Stabilizing Pakistan: The Importance of Religious Foundations

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The Instability of Pakistan: A Brief Analysis

During the Pakistan Movement, when the idea of Pakistan was put forward, its opponents constantly attempted to create doubts about its future social, economic and political viability and stability. The opponents of the idea of Pakistan mostly concentrated on this theme and now even those friendly to Pakistan seem to be affected by this negative perception of Pakistan. Today, the image of Pakistan portrayed in the international media is that of a failed state,[1] a hazardous place to visit, as well as a victim of violence and terrorism instigated by the bombing of academic institutions, businesses, public places, and strategic areas. Pakistan is also represented as a nuclear state trapped in social, economic and political disorder on the domestic front, while combating externally, on its borders with Afghanistan and India, a crowded safe haven for religious extremists and fundamentalists, governed by a coalition of political parties, after a long military rule, with different views on governing the nation. These images of Pakistan are discussed in the print and digital media in the form of debates and analysis. Information about Pakistan is described by the print media in both an objective and a subjective manner, disseminated through the internet by means of free download facilities, and through seminars and conferences on the subject of Pakistan. Academic degrees are being awarded by universities on dissertations and theses written about the social, economic and political stability of Pakistan.[2]

The present state of Pakistan creates many questions. Why and how has this image emerged? Why and who is behind this state of affairs? Is there a hidden agenda for the destabilization of Pakistan? What are the intentions of those who discuss Pakistan? What went wrong with Pakistan? Why is Pakistan being portrayed as a failed state? What are the problems faced by Pakistan? What are the adversities and uncertainties caused by the War on Terror? How can Pakistan become stabilized? The answer to these questions requires a comprehensive discourse and cannot be addressed in a single article. However, to respond to these questions, it is imperative to understand the difference and relation between the external and internal factors shaping the current scenario. Therefore, I will first briefly analyze

the underlying issues and factors causing instability in Pakistan, and then recommend a solution for its stability.

Externally, the hegemonic greed of imperial powers, the deep-rooted prejudice of Pakistan's neighbors, Pakistan's self-imposed dependence on others, and the friendly-firing of Western media have all played important roles in creating and portraying a dubious image of Pakistan. While internally, the negative perception of Pakistan has regrettably emerged because of its unstable political system, thus creating social and economic discrimination and disparity that nurtured corruption, nepotism, ethnocentrism and racism. This also entails a lack of freedom of expression, a violation of human rights, and an exploitation of democratic norms. Contamination of the social system is another factor that emerged due to the Western and materialistic impact on social bonds. Moral weakness has spawned social evils like violence, crime, drug addiction and trafficking, bribery, and so on. A lopsided and inadequate educational system is causing an increase in illiteracy, an academic and technological decline, and a weakening of ethical values. Lurching economic unrest and a deteriorating financial system, attributed to non-judicious planning, misuse of natural and human resources and dependence on foreign loans, have resulted in technological and economic regress. In addition, the negative perception of Pakistan is caused by the prevailing religious system, a system not representative of a truly Islamic society.

In the history of Pakistan, all forms of government repeatedly used Islam as a legitimizing ideology to maintain the privileges of the elite, strengthen a deliberately unjust socio-economic order, and to denounce attempts at social change. Equally important in this connection is the fact that it was and still remains difficult for the people of Pakistan to perceive, let alone challenge, any authority that comes enveloped in Islam. In fact the State's approach is to use Islam in particular, and no other element, for the legitimation of its power construct.

The majority of Pakistan's political leaders are not the true representatives of the people. They do not have roots in the masses, but emerge from the isolated minority classes of aristocrats, landlords, the wealthy, industrialists, racists, ethnocentrisms, religious ethnicity and bureaucracy. Mostly, their approach toward the nation and its people is deceptive as they modify Islamic teachings and philosophy to support their own interests.[3]

The negative perception of Pakistan cannot be changed unless domestic turmoil and hostilities in the social, economic and political life of the people come to an end, and until the adversities and uncertainties caused by the War on Terror are removed. Since the creation of Pakistan was based on Islam, the only possible solution to overcome this crisis lies in the adherence and establishment of the religious foundations for which this country was created by Muslims of the sub-continent

with the devotion and sacrifice of their lives and resources. Let us rehearse this argument within its historical context.

