SOCIAL ETHICS OF ISLAM

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OBJECTIVES

- To promote original scholarship on issues related to all aspects of religion

- Commitment to academic exploration, analysis, and interpretation.

- Exploring the interplay between religion, society, and culture.

- Minimising the misunderstandings, misinterpretations, and prejudices based on one's religion.

- Encouraging students towards critical conversations in the field.

- Exploring dynamics in the history of the religion.

- To help in bridging historical and contemporary discourses.

- Promoting communication of ideas between scholars of different disciplines.

- To educate and inform the youth, thus bringing out

- Maximum potential in the generation to follow.

- Alerting the scholars and students towards the challenges of the future.

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PRESIDENT'S NOTE

The Department of Islamic Studies remains committed to fostering a culture of inquiry and discovery in the ever-evolving landscape of academia. It is with great pleasure that I introduce the latest issue of E-JOIS—an online platform dedicated to the exploration of contemporary topics within Islamic scholarship. At the heart of this issue lies a profound theme: "Social Ethics of Islam." This theme resonates deeply with our department's mission to delve into the ethical principles that underpin Islamic thought and practice.

Through thought-provoking articles and insightful reflections, this issue invites readers to embark on a journey of intellectual exploration and moral inquiry. As you peruse the pages of E-JOIS, you will encounter a wealth of hidden insights, knowledge, and creativity. From discussions on justice and compassion to reflections on the ethical dimensions of social relationships, each contribution offers a glimpse into the rich tapestry of Islamic ethics, encouraging readers to engage with the profound wisdom contained within.

I extend my heartfelt congratulations to the scholars whose invaluable insights grace the pages of this publication. Your dedication to scholarship and your commitment to advancing our understanding of Islamic ethics are truly commendable.

I also thank the editor and the entire editorial team for their tireless efforts in curating this enriching collection of essays and reflections. As we navigate the complexities of our world, let us draw inspiration from the timeless wisdom of Islamic ethics. May this issue of E-JOIS catalyse intellectual growth and moral reflection, guiding us toward a more just, compassionate, and virtuous society.

Prof. Iqtidar Mohd Khan
(Dean Faculty of Humanities & Languages, HoD & President, Bazm-e-Tahqeeq/E-JOIS)

ADVISER'S NOTE

Dr Mohd Khalid Khan

(Advisor
E-JOIS & Bazm-e-Tahqeeq)

As we draw the curtains on another momentous session of Bazm-e-Tahqeeq, I am filled with a sense of pride and admiration for the remarkable achievements of our department's research scholars. Throughout the past year, Bazm-e-Tahqeeq has served as a beacon of academic excellence, fostering a culture of inquiry and innovation among our esteemed scholars. One of the most notable endeavours of this session has been the release of the e-journal "E-JOIS".

I am delighted to see the fruition of this endeavour and extend my heartfelt congratulations to the editor and the entire editorial team for their outstanding work in bringing this publication to life. The theme of "Social Ethics of Islam" is both timely and thought-provoking, reflecting the depth and breadth of scholarship within our department.

I firmly believe in the power of creativity, and I am immensely proud of the talents and abilities demonstrated by our research scholars. Through their diligent efforts and unwavering dedication, they have transformed the pages of E-JOIS into a canvas for intellectual exploration and academic discourse.

Once again, I offer my warmest congratulations to all those involved in the creation of this recent issue of E-JOIS. May it serve as a testament to the scholarly excellence that defines our department, and may it inspire future generations of scholars to continue pushing the boundaries of knowledge.

With love and best wishes,

SOCIAL ETHICS OF ISLAM

Md Lalchand Sk

Editor E-JOIS/Research Scholar Department of Islamic Studies, JMI.

The social ethics of Islam are deeply rooted in its teachings and principles, encompassing various aspects of human interaction and societal norms. From gender ethics to environmental stewardship, Islam provides a comprehensive framework for ethical conduct and harmonious coexistence. In this article, it will delve into the core principles guiding the social ethics of Islam, covering key areas such as gender equality, pluralism, environmental sustainability, and family values.

Gender Ethics: Islam upholds principles of gender equality and equity, affirming the inherent dignity and rights of both men and women. While recognizing inherent biological differences, Islam emphasizes equal spiritual worth and encourages mutual respect and cooperation between men and women. The Quran and the teachings of the Prophet Muhammad advocate for women's rights, including education, employment, and participation in public life. Islamic history showcases examples of women leaders, scholars, and entrepreneurs, highlighting Islam's commitment to gender ethics.

Plural Ethics: Islam promotes pluralism and tolerance towards people of diverse backgrounds, cultures, and beliefs. The Quran emphasizes peaceful coexistence and dialogue with others, irrespective of religious affiliations. Muslims are instructed to treat non-Muslims with respect and kindness, fostering mutual understanding and cooperation within multicultural societies. Islam's plural ethics reject bigotry and promote inclusivity, striving for unity amidst diversity.

War Ethics: Islamic teachings provide guidelines for ethical conduct during times of conflict, emphasizing the principles of proportionality, necessity, and restraint. Islam permits defensive warfare as a last resort to protect life, property, and religious freedom. However, strict rules govern the conduct of war, prohibiting the targeting of civilians, destruction of property, and indiscriminate violence. The concept of jihad in Islam encompasses striving for justice and righteousness, not indiscriminate violence or aggression.

Environmental Ethics: Islam advocates for environmental stewardship and the preservation of God's creation. The Quran portrays nature as a sign of God's majesty and calls upon humanity to be mindful stewards of the Earth. Muslims are instructed to avoid wastefulness, conserve resources, and protect the environment from harm. The concept of Khilafah (stewardship) underscores humanity's responsibility to care for the Earth and its inhabitants, promoting sustainable practices and ecological balance.

Animal Ethics: Islam emphasizes compassion and kindness towards animals, recognizing them as sentient beings deserving of care and respect. The Quran highlights the importance of human treatment towards animals and condemns cruelty and abuse. Islamic teachings prohibit unnecessary harm to animals and mandate their proper care and welfare. Muslims are encouraged to show mercy towards animals, whether in farming, transportation, or slaughtering practices, adhering to ethical guidelines outlined in Islamic jurisprudence.

Justice and Equality in Islam: Justice is a cornerstone of Islamic ethics, with equality and fairness enshrined in Islamic law and principles. Islam emphasizes the equitable distribution of wealth, resources, and opportunities, ensuring social justice and inclusivity. The Quran admonishes oppression and injustice in all its forms, calling upon Muslims to stand up for truth and

righteousness. Islamic jurisprudence provides mechanisms for resolving disputes and upholding the rights of individuals, ensuring access to justice for all members of society.

Method of Justice and Fairness in Islam: Islamic jurisprudence employs a rigorous method of justice and fairness, guided by Quranic principles, Sunnah (traditions of the Prophet Muhammad), and scholarly interpretation. Islamic legal scholars (jurists) apply principles such as qiyas (analogical reasoning), ijma (consensus), and istihsan (juristic preference) to derive rulings on legal and ethical matters. The goal is to ensure justice, equity, and the preservation of societal welfare while upholding the divine law.

Importance of Family Values in Islam: Family values hold immense significance in Islam, with the family unit serving as the foundation of society. Islam promotes strong familial ties, mutual respect, and care for family members. The Quran and the Sunnah guide marriage, parenting, and familial responsibilities, emphasizing love, compassion, and support within the family. Islamic teachings underscore the importance of fulfilling familial duties and nurturing a harmonious and nurturing family environment.

The social ethics of Islam encompass a wide range of principles and values, guiding Muslims in their interactions with others and their contributions to society. From gender equality to environmental stewardship, Islam offers a holistic framework for ethical conduct and social justice. By upholding principles of compassion, justice, and inclusivity, Islam seeks to foster harmony and mutual respect within diverse communities, embodying timeless values that resonate across cultures and civilizations.

War Ethics in
Islam

Iqura Fatima Iqbal

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Since the beginning of time, man has been in need to kill and plunder in order to feel safe and survive. Our complicated traits — such as passion, ambition, and greed — have caused us to carry a weapon and bite one another throughout the ages in an effort to hold onto our riches, power, and territory. Thus, man has found that war and its art may be an effective means of destroying and rebuilding. Furthermore, the legitimacy and perspective that all forms of religion afford to war, along with the substantial justification it claims for taking lives in the name of God, serve to cement the significance of war in human history. Epic tales of bravery, loyalty, allegiance, and vengeance from individuals acting under divine decrees sanctioned by heaven are found throughout the scriptures. These stories have given mortal men the confidence to declare that they have the moral right and the theological boldness to go to war in both the past and the present.

In modern times, Islam has also become associated with violence, terrorism, and slaughter due to misconceptions and prejudices that have been mostly fostered by a few extremist groups misrepresenting and misappropriating the religion's writings and teachings on war-related topics. Without following the established norms, manners, and values that the religion has established, these gangs kill and destroy in the name of Islam. They misinterpret the passages in order to further their criminal or political agendas and instill fear and chaos in the public.

Jihad

The word 'jihad' is derived from the Arabic word "Jahada" meaning 'to struggle', to stive, to toil, to endeavor and in a literal sense from the teachings of the Quran means exerting an effort to deny the self-lustful temptations –– thus an individual struggle for self-denial and self-restraint. The meaning of root word jahada which means working hard or

making at most efforts and juhd , which means ones at most capacity. Jihad can be further categories into 3 parts:

a. To fight against enemies

b. To Fight against shaitan

c. To fight against one's own self

Kinds of Jihad

i. Jihad e Akbar- Jihad e akbar also known as Jihad bi al Nafs i.e Greater Jihad one with soul. This kind of jihad is experienced by everyone in almost daily life in form to restrain oneself to overcome their dark side.

ii. Jihad e Asgar- Jihad e asgar also known as lesser jihad usually related with armed one in form of self defense .In Islam the permission of armed jihad is given to fight against oppression , to protect oneself and in way of God. *Conditions for Jihad*

- Fighting should be in self defense : To those against whom War is made, permission Is given (to fight), because They are wronged ;— and verily, God is Most Powerful For their aid ;— 22:39

- It Should be for the cause of God : And those who strive In Our (Cause),— We will Certainly guide them To Our Paths : For verily God Is with those Who do right. 29:69

- To Remove Fitna: And fight them on until there is no more tumult/Fitna and there prevail justice and faith in God; but if they cease let there be no hostility except to those who practice oppression. 02:193

- Against aggression and oppression : And why should ye not fight in the cause of God and of those who being weak are ill-treated (and oppressed)? Men women and children whose cry

is: "Our Lord! rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!." 04:75

- Punishment to violate Oath and Treaty: But if they violate their oaths After their covenant, And taunt you for your Faith,— Fight ye the chiefs of Unfaith: For their oaths are nothing to them: That thus they may be restrained. 09:12

- For Establishment of Peace and Harmony: Against them make ready Your strength to the utmost Of your power, including Steeds of war, to strike terror Into (the hearts of) the enemies, of God and your enemies, And others besides, whom Ye may not know, but whom God doth know. Whatever Ye shall spend in the Cause Of God, shall be repaid Unto you, and ye shall not Be treated unjustly. But if the enemy Incline towards peace, Do thou (also) incline Towards peace, and trust In God : for He is the One That heareth and knoweth (All things).08:61

War

The Qur'an states that Muslims must not only be allowed to defend themselves, but also engage in self-defense. The only purpose of war is to oppose aggression and persecution; once the adversary stops acting hostilely, there is no longer any justification for fighting them. Because of this, Islam only accepts defensive warfare when it is necessary to protect people's lives, property, dignity, and right to worship. War is described as a situation that is commonly described in the Qur'an as an open, armed, and frequently protracted conflict between nations, tribes, or parties. Typically,

derivatives of the third form of q-t-l, "fighting" occasionally with the qualification fī sabīl Allāh, "in the path of God" (see path or way), are used to refer to it. However, we also encounter arb, "war," which can be both by or for them.

