



Islamic

Principles that Promote

Peace





In the Name of Allah,
the Most Gracious,
the Most Merciful



Islamic Principles that Pro-mote Peace

For peace to be true and comprehensive, it must encompass all spheres of human activity fulfilling the needs of life in a balanced and just manner. Islamic laws and teachings include the following principles, legal precepts and guidance - presented as examples only - all of which aim at promoting universal and just peace.

Islam values all human life, and for its protection imposes the death penalty [Qisaas] for premeditated and intentional murder of an innocent soul. Accidental and unintentional killing has a different penalty, which is called “Diyah” (blood-money or retribution), defined as a pre-determined sum of money, given to the heirs of the person killed. This blood-money is by no means an equal for the loss of the person killed, but it is rather a financial compensation for the harm they suffer as a result of the loss of their loved one.

Atonement (kaffarah) is to be performed by the killer by emancipation of a slave, or observation of a continuous fast for two consecutive months to expiate the sin of his mistake. If the murderer cannot observe this fast for a legitimate

reason, he is obliged to feed sixty poor people a reasonably sufficient meal. This atonement is an act of worship by which the sinner seeks pardon and forgiveness from Allah, Most Merciful, for his unintentional sin of killing a human. All this is done to demonstrate the sacredness of human life.

Islam prescribes the ultimate penalty for taking a human life intentionally since, if a potential killer realizes that he or she will be killed in retaliation for the crime, perhaps they will reconsider before committing murder. If the penalty were anything less than strict retribution, the criminals would continue boldly in their crimes. The same applies to all capital and corporal punishments, called Hudood (castigatory) punishments in Islam. Castigatory punishments in Islam are efficient, just penalties and successful

deterrents for the noble reason of preserving and maintaining the security of human life, as Allah, the Most wise, states in His Qur'an:

“And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may become righteous.” (2:179)

And Allah, Most Beneficent, said:

“Thus, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely. And our messengers had certainly come to them with clear proofs. Then indeed many of them, [even] after that, throughout the land, were transgressors.” (5:32)

Furthermore, the hardened unrepentant criminal is threatened with the everlasting penalty in the Hellfire, a permanent abode of humiliation and endless torture, under the Wrath of Allah, the Almighty, in the Hereafter. Allah, the Wise and Almighty, states:

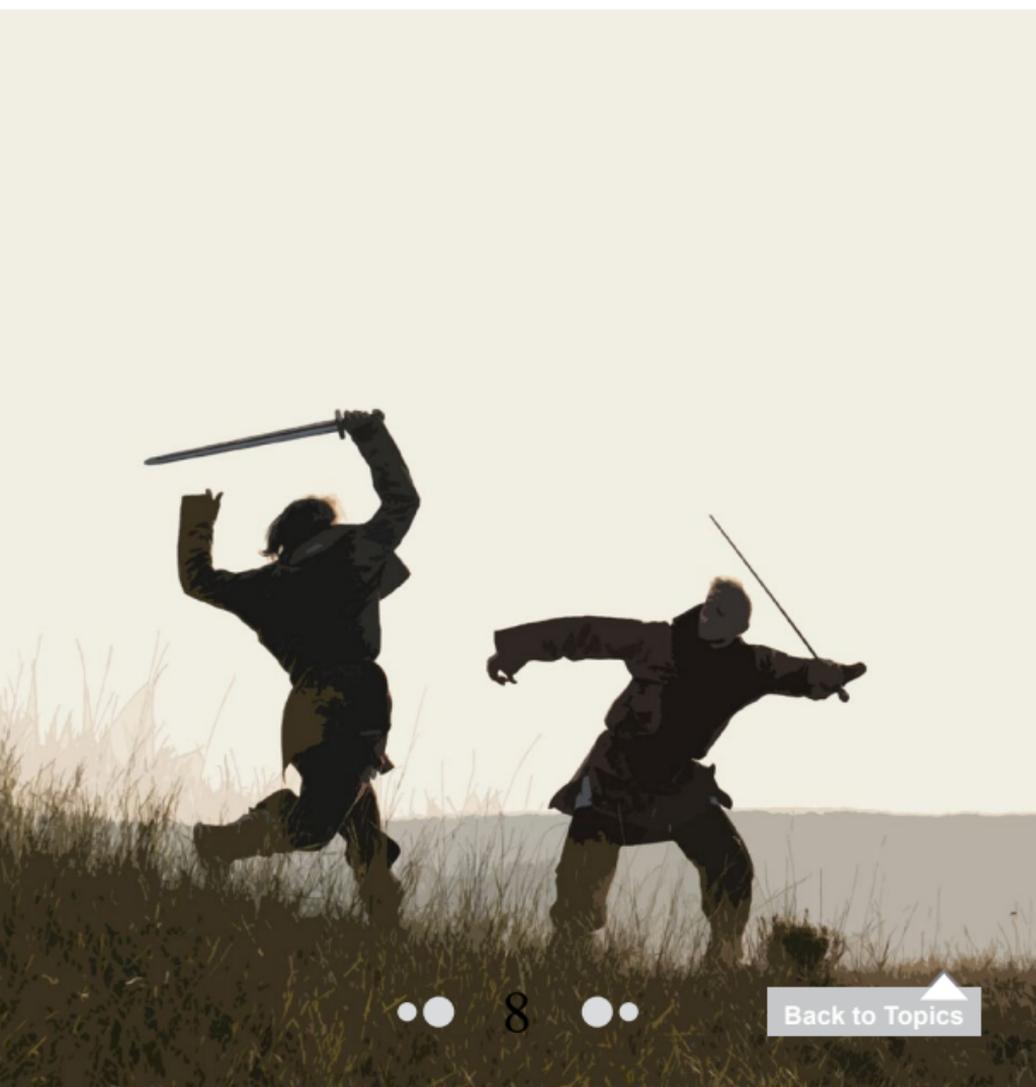
“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.” (4:93)

