood; cf. Mawdudi, Tafhim. vol. V, p. 497.
God and to shun temptations of the Satan. Formal worship like obligatory prayers (Salat) and fasting (Saum) are also kinds of Zikr. Besides, there are some formal methods and formulas of Zikr. Hadith literature is full of its description and the place which it occupies in Islam, only a few are quoted here to give an idea of the importance it occupies in Islam. Abu-Huraira reports a Hadith that one who daily recites hundred times the formula:

\[
\text{لا إِلَٰهَ إِلَّا الْلَّهُ وَحْدَهُ لَا شُرِّكَ مِنْهُ لَّهُ الْإِيَمَانُ وَلَقَدْ قَالَ إِلَٰهَيۡنَا طَلَّبْتُمُّ مِنْ هَٰٓذَا عَلَى سَهۡيٖ ثَمِّ سَهۡيٖ}
\]

will have vast rewards in the Hereafter and will be protected from the temptations of the Satan. Among the different formulas of Zikr the one which is very commonly practised by Muslims particularly just after finishing obligatory prayers (Salat) is to say:

\[
	ext{سبَحَاتُ اللَّهُ هَٰذَا الْحَسَدُ إِلَيۡهِ،}
\]

thirty three times,

\[
	ext{الْدِّلِّلُ إِلَيۡهِ،}
\]

thirty three times,

\[
	ext{الْدِّلِّلُ إِلَيۡهِ،}
\]

thirty four times and

\[
	ext{لا إِلَٰهَ إِلَّا الْلَّهُ وَحْدَهُ لَا شُرِّكَ مِنْهُ لَّهُ الْإِيَمَانُ وَلَقَدْ قَالَ إِلَٰهَيۡنَا طَلَّبْتُمُّ مِنْ هَٰٓذَا عَلَى سَهۡيٖ ثَمِّ سَهۡيٖ}
\]

once. The importance of these Azkar is evident from the Hadith reported by Abu Musa Al-Ashaari in which it has been stated that those who remember their Lord are living beings whereas those who are away from His Zikr are the lifeless persons.

32. Bukhari, Muslim vide Ibid., pp. 210-11.
33. Bukhari, Muslim vide Ibid., p. 216
There is one more important verse in the Quran which makes it clear that when man becomes doubtful about the belief in the hereafter, Satan gains victory over him. But at the same-time Quran declares that Satan has no power to beguile man, he only invites him to disobey God\textsuperscript{34} and makes this practice attractive for him.\textsuperscript{35} This he achieves by raising false hopes in man's heart.\textsuperscript{36} Thus, it is evident from the study of the sources that when man enjoys worldly life and for the transitory pleasures and he overlooks the life hereafter, Satan overpowers him. Abu S\={a}\text{y}eed Khudhri transmits a Hadith that the worldly life is very attractive and that man has been put under trial in this life.\textsuperscript{37} The Quran also says that those worldly things which man is using for his betterment are not mere luxuries of life but are the items of test and have been given to him to examine him and on the Day of Judgement, God will question about their use and abuse. This creed makes man responsible and keeps him alert about the man of all those things which are given in his possession.\textsuperscript{38}

\begin{itemize}
\item \textsuperscript{34} Saba; 21, Hijr; 42.
\item \textsuperscript{35} For the detail study please see, Nisa: 117-120, Araf: 11-17 Ibrahim: 22, Hijr: 30-42, Nahl: 98-100, Bani Israel: 61-65.
\item \textsuperscript{36} Nas: 4-5, cf. Tafsir-i-Mazhari, Qazi Mohammad Sanaullah Osmani, Syed Abdul Dayem Jalali, Nadwatul Musaneefen, Delhi, 1961, p. 595.
\item \textsuperscript{37} Muslim, vide Reyazus Salehin, vol. I, p. 287.
\item \textsuperscript{38} Takasur: 8.
\end{itemize}
Unity of Mankind (Wahdat-i-Adam):

The most important article of the Islamic faith is the principle of equality among men. This principle has been thoroughly discussed by the scholars. Hammudah says that the Islamic principle of equality should be termed as the principle of equity. Since all men are not equal, it is required to maintain justice and equity amongst them. Analysing the principle of equality he observes that it is an article of Islamic faith and is developed through the fundamental teachings of Islam, namely, men are created from one human entity; they sprang up from Adam and Eve. God's justice and kindness pervade each and all and He judges men on the basis of their actions. Hammudah's view in this regard suggests that all men are equal in the sight of God and whatever difference appears among them are accidental. But Abu Aali also speaks about the equality of Muslims in the broader context of the unity of mankind. Ali Shariati has given a new dimension to the subject. In place of the equality of mankind he speaks about universal brotherhood. Differentiating between the two he points out that equality is a legal term and argues that the relations between man and man are not cemented by law. These have to be established on the basis of love and affection and this is best expressed by the

40. S.A. Abu Aali, Islamic Education as means towards self-actualisation, Curriculum and Teacher Education, p.58.
concept of brotherhood. This thesis appears more convincing particularly in the light of the fact that men are not equal to one another in various aspects of life.41

The first verse of the Quranic chapter Nisa runs:

"0 mankind, Be careful of your duty to your Lord, who created you from a single soul, and from it created its mate, and from them twain hath spread abroad a multitude of men and women.42 Though all men are equal in the sight of God, Islam does not hold that they are identical also. There are individual differences in abilities and potentials which cause differences between human beings. This point has been discussed in the following Hadith of the Prophet: "Men are of different origins just as gold and silver are; the best among them in the pre-Islamic period are the best among them in Islam when they are versed in religion.43

No doubt, individual abilities play an important role in the affairs of life but what pleases God is piety. He makes it the criterion of goodness. The Quran is very emphatic on this point, "0 mankind, we created you from a single (Pair) of a male and female and made you into nations and tribes that ye may know each other (not that ye may despise each other) Verily, the

42. Nisa: 1, tr. by Marmaduke Pickthall.
most honoured of you in the sight of God is (he who is) the
most righteous of you.  

This verse clearly shows that differences of nations
and tribes are for the sake of recognition and not to raise
the status in superiority. In the sight of God all are alike
and He maintains the same standard of justice for the whole
mankind irrespective of the differences of colour, race, nationality and language.

This view of man’s equality has been confirmed by
the prophet when he entered Mecca as the conqueror and delivered
a sermon in the courtyard of the Holy Kaba wherein he declared
that men are basically of two kinds: the righteous and the wicked,
otherwise there is no difference between man and man. He
proclaimed this more explicitly in his last (Farewel) Haj
address (Khutba-i-Hajjatul wida) that there is no superiority
for an Arab over a non-Arab or the white over the black except
on the basis of righteous.  


45. Baihaqi,Fi Shuabil Iman,Trimidi vide,Tafhimul Quran
vol.V,p.97,also see Shibli Numani,Siratun Nabi,

There are more Ahadith of the prophet which make it clear that the differences of race, nationality language, social status, economic status and colour are only accidental matters and are not the basis of superiority or inferiority.