The Quran specifies seven requirements that must be fulfilled for someone to be qualified to become an Islamic fighter.

1. Despite differences in hadith and theological views, they must be Muslims;

2. Have attained adulthood or puberty. Most academics concur that a person reaches legal competence at age 15. They quote a hadith concerning Ibn {Umar, who was allowed to fight in the Battle of Uhud after he became fifteen, despite the Prophet forbidding him from doing so when he was just fourteen.

3. to be of sound mind (al Nur verse 61)

4. have the freedom to decide whether or not to engage in combat (al-Saf, Verse 11: the crucial term anfusakum (of yourself) implies a free choice);

5. have the ability to choose whether or not to engage in combat (al-Saf, Ver. 11: the crucial term anfusakum (of yourself) implies an ability to choose);

6. be a man, notwithstanding inconsistencies in early Islam. Early Islamic fights saw a significant contribution from women; in addition to caring for the injured, they fought and pillaged as the Islamic army advanced. Five women fought alongside Muhammad in the Battle of Uhud, and one of them, Umm Ahmara, died while fighting a Makkan with a sword, according to hadith numbers 344–416 in al-Bukhari, Vol. 6. Hadith number 1442

in Muslim Hadith Collection, Vol. 3

7. have their parents' consent (according to the hadith collections of al-Bukhari and al-Nisa'i); and

8. be debt free, or have their creditors release them from debt. This decision aimed to prevent excessive financial strain by avoiding a large-scale debtor volunteerism.

If ye do it not take notice of war from God and his Apostle: but if ye turn back ye shall have your capital sums; deal not unjustly and ye shall not be dealt with unjustly.2:279;

They are those with whom Thou didst make a covenant, but they break their covenant Every time and they have not The fear (of God). If ye gain the mastery Over them in war, Disperse, with them, those Who follow them, That they may remember.8:57

The punishment of those who wage war against God and His Apostle and strive with might and main for mischief through the land is: execution or crucifixion of the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the Hereafter. 5:33

To those against whom War is made, permission Is given (to fight), because They are wronged; —and verily, God is Most Powerful For their aid; Quran 22;39

Conversely, offensive confrontation is strongly prohibited as, except from situations in which they are themselves aggressive and belligerent, there is no justification for fighting members of other cultures or religions based on morality or religion. Thus, there is no idea in Islam requiring Muslims to fight to spread or apply the religion. Only in

cases where no other strategy can bring an end to oppression is jihad legitimate. Furthermore, only via a legitimate central authority or government may an individual or group fight an enemy in the name of Islam. Before initiating any military activities, this government must also properly declare war. Accordingly, surprise attacks are prohibited by Islamic law. The fundamental tenet of combat in the Qur'an is treating other communities as one's own. Fighting is appropriate in cases of lawful self-defense, in the defense of fellow Muslims, and/or following a treaty violation; however, if these situations no longer exist, fighting should end. Between the declarations of the right to self-defense is the idea of forgiveness.

During his life, prophet Muhammad (SAW) gave various injunctions to his forces and adopted practices toward the conduct of war. The most important of these were summarized by Caliph, Abu Bakr, in the form of ten rules for the Muslim army:

O people! I charge you with ten rules; learn them well!

Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those that are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.

The Qur'an expressly tells Muslims to fight only the enemy on multiple occasions, indicating that Islam only considers violence to be justified in self-defense. This means that noncombatants, such as women, children, the clergy, the elderly, the mad, farmers, serfs, the blind, and so forth, are not to be murdered in battle; only fighters are to be fought. Furthermore, warriors must not employ weapons that needlessly injure and destroy, nor may they expose enemy combatants to torture, burning alive, maiming, or mutilation. Islam, therefore, not only makes a clear separation between combatants and noncombatants, but it also forbids treating the enemy in an immoral manner in any way. Regarding civilians, damage to civilian areas, looting of residential areas, and destruction of trees, crops, cattle, and farmlands are all prohibited. It is against the spirit of jihad for Muslim armies to plunder travelers. They also do not have permission to use native people's local facilities without their permission. The Muslim army is nevertheless required to pay them for the usage of these facilities even if they provide their assent.

It is worth noting at this juncture that these principles and commandments were followed to the letter by early Muslim generals during their historic campaigns and conquests the following regarding the conquest of Alexandria by Amr ibn al-'As:

On the twentieth of Maskaram, Theodore and all his troops and officers set out and proceeded to the island of Cyprus, and abandoned the city of Alexandria. And thereupon 'Amr the chief of the Moslem made his entry without effort into the city of Alexandria. And the inhabitants received him with respect, for they were in great tribulation and affliction. And Abba Benjamin, the patriarch of the Egyptians, returned to the city of Alexandria in the thirteenth year after his

flight from the Romans, and he went to the Churches, and inspected all of them. And every one said: "This expulsion (of the Romans) and victory of the Moslem is due to the wickedness of the emperor Heraclius and his persecution of the Orthodox through the patriarch Cyrus."

This was the cause of the ruin of the Romans and the subjugation of Egypt by the Moslem. And 'Amr became stronger every day in every field of his activity. And he exacted the taxes that had been determined upon, but he took none of the property of the Churches, and he committed no act of spoliation or plunder, and he preserved them throughout all his days.

The principles were also honored during the Crusades, as exemplified by sultans such as Saladin and Al-Kamil. For example, after Al-Kamil defeated the Franks during the Crusades, Oliverus Scholasticus praised the Islamic laws of war, commenting on how Al-Kamil supplied the defeated Frankish army with food:

Who could doubt that such goodness, friendship and charity come from God? Men whose parents, sons and daughters, brothers and sisters, had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger and showered us with kindness even when we were in their power.

According to traditional interpretations of Islamic law, prisoners of war can be men, women, or children, and are usually under the military leader's discretion. Options include ransom or swap for Muslim detainees, as well as execution or freedom. In the past, there was also the option of slavery. Regardless of their religious beliefs, women and children who are prisoners of war are not allowed to be executed under any circumstances; instead, they may need to be released or paid a ransom.

Islam forbids Muslims from rejecting peace and carrying on with violence.

Islamic interpretations of the Qur'an concur that Muslims should never hesitate to engage in peace negotiations with the opposing side. The famous scholar Maududi claims that Muslims cannot reject peace and carry on with violence in the name of Islam. Another way to resolve disputes is by the intervention of third parties, according to Islamic jurisprudential norms. The goal of these interventions is to set up mediation between the parties in order to settle the disagreement in a fair manner.

CONCLUSION

Islam teaches its followers self-purification and redemption, morals, and ethics to live as God's vicegerents on Earth, much like most other religions do. In order to protect their faith, dignity, and lives, Muslims are commanded by their scriptures to struggle against injustice and assault.

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METHOD OF JUSTICE
and fairness in Islam

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Islam is not just a religion; it is a way of life that governs all creatures. The holy Quran and the sayings of the final prophet Muhammad (s. a) comprise its laws, conventions, and canons. All creatures are obligated to respect both Islam and the canon of the holy Quran since it established the foundation for Islam. The definition of "Islam" that is often used is that it is the religion of peace and surrender to God. It implies that everyone's ultimate goal is to please Allah and become closer to him. In a similar vein, it talks about fairness and justice in daily life activities.

Equity in Speech and Actions, Even Towards Enemies:

Islam commands people to treat their foes fairly in both words and acts, according to the Quran and the Prophet Muhammad (s.a). When it comes to how He handles the issues of His servants, Allah Almighty is just. His creation, destiny, prohibitions, and directives all follow a straight line. According to Allah Almighty, who upholds justice, there is no other God but Him, as attested to by the actions of angels and knowledgeable humans. Other than Him, the All-Powerful, All-Wise, there is no god. [Al

Imran:18]

Justice is decreed by Allah, who also instructs his prophet to proclaim, "O Muhammad," "My Lord has ordered justice" [Al-A'raf: 29]. This is explained by Allah in another place in the Quran, where He commands to be Just and states that We have already dispatched Our messengers with ample proof, bringing the Scripture and the balance with them so that the people can continue to conduct their affairs in justice [Al-Hadid: 25].

In the contemporary environment, there are numerous industries where bias or double standards may arise. Favouritism in the workplace is detrimental to morale when a worker is hired or promoted without considering their abilities or true worth. It has the potential to demoralize your followers, colleagues, and fellows. Additionally, it can exacerbate animosity among employees, undermine team cohesion, and create a division among team members.

Some of the immediate consequences of such an unhealthy mindset are poor service quality and a lack of openness. Even worse, it has the potential to spread dishonest bureaucratic red tape, which could aggravate the public and lead some of them to bribe officials in order to expedite the approval of their applications.

Here, "balance" alludes to acting and speaking justly. Islam demands justice — even toward one's adversaries — in both speech and deed. Allah declares: "O ye believers, defend the truth and bear witness for Allah, even in the face of opposition from your own parents and relatives." Allah provides the best care for everyone, regardless of wealth. Therefore, try not to let your impulses divert you from justice. Allah is aware of all you do, even if you choose not to testify or to falsify it (An-Nisa: 135). Additionally, Allah Ta'ala states: "Do not, however, allow your hatred for those who forbade you from entering the Sacred Mosque to cause you to transgress." Collaborate with one other in virtue and decency, but refrain from cooperating in ... refrain from taking part in sin and transgression. And be afraid of Allah, for He punishes severely) [Al-Ma'idah: 2] Additionally, Jesus warns, "Do not let hatred toward a people turn you away from justice." [Al-Ma'idah: 8] Be just; that is more in line with righteousness.

There is no other religions or man-made laws that mandate speaking the truth, even if it goes against one's parents,

relatives, or self? But Islam demands fairness for both allies and adversaries. The Prophet (s.a.) mandated that the kids be treated equitably. "My father gave me a gift," Al-Numan ibn Bashir (r.a.) was heard saying when he was on the pulpit, according to Amir's testimony. "I would not agree to this unless you make the Messenger of Allah (s.a) a witness to it," declared his mother, Amrah bint Rawāhah. "I gave a gift to my son from 'Amrah bint Rawāhah, but she ordered me to make you, O Messenger of Allah, a witness to it," my father remarked as he approached the Messenger of Allah (s.a). The Imam (s.a.) enquired: "Have you given any of your kids anything similar?"

The holy Quran states that Allah opposes immorality, wrongdoing, and rebellion and that He admonishes people to be watchful. Islam defines al-'adl, (justice) as putting everything, that is, thoughts and actions—wherever Allah has commanded. Therefore, it ought to become the central tenet of all human endeavours. In the context of this essay, socio-economic class, race, or physical attributes shouldn't be seen as criteria for how one ought to interact with or treat others. Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred." (Al Nahl:90).

He gave a negative response in response. "Then fear Allah and treat your children equally," stated the Prophet (s.a.). Then my father came back and claimed his gift. [Bukhāri, Al: 2587]. The only way to ensure national and individual stability is via justice. Without it, people won't feel secure in their homes, nations, children, religions, lives, or honour. Because of this, the Prophet (s.a.) gave the command for Muslims to migrate from Makkah to Abyssinia following their persecution at the hands of the unbelievers. The king of Abyssinia was chosen because he was a just man and no one was harmed by his reign.