Abu Bakrah narrated: “I heard Allah’s Messenger ﷺ saying:

‘When two Muslims fight each other with their swords, both the murderer as well as the murdered will go to Hell-fire.’ I said, ‘O Allah’s Messenger! I understand for the murderer, but

what about the murdered one?’ Allah’s Messenger replied, ‘He surely had the intention to kill his companion.’” (Bukhari)

Of course, if one sincerely repents, then Allah’s Mercy and Forgiveness encompasses all sinners.





02

EQUALITY OF HUMAN STATUS

All humans are innately equal, and this applies to both male and female alike. When Allah, the Almighty, created the first human, Adam, peace and blessings of Allah be upon him, - our great grandfather and the father of all humanity - he also created our grandmother Eve. Thus, humanity is essentially one family and of one race from this honorable couple. Humans

became distinguished thereafter by their belief and obedience, or their disbelief and disobedience. Allah, the Almighty, states in the Qur'an:

“O Mankind! Reverence your Lord, who created you from a single Person and created its mate, and from the two of them scattered countless men and women. Fear Allah, through Whom you demand your mutual rights, and reverence the wombs [that bore you], for Allah is ever watchful over you.”
(4:1)

The Messenger of Allah ﷺ said:

“All people are the children of Adam and Adam was created from earth.”
(Ahmed)

Since earth is of different colors and traits, man also developed into different colors and traits.

The Prophet Muhammad ﷺ said:

“Allah has relieved you from the burden of ignorance with its pride in fathers and ancestors. You are all from Adam, and Adam is from the earth. There is no difference between an Arab and a non-Arab, nor between a black man and a red man, except in piety.” (Abu Dawood)

All humans initially believed in the common faith of Islamic monotheism as revealed to Adam and spoke the same common language. As Allah, the Almighty, states in His Magnificent Qur’an:

“Mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.” (10:19)

Consequently, man began to differ, and the reasons for their differences include multiplication of their numbers; emigrations to various areas of the earth; divergence of colors and other features of the human subgroups; development of local languages and dialects and so forth.



Since Islam regards each human being, regardless of race, color, language, creed, religion, or country on an equal footing with other human beings in the trait of humanity, all human beings are equal before the Laws of Allah, the Almighty:

“O mankind, indeed, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (49:13)

And in the traditions, we read that Aishah, Allah be pleased with her, reported: “The Quraish were very worried about the case of a woman who had committed theft, and they

wondered who should intercede on her behalf with the Messenger of Allah ﷺ. Some said Usamah bin Zaid was his beloved and thus he may dare do so. So Usamah spoke to him about that matter, and the Prophet ﷺ said to him,

‘Are you interceding when one of the penal codes ordained by Allah has been violated?’ Then he got up and addressed the people saying, ‘The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah¹, the daughter of Muhammad, to commit the theft, I would have cut off her hand.’” (Bukhari & Muslim)



All human beings are also equal in terms of basic freedom and responsibilities. Omar bin al-Khattab made an eloquent statement on this fact some fourteen centuries ago when he declared to a sinning Muslim who arrogantly had wronged a non-Muslim, “Have you enslaved the people though their own mothers gave birth to them free?” Therefore, every human being, in the sight of Islam, is entitled to the following types of freedom, mentioned in brief examples as follows:

Freedom of thought and opinion.