Historical Context

Nations are created by the character of their individuals consistent with their ideology and whenever this feature is neglected, degeneration and downfall of the nation becomes the natural consequence. The seed of character sown by Muhammad bin Qāsim[4], the first Muslim who entered the South Asian sub-continent in 712 (now–India, Pakistan, Bangladesh) was so that for centuries the Muslims ruled this continent. Muhammad bin Qāsim is regarded as the founder of an Islamic state on the sub-continent and the pioneer of Islamic culture and civilization in the area. Because he established such an exemplary Islamic system of government in the region, a large number of impressed Hindus and Buddhists willingly embraced Islam. The impact of the teachings of Islam was so great that the people started to live in accordance with the injunctions of the Qur'ān and Sunnah.[5]

But Muslims of the sub-continent lost their widespread hierarchy due to human weakness, self-indulgence and negligence, which resulted in an absolute alien British hegemony in 1857.[6] However, the inherent characteristic of Muslims–to reject non-Muslim dominance–gave impetus to the strategy of defiance of foreign imperialist power, which persisted for a long time.

The Hindus, especially Mr. Gāndhī, made several attempts to convince the Muslims that both religions belong to the same country and, as well-wishers of each other, had a common cause to expel the aliens from the sub-continent.[7] However, a majority of the Muslims realized that even though these two nations have been coexisting for centuries, they cannot be merged because of their distinct temperaments and ideologies which govern the everyday lives of Muslims. This realization resulted in the creation of Pakistan on August 14, 1947.[8] It is worth mentioning that among the Muslim majority there were groups, i.e., the Deobandī school of thought, Jamī'at 'Ulmā'-e-Hind and Mawlāna Mawdūdī of Jamāt-e-Islāmī, who were not in the favor of creating Pakistan due to their own logical reasons.

The philosophy and rationale behind the *Two Nation Theory* and Creation of Pakistan can be assumed by understanding the *Ideology of Pakistan*, therefore it is pertinent at this point to interpret the Ideology of Pakistan.

The Ideology of Pakistan

Literally, the word "ideology" means an organized system of beliefs and values, forming the basis of a social, economic, or political philosophy or program. It is a set of beliefs, values, and opinions that shapes the way a person or a group thinks, acts, and understands the world. Generally, ideology is defined as a cluster of be-

liefs, ideals and concepts that have become deeply rooted in the social consciousness of a community over time, and have become entrapped with profound impulse to their ancestral legacy and culture, and is saturated with emotions.[9] This is a perfect explanation of the *Ideology of Pakistan*. On the contrary, some Muslim politicians and scholars of past and present[10] argue that the struggle for Pakistan was only to achieve a separate geographical identity and not a religious identity. However, the letters, speeches, addresses, messages and interviews of Dr. Muhammad Iqbal, Nawāb Bahādur Yār Jang, Muhammad Ali Jinnah and Liaqat Ali Khan[11] and a majority of the Muslim politicians, scholars and researchers of the past and present hold the view that the only rationale behind the struggle for Pakistan was to practice the social, economic and political system based on the religious foundations of Islam.[12] The Muslims who were left behind decided to practice their faith by holding Indian citizenship.

It was the natural inclination of Pakistanis which led them to embrace the Islamic ideology and to integrate it within the foundational groundwork of the nation and state. And this ideology is what they generally call "the Islamic way of Life".[13] For Pakistan, which is overwhelmingly Muslim, it should not be surprising that her national life and ideals are formed on religious foundations. Pakistanis believe in the eternal spiritual and ethical values of Islam, which have over the centuries provided these people with the inspiration to dream, the energy to actualize their dreaming, and the discipline to keep their personal ambitions within the bounds of overall national goals and general social welfare. Under the influence of Islam and their own historical experience on the sub-continent, the Indo-Pakistani Muslims had developed a tradition of loyalties, emotions and discipline. For them "no morality exists, which does not find its ultimate sanction in Islam".[14] For Pakistan, therefore, the only enduring polity which can ensure justice and morality in her activities, both within and without, is the one which is based on the transcendent Islamic ideology. This view was held by, among others, Mr. Justice A. R. Cornelius, former Chief Justice of Pakistan. In his inaugural address to the 13th All-Pakistan History Conference at Lahore on April 7, 1963, he asserted that "the ideology should be based on religion".[15] I. H. Qureshi (1903-1981) elaborates on the ideology of Pakistan as follows: "For us Muslims no morality exists which does not find its ultimate sanction in Islam. The moral concepts of our people are based upon the teachings of our religion. If, therefore, the polity of Pakistan is to be based upon a firm foundation of a religious ideology, there is no motive force but that of Islam which can act as the base".[16]