When all men, as claimed by Islam, sprang up from the same origin how did the various kinds of differences crop up among them. The Quran takes this question in quite a different way. It asserts that in the beginning mankind was one single community and followed one way of life and afterwards when men differed in ideas and behaviour God sent down Prophets with His clear instructions for the reformation of their thought and practices. The Quran rejects the thesis that man, in the beginning, History, was polytheist and after a very long time he adopted monotheism. Commenting on the verse (mankind were one community) Ibn-i-Abbas and Qitadah say that man started his life under Divine Guidance and followed the way of life based upon obedience of one God. The same view is supported by the other commentators of the Quran. Now the very natural question which has also been discussed in the preceeding pages, again arises as to why God permitted these differences in

48. *Baqara*; 213
49. Tr. by Pickthall.
mankind to appear while they were basically one community, followed one way of life and accepted one religion. In answer to this question the Quran says that even though God is powerful enough to force people to follow His commands it is not His will to force mankind as He has sent man on earth for test and trial and this is possible only when man is granted full freedom of action and freedom to choose his own path.

Man a Responsible Being.

The Quran instructs the Prophet that God has not appointed him the Keeper of men. His duty is simply to present the message of Islam truly and to invite them to the way of God. From the study of the Quran it is also clear that the Islamic creed cannot be thrust upon people against their will and consent. God has granted man freedom of action on his own responsibility. This is why the Quran declares: "Whoever works righteousness, it benefits his own soul, whoever works evil, it is against his own soul, nor is thy Lord ever unjust (in the least) to His servants." This verse also makes it clear that God is not an oppressor that He might waste the right deeds of His servants. He reserves the

52. Baqara; 253; Hud; 7
53. Anam; 107
54. Baqara; 256
prerogation to punish them for their evil deeds. This has been explained in the Quran at many places.\textsuperscript{57} An other important article of Islamic philosophy of life is the concept of personal responsibility. According to this principle everyone is responsible for his own conduct and no one will share the burden of another in the life hereafter.\textsuperscript{58} This makes man responsible towards his moral conduct and prompts him to follow the tenets of Islam in his personal life. But this does not mean that man would be called to account for a responsibility the performing of which is beyond his capability.\textsuperscript{59} Moreover, man's responsibility is not restricted to his individual life. The virtues and vices initiated by him influence other persons and organisations also. Sometimes they influence countless persons and for a long time. Thus the man who initiates such a practice naturally becomes liable to share their burdens.\textsuperscript{60} The prophet is reported to have said that the first son of Adam \textsuperscript{61} who killed his brother will also share the charge of every murder committed by mankind to the Day of Resurrection, because it was he who was first to initiate this cruel practice.\textsuperscript{62} The full reward and punishment for these virtues and vices, are possible

\textsuperscript{57} Jathiya: 15
\textsuperscript{58} Bani Israil: 15
\textsuperscript{59} Baqara: 286
\textsuperscript{60} Muslim, vide Reyazus Salehin, vol. I, p. 134.
\textsuperscript{61} His name was Qabil, Bukhari and Muslim vide Ibid. p. 135.
\textsuperscript{62} Bukhari Muslim vide Ibid.
only in the life after death. This creed makes man conscious and alert about his individual and social obligations.

It is also evident from the study of the Holy Qur'an that man has been granted freedom of choice, freedom of will and freedom of action. Other creatures of God have not been given such freedom, "we did indeed offer the Trust to the Heavens and the Earth and the Mountains but they refused to undertake, being afraid thereof: but man undertook." This trust which God has given to man depends on his own will. He is free to misappropriate it. Although justice demands that the trustee should use the trust according to the direction of the giver.

Thus it becomes clear from the above discussion that man is a responsible being and has been endowed with the power of will. This quality makes him able to work against his own desires, nature and biological and psychological needs. He can pursue both the good and the bad way and is free to obey or to disobey God.

Is Man Totally Free?

Man has been made God's viceroy and has been authorised to manage the worldly affairs on his own accord. The heaven and the earth and whatever lies between them has been created for the sake of man. This high position of man sometimes leads to misunderstanding in comprehending his real position. It is said "in Islam man is not weak and disabled before God since he is His representative, His friend and His trustee on earth." Aqbal's view in this regard appears to be extremist, rather dangerous, "Catch the God with a noose, O manly courage." Let us examine this view in the light of the information collected from the sources.

It is evident from the study of the Quran that the freedom man has been granted is very limited. Although the Quran clearly states that God has potentially given to man all that is in the heavens and on the earth. But it is also a fact that man does not possess the power to achieve all that he wishes. The Quran says God allows him some latitude and whatever control he has on his environment is due to the mercy of God. Have they not observed what is before them and what is behind them of the sky and the earth? If we will, we can

68. Jathiya: 13
make the earth swallow them, or cause obliteration from the sky to fall on them. How man is helpless before God is evident from the following statement of the Quran: "If it had been our will, we could surely have blotted out their eyes; then should they have run about groping for the path, but how could they have seen? And if it had been our will, we could have transformed them (to remain) in their places, then should they have been unable to move about, nor could they have returned." These verses show that the plan of God is to grant man a limited freedom of choice and will. If it was not His plan He would not have created man as a responsible being.

The Quran, on the one hand, shows the helplessness of man, and on the other, it states the infinite power of God and His full control over the entire universe. This appears with a view to instruct man that for him the best way of life is to obey God in every individual and social act. The absolute power of God and the helplessness of man can best be realised from the Hadith in which the prophet is reported to have said that if the people were acquainted with the reality of which they are unaware then out of its gravity they would have laughed less and wept more. This also suggests that Islam accepts

70. Saba: 9, tr. by Pickthall.
man's freedom of action but persuades him to restrain his freedom and cultivate some Godly traits in his personality.

**Divine Characteristics in Man:**

According to the *Quran* God created man from the rotten mud and breathed His spirit into him. The Prophet is also reported to have said that though Adam was made from mud, God created him in His own image. This shows that although the materials used in man's creation was lowly when God breathed His spirit into him, man became supreme amongst God's creations and was raised to the high position of God's vicegerent. Man is supposed to consist of body and soul. The *Quran* gives very little information about soul. But has revealed that soul is the word of God. Like God, it is unseen, indivisible and beyond the limits of time and space. No idea can be formed about its quality, quantity, colour, size, weight and dimensions, etc.