Allah's Messenger, peace and blessings of Allah be upon him, commanded the Muslims to declare the truth, express their honest opinion, and refrain from intimidating others as he is reported to have said:

“A person who knows the truth and does not declare it, is a mute devil” (Tirmidhi)

Freedom of access to benefit from the wealth, minerals, and natural resources of the earth. The Almighty states:

“It is He who made the earth tame for you- so walk among its slopes and eat of His provision- and to Him is the resurrection.” (67:15)

Freedom of access to lawful income and ownership. Islam encourages all to work in beneficial trades so as to have free access to lawful income. The Messenger of Allah ﷺ said:

“By him in whose hand is my soul, if one of you were to carry a bundle of firewood on his back and sell it, that would be better for him than begging a man who may or may not give him anything.” (Bukhari)

Freedom of learning and teaching.

Islam advocates the freedom of learning for every member in the society. The Messenger of Allah ﷺ said:

“Seeking knowledge is an obligatory duty upon every Muslim.” (Baihaqi)

In fact, Islam classifies the act of monopolizing essential, useful and Islamic knowledge, concealing it from others, and not sharing it with them, an unforgivable act that leads to the Wrath of Allah, the Almighty, and His Penalty. Allah’s Messenger ﷺ is reported to have said:

“A knowledgeable person who is asked to share his knowledge with others but refuses to do so and hides his information would have a harness of fire put on him on the Day of Judgment.” (Abu Dawood & Tirmidhi)

Freedom of access to leadership positions in the society, if he possesses the necessary qualifications. Ability and understanding are the main criteria required for holding a leadership position in the Islamic society, as opposed to color, lineage and race, for instance. Allah’s Messenger ﷺ is reported to have said:

“If a person is assigned the charge of the Muslim affairs, then appoints a person on favoritism, irrespective of his qualifications, he would deserve the Wrath and Curse of Allah. Allah, the Almighty, would not accept any of his actions and such a person would be in the Hellfire.” (Hakim)

Freedom is often a misused word.

Real freedom cannot be achieved if a man is a slave to his base desires - or a servant to the desires of others- and seeks to fulfill them by any immoral and unlawful means. The man is allured to this false freedom by the enticement of Satan, the avowed enemy of all mankind, who, in his jealous rage, hates the human race and has given his committed oath to Allah to wait with his troops in ambush to strike with their arsenal of weapons whenever, and wherever, possible. Allah, the Almighty, said:

“O children of Adam, let not Satan tempt you as he removed your parents from Paradise, stripping them of their clothing to show them their private parts. Indeed, he sees you, he and his tribe, from where you do not see them. Indeed, We have made the devils allies to those who do not believe.” (7:27)



03

THE UNITY AND INVIOLABILITY OF THE RELIGION OF ALLAH FOR ALL HUMANS

As the universal and eternal religion of Allah for all humanity, Islam aims at eliminating all aspects of tribalism, nationalism, racism and party spirit leading to conflict. Islam is the religion of Allah that was taught to all men in its essentials of monotheism, even though particulars of the law

and guidance may vary according to man's circumstances. The same basic message was given from the Prophet Adam all the way through to the final Messenger, Muhammad ﷺ.

Allah, the Almighty, states in the Glorious Qur'an:

"[Allah] has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]." (42:13)

Allah, the Almighty, also states:

“We have sent revelation to you as We sent it to Noah and the Messengers after him. We sent revelation to Abraham, Ishmael, Isaac, Jacob, and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. Of some Messengers We have already told you the story, and of others, We have not, and to Moses did Allah speak directly. The Messengers gave good news as well as warning, so that mankind- after the coming of the Messengers- should have no argument against Allah, for Allah is Exalted in Might and Wise.” (4:163-165)