Just and Fairness in dealing and not to ignore someone else without examine:

Islamic teachings forbid acts of injustice, prejudice, partiality, favouritism, and the use of double standards. Islam acknowledges the principle of al-'adl (justice) and al-Ihsan (benevolence) as means of guaranteeing that justice rules human existence and the inclination to distinguish and contrast one object with another is one of our attitudes. Such an attitude has the effect of influencing how we view other people and things, which in turn influences how we handle them in life, including how we treat them. Having money, status, and power are common indicators of someone's success or influence in a community. As a result, they also come to be accepted standards for how people ought to be treated or not. Once, when Abdullah Ibn Makhtum, a blind companion, approached the Prophet and asked for explanation on Islam, Allah chastised the Prophet for ignoring him. The incident took place during a meeting between the Prophet and a few Quraysh Chieftains in the hopes that they would convert to Islam. Unaware that the Prophet was speaking to someone else, Abdullah ibn Makhtum kept making the same request. The Prophet exhibited a

look of displeasure when he was repeatedly interrupted, and he turned his back on Abdullah Ibn Makhtum. Then the verse from Surah Abasa chastising the Prophet was sent down by Allah, saying, "He turned away and frowned." since the blind man approached him. [80:1-2]. The Prophet used to honour him following the incident, and anytime "Welcome to the one about whom Allah has rebuked me!'he would exclaim when he encountered Abdullah ibn Makhtum. This passage from the holy Quran leads us to the conclusion that those in charge must always remember that no one should feel degraded by their choices or that they are being overlooked or overlooked.

The holy Quran states that Allah opposes immorality, wrongdoing, and rebellion and that He admonishes people to be watchful. Islam defines al- 'adl, (justice) as putting everything, that is, thoughts and actions—wherever Allah has commanded. Therefore, it ought to become the central tenet of all human endeavours. In the context of this essay, socio-economic class, race, or physical attributes shouldn't be seen as criteria for how one ought to interact with or treat others. Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred." (Al Nahl:90).

In fact, things can get rather messy when it comes to contract or tender awarding. Favouritism is a way to embezzle the hard-earned money of taxpayers. A company or firm that obtains a contract is ultimately motivated more by taking advantage of an opportunity for self-interest, or rather self-enrichment, than by completing the project and meeting its deliverables.

The underlying causes of oppression and conflict in society are prejudice and partiality. They may eventually cause a country to fall. Through the following hadith, the Prophet has forewarned us against the peril of the practice of double standards.

O populace! The nations who came before you made mistakes because, in the past, they would abandon a noble who committed theft, but they would punish a weaker member of the group who committed stealing by putting him through the legal system. By Allah, Muhammad's daughter Fatima would have her hand severed if she had stolen! (Al-Bukhari)

The Prophet utilized the court system as an example in the hadith because it is an institution that works to operationalize the idea of al-'adl, or justice, in a nation or society. People will lose faith in the legal system, nevertheless, if such an institution is unable to fulfil its Amanah (responsibilities) in preserving the rule of law and instead shows a preference for the elite and those in positions of power in society. As a result, societal unrest will increase and anarchy will spread throughout the country.

Thus, the fundamental principle of all human endeavours ought to be the idea of al-'adl, or fairness, as opposed to partiality or preference. It ought to rule all area of our lives, including the remarks we make, the assessments we give, the way we fulfil our duties and commitments to others, and the way we behave toward our loved ones, complete strangers, adversaries, and buddies.

# Ethics and Morality *in* Islam *and* Hinduism

Shafiur Rahman Khan
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Hinduism and Islam are the two largest religions of the world. Hinduism is the socio-religious way of life from the Hindu people in the Indian subcontinent. Islam is a strictly monotheistic religion in which the supreme deity is Allah, and Prophet Mohammad SAW

(Salallahu 'Alaihi Wassalam) is the last Prophet. The primary Islamic scripture is the Al-Qur'an, Allah's book; and Al-Hadith, which are traditional records of the sayings and acts of Prophet Muhammad SAW. The scriptures of Hinduism are the Shrutis (the four Vedas, which comprise the original Vedic Hymns, or Samhita, and three tiers of commentaries upon the Samhita, namely the Brahmanas, Aranyakas, and Upanishads); these are considered authentic, authoritative divine revelation. Furthermore, Hinduism is also based on the Smritis, including the

Ramayana and the Bhagavad Gita, which are considered to be of secondary authority and of human creation. Both religions, Hindu and Islam, give importance to ethics and morality. We focus our discussion in this article on ethical and moral values in Islam and Hinduism. Islamic moral is a combination of genuine acts of love and justice on the one hand, and legalistic

Equality in Islam
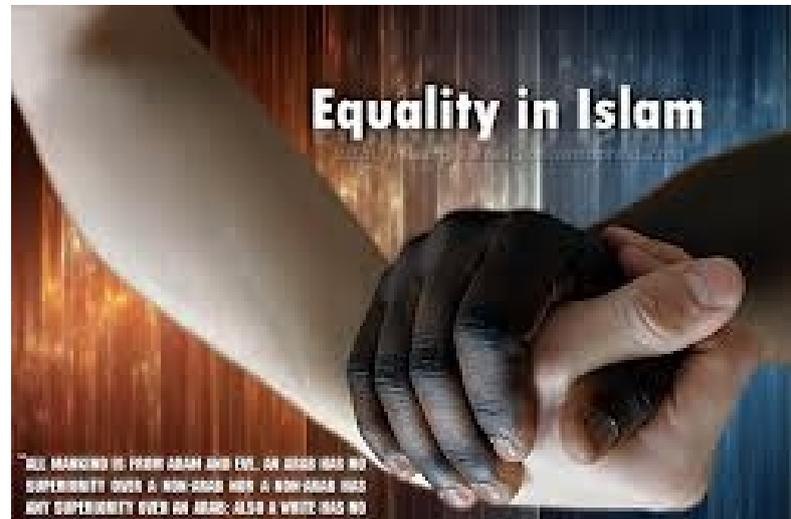
performances on the other. Prophet Muhammad is pictured in the Al-Qur'an as a loving person, helping the poor, and slow to take revenge. Meanwhile, on Hinduism, because of the vast number of reincarnations of any given individual, it recognizes that most people's lack of spiritual development; its means they must lead normal lives that can grow closer to the ideal of full renunciation of the personality.

INTRODUCTION

On the Islam. Islam presents a "straight path" of clear-cut duties and commands. Islamic morals are a combination of genuine acts of love and justice on the one hand, and legalistic performances on the other. Muhammad is pictured in the Al-Qur'an as a loving person, helping the poor, and slow to take revenge. Nevertheless, the firm belief that Muslims possess the one truth has led to much violence on the behalf of Allah through the ages.

Although the Al-Qur'an actually worked to elevate the horribly degraded position of women in Arab society, women continue to be regarded more as possible temptations to sin for men than as human beings with their own responsibilities before God

On the Hinduism. Because of the vast number of reincarnations of any given individual, Hinduism recognises that most people's lack of spiritual development means they must lead normal lives. However, it is thought that as a person matures, he/she can grow closer to the ideal of full renunciation of the personality. Thus, pursuit of wealth and love of the opposite sex are considered proper to certain stages of life, but when people grow old, they often

leave behind their worldly possessions to pursue the life of a wandering monk.

Yet no matter what stage of life one is in, "renouncing the fruits of your labour's" is the supreme law of morality. Hindus seek to remain conscious of the illusory nature of this world and so progressively deny themselves, at least in thought, all forms of material, emotional, and even spiritual rewards and property.

For centuries, the notions of reincarnation and karma have been used to support the cruelties of the Indian caste system, which relegates the majority of people to poverty and subservience.


Probably, as a result of Western influence, the caste system has been substantially dismantled, although the idea that all human suffering is deserved is still responsible for a great deal of injustice.

Hinduism and Islam, both religions, give special importance to ethics and morality, including the relationship between man and society. Both religions believe in the moral responsibility of each individual towards others; and in the practice of such virtues as charity, doing good, righteousness, forgiveness, moderation in eating and drinking,

tolerance, mercy or compassion, self-control, brotherhood, friendliness, patience, and gratitude.

Hinduism considers the pathway of karma (actions) as a valid path to God. A man is supposed to fulfil his religious duties by getting educated, marrying, having children, and raising them in accordance with dharma, giving charity to holy men, providing food and shelter to the guest (Atithi), even if he comes unannounced, and protecting the weak.

Adultery is considered a heinous sin in both religions, Islam and Hinduism.
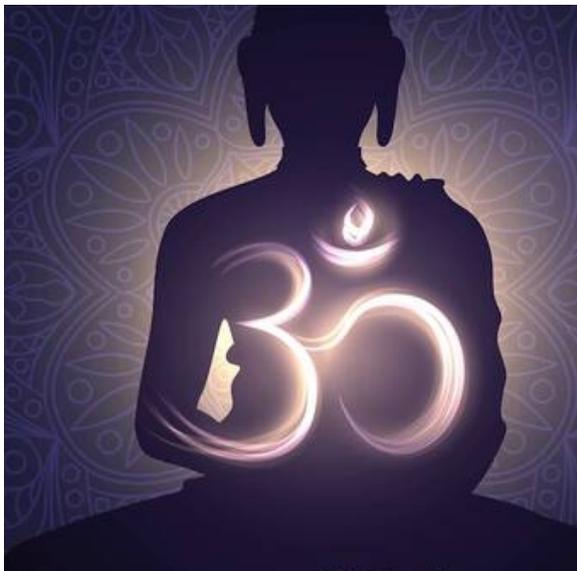
Women in Islam are generally encouraged, in some Shariah-rules (Islamic Law) States obliged, to wear the Hijab

(a veil or scarf which covers the head) and dress in loose clothes, like the Jilbab.

Hindu women, by tradition or voluntarily, wear the Hijab (by Dupatta or Anchal of the Sari), when they enter temples, or perform ritual worship, or come in the presence of unknown men or elders. However, Hinduism does not have the concept of enforcing any kind of religious law rather, people are simply

encouraged to do good karma and avoid bad karma.

DUTIES TOWARDS PARENTS IN ISLAM AND HINDUISM

Islam has emphasised on the rights of parents and the duties of children towards them. The holy book of Al-Qur'an says: "Your Lord has ordained that you worship none but him and that you be kind to parents.

According to Prophet Muhammad SAW (Salallahu 'Alaihi Wassalam), the parents of a certain person are his Heaven or Hell. What this means is that if a person obeys his parents, attends to their needs and keeps them happy and comfortable, he will attain the Jannat or Heaven. On the other hand, if he is disrespectful and rude to them, offends them by ignoring their needs and feelings or causes them grief in any manner, his place shall be in Dozakh or Hell.

In Hinduism, "Knowing that mother and father are the visible representations of God, the householder always and by all means, must please them. If the mother and father are pleased, God is pleased with the man. That child is really a good child who never speaks harsh towards his parents. Before parents one must not utter jokes, must not show restlessness, must not show anger or temper. Before mother or father, a child must bow down low, and stand up in their presence, and must not take a seat until they order him to sit.

If householder has food and drink and clothes without first seeing that his mother and father, his children, his wife, and the poor are supplied, he is committing a sin. The father and the mother, in Hinduism, are the causes of his body; so a man must undergo a thousand troubles in order to do well to

them.

CONCEPT OF SIN IN HINDUISM AND ISLAM

Hinduism believes in the law of karma. Islam believes in God's reward for good deeds and punishment for bad deeds. Thus, declares the Al-Qur'an, "Whoever does good deed, he shall be repaid ten-fold; and whoever does evil and he shall be repaid with evil.

Both religions, Islam and Hinduism, believe in the company of the pious and not responding to evil. And when they hear slander against them, they turn aside from it and say: "We shall have our good deeds and you shall have your deeds. Peace is on you, we do not desire the company of the uninformed.

