

The Concept of Humanity in Islam

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Abstract- A very minute study in which specific origin of Islamic religion has been explored, which is related not only to Muslim community matters, but also to the whole humanity. Although Islam is the last divine guidance and the Holy book Quran was revealed in Arabic language upon the Arab prophet Muhammad (s.w.a), however, its rules and Islamic laws conferred upon him were for all the mankind i.e. Muslims as well as non-Muslims community. In present study the main theme of Islamic humanity as compare to that of Magna Carta thought in the field of human rights is deliberated. Islamic humanity comprises various pillars which include peace, tranquility in society, good governance, recognition and mutual protection, obligations, endurance and tolerance in society. Moreover emphasis of education, knowledge and truthfulness in business transaction in daily affairs are the basic merits of Islam. These pillars of Islamic Sharia are the lime-lights of socio-economic development in a society. Thus the phenomenon of Islam regarding peace, values and practices, is investigated thoroughly with the help of available literature. In this research article, attempt has been made to define the characteristics of humanity in Islam from wider perspective. It is also investigated that a society will show positive effect if humanitarian virtues of Islam are implemented. Focus is made to project the ideal characteristics of humanity as spelled out under Islamic sharia, as well as its formation of ideal human society.

Keywords: Humanity, Values, Virtues, Education, Human rights and obligation.

Introduction

Fundamental philosophy of Islam rings on universal humanity. If so what kind of society Islam suggests to constitute? Whether there are some common components which Islam shares with other existing cultures of the world? What kinds of human rights Islam suggests to the human beings? This is the topic of research work that author intends to pursue. The Quran declares "All human beings are a single nation" (2:213). Prophet Muhammad (s. w. a.) in his message during his last address at Hajjatul Wadda categorically pointed out that Islam is for all human beings and for all the times to come [1]. There are many misunderstandings that surrounded the Qur'an. It is often depicted as a book of violence and hatred that only pushes Muslims to blindly follow up. Many people who have not read the Qur'an or who do not understand enough about it to properly approach it are unable to understand its core

messages. Not only does the Qur'an discourage this, it provides a guideline to engage the world and to find a purpose in life. One of the main ways it does this by making Humanity based knowledge and reason center to religious pursuit. In other words, a major feature of the Qur'an is its emphasis on reason as a means to understanding this world and the Divine. Islam has laid down some universal fundamental rights for humanity as a whole which are to be observed and respected under all circumstances, whether such a person is resident with in the territory of Islamic state or outside. Whether he is at peace with state or at war. Islam has also laid down certain rights for the non-Muslims who may be living within the boundaries of an Islamic state. Despite of this it is very loudly and vociferously claimed that the world got the concept of basic human rights from the Magna Carta of Britain. Though the Magna Carta itself came into existence six hundred years after the advent of Islam. In present article attempt is made to explain and project the true concept of human rights in Islam.

Discussion

The Quran is the final word of Allah revealed to humanity through Prophet Muhammad (s.w.a). It was not meant to address the seventh century of Arab society, but to all human being, for all the times [2]. Islam lays down the following rights for every human beings Muslim, Non-Muslim and man or woman on the base of humanity.

- (i) The right of life: The right of life is guaranteed by Allah to human. The holy Quran lays down in this regard. "Who ever kills a human being (without any reason like) manslaughter or corruption on earth, it is though he had killed all mankind" (5:32 Al Quran). In other verses Quran Command "Do not kill souls which Allah has made sacred except to the due process of Allah" (6:151).
- (ii) The right to the safety of life.
- (iii) Respect for chastity of woman.
- (iv) The right to justice.

- (v) Equity of human being.
- (vi) Co-chastity operation.
- (vii) Security of the property.
- (viii) The protection of honor.
- (ix) Rights of freedom.
- (x) Protection against tyranny.
- (xi) Freedom of expression.

In fact the sense of the sacred is a very important concept for the humanitarian matters. Everything that is given by God is endowed with a kind of sacred quality. So that all resources given by God should be approached with a sense of respect and honor, the same kind of respect and honor that we give towards sort of classically sacred moments or objects. This nature of Islam's holy book brings along a continuous study of it, so that its injunctions are reinterpreted according to constantly changing times and conditions of our world.