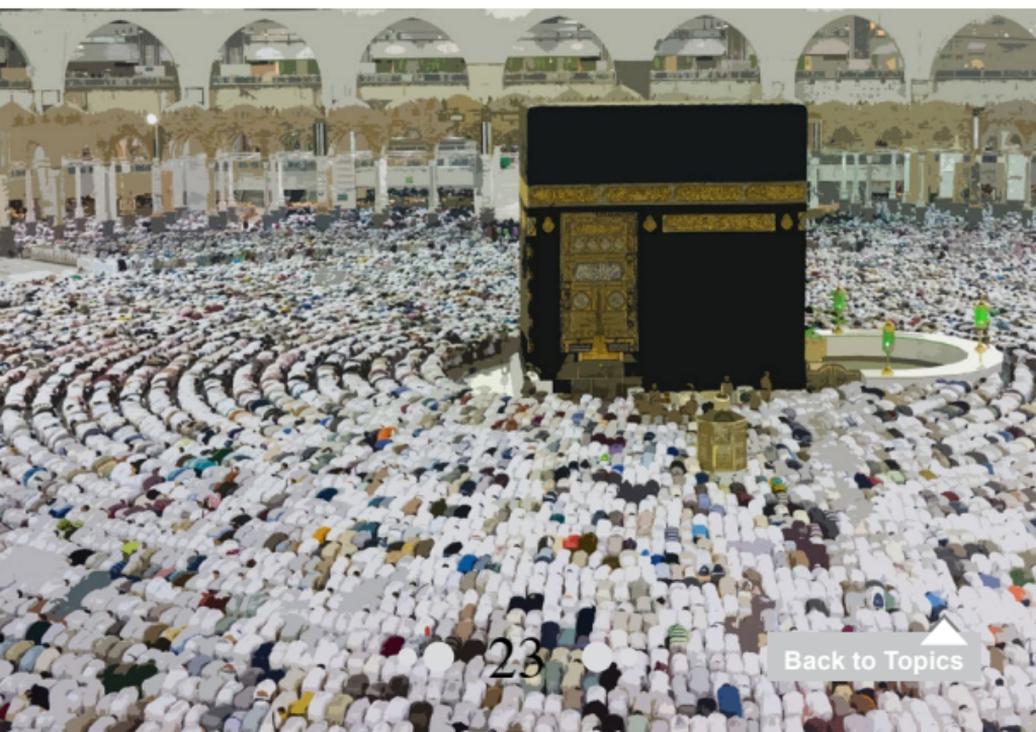
And Allah says:

“That was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and

Knowing. We gave him Isaac and Jacob; all We guided. And before him We guided Noah, and among his progeny: David, Solomon, Job, Joseph, Moses and Aaron. Thus, do We reward those who do good. And Zachariah and John, and Jesus and Elias; all are in the ranks of the Righteous.” (6:83-86)

The Lord of Man, Allah, sent them all with the same call:

“O my people, worship Allah. You have no other god but Him.” (11:50)



Allah, the Almighty also says:

“Say [O believers], ‘We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him.’” (2:136)

As such, all Muslims are obligated by faith and creed to believe in all the Prophets and Messengers; to believe in the Divine Books and Scriptures revealed and sent down to them; to respect and honor every Divine Law revealed by Allah, the Almighty, to any previous people; and to believe in the brotherhood of the previous followers of the Book who welcomed

the Mission of Muhammad ﷺ. The Message of Islam, which was brought by Muhammad ﷺ, is the Final Divine Message to mankind, as Allah said: “Muhammad is not the father of any of your men, but he is the Messenger of Allah, and the Last of the Prophets. And Allah has full knowledge of all things.” (33:40)

Thus, the final Divine Message of Islam as revealed to the Prophet Muhammad, peace and blessings of Allah be upon him, abrogates all previous messages. Abrogation by no means is a denial of the previous messages, but only signifies that they are no longer in effect. Henceforth, Islam is the only religion acceptable to Allah, the Supreme Lord, as He said:

“If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost.” (3:85)

Islam urges the followers of previous Divine Messages to believe in the Message of Islam, as revealed to Muhammad, peace and blessings of Allah be upon him, as Allah, the Almighty, said:

“So, if they believe in the same as you believe in, then they have been [rightly] guided. But, if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.” (2:137)

And Allah, Most Great and Majestic, said:

“Those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, ‘We believe in some and disbelieve in others,’ and wish to adopt a way in between - those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”
(4:150-151)

All forms of disbelief are categorically castigated by Allah:

“As for those who divide their religion and break up into sects, you should have no part in them in the least; their affair is with Allah. He will in the end tell them the truth of all that they did. He that does good shall have [the reward thereof] ten times as much to his credit. He that does evil shall only

be recompensed according to his evil, no wrong shall be done unto them. Say, 'Truly, my Lord has guided me to a Way that is straight, a correct religion, the Path of Abraham, the true in faith, and he did not associate other gods with Allah.' Say, 'Truly, my prayer and my service of sacrifice, my life and my death, are all for Allah, the Lord and Sustainer of the Worlds; He has no partner. Thus, am I commanded, and I am the first of those who submit to Allah [in Islam].'" (6:159-163)



Islam also urges its followers to respect the feelings of those who differ with them in religion, and it condemns offensive language against those who differ with Muslims in faith, as Allah commands:

“Do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.” (6:108)