The Constitution of Pakistan & Religious Foundations

Throughout history, Muslims have maintained an intrinsic quality of not giving consent to non-Islamic Laws. This also happened in the case of Pakistan. A written constitution outlining the fundamental principles or statutes by which a country is governed was approved in light of the Qur'ān[17] and Sunnah. Because "Islam offers a complete code of life; and its principles cover both spiritual and worldly aspects of life. There is no division between Religion and State in Islam. The worldly aspects of life are equally blended with the spiritual aspects."[18] With this perspective, we shall briefly highlight the religious foundations inculcated in the Constitution of Pakistan.

The Constitution of Pakistan (1973) is a solid proof by the inhabitants of this country that Islam is their only choice. It should be noted that this constitution was unanimously approved during the government of the Pakistan People's Party. The importance given to religion can be seen in the Constitution of Pakistan. Because it cannot be easily amended, it is a firm and stiff constitution. Article 239 provides a very rigid procedure for the amendment of the Constitution. A bill of amendment must be passed by two-thirds of the total members of the Assembly and then the Senate must pass this bill by a majority of its total membership.[19] This rigidity in the Constitution is evidence of the commitment of Pakistanis to their religious foundations.

The Constitution of Pakistan (1973) is a written document comprised of 280 Articles, 6 schedules and a preamble. According to Article 1, Pakistan shall be a federal republic known as the "Islamic Republic of Pakistan". It has four provinces, namely, Baluchistan, North-West Frontier Province, Punjab and Sindh. Islamabad was designated the federal capital. The Constitution is based on the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam.[20] The most glaring feature of the Constitution of Pakistan is that it is strictly based on the religious foundations of Islam. The preamble of the Constitution clearly declares that "sovereignty over the entire universe belongs to Almighty Allah alone and the authority to be exercised by the people of Pakistan within the limits prescribed by Allah is a sacred trust". It further says that "it shall fully observe the principles of democracy, freedom, equality, tolerance and social justice enunciated by Islam". The Constitution also upholds that "Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teaching and requirements of Islam as set out in the Holy Qur'ān and the Sunnah".[21] Article 2 of the Constitution of Pakistan declares that "steps shall be taken to enable the Muslims of Pakistan to order their lives in accordance with the fundamental principles and basic concept of Islam, and to provide facilities whereby they may

be enabled to understand the meaning of life according to the Holy Qur'ān and the Sunnah".[22]

The Islamic Outlook on Religion

To comprehend the relation of religious foundations to the people of Pakistan, it will be useful at this point to emphasize the Islamic philosophy and the Islamic outlook on religion in light of the Qur'ān and the Sunnah.

Generally, there is a consensus among social scientists that a philosophy, howsoever attractive, remains lifeless and ineffective if not integrated with practice.[23] Such is the case with Muslims, whose own philosophy encompasses every domain of a Muslim's life.[24] Islamic philosophy does not only demand followers to have certain beliefs and practice certain rituals, but it also fervently demands adherents' firm belief in the Holy Scriptures,[25] sent by Allah through His Messengers, to confirm the Truths of the universe and humankind itself.[26] Thus, Islamic philosophy means true belief in the revealed knowledge, total submission to the Will of Allah, to live a life according to the teachings of Allah and his Messengers, and to understand the purpose of humankind's life on this planet as a unit and as an organic whole which cannot be divided into separate compartments.[27]

In the light of Islamic philosophy, the Islamic religious outlook is that humankind and all other creations owe their existence to Allah alone. The universe was created and administered in accordance with the regulations set by Allah, known as "Laws of Nature". Islam negates the mechanical concept of the universe, which claims that it is the product of an accident. The whole universe is subservient to humankind for its use and benefit. Life for humankind in this world is a place of trial on which depends its life in the Hereafter. Allah alone is the Sovereign; this concept of sovereignty gave birth to the concept of the equality and unity of humankind. It slashes the roots of the rule of humankind over humankind, and negates the concept of kingship, dictatorship, priesthood, and Brahmanism. Every one is equal in the eyes of Islam. All humans enjoy equal rights and can seek redress, if wronged, through a court of law. Everyone has protection of his life, property and respect. This outlook is based on *Wahī* (revelation), which demands a believer to adopt a balance between the requirements of body and soul and function for the larger interest of human good, through which nations rise and fall.[28] On the basis of the previously mentioned Islamic philosophy and Islamic outlook on religion, we should now understand the religious foundations of Islam.