According to the *Quran* man's perfection lies in the cultivation of Godly traits. The *Quran* explicitly exhorts to imbibe the Divine colour. It appears from the study of the *Quran* that God Himself wanted to extend His Nur(light). Though

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74. Hijr: 28  
75. Hijr: 29  
77. Bagara: 30  
78. Bani Israil: 85.  
79. Bagara: 138; Abdul Majid Dariabadi writes that Divine colour means the colour of that religion which has been sanctioned by God. See *Tafsir-i-Majidi*, p. 243.  
80. Tauba: 32.
the Divine light is perfect in itself when it penetrates the heart of man it leads him to perfection. Thus by gradual acquisition of Godly attributes man is expected to achieve perfection. Ninety-nine of the attributes of God are commonly known and those include Life, Power, Mercy, Justice, Creation, and knowledge and these are very significant. These can not be acquired by man in their highest form nor it is possible that all men may acquire them equally, but each can acquire according to his individual capacity. And to imbibe these there is no way other than to follow Divine guidance. At this stage one very important point has been made quite clear by the scholars of Islam that to cultivate Divine attributes does not mean to be associated with the Godhead as Godliness is the prerogation of God above and can not be attributed to any of His creatures. It is a well known postulate of the Islamic faith that God created man for His worship and not to be His equal or rival. An idea of Godly attributes can be had from the Hadith in which the Prophet —

82. Baqara: 255; Al-i-Imran: 2; Furqan: 58.
83. Baqara: 285; Hajj: 40
84. Fatiha: 2; Kahf: 58.
85. Al-i-Imran: 82; Qaf: 29.
86. Baqara: 117; An'am: 1
87. Baqara: 29; Araf: 200
90. Hammudah Abadalati, Islam in Focus, p. 32.
has mentioned Mercy to be one of the Divine attributes and said, "Allah divided Mercy into one hundred parts; then He reserved ninety nine parts for Himself and sent down the remaining one part to the Earth. It is because of that one part that His creatures show mercy to one another. So much so that it is due to this that an animal refrains from placing its hoofs on its young ones". 91

Human Nature:

Islam does not divide life into various compartments but takes life as a whole. It instructs its followers to give due place to every aspect of life, the material as well as the spiritual aspects. The Quran says, "And there are men who say, 'Our Lord, Give us (Thy bounties) in this world' and they will have no portion in the hereafter. And there are men who say 'Our Lord, Grant us good in this world and in the hereafter' To these will be allotted what they have earned". 92 Thus Islam encourages man to deal with both, the Duniya (This world) and the Akhirah (the world hereafter). 93


Since man is compounded of body and soul he needs a way of life that may fulfil the demands of both. The Quran claims that Islam is such a way of life as has balanced the requirements of both body and soul.\(^94\) It is neither like the humanistic philosophy which ignores everything except the material. Nor is man essentially wicked. Both these views about human nature appear to be one-sided, particularly when we study human nature from the Islamic point of view. Islam does not take man as a perfect being free from every flaw and weakness. The Quran says, "And verily we made a covenant with Adam, but he forgot, and we found no constancy in him".\(^95\) This shows that forgetfulness (nisyan) is an adjunct of human nature. Man lacks firm resolve. This weakness of human nature is proved by the story of Adam itself.\(^96\) The other aspect of human nature is obedience (taâb) about which the Quran says, "So set thy purpose (O Muhammad) for religion as a man by nature upright—the nature (framed) by Allah, on which He hath created man."\(^97\) On account of this quality of human nature man is called God's representative,\(^98\) His servant\(^99\) and His Trustee.\(^100\) Thus according to Islam man is not sinful by birth; on the contrary he is submissive to God. If he deviates from this norm it is due to unfavourable environment which influences him and detracts him from Islam (the way of submission of His will)

\(^94\) Al-i-Imran: 19
\(^95\) Ta-Ha: 115, tr. by Pickthall.
\(^96\) Ibid., also see Bâqarâ: 35–36,
\(^97\) Rum: 30, tr. by Pickthall,
\(^98\) Bâqar: 30
\(^99\) Bâqarâ: 257
\(^100\) Ahzab: 72
Man's Dignity:

The way Islam dignifies man is unique. It claims that complete surrender to God raises man's status in worldly life. This thesis is supported by the argument that after accepting the supremacy of the Almighty God man becomes free from the slavery of innumerable false-gods. The well-known Islamic poet Aqbal also supports such a view. 101 Man occupies the most important place in this universe - what is in the heavens and the earth is for man's service. Man is the master of all. If he bows before the sun, the moon, the stars, the rivers, the mountains, the tree, the stones or any other article which is in fact at his disposal, he actually dishonours and disgraces himself. Islam declares that these should not be worshiped. Moreover, in connection of false-gods it should also be noted that these are not only idols and statues. Sometimes they appear also in abstract forms. One of these is the concept of narrow nationalism, which always creates obstacles in the way of universal brotherhood. Aqbal the philosopher poet holds that such a concept of nationalism is a false-God of the modern times. 103 He also claims that

101. Aqbal:


103. Aqbal:
such a concept of nationalism is not in harmony with patriotism.\textsuperscript{104} According to Islam, it is quite against human dignity that man should bow low for another man or to things inferior to him. The \textit{Quran} says that man is supreme among the creatures of God.\textsuperscript{105} Even angels, one of the most venerable creatures of God, were ordered to bow down to man.\textsuperscript{106} This is the most glorious proof of human dignity. This honour was granted to man because he is infused with the spirit of God.\textsuperscript{107} The significant aspect of the subject under study is that the dignity of man is not specific to any particular race and nation. On the contrary it is the characteristic of the entire human race.\textsuperscript{108}

Capital punishment is not eschewed in Islam\textsuperscript{109} rather it has been given great importance. The \textit{Quran} says, "whosoever killeth a human being for other than man's stau-
ghter or corruption in the earth, it shall be as if he had killed all mankind and whose seveth the life of one, it shall be as if he had saved the life of all mankind."\textsuperscript{110} This shows that life in the eyes of Islam, is very sacred and must be protected at all cost. If one takes one single life without a right cause, he proves himself to be the enemy of the whole

\begin{itemize}
\item \textsuperscript{104} \textit{Agbal}: 30, Bani Israil: 70
\item \textsuperscript{105} Bani Israil: 61, Kahf: 50, Taha: 116.
\item \textsuperscript{106} Hijf: 30, Bacara: 3, Bani Israil: 61, Kahf: 50, Taha: 116.
\item \textsuperscript{107} Hijf: 29
\item \textsuperscript{108} Araf: 189
\item \textsuperscript{109} Furqan: 68
\item \textsuperscript{110} Maida: 32
\end{itemize}
of the mankind and proves that he lacks mercy for others. Likewise if one protects a single life he demonstrate that he cares for the whole of the human race.

Conclusion

The present study shows that man, inspite of the progress in the field of science and technology has seldom tried to understand his own nature and potentialities, his capacity to follow natural laws. As far as Islam is concerned we find that its concept of Man is deeply rooted in its worldview comprising of its fundamental beliefs.