A sin, according to Hindu teachings, is an act performed, which is against a person's dharma. Sin can be a wrongful act or an act that may have negative consequences. In the Bhagwat Gita, a sin is described as, abandoning one's duty, like running away from the battle field.

According to Hinduism, sin is in a person's mind, so if a person has sinful thoughts, he can get rid of it by adhering to the spiritual discipline; one way of doing so is to suppress the ego. The ego creates desires and desires are the cause of rebirth in a higher or lower body. When the ego is controlled or suppressed the person attains liberation and becomes free from sins.

Another important point, in the definition of what is a sin, is that which prevents a person from developing inner peace. This can be prevented by not harming others, not being greedy, truthfulness and helping the poor. When a Hindu speaks about sin, he is taking into consideration one of three things.

These are: (1) ignorance of truth or avidya; (2) attributing reality to empirical personhood or maya; (3) selfish or the asserting of the self as an individual or mala; and (4) Good and evil depend on one's soul attachment or detachment to the material world and to the physical self.

According to the teachings of Islam, many words are used in the Al-Qur'an to indicate what a sin is. Some of these are: (1) Suu-in: it, a thing, was or became evil, bad, abominable, foul, unseemly, unsightly, or ugly; (2) Zambun: offence, fault, sin; and (3) Ismun: crime, felony, sin.

Allah tells us about this in the holy book of Al-Qur'an in the following verse:

"You are the best of people who grew out of the human species; you enjoin what is right; you forbid what is wrong and you believe in Allah "cited in Mohammed.

A sin is like a dark spot or stain on the soul. It is the result of indulgence in one or more of the prohibited things (haram). It springs from the desires which may not necessarily conform to what is permissible.

As sin is the product of the working of the physical body in activities that are prohibited, it can be controlled. This is due to the fact that every human is given a free will, i.e. the power to choose. Because of this free will a person can refrain from indulging if he so desire. The consequences of sin can be serious or trifle, depending on the nature of the act committed. Some sins are forgivable by Allah, while others He may not forgive. He says: "Verily, Allah does not forgive (the sin of) setting up partners in worship with Him; but He forgives whom He pleases, sins other that.

SOCIAL RESPONSIBILITY IN ISLAM AND HINDUISM

Islam has a different perspective regarding the CSR (Corporate Social Responsibilities) in comparison with Western belief, such as Christianity. Unlike Christianity, Islam emphasizes that goodness is not achieved by surrendering other things, but it is rather achieved by participation in everyday affairs and resisting the temptation to evil that come from this affair.

Islamic perspectives of social responsibilities for are not just the matter of legal obligations and material rights to stake holders. Therefore, the Islamic idea is in conflict with the minimalist perspective of the CSR, the concept that business should just focus on maximize profits without breaking laws. This conflict can be shown in the Al-Qur'an (57:18), "charity- giving men and women, and those who lend an excellent loan to Allah for them is double, and for them is an honourable reward", which can be applied to businesses such that there will be liberal

rewards if extra efforts are made that will benefit the society.

Another example comes from the Al-Qur'an (2:276), "Allah will deprive usury of all blessing, but will give increase for deeds of charity" (cited in Azami, 2011), which states that Allah will increase rewards for those who participate in deeds of charity and goodness. Thus, the Islamic concept opposes the minimal perspective of CSR and Islam would prefer businesses that are socially responsible and able to give back to the community.

The Islamic perspective is more consistent with the social contract concept of the CSR, which believe corporations should not solely focusing on the economic side of maximizing profits, corporations should also focus on its morality. However, it is not enough for business to only achieve good charity publicly once in a while; businesses should continue to help out the ones needed and address major social issues. This is supported by Al-Qur'an (2:271), "[i]f you make your charity public, that is good. But if you conceal it and give it to the poor that is better for you.

Islam prohibits certain type of business due to the concern to protect health and life. Therefore, products and services that put these at risk such as casino and alcohol are prohibited. This exclusion is best justified by the Al-Qur'an (2:219), "They ask these concerning wine and gambling. Say: In them is great sin, and some profit for men; but the sin is greater than the profit.

In general, Islam has very clear prescriptions about how business should be done. Since Islam believes in the concept of unity, corporations should not just focus on maximizing profits, as of the minimalist perspective of the CSR. Rather, corporations should be responsible for the society by providing product and services that will benefit consumers and should continue provide good charity to those who needs them.

Hinduism is known as the oldest and one of the largest religions existing in the twentieth century. As this religion is not founded by one single person and has been changing throughout the centuries, there is no single, unified foundation for Hinduism. Hinduism encompasses a vast amount of traditions and beliefs (Perrett, 2005). Similar to other religions, religion influences attitudes and ethics within the workplace.

In particular, CSR (Corporate Social Responsibility) in Hindu organizations are executed in respect to Hindu beliefs. Four basic key components of Hinduism that influence CSR include: moksha, samsara, dharma, and pollution and impurity.

Hindus strongly believe in the importance of moksha, and believe that it is the ultimate goal in life or within their lives. Moksha is a state of spiritual freedom where one is able to release oneself from the cycle of life and death, samsara, and reach self-realization. This is when one lives in ignorance to suffering and reincarnation, and instead lives mainly based on spiritual satisfaction and a higher consciousness parallel to that of the God.

It is through the process of samsara, where one is born into the world with a certain status; this is where the implementation of the caste system is practiced. The caste system is a societal framework where social status and occupation is determined through heredity. According to classical Hinduism, a man's life is divided into four stages consisting of "a child and a student, then a mature producer-earner and progenitor, then a retired and wise man, and finally a turn to a simpler and even renunciatory life, perhaps as a mendicant and/or wanderer.

It is within these stages of life that one would associate dharma. Hindus define dharma as duty and refers to one's personal responsibility towards oneself as well as others while complying with laws. One's dharma depends on one's caste in the society; there are specific duties and values based on different societal roles and hierarchical levels. As well, different dharmas are exercised within different stages of one's life. To address dharma correctly, one must avoid pollution and impurity.

Pollution in this sense does not only refer to gaseous emissions or harmful substances to the environment, but also specific substances. Dead animals, people, faces, and blood are also accounted as pollution. Consequently, those who are on a lower caste in the society, such as those whose occupations include work with dead animal substances (leatherwork for instance), coroners, and other dirty work are deemed as polluted. This is essential as such pollution will prevent one from maintaining cleanliness for the performance of rituals.

In this sense, those in the lower caste will need to follow obligations and duties according to their occupation to do the very least; the same would be said for others in different castes. However, by performing and extending behaviour over and above required duties, there will be a higher chance of being born in a higher caste in their next reincarnation.

Ultimately, the Hindu's goal over the lifespan and samsara is to follow and practice dharma by avoiding pollution to reach the ultimate moksha. In this sense, Hinduism greatly supports corporate social responsibility as it encourages people to be responsible and take on their rightful duties, which would be the first step to being social responsibility.

The next step would be to perform duties that exceed compliance by extending love, fairness, and good work ethnic. One can then assume that corporate social responsibility leads to moksha, or conversely, moksha encourages corporate social responsibility.

CONCLUSION

From the above discussions, it has been cleared that both religions, Islam and Hinduism, teach common moral and ethical lessons. Muslim and Hindu both are taught to be kind and mercy and respectful to each other. They have the same responsibilities in societies towards their parents, children, brothers, sisters, poor, and neighbours.

Both religions, Islam and Hinduism, advocate non-violence and non-killing of human life. Says the Al-Qur'an, "According to Jewish tradition [...] whoever kills a human life [...] it is as though he kills all mankind; and whoever saves a life, it is as though he saved all mankind".

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Akhlaq as Ethics:
EMBRACING
the Prophetic
WISDOM

Maria Zehra

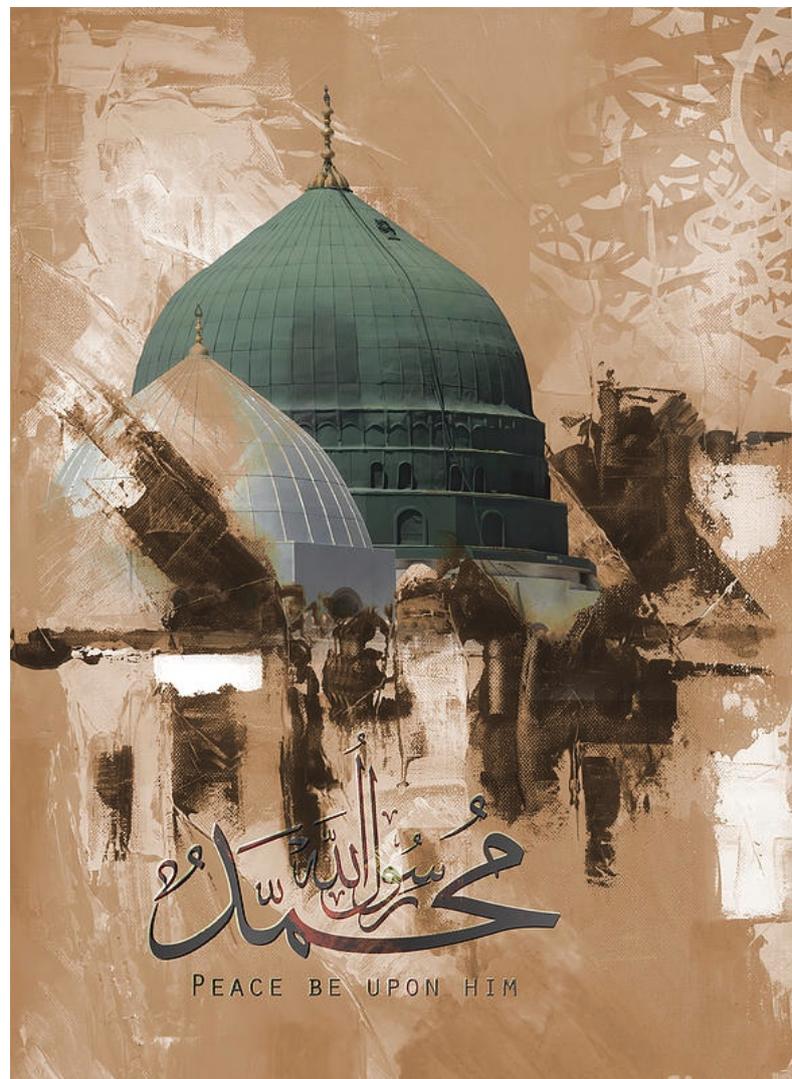Research Scholar, Islalamic Studies, JMI.

Akhlaq, often translated character is a wider term and ethics can be considered a part of the concept of Akhlaq. Ethics hold a paramount position in Islamic teachings as Islam has instructed elders, younger and each Muslim to strive hard in imbibing the ethics in their lives regardless of their status quo, position or power. The Prophet Muhammad ﷺ, peace be upon him who was the Prophet and Leader still treated people, young and elder equally, tenderly and never disrespected people because of their status or worldly issues. Our beloved Prophet Muhammad ﷺ emphasized the significance of good character as an integral aspect of being a devout Muslim. One of the profound hadiths attributed to the Prophet encapsulates this notion, stating that the best Muslim is one who possesses the best character.

إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَأَلْطَفُهُمْ بِأَهْلِهِ

Verily, the most complete of believers in faith are those with the best character and who are most kind to their families.

Source: Sunan al-Tirmidhī 2612, Grade: Sahih

The essence of this hadith resonates throughout the teachings of Islam, emphasizing the importance of moral conduct in the life of a believer. A person's true measure of piety lies not only in their ritualistic acts of worship but equally in the way they treat others and navigate through the challenges of life.