The Religious Foundations of Islam

Sociologist Johnstone (1975) defines religion as a system of beliefs and practices by which a group of people interpret and respond to what they feel is supernatural

and sacred.[29] This definition emphasizes the social and corporate nature of religion and distinguishes religions from secular concepts, which may also be concerned with important values. According to Horton (1984), religion is concerned with much more than just moral behavior. Religion offers people a worldview and provides answers for confusing questions. It encourages the individual to rise above self-centered interests and involve oneself with the needs of others. Good conduct may result from such a worldview, but the religious response goes far beyond the adherence to conventional behavioral norms.[30] Religious beliefs, institutions, and rituals have been major elements in the cultural patterns of most societies, which can scarcely be questioned. Even in modern societies of today, many of the old values and traditions are rooted in religion; the evidence of religious influence is rich. Millions of people worship, celebrate holy days, and perform private and public religious ceremonies, both privately and officially, according to their religious beliefs.[31] According to Smelser (1963), humankind possesses a general tendency to dwell communally. This trend of collectivity is based on foundations which may be either religious or non-religious. This tendency has prevailed throughout human history. Today, humans enjoying a communal life are characterized by nations or countries on the basis of religious or non-religious foundations.[32]

Like other world communities or nations, Muslims, entitled as *Ummah*,[33] constitute a nation which emerged on the basis of common faith. They claim that the designations of *Muslims*[34] and *Ummah*[35] have been given by Allah to their nation. *Ummah* is therefore, a higher entity than tribe, community, nation, country or state. It simply means that all the humans of this world who are of different race, colour, language or geographical origin, but believe in Allah and the Prophesy of Muhammad are one *Ummah* (nation).[36] It is a philosophy, which claims the universal concepts of humanity, brotherhood and equality.[37] Islam regards religion as the way to conduct life on earth. Religion has no other purpose than this. It is a dimension of earthly life realized in full when that life is lived morally under Allah, i.e., with responsibility to nature, to oneself and to society.[38] As a religion, Islam stands as a collective force in society and places great confidence in the ability of reason to discover ultimate metaphysical truths. Islam also prescribes values for ordering human life. It necessarily accepts the existence of Supreme Being (Allah), and assumes that His existence does carry significance for human life. The business of life is conducted on the assumption that there is a life after death and that there is accountability before Allah. Unlike dominant secular views, Islam concerns itself with the material aspects of life, and its essential principle is that human well-being can be brought about not only by material means but also by moral values endorsed by religion.[39]

In the following section, I will briefly discuss the essential religious foundations of Islam and then try to explain how they shape the behavior of a Muslim.

Īmān (Faith) should be taken into account as the first religious foundation. Lexicons describe the word "Faith" as belief, assurance, confidence, constancy, conviction, commitment, dedication, devotion, faithfulness, loyalty, reliance and trust.[40] Faith without action and practice is a dead end as far as Islam is concerned. Faith by nature is very sensitive and can be most effective. When it is out of practice, it quickly loses its liveliness and motivating power. The only way to enliven Faith and make it serve its purpose is through practice. Practice provides Faith with nourishment, survival and effectiveness. In return, Faith inspires humankind to be constant in its devotion and persistent in its practice. This is because the interrelationship between Faith and practice is very strong, and interdependence is readily understandable. A person without Faith has no real source of inspiration and consequently has no worthy objectives to attain.[41] Faith has three important components: *Tawhīd* or Unity of Allah, *Risālah* or Prophecy of Muhammad, and *Ākhirah* (the life after death).

