

COLLECTIVE COOPERATION AND AFFAIRS

Islam has devised a very important law which establishes the collective equity and justice among Muslims. It promotes the feelings of mutual love, brotherhood, kindness, cooperation and sacrifice. Wealth has an important role to promote the collective cooperation among Muslims. Islam is not against the wealth and it does not decrease the wealth of the riches provided that this wealth is earned by *Halaal* (lawful) and legal means and the rights of Allah (*Ta'ala*) have been fulfilled in it.

In Islam, many commands are linked with *Zakaat* (obligatory alms) and *Sadaqaat* (optional alms) and they work to promote the feelings of affection, kindness and cooperation among Muslims.

A person pays *Zakaat* and *Sadaqaat* for the purification of his wealth, to help his poor Muslim brother, to help him in his needs and to make him happy. This increases the affection between the riches and the poor and the diseases of hatred and jealousy are lessened because of this.

Among these orders is the order of '*Kaffarah*' (atonement). Some types of atonement are financial like the atonement of '*Qasam*' (Swearing) '*Zihar*' (*Husband's declaring his wife as forbidden to him as his mother*). In some types of atonement, a Muslim has to feed others which increases love and brotherhood in a Muslim and his brother. Out of these orders are the orders of *Walimah* (banquet), *Hadyah* (gift), *Hiba* (donation) and *wasiyyah* (bequest). These all orders put an end to the pride and haughtiness among people, remove hate from their hearts and encourage them for doing good deeds and acquiring piety.

These orders also contain the order to care about orphans and widows. It is obligatory on a Muslim society and the ruler to help and become the '*kafeel*' (Sponsor) to an orphan after death of his father. When a society helps in upbringing an orphan and takes full care of him, he would love that society and would be ready to sacrifice his life for its protection. In the same way, if the widows are being taken care of, they would also love that society and be thankful to those people who helped them. In this way, they would keep themselves away from bad deeds.

There are other instructions as well, for example, ‘Waqf’ (endowment), ‘Qarz’ (goodly loan) and ‘Aariya’ (loan for use) etc. These all things promote cooperation among the people of the Muslim society. For example, if a person allots a ‘Waqf’ (trust) for the construction of a mosque, school or hospital or if he allots a *Waqf* (endowment) for the help of his Muslim brother, he does so out of his love for his society. People also love such person and remember him for his welfare activities. Similarly, if a person helps his needy brother by lending him some money, he solves one of his many problems of the world. In the same way, if a person helps his needy brother by lending him something and he returns it after benefiting from it then he promotes love, cooperation and sacrifice among him and his brothers.

CARE ACCORDED BY SHARIAH FOR THE PEACE AND PURIFICATION OF SOCIETY:

Islam has stressed very much for the upkeep of peace and purification of a society and this becomes crystal clear when we see the following collective and ethical rules and regulations:

Dealings:

Islam has allowed ‘*Bai*’ (selling) and declared it *Halaal* (Lawful). Islam has explained its commands, conditions, pillars, and what kinds of it are Halaal (lawful) and what kinds of it are Haraam (Unlawful) in detail. Whatever was needed by the society and what was beneficial for it, Islam made it Halaal. Islam has made it unlawful or Haraam to eat the wealth of people forcibly and by false means. Similarly, Islam has prohibited interest/usury because there is much loss and risk in it. It creates enmity among people and it ends the mutual cooperation. It creates such type of group in the society which does not work and its wealth depends upon others.

Islam likes working and earning on one’s own very much and drew people’s attention to it, because it is a means of the development of the world and the wellbeing of the nation. Islam has stressed on lending ‘*Qarz-e-Hasana*’ (goodly loan) to the needy people. It has protected the loan by documentation and witnessing. It has emphasized the debtor to pay back the loan as soon as possible. It has ordered to keep one’s promises and respect the agreement. Similarly, Islam has made it compulsory or *Wajib* to give true proof or witnessing and not to hide it.

Islam has made it Haraam to tell lies, to deceive in bargaining or measuring the goods and ordered about equity and justice, has persuaded especially towards it and has declared it as one of the foundations of the government because it gives comfort and relief about their rights.

HUDOOD (Prescribed Punishments) AND QISAAS(Retribution):

Islam has declared it unlawful or haraam to spread corruption on earth, for example, killing, theft, deceiving others, to harm others' dignity, to blame the virtue of pious ladies and to rob others etc. The objective of Islamic *hudood* (prescribed punishments) is to stop corruption and to protect the society. Therefore the punishment of theft has been prescribed as cutting off hands. If the adulterer is unmarried then his punishment is 100 floggings and if he is married then he'll be stoned to death. If someone has murdered a person deliberately, then his punishment is '*Qisaas*' (death penalty in retribution) it means the killer will also be killed and if the family of the murdered agree on '*Diyah*' (blood money) then the murderer would be freed after paying the blood money.

The '*Hudood*' may be implemented only after thorough investigation and research and the correct rule is that Hudood cannot be implemented just on the basis of doubts. If the Qazi/Judge makes a mistake by forgiving, it is better than making a mistake in punishing. To implement a '*Had*' (Islamic punishment) is the responsibility of the Muslim ruler or the person who has the authority to implement it like the ruler's vicegerent or secretary. The public has no right to implement the '*Had*'. If someone implements the '*Had*' on his own, he would be punished according to the law and regulations, because he has abused the rights of the ruler. It will promote lawlessness in the country. Therefore, only ruler has the right to punish according to the laws and regulations.

Hudood should be implemented publicly in an open ground so that people may take lesson from it and anyone planning to commit the same sin is deterred. During the life of the Holy Prophet (*Sallallahu Alaihi Wasallam*), only six times the '*Had*' was implemented because the hearts of people were filled with the Islamic teachings and the ethical and moral values.

COLLECTIVE MANNERS:

Islam has taught numerous morals and manners which are essential for the basic security and protection of the Muslim society. They promote mutual cooperation and support within the society, such as spreading the tradition of greeting others, observing kinship, good conduct with parents, brotherhood, get together, reconciliation among people, humbleness and advice to Muslims etc.

Islam has made those things *Haraam* (unlawful) which are the root cause of the social conflicts, anarchy, hatred and moral degradation such as backbiting, complaining about others, breaking the ties, disobedience to parents, harming others, deceiving others, telling lies, to be dishonest and claiming false witnessing etc.

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