It becomes clear from the study of the Quran that the struggle between man and Satan (devil) continues from the very inception. When man was kept in the Paradise to be trained to assume the office of God’s vicegerent on earth, Satan beguiled him. There are some indications in the Quran that Satan is not just one person, his whole generation is active to take man from the path of God. The motive behind this Satanic mission is to prove that man is ungrateful to God. To be safe from Satanic attacks, the Quran instructs man to take recourse to Zikr. This Quranic term is very comprehensive. In addition to the formal types of prayers it includes perpetual remembrance and following. The method by which one remembers that he is a full time servant of God and to Him he would be withdrawn, is Zikr.
The principle of equality of man is an important article of Islamic faith. According to it the differences of colour, race and nationality are for the sake of recognition and identification and not to establish superiority. Islam confirms that the whole of mankind sprang up from Adam who was made from the earth and hence all are equal. In the beginning, mankind was one single community and followed one way of life, based upon the belief of Tawheed (oneness of God). Later on men differed in opinion and adopted different ways of life. Then God sent His messengers to reform their thought and practices.

The Islamic concept of individual responsibility gives to man the freedom of choice and action. It makes man responsible for his own deeds and informs him that no one would shoulder his burden in the life hereafter. This tenet of faith produces strong will-power and makes a man able to stand against his natural biological and psychological demands. Even though man is responsible he is not totally free to do as he likes. He is in the grip of God. God possesses infinite power and absolute control over the entire universe and man is simply powerless. Man can achieve a lofty position and can be able to discharge the duties of God's Vicegerent only if he cultivates the Divine virtues in himself. Some of the most important Divine virtues and qualities are life, mercy, justice, creation, and
knowledge. But cultivating these virtues does not mean association in the Godhead. Godhead is absolutely reserved for God only, and no one can share it.

Islam takes human life as an unity and does not permit it to be divided into several compartments. Both the spiritual aspect and the material one is guided by the same teaching as were revealed to the prophet. It does not consider that man is free from flaws and weakness nor that man is born wicked. On the one hand it points out that man lacks constancy and is forgetful and, on the other, it elevates him to be God's vicegerent on earth who is expected to confirm to and to enforce the Divine will.

According to Islam dignity of man lies in the fact that he should completely surrender to God. This will make him free from the bondage of other men their customs and traditions. Islam wants man to be universal in attitudes and not to be confined in the narrow coteries of the race and nationality. Human life is sacred and valuable in the eyes of Islam. This is why it explicitly declares that if a person takes a single life without a right justification he proves himself to be the enemy of the whole mankind and if he protects single life it means he cares for the entire humanity.

Thus, it is evident from the present study that the Islamic concept of Man is based on the belief that God created and hence man should obey Him in every walk of life.
CONCEPT OF SOCIETY IN ISLAM.

A. Significance of Society in Islam.

B. Idealogical Foundation of Islamic Society.

C. Social change in Islamic Society.

D. Causes of disintegration of Society—the Islamic view:
   (a) Fahsha               (b) Munkar               (c) Bagby
   (d) Sukhriya             (e) Lamz                 (f) Tanabuz-bil-alquab
   (g) Zann                (h) Tajassus             (i) Ghibeh

E. Characteristic of Islamic Society:
   a. Fraternity.
   b. Justice (Adl)
   c. Encouraging virtues suppressing vices.
   d. Moderation.
   e. Nikah, the bond of family life.
   f. Parent's right.
   g. Sila-i-rahmi (right of relatives).
   h. Neighbour's right.
   i. Relation with non-Muslims.
Significance of Society in Islam

Islam gives prime importance to Man’s dignity and grants him freedom to act according to his own choice. It addresses Man individually and persuades him to shoulder various types of responsibilities. Man is born alone and according to Islam he will be accountable to God in his own person. But at the same time Islam does not ignore the importance of Society. The Quran enjoins the believers to be united and organised as an unit. Any type of disintegration among the believers is to be avoided: “And hold fast altogether, by the Rope, which God (stretches out for you), and do not get disintegrated.”

The Social structure Islam desires to form looks very organised. It is based on a well disciplined social behaviour and social relationships. We find the statement of the prophet in which he enjoined to lead social life and to obey the commandments of the authorities appointed to maintain social order. In this connection so much emphasis has been laid that those who disobey their Amir (leader) while he enjoins them to do right deeds are deemed as transgressors. Islamic social order is so tight that it does not allow its followers to lead

3. Ibid., p.320.
unsocial life in forests where community life is hardly possible. There is a tradition of the Prophet that when three believers gather in a forest or in any deserted place, they must select their Amir (leader) among themselves and should act under his guidance.⁴ The same rule has been framed for journey when three Muslims are travelling and their destination is common they must select their Amir from among themselves.⁵ Though travels take very short span of time, even for this short period Islam does not allow Muslims to be disintegrated.

Prayer is the means to establish the relationship between God and Man. According to its nature, it is, undoubtedly, a personal and individual practice related to the inner feeling of man. But the etiquettes and the outer forms of prayer prescribed by Islam create social consciousness and collective feeling among Muslims. Salat, commonly known as Namaz, is the greatest formal type of prayer. Its performance is obligatory for every Muslim.⁶ Though the Quran declares that God is not confined to a particular place or direction,⁷ for Salat turning face to a particular place (Kaba) is quite essential for the Muslims. This is very significant from social point of view.

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⁸. Baqara: 144.
Through this injunction, the entire Muslim population of the world is integrated with one point. Moreover, Salat is not permitted individually but it should be congregational. The social aspect of obligatory Salat is expressed in a well-disciplined and organized form, particularly when a dignified person (Imam) leads it. The gravity of the obligatory Salat is imagined from the statement of the Prophet who one proclaimed that he intended to set ablaze the houses of those Muslims who, without genuine cause, did not attend congregational prayers in the mosque.9

The discipline maintained in the obligatory Salat of five times is an example of unity and cohesiveness. The distinction of rank and status, of caste and creed get no place in the rows of Salat formed to worship one God.10 The other formal type of prayers namely Zakat (poor due), Saum (Fasting) and Hajj (Pilgrimage to kaba) also have social aspects and indicate the importance that Islam attaches to society.11 The present study shows that even the religious aspect of life which is considered a pure personal matter between God and Man has been socialised by Islam.

10. For detail discussion please see Sadruddin Islahi, Islam Aur Ijtemaiyat, Markazi Maktaba Delhi, 1962, p. 35.
11. For details see Ibid, p. 39-43.
Ideological Foundations of the Islamic Society:

Islam does not classify society by the limitations of race, colour, nation, language, geographical areas and political boundaries. The most important thing which is above all other factors is Iman (Faith). The Quran says:

"The Believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers."  

This verse shows that Islamic brotherhood is based on faith. Even blood relationship is meaningless if not followed by faith. The Quran cites the example of Prophet Abraham who dissociated himself from his father who had no faith in the Almighty. Thus it seems that Islamic society is like an ideological group in which all types of relationship are based on faith. The believers appear to have one purpose and one goal for which they strive. If the blood relationship becomes a hindrance in the way of their mission, they break it in the interest of their faith.

The Quranic chapter Baqara records a number of informations about the Jewish community of the Prophet's time. The Jews, according to the Quran, were the inheritors of the Prophets but gave up the Prophetic mission assigned by God.