Prophet Muhammad, in his exemplary life, demonstrated impeccable character traits that served as a guide for his companions and generations to come. His interactions with people, irrespective of their backgrounds, reflected compassion, patience, and humility. The Prophet's actions spoke louder than words, illustrating that ethics are not confined to mere verbal expressions but are manifested in one's behaviour and dealings with others.

In another authentic hadith which relates to the concept of ethics is where Prophet Muhammad ﷺ advocated against insulting people and mentioned it as a trait which should not be possessed by a Muslim.

لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ

The believer does not insult others, does not curse others, is not vulgar, and is not shameless.

Source: Sunan al-Tirmidhī 1977, Grade: Sahih

Hence, a Muslim should not be using 'foul' language and should not insult others regardless of their age or status. And our Beloved Prophet Muhammad ﷺ showed this beautifully in his life through his beautiful character.

A complementary hadith advises believers to refrain from engaging in arguments, underscoring the significance of maintaining peace and harmony in interpersonal relationships.

Ubadah ibn al-Samit reported: The Messenger of Allah, peace and blessings be upon him, said, "Speak what is good and acquire gains, or refrain from speaking evil and be safe."

Source: Musnad al-Shihab al-Quḍā'ī 666

Grade: Sahih (authentic) according to Al-Albani

عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قُولُوا خَيْرًا تَغْنَمُوا وَاسْكُتُوا عَنْ شَرٍّ تَسْلَمُوا

مسند الشهاب القضاعي 666

المحدث الألباني خلاصة حكم المحدث صحيح في صحيح الجامع 4419

The Prophet Muhammad ﷺ advocated for the power of silence in certain situations, recognizing its potential to prevent conflicts and foster understanding. This wisdom aligns with the broader Islamic principle of promoting unity and discouraging discord within the community.

Silence, in the context of these teachings, is not a sign of weakness but a demonstration of strength and control over one's emotions. It reflects a commitment to preserving the sanctity of dialogue and promoting a culture of respectful communication. This aspect of akhlaq encourages believers to prioritize empathy and understanding over the desire to prove oneself right in every situation.

In essence, the teachings of Prophet Muhammad ﷺ regarding ethics which is a part of broader concept of akhlaq serve as a timeless guide for Muslims seeking to embody the principles of Islam in their daily lives. The hadith emphasizing the correlation between being the best Muslim and having the best character serves as a cornerstone for believers striving to attain moral excellence.

As individuals reflect on these teachings, they are encouraged to incorporate the wisdom of refraining from unnecessary arguments and embracing the power of silence into their lives. By doing so, Muslims can contribute to a society characterized by compassion, understanding, and ethical conduct, thereby embodying the essence of akhlaq as

Equality
and
Justice in Islam

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Introduction

Equality refers to the state of being equal, especially in status and rights and ensuring that all individuals are treated as equal, with the same level of respect and consideration. Equality can manifest the forms, including social, economic, religious and political equality.

"All human beings are born free and equal in dignity and rights. (UDHR).

Justice involves the fair and impartial treatment of individuals based on laws. Philosopher John Rawls argued that a just society is one that individuals would agree to if they were behind a "veil of ignorance," unaware of their position in society. This thought experiment aims to ensure impartiality in the establishment of societal principles. ("justice as fairness" in "A Theory of Justice.")

In Quran, Allah Says:

> *"It is Allah Who created you from a single soul and then created, of like nature, his mate." (Al-Araf: 189)*

Islam, a monotheistic Abraham faith, traces its roots back to 7th-century Arabia when Prophet Muhammad emerged as

the last Prophet in a line of messengers. The followers of Islam are called Muslims. The religious text of Islam is the Quran, believed by Muslims to be the literal word of God as revealed to Prophet Muhammad.

In Islam, every principle derives from the Quran and Hadith. Among these principles the important is fairness and equality which advocates the belief of equality under the law of God. Equal treatment under the law is a fundamental principle, emphasizing that all individuals, irrespective of their race, religion, origin, gender, or language, treated without discrimination before the legal system. This equality extends beyond protection to encompass rights and responsibilities and accountable under Islamic law for their actions, without any exemptions or special privileges. In Islam, judges are obligated to make decisions based on Shari'ah principles derived from the Quran and Hadith, ensuring equality. The fundamental right to equality and justice plays a crucial role in establishing peace and security in the contemporary world. In Islamic law, this right encompasses several principles: firstly, the equality of all individuals without any privileges or discrimination based on race, colour, sex, origin, or language; secondly, the inherent freedom of all human beings from birth; thirdly, the unequivocal rejection of slavery and forced labour; fourthly, the establishment of conditions that prioritize the preservation, protection, and honour of the institution of family as the foundation of social life; and fifthly, the equality of rulers and the ruled under the law, emphasizing a universal and impartial legal framework.

In Social Equality

Allah says in Quran:"But *whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone."(An-Nisa:125)*

The Quran presents the idea of gender equality. The Quran tells how Allah Almighty advised Adam and Eve to avoid a specific tree, but they both approached it. As a consequence of their disobedience, they were expelled from the garden. However, in the Quranic account, there is no suggestion that Eve tempted Adam into eating from the tree. In the Quranic rendition, both were considered responsible. And both paid the cost for their decisions, demonstrating that gender equality uniformity is a natural piece of Islamic conviction. The Quran says about the equal rights of women over their husbands This was a big change about Arab culture treated women like possessions, but after revolutionary shift, declared to have equal rights, which no other nation or reform movement had recognized before. Essentially, it marked a major step towards treating women as equals rather than just property. "Indeed, the noblest among you before God are the most heedful of you" (49:13). The superiority of one man over another is based on their goodness, moral character, and awareness of God.Even if someone is morally good, it doesn't give them the right to act superior to others. Allah says "Indeed, We created humans in the best form. (At-Tin:4). Acting superior is considered a bad quality, and a truly good and religious person wouldn't do that.it also emphasizes that everyone is equal, and no one has special rights over others based on their righteousness. In the end, being good and virtuous is

always better than being bad or evil. Islam teaches that no one is superior to another based on these factors. It promotes the idea that all humans share a common origin and are equal in the eyes of God. In life important practices such as Namaz and after death, funeral prayer, Graveyard, Grave and Shroud etc teach us the concept of equality without discrimination among rich and poor. In
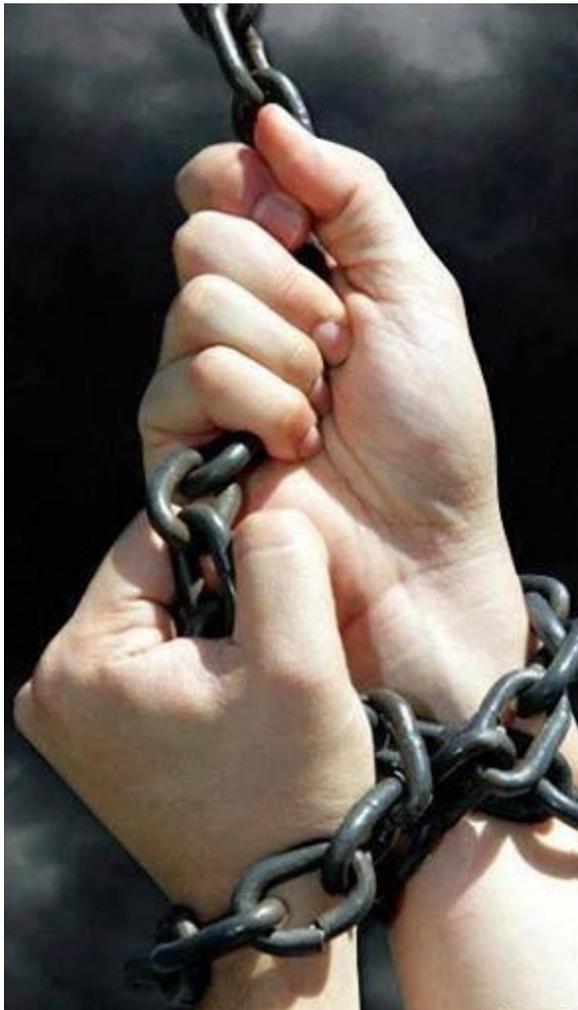
Islam, equality is considered a fundamental right given by God and Prophet Muhammad not only showed but practiced equality.

Once there was a man who kissed his son and placed him on one of his laps but did not do the same for his daughter. The Prophet objected and said that "the man was unjust. He should have even kissed his daughter and placed her on the other lap.

In Education

Islam secured women's rights of education. Till now, the birth of a female child is unexpected in the Muslim family. Islam makes education compulsory for all the Muslim irrespective of gender. But the rate of illiteracy is higher among the Muslim countries in the world. Education is not only the right but also the duty of every Muslim male and female.

> The Prophet (ﷺ) said "It is obligatory on every Muslim, man or woman, to acquire knowledge." (Ibn-Majah H:224).

Especially to educate their children (daughters) who in the modern world were discriminated. Parents feel that it is not important to educate them, but in Islam, there is an equal right for both males and females.

> The Prophet said: "Your children have the right of receiving equal treatment, as you have the right that they should honor you." (Abu-Dawoud).

> "Do justice among your sons" and repeated it thrice." (Muslim)

> "Whoever is put to trial by having to raise daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hellfire." (Al-Bukhari-5569).

In Legal and Political equality

> Allah says: "As to the thief be it a man or a woman, cut off his or

her hand as a punishment from Allah" (AL-MAIDAH:38) "As for the fornicator whether it's a female or a male, whether it's a woman or a man, give each 100 lashes as punishment" (An-Nur:2).

Aisha (RA) reported about the Makhzumi woman who had committed theft, that the Prophet said, By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off. (Al-Bukhari: 3733) "The prescribed Law of Allah is the equality in punishment" (Al-Bukhari :65: 26). The Prophet after establishing the constitution of Medina called the Misakah Medina, signed between Jews, idolaters and Muslims of Medina was a great example of the political equality of humans regardless of their religion and creed. In this charter, the Prophet mentioned equal rights for all the people of Medina whether they Muslim, Jewish, or Christian. All were free to follow their religion. There was no compulsion about religion, they were free. Allah says "There is no compulsion to (enter) religion (Islam); (Al Baqarah:256)

Prophet (ﷺ) in his last sermon gave stress on the rights of equality and justice. The Prophet (ﷺ) said "No Arab has any superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab. Nor does a white man have any superiority over a black man, or the black man any superiority over the white man".

Conclusion

The superiority of one man over another is based on their goodness, moral character, and awareness of God. In Islam there is equality in; Birth, Childhood, Education, Adulthood, Economy, Marriage, Property, Religious practices, Death, Tajheez O Takfeen (burials) And after death reward and punishment. In short, Islam teaches us equality from womb to tomb and hereafter The concept of gender equity in Islam promotes the equal worth, rights, and responsibilities of men and women. In Islam the men and women have equal worth in the eyes of God. This means that both genders are valued equally as human beings. Gender equity in Islam advocates for the equal value, rights, and responsibilities of both men and women, acknowledging and respecting inherent gender differences. Islamic principles emphasize equality in treatment, opportunities, and accountability before God.

In Islam every command is based on the Quran and Hadith of prophet Muhammad (ﷺ). According to them Allah humans are equal in their social, political, and religious life. No one is superior over others except in good deeds.