Tawhīd (Unity of Allah) is the first component of Faith,[42] which means that there is only One Supreme Lord of the universe. He is omnipotent, omnipresent, and the Sustainer of the world and humankind.[43] Unity of Allah sums up the Islamic way of life and presents it in a nutshell, the essence of Islamic civilization. It is the one term which describes the *process* of the Islamic transformation of an individual or a society. In human history it presents the crux of prophetic mission, having been the sheet-anchor of all revealed religions. It is specially suited to describe the characteristic and abiding contribution of the last of the prophets, Muhammad (peace be upon him) in history. The Principle of *Tawhīd* also lays the foundation of Islamic social order, which teaches humankind that their social, economic and political activities must be guided by the principles from a single common source. This single common source reveals its principles through the Qur'ān, which are elaborated by the Sunnah.[45]

Risālah (Prophethood of Muhammad) is the second component of Faith.[46] *Risālah* literally means "Apostleship", and in technical terms it means the office of an Apostle or Prophet who was sent by Allah to humankind to convey His religious injunctions. Another name for the Prophet-hood is "*Nubūwah*".[47] The sending of these prophets from Allah is a clear manifestation of a strong link between Heaven and Earth, between Allah and humankind.[48] It means that humankind is reformable and in it there is much good. The purpose of prophet-hood is to confirm what humankind already knows or can know, and to teach him what he does not or cannot know by his own means. It is also to help humankind to find the straight path of Allah, to do the right and leave the wrong. Prophet-hood Allah's love for His creations and His will to guide them to the right way of belief and behavior.[49]

Ākhirah (Hereafter)[50] is the third component of Faith. It serves as an important force to control the human behavior of a Muslim.[51] Without this faith he cannot become a true believer. In its absence, the faith in Allah becomes meaningless because the Afterlife is actually an implication of the many attributes of Allah such as Justice, Wisdom, Kindness, Recognition of Virtue and Supremacy. Since, in this world, very often the moral consequences of human actions do not come as opportunity when everyone will get due reward for his actions, it will result in a situation which would negate the Justness, the Wisdom, the Compassion and the Supremacy of Almighty Allah.[52]

In light of the above explanations, it now stands established that the three components of Faith---*Tawhīd, Risālah and Ākhirah*---are each equally required to be a true Muslim. Now, the question is *how do they work in shaping Muslim behavior?* The aforesaid three components of Faith produce a set of human values, which control the individual behavior of a Muslim in his social, economic, and political activities. These values impart a sense of accountability in a Muslim and eventually create transparency in all his deeds. A true Muslim, fearing the consequences of accountability in life after death, will always remain vigilant to the injunctions of Allah and the Prophet. Hence, each action of every true Muslim, governed by this spirit and sense of accountability, will undoubtedly initiate a series of reactions that will develop a harmonious and settled society leading to a flourishing and stable nation.[53]

Sharī'ah (Islamic Law) should be regarded as the second religious foundation. *Sharī'ah* is a precise body of laws which guides Muslims in all spheres of human life, i.e., physical, metaphysical, individual, collective, religious, social, economic and political.[54] It is a code of conduct or action for the Muslims, which is based on two main sources: The Holy Qur'ān and the Sunnah.[55] The rationale for Islamic Law called *Maqāsid al-Sharī'ah* is *Falāh* (welfare). Its objective is to facilitate and create stability in the worldly life of Muslims.[56] It means that all human activities should be directed toward the achievements of *Falāh*. *Falah* is a comprehensive term, which denotes all-sided welfare of this life as well as that of the Hereafter.[57] *Falāh* must not be confused with the term welfare as used in the sense of secular economics. Economic welfare is just one instrument to achieve the objective of *Falāh*.[58] The purpose of Islamic Law is to control the social, economic and political behavior of a Muslim.[59] A Muslim in fact, not merely in profession, is a person whose deeds are determined by the *Sharī'ah*, or the law of Islam. Some of these laws have to do with his own person, such as those which pertain to rituals, seeking to affect either his state of consciousness or his body. The former are not meant to produce hollow, disembodied spirituality. On the other hand, those which seek to affect his body are material by nature. To fulfil them is to act economically.