They indulged in moral degradation and mal-practices. 16 Consequently they became victim of God's wrath. 17 In the very chapter of the Qur'an we find the declaration that the new community founded and fostered by the Prophet has been chosen for the same purpose that the children of Israil (jews) in the past had been raised for. 18 The Qur'an at the following three different places gives sufficient information of the purpose for which the new Islamic community was brought into existence:

"Thus have we made of you an Ummat justly balanced that ye might be witnesses over the nations. 19

"Ye are the best of peoples, evolved for mankind enjoining what is right and forbidding what is wrong and believing in God." 20

"The same religion has He established for you as that which He enjoined on Noah, Abraham, Moses, and Jesus: namely that ye should remain steadfast in Religion and make no division therein." 21

16. Ibid.
17. Baqara: 61
18. Ibid. 143
21. Shura: 13 tr. Ibid.
In the above quoted verses though different terms have been used but they all are similar in their meaning and spirit. The first verse says that the community, the Prophet established is Ummat-i-wasat. This Qur'anic term is very comprehensive in meaning and can hardly be translated into English. However, to some extent it can be known as the community with the middle course. A community which, on the basis of justice and truth, establishes relations with other nations of the world. This verse also explains that as Ummat-i-wasat this community should present an exemplary character and should bear witness to the truth revealed to the prophet. The second, above, quoted verse, shows that the Muslims are the best community (Khair-i-Ummat) but with the provision that they should advocate what is good and eradicate what is wrong. Thus the true Islamic society is the guardian of virtue and enemy of vice. The role of individual in an Islamic society is very crucial. When he sees something wrong in the society he tries to rectify it by his power and, if unable to utilise power, he contradicts it by word of mouth, if this too is not possible, he hates the evil in his heart. The third above quoted verse shows more explicitly that Iqamat-i-Deen (establishing Islam) is incumbent on Muslims both individually and socially.

22. In the first verse Islamic community (Ummat-i-wasat) has been marked as the witness of Truth (Shahid-i-Haque), in second it has been said the best community (Khair-i-Ummat) in the third, the members of the community have been urged for Iqamat-i-Deen (establishing Islam).


The above discussion proves that Islam does not found its society on the basis of race, nationality, locality, occupation or kinship. Islamic society is not confined to the limitations of national borders and political boundaries. Its foundation is on the submission to the will of God, obedience to His laws and commitment to His cause. In short, it is an ideal group based on faith in one God. The purpose of this society is to bear witness for Islam before the nations of the world, to enforce right to suppress evil, and to establish Islamic way of life. This is because the Quran claims that out of all ways the best way of life is Islam. 26

Social Change in Islamic Society:

It is unduly claimed that the social change taking place in a modern society bears quite a different nature from that of an Islamic society. In fact, the man of the so-called modern society wants an outer change while the Islamic society does its utmost to bring a change in the inner world of Man. The outer change somewhat modifies the prevalent social, political and economic systems. Life of the metropolitans is influenced first of all then these changes get propagated on a larger scale throughout the society. These changes which are rapid in nature and wide in scope are due to scientific inventions and discoveries, and which give us a variety of ways and means to lead

26. Al-i-Imran: 19
a comfortable life in society. As far as Islam is concerned, it does not ignore the importance of scientific and technological development, but decides the ends for which technology should be used. It takes man as a moral being and orders that all his activities should be within the framework of morality prescribed by Islam. According to Islam scientific enquiry is also a moral enquiry. This is to evolve something in the interest of human beings. For this purpose Islam brings a change in the inner world of Man. But this change is not for all. The people who, according to the Quran, have hearts, but understand not with them; have eyes but perceive not with them, have ears but hear not with them, they are like cattle, the heedless ones, are not affected by this inner change brought by Islam. This is further to explain that the change Islam brings in the inner world of Man is not confined to the personal life of an individual. This influences the society also and its various institutions are also benefitted by it. The Quran confirms it that while the wise people are loyal to their Lord and fulfil the covenant they made with Him, they at the same time shoulder the social responsibilities assigned by God to them. We have also historical evidence that the

27. A detail separate discussion on "Islamic theory of Morality" has been made in this thesis. See p. 136.


29. Raad: 19-21
clarion call of Islam first influenced the inner feeling of man as a result of which the operative values of Arabian Society of Jahiliyya period changed and a cultural transformation took place.

Like every human society Islamic society also wants to fulfil the fundamental needs related to body, mind and spirit of man. This society encourages its followers to take an active part in economic and political affairs. But all such activities are restricted to a particular direction. Progress and development are the results of the rapid changes taking place in the society. But all changes are not progress. Imbalanced growth should not be considered as progress. For progress a constructive direction of social change is essential. The Quran provides the same direction and enjoins us to strive for the betterment of society. The Quran is also emphatic to explain that God does not change the fate of a society until and unless its members strive for the eradication of evil and the establishment of a healthy society.

Society is a web of social relationships and for the development and progress of society a variety of occupations and skills are essential. All members of a society are not alike. The individual differences and distinctions are conducive in the

30. Jathiyat
31. Raad
enrichment of culture and civilization. But these disparities sometime cause envy and jealousy among the members of society. This makes a society disintegrated and creates obstacles in the way of social progress. In this situation the Quran enjoins the believers to follow the following words:

"And covet not the things in which Allah hath made some of you excel others."

This moral instruction appears very significant for the integration of society. Contentment makes man realist about the status and position he possesses in society. Contentment in Islam is not the cessation of endeavours. Islam widens the horizon of thought and action. The Quran declares that the entire universe has been put in the service of Man. This teaching of Islam opens the door, for man, to discover the innumerable mysteries hidden in heaven and the earth. But what the above-quoted verse teaches us is to obliterate jealousy, enmity and class struggle, as the differences and distinctions among the different members of society are natural. When it would be tried to eliminate them totally, chaos in society would result. Therefore, the Quran teaches Muslims to keep themselves free from envying others. This is inevitable for creating healthy trends of social change and social progress.

However, no change and progress in an Islamic society is welcomed if it harms its identity. It is expected that Islamic society should reflect Islamic teachings.

Causes of disintegration of Society—The Islamic View:

There is a verse in the Quran" (God) forbids fahsha (indecency) munkar (wickedness) and baghy (oppression)". These three vices ruin both the individual and the society. Let us try to understand them separately.

Fahsha—This word is very comprehensive in meaning and includes all immoral and indecent practices. Nudism, Nudity, vulgarity, fornication and homo-sexuality etc. are considered fahsha (indecent practices). The Quranic verse "Do not even go near fornication" makes it clear that the society should guard itself against the things that make fornication an easy practice. This verse appears to be a very important article of the Islamic social system. According to it, Islamic society should create such environment that may eradicate every possibility of indulgence in fornication. Stimulants like intoxication, music, dancing, pornographic literature, naked scenes in the cinema and on T.V. and everything that is conducive to fornication has to be banned in an Islamic society.

References:
34. Nahl: 90.
35. Bani Israil: 32 Mumtahina: 12
36. Araf: 80-81, Hud: 78
37. Bani Israil: 32.
The institution of Purdah and easy process of marriage are the two very important characteristics of Islamic society. These all are for the sake of the eradication of fahsha from Islamic society.