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Importance Of Family Values In Islam

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Introduction:

The word Usra, Arabic for the family is derived through words that denote cohesion, union and protection. The importance of family conceived through the first human Adam and Hawwa (Peace Be Upon them) and through them emerged the rest of mankind. Family values hold a paramount place in Islam. The family unit plays a significant role in nurturing individuals with strong moral values and guiding them on the path of both the nuclear family and extended family values can help stiffen bonds among family members. Family is made strong through a number of factors. It is the first source of love we receive in our life it teaches us the meaning of love which we carry on forever in our heart and we also see that loyalty strengthens a family.One cannot accentuate enough on the importance of family. They play a great role in our lives and make us better human beings.We inherit love from our families.

Allah says in Qur'an:

I fear (What) my kinsmen (Will do) when I'm gone, for my wife is barren, so grant me a successor -- a gift from you -- to be my heir and the heir of the family of Jacob. Lord, make him well pleasing (to you). [Maryam 19:5-6]

Moral Values of Family In Islam

In Islam the family is not solely a social unit, it is a moral values which form the essence of Islamic family life, shaping individual character ,cherishing spiritual growth and prompting virtuous conduct. Morality of individuals is highly demanding by the

parents, society and the nation as a whole. Character building in Islam is to bring about positive changes in beliefs, mind-set, thinking, devotion towards work, consolation, respect, integrity, love, cooperation and fair dealing.

Holy Qur'an and Hadith throws light on the significance of character building in the verses and sayings:

> *"A similar (favor you have already received) in that we have sent among you a messenger of your own, rehearsing to you our signs, and sanctifying you and instructing you in scripture and wisdom, and in new knowledge". (Surah Al-Baqrah, 2:151)*

Financial Values In Islam

Islamic financial values are guided by principles derived from the Qur'an and the Hadith (sayings and actions of the prophet Muhammad). It is a financial system consistent with the ethics and values of Islam. In the context of Islamic financial literacy, individuals should understand the concept of money, business, zakat, inheritence, permissible financial transactions and prohibited the elements like interest, fraud, uncertainty, inequality, bribery, duress and gambling. Like men, Women also play an important role in managing family finance for which Islam provided the concept of equality for women.

In Surah Yusuf (verses 46-49) Allah SWT stresses the importance of good financial planning where people must keep and save their abundant wealth in the seven periods of good harvest and be prepared for the seven periods of dreadful years. Hence, shariah decree has to be observed and adhered throughout the process.

Family Work Ethics

The Islamic perspective on the work ethics employed in an organization is, that family plays a significant role to run the family firmly. Islam is an essential factor to increase commitment to the family business. Family work ethics tend to be perceived as a value of sacrifice to accomplish higher performance level. Islam foreground fair compensation for work and also promotes the concept of mutual cooperation and teamwork within the family and also promotes the justifiable and ethical practices, which include sentient choices, fair trade Islam hearten a stability between work and

family life Islam work ethics emphasize the importance of seeking income through halal means (lawful).

In Qur'an Allah SWT says:

> *O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably. That is nearer to piety, and he careful of (your duty to) Allah; surely Allah is aware of what you do. (Surah Al-Maidah, 5:8)*

Educational Values In Islam

Education is one among the few pivotal factors that accolade to the positive social development. A study of verses in the Holy Qur'an, including Tahrim / 6, Taha / 2, Maryam / 55, Loghman / 17 and 13, Hood / 44, as well as the narrations of the Infallible (PBUH) such as poetry, 1382 AH, Shu'ba Al-Harrani, 1404 AH, Amadi Tamimi, 1407 AH , Hor'Amili, 201, Nahj Al-Balaghah, Sermon 84 and Malik Ashtar Pact, 1384: 209. It is stated that in the religion of Islam, the family is the first and most important educational

institution that organizes human beings under the influence and structure of their education. The starting point in Islamic education is the choice of a suitable mother or fetal environment, Islam considers raising a child from choosing a spouse. In this regard.

The Holy Qur'an has mentioned

"We created man from a mixed seed tested him, and made his talents a reality, and made him hear and see". (Surah Al- Insan, 76:2)

Family Time In Islam

Islam attaches great value on the conservation of family. In Islam family time holds great consequence, priority places on familial bonds. It encourages the concept of spending quality time with family members. Prophet Muhammad (PBUH) prioritized the importance of maintaining strong relation with family and treating family members with kindness and respect. Family is the building block of society if the families of the Ummah are strong, the Ummah is strong. Prophet Muhammad (PBUH) advised parents to play with their children and to express warmness. Family time also includes educational activities and should also perform prayers together and have meal together.

Here are few Hadiths that shed light on the importance of and reward for spending time with one's family:

"Aishah (may Allah be pleased with her) narrated that while she was on a journey with the messenger of Allah, she had a race with the Prophet Muhammad (PBUH) and won later, after she had gained some weight, she again had a race with him and he won. He

said, This is for that" (Abu Dawood.)

The Prophet Muhammad (PBUH) said, "when a muslim spends something on his family, intending to receive Allah's reward, it is regarded as charity for him". (Sahih Al-Bukhari)

Conclusion

The concept of the importance of family values in Islam exceeds mere trifling familial relations, It abbreviates the centre of Islamic teaching. The Qur'an and the Sunnah provide an outline for nourishing a family environment based on love, compassion, justice, and righteousness. The family, in gest, is not only a fundamental unit in Islam but also a sacred space where individuals are shaped, nurtured and guided by the profound values outlined in Islamic teachings. The family, as a divine institution, becomes a prototype of the broader Islamic principles, contributing to the principles of compassion, justice and ethical conduct.

Reference

1. Qur'an
2. Surah Al- Baqrah Verse no: 151
3. Surah Al-Maryam Verse no:6.
4. Surah Yusuf, Verse no: 49.
5. Surah Al-Maidah Verse no: 8.
6. Surah Al-Insan Verse no: 2.
7. Hadith
8. Sunan Abi Dawud 2578 Book 15, Hadith 102.
9. Sahih Bukhari, Volume 7, Book 64, Number 263.

War Ethics

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Introduction

The world has witnessed a large number of wars and conflicts since the inception of human civilization and even today armed conflict is widely visible in our contemporary society. But unfortunately, the bitter truth is that till the 19th century, the international community had never set any war policy and principles for it. This means that during the war, both sides were free to go to any inhuman extent. Another important fact is that these war policies initiated by world leaders are not in the form of law, but in the form of an

agreement which has undergone many changes and has never been completely

followed since from its inception. On the other hand, Islam gave a complete set of rules for war about 1450 year from today. The first brighter aspect of this set of Islamic principles is that, these are guaranteed by Allah Almighty to all mankind in the form of law which can never be repealed by any supreme power on earth. Second, these principles of war which Islam has guaranteed defend every vulnerable section of society be it women, children and monks. In addition to this, Islam fully Differentiate between combatant and Non-combatants group. When we go through the Qur'an and the teachings of Prophet Muhammad (pbuh)

then we conclude one thing, that Islam's aim to engage in war is not to shed blood but to fight in defence or to fight for establishing a society based on justice as per the command of Allah. Therefore, if Islam orders war for the establishment of justice, then how can the ethics of war defined in Islam will not be full of human values? The Prophet Muhammad [pbuh] himself was involved in many military campaigns and ordered the protection of non-combatant groups, especially women, children, the elderly, travellers, the sick and monks. The war policy that the Prophet gave to his Ummah never

went for any changes and was widely followed by his Ummah, be it the first Caliph Abu-Bakr during the Riddah War or Musa Ibn Nusayr the governor of the Umayyad during the Muslim conquest of Spain.

War Ethics set by international community Vs War ethics guaranteed by Allah

The first approach of international community towards setting of War ethics was the Geneva Convention of 22 Aug 1864 of whose all members were Europeans. after this treaty of 1864 it went for several changes in 1906,1929 and 1949. meanwhile the world had seen mass massacre of world war first then the holocaust of Germany then after the nuclear atrocities of USA in Japan. The main targets in these conflicts were non-combatant civilians. Since the inception of war ethics by the international community, multiple breaches is reported in different conflicts of the world, in present scenario Israel occupation of Palestine is a visible violation of Geneva Convention. while on the other side war ethics in Islam is not frame by any human but by Allah and hence it is in a shape of an infallible law which do not need any changes and that is why since from the past 1450 years this guaranteed law by Allah still exist in its own form. Second important aspect of war ethics mentioned in Islam is that it completely forbid attack on Non Combatants, additionally Islam forbid looting and plundering of city (sunan Abu dawood). In Surah Anfal verse 61 Allah commands "If the enemy is inclined towards peace, make peace with them. And put your trust in Allah. Indeed, He alone is the All-Hearing, All-Knowing." form this verse it is very clear that Islam forbid unnecessarily shedding of blood in war rather Allah endorse Inclining towards peace. in

Another chapter of Quran surah Maida verse 32 Allah says "whoever takes a life—unless as a punishment for murder or mischief in the land—it will be as if they killed all of humanity; and whoever saves a life, it will be as if they saved all of humanity". In short we can assimilate from these Ayah of the Quran that Allah only Allow to kill somebody in order to establish justice and the war that holy prophet fought that too was fought either for defence or to establish the System of justice that is Islam. Apart from this, unnecessarily killing an innocent soul is equal to killing the whole humanity and hence Attack on non combatants is too a grave sin in Islam

War Ethics under the spirit of Quran and Sunnah:

The Revealed book that Is Quran and the Action of prophet Muhammad saw that is sunnah, both are full of a defined War ethics and Principles. The Muslim army are not free to shed blood unnecessarily nor they are free to burn and plundered the city, but there is a complete set of rule for this. When we go through the instructions of prophet Muhammad saw in war then it is clearly mentioned in Book of jihad in sahih muslim 4319 that prophet Strictly prohibited killing of women and children. Today the world is setting the rule for just treatment for the prisoner of wars but 1450 years back prophet Muhammad instructed his ummah to treat prisoners of war well (tafseer ibn kathir). Another major issue of war conflict is that each party mutilate their opponent's dead body in response to their animosity and this is a clear inhumane act but the solution to this was already given by prophet, it is mention in Book of Jihad sahih muslim 4294 that prophet forbid mutilation of dead bodied. apart from all the recorded narration the most visible Act of prophet

Muhammad (saw) during war is the conquest of Mecca in 630 AD. The Huge Muslim army under prophet (saw) entered Mecca the same Mecca from where he was forcefully displaced, and the same Meccans had killed his closed companions including his uncle and mutilated his dead body, prophet was free to take action against the people of Mecca since his army was unopposed in this conquest but prophet choose to announce general amnesty to the people of Mecca and did not spill even a single dot of blood.

The Quran on the other hand which is the

prime source of Islamic law also instruct Muslims to follow the ethics of war and not to indulge in any injustice against the Opponent. In surah Baqarah verse no 190 Allah commands the believers "Fight in the way of Allah against those who fight against you but do not transgress, for Allah does not love transgressors." from this Ayah we can understand that Allah command Muslims to not conduct any injustice and exceed the limit that is set by Allah, even if it is against your opponents. In the eye of Allah establishing the rule of justice is the duty of believers and while doing justice the personal animosity should not come in way of it. And hence Allah command Muslims in surah Maida verse 8 "and never let hatred of any-one lead you into the sin of deviating from justice." Another major issues of war is forceful conversion towards ideology or religion but in Islam forceful conversion is also prohibited as Allah instruct Muslims that there is no compulsion in religion (2:256 Quran). so the foremost thing during a combat for muslims is establishment of justice and for establishment of justice fighting against persecution becomes Unavoidable but unnecessary spilling of blood is not endorse by Allah and his prophet. Rather Allah endorse establishment of peace. In surah baqarah verse 193 Allah command "Fight against them ˈif they persecute youˋ until there is no more persecution, and ˈyourˋ devotion will be to Allah ˈaloneˋ. If they stop ˈpersecuting youˋ, let there be no hostility except against the aggressors".

