

A collection of objects is arranged on a light-colored surface. On the left, a portion of a chessboard with a blue and brown checkered pattern is visible, featuring several chess pieces. Below the chessboard are two medals: one with a red ribbon and a white star, and another with a blue ribbon and a white star. A silver compass is located in the bottom left corner. A pair of gold-rimmed glasses with thin temples is positioned diagonally across the center. The background is a plain, light-colored surface.

ISLAM and SOCIETY

Islam and Engineering 1
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References

- ◆ **Introduction to Islam - http://muslim-canada.org/hamidullah_all.html**
– relevant chapters.
- ◆ **The West and the Muslim World.
A Muslim Position –**
<http://universes-in-universe.org/eng/nafas/>



The Muslim

- ◆ testifies:
- ◆ there is no “god” but *Allah* and Muhammad is the *Rasul* (Prophet/messenger) of *Allah*.
- ◆ “surrender” his life to the commands of *Allah* as revealed to and exemplified by Muhammad (peace be upon him, *pbuh*)



The Quran

gist of the first few “aayah” (verses)

...the book which is **guidance** for the *muttaqin* (god fearing)

... those who believe in the unseen and establish prayers and give away from that which *Allah* has bestowed unto them.

...those who believe in that which is revealed to you (Muhammad, *pbuh*) and that before you and they have conviction in the hereafter



- ◆ The Quran is the complete GUIDE for the entire life of the Muslim.

...for his (personal) conduct and relation with Allah

...and his conduct and relation to fellowmen and the other creations

- ◆ a complete guide for the individual and society.



Basic Principle

- ◆ ... Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy handhold that never breaks. And God heareth and knoweth all things. (*al-Baqarah, 2:256*)



Individual conduct

- ◆ "Submission to *Allah (Islam)* is that one should celebrate the services of worship (*solat*), observe annual fasting, perform the *Hajj* (pilgrimage) and pay the *zakat*-taxes."



Social conduct

- ◆ **Between muslims** (and non muslims as well)

to do justice ... in Islam is termed '*adl*' which means to divide two things equally or to keep the balance. This term is used in the Holy Qur'an for justice in all matters. Islam teaches the believers to be fair in their dealings.



To Fellow Mankind

- ◆ *O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). [Al-Qur'an, 49:13]*



Human “Nature”

- ◆ Distinction between “relatives” and “strangers” based on colour, language, nationality, etc. which are beyond the control of man
- ◆ Islam makes distinction based on **faith/belief** which depends on man’s choice



Islamic social order

- ◆ Islam makes a distinction between its "relatives" and "strangers," but there are two characteristics peculiar to it:
- ◆ (1) the facility to cross this barrier by subscribing to its ideology, and
- ◆ (2) but little inequality between the two categories regarding the affairs of this world.




Hospitality and asylum

- ◆ ..the Qur'an (9:6): "*And if anyone of the pagans seeketh thy asylum (O Muhammad), then give him asylum . . . and afterwards convey him to his place of safety . . .*"
- ◆ The victims of racial, religious, political and other persecutions have always found refuge and shelter in the land of Islam.



Conduct with enemies

- ◆ Holy Qur'an (5:2) " . . . *and let not the hatred of some people who have stopped your going to the Sacred Mosque incite you to transgress; but help ye one another unto charity and piety. Help not one another unto sin and transgression. Lo! God is severe in punishment.* "
- ◆ Mutual help is not to be restricted among Muslims alone, but with entire humanity without restriction of religion and race



Development of social order

- ◆ The Prophet (*pbuh*) was commanded by Allah to convey the message for the people to believe in Allah
- ◆ Society in Makkah did not accept – persecution of the believers
- ◆ The people of Madinah agreed to accept him
- ◆ Command from Allah to migrate (*Hijrah*) to Madinah
- ◆ Establishment of the “city state”



Social order in Madinah

- ◆ Madinah was already a multiracial community
- ◆ Not all accepted Islam, - no compulsion, no persecution.
- ◆ “Constitution” developed
- ◆ Non muslims granted full rights and freedom – not subjected to Islamic laws
- ◆ Muslims and non muslims have responsibilities towards state



International Relations

- ◆ Foreigners residing in the Islamic territory are subjected to Muslim jurisdiction, but not to Muslim law
- ◆ permissible under Muslim law for a non-Muslim to renounce this privilege and go before the Islamic tribunal, provided both parties to the suit agree



Consultations

- ◆ the Qur'an (3:159,27:32,42:38,47:21) commands Muslims to make their decisions after consultation (*syura*), whether in a public matter or a private one



Vision of Islamic Society

- ◆ Islam seeks to establish a world community, with complete equality among people and without distinction of race, class, or country
- ◆ Convert by persuasion, allowing no compulsion in religious beliefs, every individual being personally responsible to God.
- ◆ No question of waging war for compelling people to embrace Islam – that would be an unholy war



◆ According to Islam:

- government signifies a trust, a service, in which the functionaries are the servants of the people.
- it is the duty of every individual to make a constant effort to spread good and prevent evil - and God judges us according to our acts and intentions.



Economic system

- ◆ Islam recognizes material well-being:
- ◆ (4 : 5) "*. . . your goods which God has made as the very means of your subsistence*";
- ◆ and it orders, "*and neglect not thy portion of this world*" (28 : 77).



- ◆ But man is also reminded:
- ◆ ". . . but of mankind is he who saith, 'Our Lord! give unto us in this world; and he hath no portion in the Hereafter. And of them is also he who saith, 'Our Lord! give unto us what is good in this world and what is good in the Hereafter, and guard us from the doom of Fire. For these there is in store a goodly portion out of that which they have earned: God is swift at reckoning.'" (2 : 200-2).



Islamic Ideology

- ◆ Motto of Islam - Well being in this world and well being in the Hereafter
- ◆ Islam will not satisfy the extremists of either school – the ultra-spiritualists (those who want to renounce all worldly things and mortify themselves as a duty) & the ultra-materialists (those who do not believe in the rights of others)
- ◆ Islam can be practised by an overwhelming majority of mankind, who follow an intermediate path and seek to develop the body and the soul simultaneously, thus creating a harmonious equilibrium in man as a whole