Let us try to understand deeply the humanity and then its essence in Islam in this regard. Thus humanity matters are related to the characteristics of mankind, rather than God or animals or pragmatic and empirical sciences. Vastly it is a rationalistic outlook or system of thought that attaches prime importance to human being, as compared to super natural matters. That is in fact a renaissance cultural movement which turned away from medieval scholasticism and revived interest in ancient Greek and Roman thought. Humanitarian problems are also deal with social and economic issues in collective and personal matters of society [3]. So Humanity is wide range interaction of human race affairs and natural universality issues. All cohabitants of planets work under and according to the natural laws and divine guidance. In this sense there is much similitude between the humanity and religion of Islam.

What is Islam?

Our aim is to understand the essence of Islam and its characteristic of humanity more comprehensively. "Islam" is an Arabic word. Literally it means "submission" or "surrender to Allah almighty". A Muslim is the one who follows or tries to follow the path of Islam. The term Muslim means one who submits to Allah almighty and surrenders to his will which is the natural law And the law of that who manages the whole universe and governs the human life. So in this sense acceptance of sovereignty of Allah in all spheres of life and his total submission for guidance in life, is the basic and fundamental condition to become a member of Muslim Ummah [4].

From the historical view point of Islam, Islam is the sum of truths and facts of life that have been taught by the sages and every prophet amongst all the nations of the world. Hence, the history of Islam in its simple basic form has always existed from the first day of Adam and Eve, subsequently preached by prophets and sages everywhere in the world and by those who are mentioned in the Holy Bible and the Holy Quran. In conceptual sense of Islam Ibrahim was a Muslim, Moses was a Muslim. Moses was commissioned to teach the fundamentals of personality through long chain of teachings and guidance of mankind, so to lead the people for all that was true is a great worth of task for human sake. Islamic culture has a

fundamental role in evolution of humanity and has deep effects in the field of creed and ideology, learning, art, statecraft, philosophy, literature in addition to mankind's spiritual advancement.

Islamic religion not only assisted those who came in its fold, but also prepared those other than Muslims to lead others nations on the righteous path. So Islam not existed for itself but for the entire humanity. Allah Almighty addresses all Muslims Ummah in Holy Quran "you are the best of peoples grown for mankind, enjoy what is right and avoid what is wrong and believe in Allah". (Al Quran- Alimran: 3:110).

These are the basic principles through which Islam promotes humanity. From its ethical perspective, Islamic culture stands on tangible stand of moral foundation. Islam binds its followers in unique and common brotherhood stand, regardless of their territorial attachment. In concept of oneness of Allah, Islam wipeout, polytheism and idolization in any conceivable form. This doctrine raises man position, frees and allows man from the bondage of monarchs, chieftains and from the hold of papacy, Brahmanism and hero worshipers. In short, Islam ensures the dignity on both levels, individual and collective side. Quran instructs human beings "Alone worship Allah and ask only for His help and mercy" (Al Quran-al-Fathiha 1:03). By studying Islamic civilization, it becomes clear that Islam unites the whole human being irrespective of race, color and region. It resulted upon Islamic civilization that leads in the world level vindicating the dignity of mankind. "Lesser creation concept" is neglected in Islam at all. The Holy prophet (s.w.a) said "All mankind is the family of Allah". In Islamic point of view man is descended from the primordial parents Adam and Eve. Variation in Muslim society and its division in tribe, races and nations are convenient labels which one can understand certain different characteristics of different people.

Before Allah, all Human being are equal. Allah commands "And he/she gets the most honor who is the most righteous. Allah Almighty states in Holy Quran "O mankind we created you from single pair of male and female and made you in to nations and tribes, So that you may know each other, verily the most honored of you before Allah is (he who is) the most righteous of you" (Alhujrath: 49). Islam commands to acted upon the principles bestowed upon human being. These moral principles always been kept in view in governance, learning, craft, distribution of wealth, art, external affairs and family ties. Islam is practical code of ethics, which determine an equitable balance between right and duties. Allah has managed a program on earth to inter link all existed forces in regular ways. Allah prompts human beings to enhance harmony in society. Quran ordered "And do not make mischief on earth, after it has been set in harmony" (AlQuran Aaraf:7:56). Beside Allah has a complete catalog of does and don'ts, which in view of Imam Shah Waliullah terminology calls, Fadail (qualities) and Razaail (vices). Based on these virtues ones personality can be built. Four prime virtues are wisdom, courage, sobriety and justice. The rest of them like fear, love of God, bravery, performance of obligatory, self-respect, endurance, firmness, dignity, forgiveness, modest, contentment, tranquility, sociability, piety etc. are derived

from these four virtues. Vices are unethical practices of natural tendency of man. These include lavishness, meanness, insult, cruelty, enthusiasm, slandering, etc. Islamic system of life promotes good virtues and eliminates vices from human society (Al Quran: alhadjj22:41). Tolerance is the most important aspect in Islamic paradigm which leads to quality of humanity in society.