Conclusion:

Till 19th century the international community had not set any war ethics and principles and hence the field of war was open to go for any inhuman act. and even after the first Geneva Convention of 1864,millions of non combatant civilians were targeted in different armed conflict of the world and Geneva Convention was breached and still being breached each day. we can say that framed treaty of the world leaders proved to be unfruitful and even after several changes in it the Geneva convention proved to be an fallible treaty. While the War ethics given by Islam never went for any changes and the rule is divinely revealed infallible law. The solution to all the war issue which world leaders failed to obtain is already mentioned in Islam. At first Islam clearly make difference between combatant and non combatant group and then prohibit attacking the vulnerable section of the society during war. Be it women, children, sick, traveller and monks. Teachings of prophet (pbuh) are to not mutilate dead bodies and not to burn trees unnecessarily. The command of Allah in Quran is to fight only in defence and to establish the system of justice through Islam, apart from this spilling the blood of any single soul unnecessary is equal to killing the whole humanity. Islam forbids forceful conversion, Allah command in Quran and prophet saw action is that Islam endorse establishment of peace.

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Insights into Islamic Ethical Principles in
Healthcare Practice

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Brief overview of the significance of medical ethics in healthcare

Throughout the history of civilizations, ethics has been a significant concern for all nations and religions. In ancient civilizations such as Sumerian, Babylonian, and Assyrian, the field of medicine and professional ethics held considerable importance. The famous Hammurabi Code, specifically Articles 218 to 222, addressed the rights and punishments of physicians. In ancient Egyptian civilization, instructions for the physician Imhotep, considered the god of medicine, date back 4800 years from our current era.

Greece also gained renown in medicine through figures like Asclepius, whom they deified as a god of medicine. Hippocrates, in the fifth century BCE, transformed medicine into a studied science, founding the Hippocratic Oath. This oath endured through the ages and was adopted by Muslims after modifications.

Tradtionally, those entering the medical profession pledged to uphold the principles of the Hippocratic Oath upon graduation from medical school. However, in the latter part of the twentieth century, some universities and medical schools began abandoning this tradition.

Key ethical principles in Islam relevant to medical practice

The medical profession is known for its confidentiality, with the key virtue being trustworthiness. This ethical value extends beyond Muslim physicians, acknowledged by non-Muslim counterparts as professional honor. In Islamic principles, it is termed "Amanah" or trust. Physicians, privy to unique patient information, are obligated to safeguard the secrets encountered during diagnosis, examination, or surgical procedures. While the physician

generally upholds confidentiality, there are exceptions for therapeutic necessity or specific circumstances, such as informing a non-infected spouse about a contagious disease, disclosing impairments affecting a patient's job, or revealing active contagious diseases. Additionally, the physician may disclose information in cases of criminal acts leading to a patient's death, during premarital medical examinations where health disparities are evident, or when legally directed by a judicial authority. The overarching principle remains the

preservation of patient confidentiality, unless specific situations warrant the disclosure of medical secrets for therapeutic or legal purposes.

Few particular principles in various conditions are mentioned below:

Duties of the Physician in Their Work:

The physician must be dedicated and committed to ethical principles.

Recognition and gratitude should be shown to teachers and trainers.

Knowledge should not be concealed, and the efforts of others should not be ignored.

The physician should serve as a role model in maintaining personal health and appearance.

Actions that undermine the respect for the profession both inside and outside the workplace should be avoided.

Duties of the Physician Towards the Patient:

The physician should listen carefully to the patient's complaints, understanding their suffering, and treat them with compassion during examinations.

No condescension or mocking behavior towards the patient, regardless of their social or educational status, religion, ethnicity, gender, or other personal attributes.

Equal treatment should be provided to all patients, without discrimination based on cultural, social, or personal differences.

The physician should respect the patient's beliefs, religion, and customs during the diagnostic and treatment processes.

The physician should conduct necessary

medical examinations without adding unnecessary tests and use scientifically recognized diagnostic and treatment methods.

Honest communication with the patient about their medical condition, treatment options, and alternatives should be conducted in a humane, clear, and simplified manner.

Duties of the Physician Towards Nursing:

The physician should avoid discrimination and ensure equal treatment among all patients.

Respect for the patient's beliefs, religion, and customs should be maintained during examinations, diagnoses, and treatments.

The physician should strive to alleviate the patient's pain using all available physical and psychological means and reassure the patient.

Patient Education:

The physician is obligated to educate the patient about their specific illness, overall health, and effective methods for maintaining health and preventing diseases. This education can be delivered through direct face-to-face communication or other effective means when available.

Informed Consent:

Medical treatment cannot be administered without the patient's consent, except in cases requiring urgent medical intervention where obtaining consent is not possible.

Patient consent, whether explicit or implicit, must be obtained. In the case of minors, unconscious individuals, or those lacking capacity, consent should be obtained from a legally designated representative.

Written informed consent, based on knowledge, is required for surgical procedures.

Treatment Programs:

The physician is responsible for selecting appropriate treatment programs for the patient's condition. The physician must ensure the feasibility of the treatment program before its implementation. If a patient requests an ineffective treatment program, the physician should persuade them of its lack of efficacy.
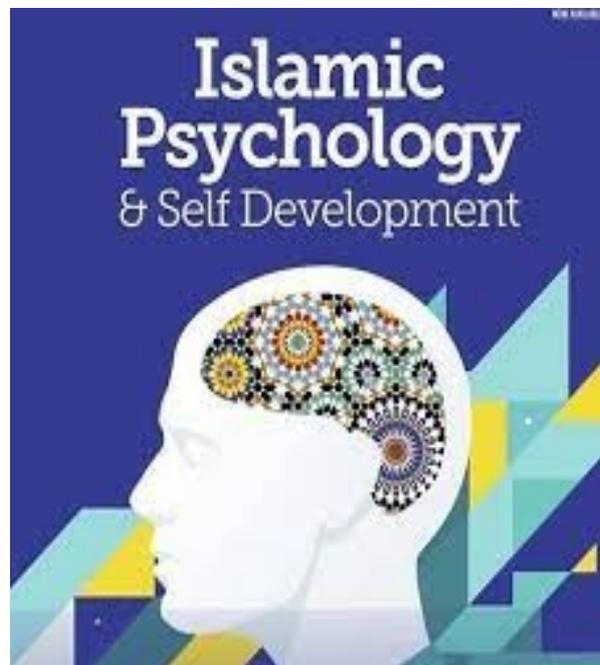
Examination and Diagnosis:

When examining the patient, the physician should:

Record the patient's health status and personal and family medical history before initiating diagnosis or treatment.

Maintain accuracy and precision in medical examinations and diagnosis, dedicating the necessary time.

Clearly describe the prescribed treatment in writing, specifying doses and usage. Inform the patient or their relatives about

the importance of adhering to the prescribed treatment and the significant and expected side effects.

Surgical Procedures:

The physician must ensure the following conditions for surgical procedures:

The operating physician should be qualified for the specific surgical procedure based on their scientific specialization and experience.

Surgery should be performed in a well-equipped medical institution or health facility suitable for the intended surgery.

Necessary laboratory and radiological tests should confirm the necessity and suitability of the surgical intervention for treating the patient.

The surgeon responsible for the patient must carry out the necessary surgical procedure. Another hospital resident or surgeon may assist, even without the patient's consent. The surgeon may delegate specific aspects of the procedure to an assistant under supervision.

Medical Confidentiality:

Physicians are prohibited from disclosing any confidential information obtained in the course of their practice, whether it concerns a patient who entrusted them with the secret or information they came across due to their professional duties, except in the following cases or similar cases as per national legislation:

Disclosure is requested in writing by the concerned party or is in the patient's or society's best interest.

Applicable laws require disclosure, or a judicial decision mandates it.

Disclosure is necessary to prevent a crime, in which case it should be made only to the competent authorities.

Disclosure is intended to protect the doctor's own defense in a judicial proceeding, based on a request and according to the requirements of the defense.

Disclosure is required to prevent the spread of a disease harmful to the community. In this case, disclosure should be made only to the relevant health authority.

Treatment of Minors:

When requested to treat minors without informing their legal guardians, the physician should understand the reason for the patient's desire to keep their condition private. The physician should encourage the involvement of the legal guardians and correct any misconceptions the patient may have.

How Islamic ethical principles are applied in contemporary medical settings

We need Islamic values and destinies because the rapid developments in the world, especially in the past two decades, and notably in the twentieth century, have weakened the human relationship between the doctor and the patient. The physician and other healthcare professionals have become excessively focused on purely material matters, forgetting that they are dealing first and foremost with a human being. Man has become, in essence, a machine that needs maintenance or repair, just a thing. Then came these iron leaps brought about by astonishing technology. It was natural for medicine and doctors to benefit from these leaps, including organ transplantation, research conducted on humans, genetic engineering, and innovative methods for treating infertility, as well as life-saving devices.

Various health issues and advancement created a serious questions like, mercy killing, organ donation and it's supply, A I D S d i s e a s e m a n a g e m e n t. Organizations like WHO are working on it largely and The Organization of Islamic Medical Sciences (OIMS) also catered it which began its work in 2001, focusing on medical and health ethics guided by Islamic principles. In 2004, a conference was held with participants from over 22 countries, including jurists, doctors, and scholars from various fields. The event, under the patronage of Dr. Ahmed Nazif, the Prime Minister of Egypt, marked collaboration between OIMS and the World Health Organization. The conference discussed topics like Islamic medical ethics, research involving humans, and relationships among healthcare professionals, patients, and society.

Conclusion

Islamic ethical principles are applied in contemporary medical settings through a combination of traditional Islamic teachings and the evolving field of medical ethics. Here are some key ways in which Islamic ethical principles are integrated into modern healthcare practices:

Informed Consent and Autonomy: Islamic ethics supports the concept of individual autonomy and informed consent. In contemporary medical settings, healthcare professionals are encouraged to provide patients with comprehensive information about their condition, treatment options, and potential risks. Patients are given the autonomy to make decisions based on this information.

Dignity and Compassion: Islamic teachings emphasize the dignity of every individual. In medical settings, this translates into healthcare providers treating patients with respect and compassion. The focus is not only on the physical well-being of the patient but also on their emotional and spiritual needs.

End-of-Life Care: Islamic ethics provides guidance on end-of-life care, addressing issues such as the permissibility of life support, decisions on withholding or withdrawing treatment, and the use of palliative care. The principles of preserving life and ensuring a dignified death are considered in line with Islamic teachings.

Organ Transplantation: Islamic ethics addresses the permissibility of organ transplantation. While it recognizes the sanctity of life and the principle of saving lives, considerations include the concept of "harvesting" organs and ensuring the voluntary and ethical nature of organ donation.

Medical Research: Islamic ethical principles guide medical research by emphasizing the importance of seeking knowledge for the betterment of humanity while maintaining ethical standards. This includes obtaining informed consent, ensuring the well-being of research participants, and avoiding harm.