Munkar: The Quranic verse, you are the best community raised to enforce maruf (virtues) and to fight against munkar (vices), shows that maruf and munkar are not two separate commandments but it appears that the second is the opposite of the first. This is why we find that the Quran enjoins maruf along with forbidding munkar. Maruf is good and munkar is evil, when evil is eradicated goodness will naturally take its place. Members of healthy society remain ever alert to eradicate the evil trends of the society. In an Islamic society evil is eradicated through education and also by the promulgations of regulations for criminal offences.

Baghy: It is the third factor indicated in the above quoted verse. This means transgression of the limits prescribed for human conduct and violation of the rights—the right of God as well as of man. Islam is the religion of God's obedience and it does not allow at any cost that man be haughty against

38. Al-i-Imran: 110
40. Nahal:90
God in any way. Islamic society is based on God’s commandments and if any member of this society disobeys God’s commandment, he actually tries to disintegrate the whole society.

The other important factors which cause disintegration of society are well-expressed in the following verse: “Beautified for mankind is love of the joys (that comes) from women and offspring and stored up heaps of gold and silver and horses and cattle and land. These are the comforts of the life of the world.”

This verse shows that when a race for material resources starts in a society everyone becomes selfish and greedy and tries to defeat others by all means—lawful or unlawful. This becomes the cause of the degeneration of the society. Moreover, the well-to-do play a very important role in the society. They are the representatives of the society and common people are their followers. Every act from them whether it is oppression, wickedness or indecency is readily accepted and followed by the common masses of the society. Thus the entire society becomes disintegrated and every institution is disorganized. The last and the inevitable consequence of this, as the Quran mentions in the following verse, is the complete extermination of the society:

"When we decide to destroy a population, we (first) send a definite order to those among them who are given the good things of this life and yet transgress... then (it is) we that destroy them utterly."
In the above quoted verse Sunnatullah (Divine procedure) has been mentioned. The disobedience of the well-to-do earns the wrath of God. It would be the wrong interpretation of the verse quoted above that God intends to destroy human habitations without any justification. No doubt, the habitation also includes common people but as already quoted the common people are mere camp followers to the well-to-do. The Quran says that sometimes these common people who are weak and powerless play a crucial role in the reformation of society but this becomes operative when they get a capable leadership under which they launch a movement of reformation of the society. The Quran depicts the conditions of Bani Israil who were weak and powerless in the society but when they got the able leadership of the prophet Moses, they defeated pharaoh and his army and became victorious.

The chapter Hujrat of the Quran discusses various types of social problems and provides basis to prevent the society from disintegration. It shows that the following aspects of human behaviour are injurious to a society and they may cause its collapse. The members of Islamic society have therefore been instructed to avoid these evils at all costs. These are:

45. Qassas: 4
46. Ibid: 5-6.
Let us look at them and examine how they create *fitna* (degeneration) in the peaceful atmosphere of society:

1. **Sukhriyya** - It means to mock at or to ridicule others. When a person wants to express his superiority over someone, he criticises the manner, dress, face, economic and social status etc. of his adversary and the motive behind this always remains to display other's weaknesses. The form of ridiculing or laughing at others may be different but the underlying idea behind this practice always remains one and that is to show superiority and to prove others inferior. When this trend becomes common in a society the honour and prestige of its members is seriously affected. This injures the feeling of brotherhood, mutual cooperation and respect to others and leads to a number of social evils.

2. **Lamz** - This term is very comprehensive in meaning. Blaming, slandering, criticising and finding fault come under its wide range. Criticism may be direct or indirect also it may be by

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47. Hujrat: 11
48. Ibid.
49. Ibid.
50. Ibid: 12
51. Ibid.
52. Ibid.
54. Ibid.
word of mouth or by actions. But due to its particular nature, it comes under Lamz.\(^{55}\) This practice disrupts brotherly relation-ship, mutual co-operation and trust among the members of the society. The very thoughtful point the Quran presents in this verse\(^{56}\) is that if a man slanders other, he invites others to slander him. This is why in this verse, instead of saying "Do not slander each other" the Quran instructs Muslims "Do not slander yourself."\(^{57}\) This verse also indicates that a man, when he slanders other, he provokes others to do the same to him in retaliation. In other part of the Quran we find the curse of God for those who indulge in slandering others.\(^{58}\)

**Tanabuz bil alaqab:** This means to give nicknames for defaming or calling some one contemptuously.\(^{59}\) The ingredients of the two above mentioned evil traits Sukhriyya and Lamz appear in Tanabuz-bil-alaqab. when one calls other, referring to his physical deformity or any of his weaknesses, the underlying idea behind this act is to laugh at others or to criticise him unduly. Therefore, Muslims through this verse have been sternly prohibited to give someone the contemptuous names. This creates disintegration in society. But for the purpose of identification one can use the weaknesses of other to distinguish him.\(^{60}\)

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55. Ibid.
56. Hujrat: 11
57. Ibid.
58. Hamzah: 1
60. Ibid.
This verse, after prohibiting three above stated evil traits, instructs Muslims at the end that those who after iman (faith) adopt fisq (evil doing) and zulm (oppression) are transgressors. Thus, it appears from the text that adopting these evil traits is tantamount to zulm (transgression).

Zann: This means conjecture or guess. The verse under study does not prohibit to make all conjectures but instructs to avoid conjectures as far as possible. Because zann (conjecture) is not fact and taking any final decision on the basis of zann becomes sometimes of grave consequence. Hatred, doubt and suspicion are the ultimate result of su-e-zann (to form bad opinion about some one). However husn-e-zann (forming good opinion about some one) is always appreciated in Islam whereas suspecting someone without any reason is considered a sin, for doubt and suspicion may lead to unjustifiable action.

Tajassus: This is spying or trying to find out other’s weaknesses. This attitude when it becomes common in a society, spoils its whole atmosphere. Its natural consequence is doubt and mistrust among the members of the society. Tajassus is very comprehensive in meaning. It includes various activities such as

61. Hujrat: 11
62. Ibid.
63. cf. Mawdudi, op. cit., p. 87.
64. Hujrat: 12
66. Ibid., p. 88.
reading someone's private letters, peeping into someone's house and listening to secret conversation of others. The Prophet forbade tajassus in various of his discourses and made it clear that one may not be a true Muslim if he seeks faults in his Muslim brother. In another statement the prophet said that concealing other's weaknesses is highly praiseworthy. In this connection the incident related to umar, the second caliph of Islam, is very significant. One night when he was touring the streets of Madina to find out the conditions of the Muslims, he heard the voice of music and song coming from a house. Being curious to know the reality he jumped over the wall and entered into the house. He found a man drinking with a woman and listening her music. Umar angrily enquired of his behaviour. The owner of the house replied that God forbids tajassus and commands to enter a house by the main door and before entering one should seek permission from the owner of the house. Thus the man claimed that umar himself committed three mistakes while he did only one. Umar was convinced of his argument and did not frame any charge against him. This incident shows that tajassus is prohibited not only on the part of the individual but even the

67. Ibid.
69. Ibid.
70. Mawdudi, op.cit.p.89.
Islamic Government is not entitled to spy on their citizens. Islam does not like to invade the privacy of the citizens. The Quran instructs Muslims to seek permission from the occupant before entering the house and also prohibits not to visit each other place at inconvenient times. But there are a few exceptions under which Islam allows to investigate the personal affairs of individuals.