As an eminent scholar Shah Waliullah has his own vision in the field of sociology and socio- development. Shah Waliullah believed in the essential and organic unity of humanity as was thinking of the Western Sociologist Emile Durkheim (1858- 1917). In his term the "Al-insane-al-Akbar" (Shah Waliullah) further identifies 4th stage (Irtifaqath) of society in socio – economic system, where he believes ultimate world reality, which is desirable but not yet realized. This is a stage when needs become very complex and numerous, hence inter-dependence of nations become necessary. Shah Waliullah's transcendental aim with evolutionary and dynamic nature of such system of society necessitates the concept of internationalism and global view of humanity. For real peace and tranquility an organized supra humanity based international communal association is must [5]. To him divine purpose is the ultimate end of all happenings, whether ordinary or extra ordinary, phenomenal or human revolutionary or evolutionary are the result of cause and effect. Every prophet is given a system of Law, (Sharia) to establish order among the people concerned in accordance with the universal humanitarian principles. To establish such an international humanity- based system some combined efforts would be needed to face the opposing agents. This is the actual concept of "Jihad" in Islamic philosophy. The completion of favor tasks practically shape only that such a great force is created [3], otherwise, terror can never be used in the name of Islam or for the sake of any Islamic end. Islamic legitimacy is so clear that a very layman can achieve much more if he thinks about Islam.

The Quran maintains "There is no compulsion in religion of Islam, verily the right path has become clear from erroneous path" (Al-baqra 2:256). Thus it is clear that Islamic civilization is capable, broad and accommodative way of life. In Islamic culture, language has great importance in social set up and character building. In this regard Quran comments "and we never sent a messenger save the language of his folks, so that he might (make the message) clear to them" (Al-Quran.Ibraheem14:4). No doubt language and human culture are intimately related and indispensable with other. Arabic morphology shows that in general sense language itself is seen to operate as one aspect of a pattern of social behavior, closely linked with other communicative, conventional, ritualistic and cultural aspects of human society. Language is essential to human society and reflects every facet of our attitudes and behavior. It is central to our whole culture. Therefore for systematic study and humanitarian problem it may be the focal point [6]. On the other aspect, Islamic humanity is in the form of the eternal world order in which every country, big or small, rich or poor, weak or strong has an equal right to survive and compete. Islam contends that the real and ultimate power rests with Allah al mighty.

The Quran makes it clear "That to Allah belong all powers (Al Quran-al Room.30:4). The idea of sovereignty is very clear in

Quran. Because God created man in the best of mould (Al Quran-alteen 95-04), therefore, man occupies the key position in his eternal order. These distinctions and tributes of man are recounted in the Quran again and again, so as to impose the consequent duties and responsibilities on him. According to Islam, this present world is the preliminary ground for the next eternal world. It is here that one has to attain perfection so as to realize the mission of his or her existence. This is not possible except through interaction with society i.e. living and dealing with human beings, in all matters of social relationship and obligations. One has to observe the principle of duty for duty sake. In fact violence in the world occurs due to violent behavior. It is, therefore plentifully clear that if a nation deserts the cause, the cause will not fail as the better people will replace it. The Quran speaks of built in mechanism of substitution of one nation by another. It declares; And for had it not been for Allah's repelling some men (ungodly) by means of others, (men of faith), cloisters and churches and oratories and mosques, wherein the name of Allah is often mentioned, would assuredly have been pulled down .Verily Allah help one who help him(Al Quran al haddj22:40). So an organized command is vital. In the absence of any supreme (world) power or central authority, animosities between rival groups might develop into frequent blood-letting which leads to the violation of humanity on the world level.

Importance of humanity and liberty of religion is very clear from events of Prophet (s.w.a) when he immigrated to Medina. He early made a solemn treaty with the Jewish tribes which bestowed on them equal rights of citizenship and full religious liberty [7] In the light of this treaty it is clear that Islam is very soft religion not to be imposed forcefully on someone through aggressive means, rather it is preaching principles are based on sociopolitical- strategically philosophy of negotiation and dialogue. Quran asserts all these. In this regard Imam al Ghazali (D-505H) an eminent Muslim scholar mentions about four kinds of Government: (a) The Government of prophets, which exercises the highest authority over actions and thoughts of people (b) The Government of the kings and caliphs, which governs their actions alone(c) The Government of the learned which governs their thoughts and (d) The Government of the preachers which dominates the thoughts of the common people only. According to Al-Ghazali, the noblest of these four forms of Government (with the exception of the Government of the prophets) is that of the learned, who teach men higher values of life guard them to lofty ideas, enforce justice ,equity, trust, peace, and lead them to happiness, through legitimate means. Broadly speaking rulers are charged with the responsibility of enforcing what is good and preventing what is wrong. Humanitarian issues became deep rooted in daily financing matters.