Islam, therefore, commands Muslims to attract the non-Muslims towards their Faith with the beauty of its precepts, by the guidance of comely examples and behavior, as opposed to the Guidance that only Allah bestows on whom He will. The Almighty said in the Qur’an: “Say, ‘The truth is from your Lord, so whoever wills - let him

believe; and whoever wills - let him disbelieve.' Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place." (18:29)

Islam enunciates justice and dispenses it even to those who do not believe. Allah, the Almighty, states in the Qur'an:

"So to that [religion of Allah] invite, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, 'I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our deeds, and for you your deeds. There is no [need for] argument

between us and you. Allah will bring us together, and to Him is the [final] destination.’” (42:15)

Islam gave man the full freedom of choice in terms of faith. They may accept or reject any faith or belief. Islam gave freedom to the People of the Book and previous Scriptures to maintain their faith and practices. Islam forbids the dismantling of churches and synagogues. Islam prohibits the breaking and destruction of the cross of the Christians. Allah’s Messenger ﷺ is reported to have said concerning the people of the previous Scriptures:

“Leave them alone in terms of faith”.
(Tabari)

Islam gave the people of the previous Scriptures the rights as their law dictates, and to eat, drink and wear what their religion permits them to

do. Islam also entitles the people of the previous Scriptures to practice the rituals of their religion insofar as marriage, marital relationship, divorce and other relations are concerned.

To demonstrate a practical example, Omar bin al-Khattab, the second Caliph, applied such provisions when he came to the Resurrection Church in Jerusalem when the Muslim prayer was due. Omar left the Church, went outside, and offered the prayer outside the Church, and informed the priest of the church, “Had I offered my prayer inside the Church, some Muslims could have claimed in the future that this Church is a place where Omar offered his prayer and used that as an excuse to destroy the Church, and build a Mosque, in its place.”

[Reported from the History of Imam ibn Jareer at-Tabari]

Similarly, Omar offered a pledge of trust as follows, “This is a pledge of security offered by Omar bin al-Khattab, the Leader of the Believers, to the inhabitants of Jerusalem, in terms of Peace. Omar gives them his pledge of security and peace as regards their lives, wealth, churches, crosses and all their denominations. Their churches are not to be occupied, destroyed, reduced in size, nor to limit the Christian owned properties surrounding the churches. Their crosses are not to be abused. The wealth of the Christians should not be encroached upon or possessed unlawfully, and Christians will not be forced or compelled against their own will [to accept Islam].” [Reported from the History of Imam ibn Jareer at-Tabari]



04

ENCOURAGEMENT OF FRUITFUL COOPERATION BETWEEN MUSLIMS AND THE PEOPLE OF THE BOOK (JEWS AND CHRISTIANS)

Cooperation should always be based on mutual interest and respect, and oriented to serve the best interests of society at large. Allah, the Wise, the Almighty, states as a general rule:

“Aid one another in righteousness and piety, and do not aid one another in sin and aggression. And fear Allah, for indeed Allah is strict in punishment.”
(5:2)

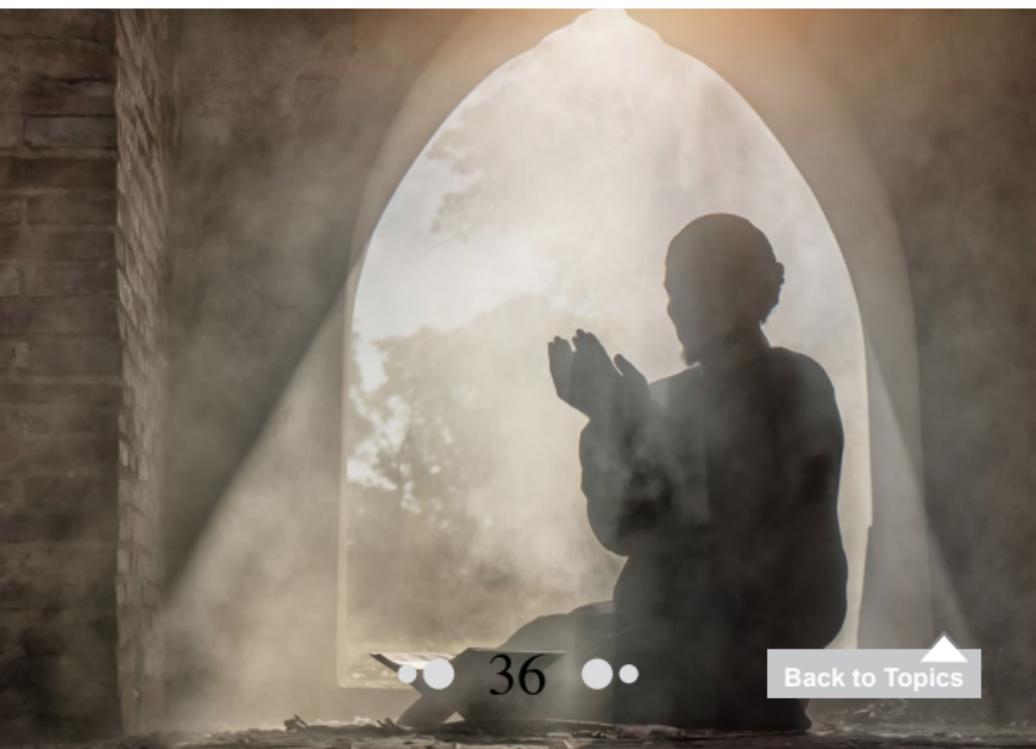
Islam exhorts upon its followers to have a meaningful and sincere dialogue with those who differ with their religion, as Allah, Most Wise, orders:

“And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, ‘We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him.’”
(29:46)

In fact, the approach that Islam pursued to call people of other Faiths is a constructive and objective

dialogue that brings people together to the Word of Allah and to His Divine Message and Teachings, as He said:

“Say, “O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].”
(3:64)





05

SINCERITY AND PURITY IN ADVISING OTHERS

All of the Messengers of Allah gave sincere advice to their communities, and sincere advice and purity of intentions are the distinguishing features of Islam. The Prophet, peace and blessings of Allah be upon him, said, as narrated by Abu Hurairah:

“Allah’s Messenger, peace and blessings of Allah be upon him, once inquired, ‘Who, amongst you, would

carry the following words of wisdom, act upon them, and teach them to others who would also act upon them?’ Abu Hurairah, may Allah be pleased with him, volunteered. Upon that Allah’s Messenger, peace and blessings of Allah be upon him, held the hand of Abu Hurairah, may Allah be pleased with him, and counted five items, as follows: **1)** Avoid all that is declared by Allah prohibited, thus you become the best worshipper of Allah; **2)** Accept what had been predestined for you by Allah, thus you would be the richest man; **3)** Be good to your neighbor, thus you would be characterized as a Believer; **4)** Like for others what you like for yourself, thus you would be characterized as a Muslim; **5)** Lessen your laughter, since too much laughter would cause the heart to die.” (Tirmidhi)

Islam calls upon all Muslims to tender meaningful and sincere advice to all people.

This point is based on a statement of Allah's Messenger ﷺ

“Islam is the religion of sincerity and advice.” The people inquired, “O Prophet of Allah! To whom should this be offered?” Allah's Messenger, peace and blessings of Allah be upon him, said, “To Allah, to His Book, to His Prophet, to the leaders of the Muslims, and to the general body of Muslims”. (Muslim)

In explanation of this tradition, we can say:

Sincerity to Allah is to worship Him Alone, wholeheartedly; to reject and discard any rival set up to Allah, in idolatry; to commemorate the

remembrance of Allah by His Beautiful Attributes and Blessed Names; to accept fully that Allah alone is in charge of all the affairs of all creatures; to believe that whatever Allah wills, would happen and whatever He does not, would never take place; and to follow the Commandments of Allah, and cease all actions that He forbade. Sincerity to Allah's Book is to firmly believe in the Divine Scripture revealed to His Messenger, Muhammad ﷺ, and to accept all the laws therein. Sincerity to Allah's Prophet is to obey what he enjoined, shun away from what he refrained, believe his statements, love and respect him, and respond to his call, practices and instructions, and propagate them amongst people.

Sincerity and advice to the leaders is to obey the leaders as long as they do not call for, or impose, any rules that

disobey the commands of Allah and His Prophet ﷺ; to assist them by guiding them to all good things; not to rebel and fight against them so long as they enjoin the prayer and do not restrict the practice of Islam throughout their government agencies; and to offer them mature and pure advice kindly and gently. Sincere advice for the general populace is to guide them to the best in both their religious and worldly affairs; to assist them to achieve their goals; to prevent any inconvenience to them; and to like for them what one likes for himself, and to hate to cause them any harm as one would hate to cause harm to his own soul.



06

ENJOINING THE GOOD AND FORBIDDING THE EVIL

Muslims are commanded to pursue all appropriate means that lead to enjoining good and forbidding evil, based on one's ability, knowledge, and position of authority. The ultimate goal is to secure peace, tranquility and stability in the society and to counter oppression, corruption and the spread of the "Law of the Jungle."