Ghibah: This means backbiting or to speak evil of a person in his absence. This meaning of Ghibah is also supported by a Hadith of the Prophet. It is related that when the Prophet was asked to define Ghibah, he pointed out that saying anything about a person which may cause his displeasure is Ghibah. In this Hadith the Prophet also made it clear that saying something false or incorrect about a person is not Ghibah (backbitting) rather it would be buhtan (columny). No doubt, baseless accusations are more dangerous for a society and also a grave sin in the eyes of Islam. The verse under study says that backbiting is eating the flesh of one's dead brother. This is a simile through which the Quran wants to make understand its readers that backbiting is attack on the honour of a brother who is not present to classify his position or to protest against accusation.

71. Nur: 27
72. Nur: 28
74. Mawdudi, op. cit. p. 90.
76. Ahzab: 58
77. Hujrat: 12
It appears that this simile has been used to create abhorence of backbiting (Ghibah). As eating carrion is unthinkable likewise Ghibah is not expected from Muslims.

How much ghibah was abhored and considered heinous is best explained by the incident quoted in the sources. It is related that once the Prophet was travelling with a caravan and heard that his two companions were passing bad remarks about Ma'az b. Malik Aslami who had been sentenced to death for committing adultery. The Prophet did not interrupt until the caravan reached the place where a dead donkey was lying. The Prophet stopped the caravan and asked those two people to eat the carrion to which they objected. The Prophet told them Ghibah (backbiting) is more heinous than eating carrion. This incident also shows how the prophet instructed his followers to hate this social evil. Islam not only forbids backbiting but also instructs its followers to protest against backbiting if this is made in their presence. Islam also instructs to boycott the meeting in which backbiting is done and one is unable to prevent the people from doing so. However, there are some exceptions and the Islamic theologians accept that the following cases do not come under ghibah:

80. Ibid.
Lodging complaint in the court against some one.

Reporting some one's weaknesses to the head of the family for the sake of reformation.

In connection of marriage if a person wants information, he should be correctly informed about the weaknesses of the person concerned.

Speaking about some one's weakness, if there is no alternative of one's identification.

Speaking about noted criminals.

The sole aim behind forbidding *ghibah* is to protect the honour of the individuals in an Islamic society. If honour is attacked and the dignity of the members of society is challenged, the society naturally will become weak and disintegrated. How far the prophet protected the honour of a Muslim is best known from Hadith in which he pointed out that the worst attack on a Muslim is to attack his honour without any just cause. Apart from the factors mentioned above the *Quran* discusses some more factors that cause disintegration of society, these are bribe, usury, gambling and intoxication.

81. Abu Daud vide Mawdudi, op.cit., p.91.
82. *Baqara*: 188.
85. Ibid.
Characteristics of Islamic Society:

we have discussed elsewhere the Islamic concept of equality. This concept is the bedrock of an Islamic society. Islam claims that the whole of mankind sprang from one human pair. In view of its common origin human society is one family. Although Islam accepts the factual differences of race, colour, nation and language but at the same time it declares that there is no justification for a distinction among human being on these basis. All are equal in status as human beings. The cause on which Islam discriminates between human being appears ideological. It distinguishes between human being on the basis of their beliefs and actions. The men who according to the teachings of the Prophet, have faith in God, constitute the Islamic society and those who do not have faith in God form un-Islamic Society. The characteristics of an Islamic society can be drawn from the sources as follows:-

Islamic fraternity:- The Quran says that the members of the Islamic society are brothers who have been taught to help and support each other. The Islamic society is like a building and its members are like the bricks of that building. The building remains in existence as long as the bricks are joined together and support each other. The kind of mutual love, affection and compassion desired in an Islamic society is evident from the

86. Tawhabun: 2
89. Abul Hussain Muslim, E.Hajjaji As Sahih-I-Muslim, op.cit. vol. II, p.321.
statement of the Prophet in which he declared that the Islamic society is like a body and Muslims are the organs of this body when any of its parts is hurt or injured the whole body feels the pains. It is also incumbent on Muslims to protect the honour, property and life of each other. In Islam, religious rituals like prayer, fasting and alms giving donot aquire as high a rank as keeping mutual relations cordials because religious rituals are related to the personal life of an individual while keeping relation cordial is an essential requirement for a sound society. Muslim have been instructed to be the well-wishers of each other.

Abusing Muslim is considered an evil act and fighting against him without a just cause is realised as an act of disbelief (Kufr). These teachings throw light on Islamic fraternity but the brotherhood Islam wants to create appears today only a theoretical proposition. Historical evidences in support of the practicability of these ideas may be produced. But the modern Muslim society does not present the true picture of Islamic fraternity.

90. Ibid.
93. Bukhari, Kitabul Iman.
94. Bukhari, Kitabul Iman, Musnad Ahmad, Vide Mawdudi, op.cit., p.83.
Adl (Justice):— The Quran says, "Ye who believe stand out firmly for justice ... even against yourselves, or your parents, or your kin, and whether it be (against) rich or poor ... Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do." This verse makes it clear that justice in an Islamic society should be upheld at all costs. Even if it goes against one's own interest or against the interest of one's parents or near relatives. It must be implemented at all cost. This verse also suggests that the Islamic society should make such arrangements under which one may get one's due rights easily. This does not mean that the rights of every one should be equal, as it appears an unnatural demand. Right varies according to the duty assigned to someone. Wages and salaries are given to the persons according to the duties assigned to them. Thus justice (Adl) means to give the rights to a man he deserves. Any type of enmity should not stand as hinderance in granting the rights of the deserving persons. The motive of doing justice should be based only on pleasing God without any lure of self-interest.

96. Maida: 9
Encouraging Virtues and Suppressing Vices:

The Quran says the Muslim should encourage and cooperate with each other in righteous deeds. This creates sound environment required for a healthy society and also provides for protecting the environment. The Quran enjoins not to help one another in transgression and sin. It criticises Bani Israil in the following words:

"Curses were pronounced on those among the children of Israil who rejected Faith... because they disobeyed and persisted in excesses. They (usually) did not forbid one another from the injustices which they committed against each other. In this connection the Prophet's statement that whosoever sees an evil in the society must check it with force, if possible, appears a corrective for keeping away evils from the society."