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اسلام کی جنگی اخلاقیات

شکیل الرحمن

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عالمی مذاہب میں اسلام کا نام سرفہرست ہے۔ کیوں کہ یہ دنیا کا سب سے پہلا اور الٰہی دین ہے۔ آخرت کی کامیابی و ناکامی کا دارو مدار اسی کی اطاعت و نافرمانی پر منحصر ہے۔ اس دین کی تبلیغ کے لیے اللہ نے جن پیغمبروں کو بھیجا ان میں آخری نام محمد بن عبداللہ صلی اللہ علیہ وسلم کا ہے۔ ان کے متبعین کو مسلم کہا جاتا ہے۔ عرب کے جس ماحول میں ان کی نشونما ہوئی اسے مؤرخین جہالت، ظلم اور گمراہی پر مبنی معاشرہ سے تعبیر کرتے ہیں۔ ایسے ماحول میں ان کے اچھے اخلاق کے سبب لوگ انھیں 'صادق و امین' کہتے اور سر آنکھوں پر بٹھا کر رکھتے تھے۔ معاشرے کی عام روایت کے مطابق تعلیم سے ناآشنائی کے سبب انھیں بعد میں 'امیٔ' کا بھی لقب دیا گیا۔ اس امی انسان کو اللہ نے جب نبوت کی ذمہ داری سے نوازہ تو اس کی حکیمانہ باتیں جوامع الکلم بن گئیں۔ وہی قوم جو ابھی تک ان کی باتوں پر آنکھ بند کر کے بھروسہ کرتی تھی اب ان کے خلاف ہوگئی اور ظلم و جور پر اتر آئی، اور انھیں پاگل و مجنوں کہنے لگی۔ اس نبی امی اور اس کے متبعین نے مسلسل ۱۳ سال تک ان کے ظلم و جور کو برداشت کیا۔ لیکن جب قوم نے ظلم کی ساری حدیں پار کر کے ان کے قتل کی تیاری شروع کی تو انہوں نے مکہ کو خیر آباد کہہ کر یثرب (مدینہ) کی سرزمین میں پناہ لی۔ قوم کے ظلم نے یہاں بھی ان کا پیچھا نہیں چھوڑا۔ لہذا اللہ نے انھیں اپنی دفاع کے لیے ظالموں سے مقابلہ کی اجازت دیتے ہوئے کہا کہ ''جو لوگ آپ سے جنگ کرتے ہیں آپ ان سے اللہ کے لیے جنگ کیجئے لیکن کیوں کہ اللہ زیادتی نہ کریں کیوں کہ اللہ زیادتی کرنے والوں کو پسند نہیں کرتا ہے[1]۔'' اس کے بعد اگلی آیت میں یہ حکم دیا کہ ''آپ تب ہی تک ان سے جنگ کریں گے جب تک اللہ کا دین غالب اور فتنہ ختم نہ ہوجائے۔ لیکن اگر وہ اس سے بعض رہتے ہیں تو آپ کو بھی بعض رہنا ہے کیوں کہ ظلم و زیادتی تو ظالموں کے ساتھ کی جاتی ہے[2]۔''

مسلسل چودہ سال تک ہر طرح کے ظلم کو سہنے کے بعد مسلمانوں کو پہلی بار جب جنگ کی اجازت دی گئی تو ساتھ ہی یہ ہدایت بھی کی گئی کہ آپ اس میں اپنے دفاع کے علاوہ زیادتی نہیں کریں گے، نہ پہل کریں گے اور خالص اسلام کے لیے لڑیں گے۔ اس واضح تصور کے بعد بھی اس نے اپنے متبعین کو جنگ کے مختلف آداب بتائے۔

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[1] سورہ بقرہ : ۱۹۰

[2] سورہ بقرہ : ۱۹۳

ان کے تذکرہ سے قبل اس امر کی وضاحت مناسب معلوم ہوتی ہے کہ مسلمانوں نے جنگ کے لیے عام طور سے جہاد کا لفظ استعمال کیا ہے جو کہ درست نہیں ہے کیوں کہ قرآن نے لفظ جہاد کا استعمال دو معنوں میں کیا ہے۔ایک جنگ کے معنی میں اور دوسرا جدوجہد اورکوشش کے معنی میں،اور یہی دوسرا معنی زیادہ مراد لیا گیا ہے۔کتاب وسنت میں جنگ کے لیے صاف طور پرحرب اور قتال کا لفظ استعمال ہوا ہے۔اس لیے لفظ جہاد سے لوگوں کے دلوں میں ڈر وخوف پیدا کرنا کسی بھی طرح مناسب نہیں ہے۔

اسلام کے جنگی آداب کے متعلق سلیمان بن بریدہ اپنے والد سے روایت کرتے ہیں کہ اللہ کے رسولﷺ کا طریقہ یہ تھا کہ جب وہ کسی کو کسی فوجی مہم کا امیر وکمانڈر مقرر کرتے تو اسے خاص طور سے خشیت الٰہی اور مسلمانوں کے ساتھ بھلائی کرنے کی وصیت کرتے۔اس کے بعد کہتے''اللہ کی راہ میں اللہ کے نام سے جنگ کرنا۔اللہ کے منکروں سے جنگ کریں لیکن غلو وزیادتی سے کام نہ لیں۔نہ تو غداری کریں،نہ لاشوں کا مثلہ کریں اور نہ ہی بچوں کو قتل کریں۔جب آپ کا سامنہ آپ کے مشرک دشمنوں سے ہوتو انھیں پہلے تین باتوں کی دعوت دیں،اگر وہ ان میں سے کسی کو بھی قبول کرلیں توان سے جنگ نہ کریں۔پہلے انھیں اسلام کی دعوت دیں۔اگر وہ قبول کرلے تو آپ بھی قبول کریں اورکسی طرح کا کوئی نقصان نہ پہنچائیں۔پھر اسے

ہجرت کی دعوت دیں اور اسے یہ بتائیں کہ اگر وہ ہجرت کرتے ہیں تو ان کے ساتھ بھی وہی برتاؤ ہوگا جو مہاجرین کے ساتھ ہوتا ہے۔اگر وہ ہجرت سے انکار کریں تو انھیں بتائیں کہ ایسی صورت میں ان کے مسلم دیہاتیوں کا سلوک ہوگا۔ان پر اسلام کے قوانین تو نافذ ہوں گے لیکن مال غنیمت اور مال فئی میں ان کا کوئی حصہ نہیں ہوگا سوائے ان لوگوں کے جو جنگ میں حصہ لیں گے۔اگر وہ اس بات سے انکار کریں تو ان سے جزیہ کی مانگ کریں۔اگر وہ جزیہ پر راضی ہوتے ہیں تو اسے قبول کر کے ان کی

حفاظت کریں اور اگر انکار کرتے ہیں تو اللہ سے مدد مانگتے ہوئے ان سے جنگ کریں۔اسی طرح اگر تم کسی قلعہ کا محاصرہ کرلو اور اس قلعے کے لوگ تم سے اللہ اور اس کے نبی کی امان طلب کریں تو انھیں اللہ اور اس کے نبی کی امان نہ دے کر اپنے اور اپنے ساتھیوں کی امان دو،کیوں کہ تمہیں اللہ اور اس کے رسول کے امان کے بارے میں علم نہیں ہے۔اسی طرح اگر تم کسی قلعہ کا محاصرہ کرو اور وہ لوگ اللہ کے حکم پر ہتھیار ڈالنا چاہیں تو انھیں اپنے حکم کے مطابق ہتھیار ڈلواؤ کیوں کہ تم نہیں جانتے کہ اس معاملہ میں تم اللہ کے حکم کے مطابق ہو یا نہیں۔''

اس حدیث میں اس بات کی وضاحت ہے کہ جنگ سے قبل قبول اسلام یا مصالحت کی کوشش کی جائے اگر اس پر بات نہ بنے تو اللہ کے خوف کو دل میں رکھتے ہوئے صرف اسلام کے لیے جنگ ہوگی میں زیادتی یا لاشوں کی تو ہیں نہیں ہوگی اور نہ ہی بچوں و بوڑھوں سے جنگ لڑی جائے گی۔اسی طرح احادیث میں یہ بھی مذکور ہے کہ عورتوں کو نہ قتل کیا جائے[2]،نہ ہی گرجا گھروں کے محافظوں کو قتل کیا جائے[3]۔ اسی طرح کسی کو دھوکہ دے کر نہ قتل

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۱ صحیح مسلم:۱۷۳۱

۲ سنن ابی داؤد:

۳ مسند احمد:

کیا جائے[۱]۔ جنگ کا مقصد زمین میں فساد مچانا نہ ہو بلکہ اس کے ذریعہ اصلاح یا ظالم کو سبق سکھانا مقصود ہو[۲]۔ قیدیوں کے ساتھ اچھا سلوک کیا جائے[۳]۔ ابوبکر صدیق نے جب شام پر لشکر کشی کی تو یزید بن ابی سفیان کو دس نصیحتیں کیں انھیں میں یہ بھی تھا کہ دوران جنگ کسی آبادی کو تباہ مت کرنا، نہ اس کی کھیتی کو برباد کرنا، بلاضرورت جانوروں کو ذبح نہ کرنا اور پھل دار درختوں کو نہ کاٹنا[۴]۔

انھیں جنگی اخلاقیات کا نتیجہ تھا کہ عہد نبوی کی چھوٹی و بڑی کل ۲۹ غزوات وسرایا میں دونوں جانب سے تقریباً دو ہزار لوگ مارے گئے اور پورے عرب پر اسلامی حکومت قائم ہوگئی۔ عوام تہذیب وتمدن سے آشنا ہوکر علم کے زیور سے آراستہ ہوگئی۔ اس کے باوجود یہ نعرہ بلند کیا جاتا ہے کہ اسلام تلواری اور دہشت گردی کا مذہب ہے۔ اسلام کا نام آتے ہی لوگوں کے کان کھڑے ہوجاتے ہیں۔ اگر کوئی مسلمان اپنے دفاع میں کوئی قدم سخت اٹھاتا ہے تو اس پر دہشت گردی کا لیبل لگا دیا جاتا ہے لیکن نام نہاد انسانیت پسند اور تہذیب سے دور انسانیت کے خون پر سیاست کرنے والے گھنٹوں اور ہفتوں میں ہزاروں کی جان لے کر بھی انسانیت نواز اور ملک و مذہب کے ہمدرد بنے ہوئے ہیں۔ ان کی دہشت گردی کو امن وصلح کا نام دیا جاتا ہے۔ اس کی تازہ مثال اسرائیل وفلسطین کی جاری جنگ کو لیا جاسکتا ہے۔ جس میں اسرائیل نے فلسطین کے ہزاروں بچوں، عورتوں اور مردوں کی جان لے کر اور لاکھوں گھروں کو منہدم کرنے کے بعد بھی مظلوم اور انسانیت کا مسیحا بنا ہوا ہے۔

مختصر یہ کہ اسلام کی تعلیمات ہی دراصل انسانیت اور امن وشانتی کی ضامن ہیں۔ لیکن افسوس کہ آج اس کے ماننے والوں کی اکثریت ان تعلیمات سے دور خوف و ہراس کے ماحول میں سانس لے رہی ہے۔ اس لیے ایک انصاف پسند انسان کے لیے ضروری ہوجاتا ہے کہ وہ اسلام کو مسلمانوں کے اعمال ومعاشرہ سے سمجھنے کے بجائے اس کو اس کے بنیادی ماخذ سے سمجھے اور مسلمانوں پر یہ ذمہ داری عائد ہوتی ہے کہ وہ اپنے اخلاق و کردار سے اسلام کو بدنام کرنے کے بجائے اس کی سچی تصویر بننے کی کوشش کریں۔ دوسروں کی اصلاح سے قبل اپنی اصلاح کریں اور دوسروں کے انتظار کے بجائے اپنی ذمہ داری سے سبک دوش ہونے کی کوشش کریں۔

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۱   صحیح مسلم:۱۷۳۱، مصنف عبدالرزاق:۹۷۶۹

۲   سورہ اعراف:۵۶

۳   سورہ انسان:۸، سورہ انفال:۷۰

۴   موطا امام مالک، تحقیق فؤاد عبدالباقی۔ کتاب الجہاد، حدیث نمبر۱۰، مصنف ابن ابی شیبۃ، حدیث ۳۳۱۲۱

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