Allah states:

“Aid one another in righteousness and piety, and do not aid one another in sin and aggression. And fear Allah, for indeed Allah is strict in punishment.”
(5:2)

Allah’s Messenger ﷺ said, “Whoever of you sees an evil must [try to] change it with his hand. If he is not able to do so, then [he must try to change it] with his tongue. And if he is not able to do so, then [he must change it] with his heart. And that is the slightest [effect of] faith.” (Muslim)

The Messenger ﷺ made a simile about those who do wrong and harm others by their sins: “The example of those who observe the boundaries of Allah and those who do not is like a group of people who traveled in a ship. The sailors of the ship decided to split

the riders so a portion of them rode on the upper deck, while the other portion rode the lower deck. When the people of the lower deck wanted to get water from the river, they had to go to the upper deck and ask them. The occupants of the lower deck of the ship decided that it would be less hassle if they drill a hole in the wall of their portion of the ship so as to get water without disturbing the others. If the people of the upper deck permitted them to execute their plan, they would all sink and drown in the water. But if the people of the upper deck refused to let them drill a hole and restricted them, they would all be saved.” (Bukhari)

Allah, the Omnipotent and Omniscient, informs us that His Wrath descended upon previous nations as a result of their negligence to enjoin good and forbid evil:

“Nor did they forbid one another the inequities which they used to commit. Evil indeed were the deeds which they did.” (5:79)



ISLAMIC FORMS OF WORSHIP ENCOURAGE BROTHERHOOD AND EGALITARIAN VALUES

All forms of worship in Islam are egalitarian in nature and promote brotherhood and peace. The shahadah (testimony of faith), salah (prayer), zakat (alms and charity), fasting, hajj (pilgrimage), commanding the good and prohibiting the evil, and jihad (exertion and struggle) are equally obligatory upon all Muslims; those who are able to fulfill their requirements. To become a Muslim, the simple rite is to declare the testimony of faith: LA ILAHA ILLALLAH MUHAMMAD-UR-RASULULLAH (there is nothing worthy of worship except Allah and Muhammad is the messenger of Allah).

In congregational prayer Muslims stand next to each other in rows without

any distinctions between them. Zakah promotes generosity and social cohesiveness between the richer and poorer segments of society. Fasting promotes realization of the basic needs of all humans, and control of these most basic physical desires. Hajj is the grand equalizer since all clothe themselves in simple white cloth and perform the same rituals in remembrance of the Prophet Abraham, and glorification of the sacred precincts of Makkah. Commanding good, prohibiting evil and “Jihad” are for the promotion and preservation of all that is good, wholesome and decent, and for the combating of that which is evil and morally corrupt.



08

NECESSITY OF ALL TO SEEK BENEFICIAL KNOWLEDGE

Allah states:

“Is one who worships devoutly during the hours of the night prostrating himself or standing [in prayer], who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord, [like one who does not]? Say, ‘Are those equal, those who know and those who do not know?’ It is those who are endured with understanding that receive admonition.” (39:9)

Allah's Messenger ﷺ said:

“Seeking knowledge is obligatory for every Muslim.” (Tirmidhi, Ibn Majah, & Baihaqi)

09

ENVIRONMENTAL PROTECTION AND PRESERVATION

Islam commands Muslims to protect and preserve the environment and warns against wanton destruction and pollution.

The general rule is as Allah says:

“Do not commit mischief on the earth after it has been set in order and call on Him [in prayer] with fear and longing. Indeed, the Mercy of Allah is always near to those who do good.” (7:56)

Also, Allah, the Almighty, states:

“And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents. When he turns his back, his aim is to spread mischief everywhere through the earth and destroy crops and cattle. But Allah does not love mischief.” (2:204-205)