Moderation: Islam wants moderation. It teaches Muslims not to be extravagant. The Quran claims that the extravagants are the brethren of the Devil. It is expected that Muslim should not reserve their earning for themselves only. They should spend it on their relatives and on their neighbours and also on the

97. Tauba: 71
98. Maida: 5
101. Bani Israil: 27
needy and the poor who deserve to be helped. This will create sympathy, justice and co-operation in the society. The Quran further instructs Muslims not to be miserly in spending. Instead of being extravagant or miser, the Quran teaches to adopt a moderate way: "And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded."^° The following verse also teaches Muslims to be moderate: "When they are neither prodigal nor grudging: and there is always a firm behaviour between the two". Islam also prohibits the use of gold and silver utensils and silk fabrics in dress except for women—no doubt these are the essential of a luxurious life and Islam demands its followers to lead a simple life.

Nikah (the Bond of Family life):-

Family is the most important and the primary unit of the society. Hence it is quite relevant to discuss here some aspects of family life in Islam. A family comes into being with the legitimate association of a man and a woman. For this association Islam makes marriage an essential thing. The permanent companionship of a man and a woman should be based on the

102. Bani Israil: 29 (Eng.tr. by Pickthal)
103. Furqan: 67 (Eng.tr. by Pickthal).
contract termed as Nikah (marriage). This contract is an open declaration of the companionship of a man and a woman. In Islam, marriage is a very sacred relation. The Prophet declared that Nikah (marriage) is his tradition and those who avoid it do not belong to his way. Islam does not allow the life of celibacy. The Quran throws full light on the nature of the relationship between a wife and husband. It says, "They (wives) are your garments and ye are their garments." This means that they protect the person, and the esteem, honour and dignity of each other. At another place the Quran speaks of the sweetness of this relation as follows: "He created for you mates from among yourselves, that ye may dwell in tranquility with them and He has put love and foundness in your (hearts)."

In the structure of family life propounded by Islam, man acquires the position of a supervisor and administrator of the family while the woman works under his guidance. This appears to be against the ideal of equal right for man and woman but the Quran argues as follows: "Men are the protectors and maintainers of woman, because God has given the one more (strength) than the other."

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105. Ibid., p. 759.
other because they support them out of their means. Therefore, the righteous women are devoutly obedient, and guard (their modesty) in (the husband's) absence what God would have them guard."108

As the chief of the household it is the legal responsibility of man to fulfill all the necessities of life of his family. And this responsibility is borne according to the capacity of the man and not beyond it as the Quran says: "Let the man of means spend according to his means: and the man whose resources are scanty, let him spend according to what God has given him."109 Besides the fulfilment of the necessities of life it is also incumbent on men to give religious education to their dependants.110 Women, on the other hand, are expected to obey their husbands and to look after their comfort.111 According to Islam, though Nikah is a strong bond112 and this should be protected and kept intact as long as it is possible to maintain this contract. But when accommodation becomes impossible, there is also the provision of its termination.113

Parents' Right: In Islam, the rights of the parents, are so much important that just after the right of God the Quran mention their rights.114 So much emphasis has been laid on it that

110. Tahrim: 6
111. Nisaa: 34
112. Nisaa: 21
113. Baqara: 229
114. Nisaa: 34
Muslims are asked to fulfil the rights of parents even if they be non-Muslims or the enemies of Islam. The following verse of the Quran mentions the behaviour that should be adopted with regard to parents: "And out of kindness lower to them the wings of humility, and say: 'My Lord bestow on them Thy Mercy even as they nursed me in my childhood.'

Rights of relatives (Sila-i-rahimi):- Relatives occupy a very significant place in the Islamic social order. The Quran asks Muslims to treat them kindly. Muslims are expected to be generous, particularly for their kindred who are more entitled to generosity (Ihsan) than others. Ihsan does not mean to help someone according to his rights. It is something more than this. Relatives should be given more than their rights, but of course, in accordance with the means that one possesses. Good treatment of the relatives is termed as Sila-i-rahimi, which the Prophet emphasised and urged Muslims to adopt it. He also proclaimed that one who does not care for the rights of blood relationship will be a loser in the life hereafter.

115. Luqman: 15
116. Bani Israil: 24
117. Nisaa: 34
118. Muhl: 90
120. Ibid., p. 885.
In catering to the rights of the relatives and in treating them well Islam gives preference to the nearer ones.121

**Neighbour's Right:** Having good relations with neighbours is emphasised in Islam. The Prophet makes it clear that one will not see paradise if one's neighbours are not safe from one's misdeeds.122 And that the man whose neighbour starves and he himself takes full meal is not Muslim. Islam wants a close social relationship with neighbours. There must be an atmosphere of cooperation, affection and self respect in the neighbourhood and everyone should share the sorrows and joys of others.

**Relation with non-Muslims:** How Muslims should deal with the persons outside the Islamic society is mentioned in the following verse of the Quran: "O ye who believe Stand out firmly for God, as witness to fair dealing, and let not the hatred of others for you make you swerve to wrong(behaviour) and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do." 123 This verse shows that in an Islamic society justice must be upheld at all costs. In normal situations doing justice is comparatively easy but when it is done for the persons of opposite ideas and faith, it becomes difficult to practice.

121. Abul Daud, op.cit., p.343.
123. Maida: 9 (Eng.tr.by Abdullah Yusuf Ali)
It is evident from the present study that Islam urges the believers to lead collective life. In an Islamic Social Order, the *amir* (leader) occupies a very significant place and supervise, both the mundane and the spiritual affairs of the Islamic society. The obligatory prayers *Salat* (worship), *Zakat* (poor-due), *Saum* (fasting) and *Hājī* (pilgrimage to Kaaba) are the best reflections of the social spirit. Islam wants to infuse in the society. Islam does not constitute a society on the basis of race, colour, nationality or language. It gives prime importance to *Imān* (Faith). The purpose of this society is to bear witness to Islam before other nations to enforce right, to suppress evil and to establish Islam. The Islamic society provides ample opportunities to involve its members in economic pursuits and political affairs. *Fahsha* (indecency), *munkar* (evils), *bāghy* (transgression), *sukhariyya* (ridicule), *lāmiz* (slandering, and finding fault), *tanabuz bil alqab* (to give nicknames for defaming or calling someone contemptuously), *Zann* (conjecture or guess) and *tajassus* (spying or trying to find out weaknesses) are considered the major causes of disintegration of the society. The integration on Islamic society on the other hand, is based upon the belief that Muslims are brothers and hence they must show mutual love, affection and compassion for each other. The Islamic society is a body and its members are the limbs. It is also incumbent on Muslims to protect the honour,
property and life of each other. *Adl* (justice) is the most important characteristic of Islamic society. Believers are instructed to maintain justice at all cost, even if it goes against their own interest or against that of parents or relatives. Evil trends should be suppressed and virtues encouraged. Moderation is praised and extravagacy is criticized in order to keep life simple and easy. In an Islamic society the bond of family life is *Nikah* (marriage). Islam does not permit the life of celibacy. Husband is the supervisor and administrator of family and accepts greater responsibilities of the household than the wife. Parents, relatives, neighbours and the followers of other religions are treated with honour and dignity and are granted their rights as members of the human family.