Hence, both the economic system i.e. communism and capitalism have failed according to professor Massignon, Islam maintains the balance between the exaggerated opposites. So it is necessary to resolve the economic problems in the form of ideal Islamic economic system. This system will be bounteous from Allah for whole humanity. Humanitarian qualities existed in Islamic cultural value

abundantly, because Prophet Muhammad (s.a.w) was for all the age and for the entire mankind. Allah pronounces in the Quran "And we have not sent you O Muhammad except as mercy to the world (Al-Anbia;21:107). Prophet Muhammad (S.A.W) was sent for whole humanity. Declares Allah "And verily we have displayed for mankind in this Qur'an an all kinds of similitude's, but most of mankind refuse aught save disbelief (Al Quran baniIsrael:89). Allah himself means the universal ingenious and preservative will of subsistence, because human being bestowed with intellectual power.

All this possible if there will be communal understanding. Allah almighty implies unity and anything that breeds conflicts is anti-God. Islam encourages innovation and scientific creativity approach. That is why, sciences, Nature 'humanitarian issues and Islamic theology boundaries are interlinked with each other. Early Muslim scholars did not hesitate to acquire scientific knowledge they could find it, whether it be in Indian civilization, in Greek civilization, or in Persian civilization. Not only did they acquire these sciences through translation, but they also critically examined them in a comprehensive way. Making corrections and enhancements even introducing new disciplines, they showed a high degree of ownership and maturity. This led to a remarkable period of creativity and rapid advancement in many scientific disciplines in the Islamic world beginnings early as the eighth century [8]. Islam which has been pointed out literally means "peace" stands for universal love, harmony and mutual co-existence. Islam binds all man living on the earth in one common brotherhood (Al Quran alhujarath.49:13).

The comprehensiveness of the prophet Muhammad (s.a.w)) is a fact. The Quran commands regarding reconciliation of the foreign relations, however if the enemies are inclined to peace, make peace with them and have trust in Allah (Al anfal-8:61). Islam gives great importance to scientific advancement and human security, in this regard great Shatibi an Andalusia Muslim scholar writes, there are five main purposes of religions. These are protection of life, protection of progeny, protection of the mind, and protection of wealth. All religions and nations may observe these higher objectives [9]. It is because Islam is an enlightened origin religion. Humankind from time to time has denied science in the name of religion, arguing it as two present conflicting views. In fact science without religion blind and religion without science is lame. Moreover all knowledge and religions belong to Allah al mighty. How then can the two be in the conflict? Allah himself means the universal creative and preservative origins of actions. Allah implies unity and anything that breeds conflicts is anti-God. In Islamic point of view everything that exists and the universe as a whole, display a magnificent harmony and order in them and in their interrelationships [10]. When in universe there is existed highly cooperation, why can see conflict in society? In the light of above arguments it is clear that missionary holistic vision projection is the need of time.

Conclusion

Humanitarian aspect of Islam is very creditable, logical and deep penetrated in society.

Human rights should be protected on priority bases irrespective of religion, language, sect or gender.

To create harmony and enhance the feeling of love, respect and tolerance among human being, every nation cultural value should be taken care.

Any action that lead to violation of social unity and integrity against humanity is an anti-Islamic attitude.

One can analyze on the bases of this detail that Islam is much accommodatable religion and it has a capacity of inter faith, religions and Human universality.

Islam is a complete code of life, based on such a set beliefs that encompasses the whole sphere of life, may be the matters of spiritual practices or political governance, etc.

Islam is not based upon aggressiveness, its strategic way of preaching is merely scientific and logical.

It is a vital mission of Islam to promote good virtues, and eradicate all kind of vices from society. Many eminent scholars like Fethullah Gulen spent his life in preaching Islamic message of tolerance, hardworking, peace, compassion and other values that lead a person to virtue and perfection.

Dialogue in the origin of religions is must. People, regardless of nation or political borders, have common code of ethics for preaching. So establishment of a globalize peace community on world level under the vicegerency of Allah al-Mighty is the main mission of Islam.

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