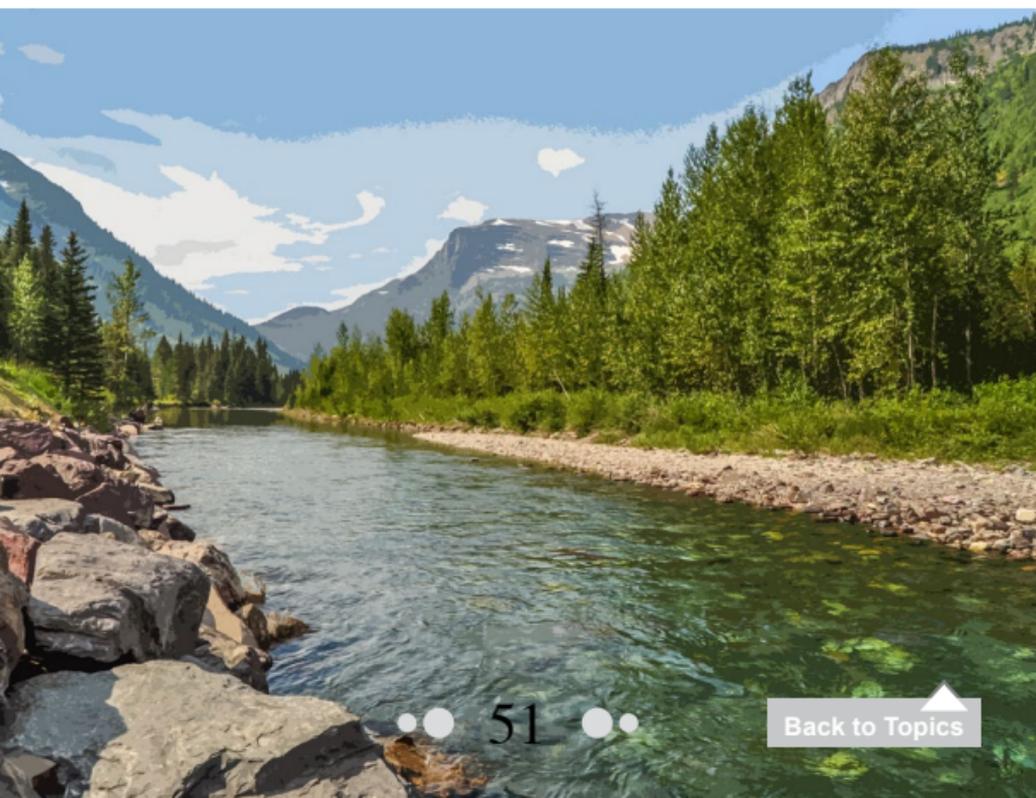
The most precious natural resources of pure water, air and fertile land are protected for the general good and utility. For instance, the Prophet

ﷺ commanded for water conservation by asking Muslims not to waste water during washing and ablution even when one is utilizing running river water, and he forbade washing of the parts of the body while making ablutions more than three times saying:

“Whoever increases on that (more than three) does injustice and wrong.”
(Nasa’ee)

And Allah’s Messenger ﷺ forbade people to urinate in stagnant water.
(Muslim)

Islam also forbids people to place any excrement, refuse, or garbage in the middle of the public passages, or in shady places which people use for rest and recreation.



SOCIAL WELFARE INCLUDING SUPPORT OF ORPHANS, THE NEEDY AND DESTITUTE

Allah, the Exalted and Almighty, said:

“So as for the orphan, do not oppress [him]. And as for the petitioner, do not repel [him].” (93:9-10)

The Messenger of Allah ﷺ said:

“The orphan’s sponsor and I are in Paradise like these (and he held his two fingers, the index and the middle fingers, together, indicating how close they are).” (Tirmidhi)

The Messenger of Allah ﷺ said:

“By Allah! One would not become a Believer until he likes for his brother what he likes for his own self”. (Muslim)



11 PRINCIPLES OF ENDOWMENT

Endowments in Islam are of two types:

Private Endowment: This type is dedicated to the progeny of the person who offers such endowment. The progeny and family members of the grantor would be well off, and they would not need to ask others to donate to them. This type has a stipulation, however, that the funds of the endowment would be given to the

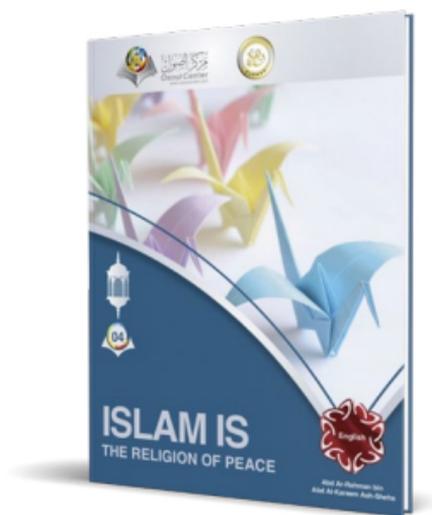
public interest as a charity upon the death of the last person of the progeny of the donor.

Public and General Endowment: This type is dedicated to charitable works, such as building hospitals, schools, roads, public libraries, mosques, community centers, orphanages, elderly homes and other beneficial projects of general public interest for the community and the society at large.



This is an excerpt
of a larger book titled
“Islam is the Religion of Peace”
by Abd Ar- Rahman
bin Abd Al-Kareem Ash-Sheha.

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