His moral merit on that front is directly proportional to his success in seeking Allah's bounty.[60]

Khilāfah (Vicegerency or Caliphate of Humankind)

This concept should be conceived as the third religious foundation.[61] Islam uses the term 'Vicegerency' (*Khilāfah*) instead of sovereignty. According to Islam, sovereignty belongs to Allah alone. Anyone who holds power and rules in accordance with the laws of Allah would undoubtedly be the vicegerent of the Supreme Ruler and would not be authorized to exercise any powers other than those delegated to him.[62] The second point stated in verse 24:55 of the Qur'ān is that the power to rule over the earth has been promised to *the whole community* of believers; it has not been said that any particular person or class among them will be raised to that position. From this it follows that all believers are repositories of the Caliphate [*Khilāfah*]. The Caliphate granted by Allah to the faithful is popular vicegerency and not a limited one. There is no reservation in favor of any family, class or race. Every believer is a Caliph of Allah in his individual capacity. By virtue of this position he is individually responsible to Allah. The Holy Prophet said: "Everyone of you is a ruler and everyone is answerable for his subjects." Thus, one Caliph is in no way inferior to another.[63]

The preceding argument explicates that humankind is the vicegerent of Allah on Earth, and all the resources of this world are at his disposal as a trust.[64] This concept is pertinent to every Muslim individual, but in its collective meaning, it applies to the whole Muslim *Ummah*. Attainment of such conceptual maturity will undoubtedly create a just and caring society and a politically, socially, economically and religiously stable nation.

Ummah, Akhuwwah, Wahdah

The concepts of *Akhuwwah* (Brotherhood), *Ummah* (Nation), and *Waḥdah* (Unity) should together be considered as the fourth religious foundation.

Ummah connotes that all the Muslims of this World are One Nation.[65] This concept reminds a Muslim of his collective status and behavior. This also reminds the Muslims of Pakistan of their status which demands a unified behavior in their religious, social, economic and political affairs. The citations of Qur'ān and Ḥadīth in the footnote further elaborate this concept.[66]

Akhuwwah designates all the believers as brothers. It also connotes that, to Allah, social status, national superiority, and racial origin are insignificant. Before Him, all men are equal and brothers to one another.[67] A Muslim has to believe in the unity of mankind with regard to the source of creation, the original parentage, and final destiny. The source of creation is Allah Himself. The original common parent-

age is that of Adam and Eve.[68] To this first parentage, every human being belongs and partakes. As for final destiny, there is no doubt in a Muslim's mind that it will be to Allah, the Creator, to Whom all men shall return.[69]

Waḥdah refers to the Unity of the Muslim Community.[70] According to Nisbet (1996), the concept of community means all forms of relationship that are characterized by a high degree of personal relationship, intimacy, emotional depth, moral commitment, social cohesion, and continuity in time. It may be found in locality, religion, nation, race occupation, or common cause.[71] Broom (1968) states: "In another basic sense, a community or nation is a comprehensive group with two chief characteristics: (1) It is a group in which the individual can have most of the activities and experiences that are important to him. (2) The group is bound together by a shred sense of belonging and a feeling of identity".[72]

Summarizing the preceding discussion, it is evident that these concepts can only be practiced through the solidarity of faith and unanimity of views termed as *Bunyānun Marsūs* (a solid cemented structure) by the Holy Qur'ān.[73] Intellectual unanimity creates conformity in the working approach.

Akhlāq (Morality/Ethics) should be regarded as the fifth religious foundation. Morality is defined as a moral discourse, statement, or lesson; a doctrine or system of moral conduct; or conformity to ideals of right human conduct.[74] These definitions are similar in temperament to the concept of morality in Islam, with the exception of the reward of Hereafter. The concept of morality in Islam centers on the fundamental beliefs which have been discussed in detail in the preceding sections.

The dimensions of morality in Islam are numerous, far-reaching, and comprehensive. Islamic morals deal with the relationship between humankind and Allah, humankind and his fellowmen, humankind and the other elements and creatures of the universe, and humankind and his innermost self. The Muslim must guard his external behavior and his manifest deeds, his words and his thoughts, his feelings and intentions. In a general sense, his role is to advocate what is right and fight against what is wrong, seek what is true and abandon what is false, cherish what is beautiful and decent, and avoid what is indecent. Truth and virtue are his goals. Humbleness, simplicity, courtesy, compassion, are his second nature. To him arrogance and self-importance, harshness and unconcern are distasteful, offensive, and displeasing to Allah.[75] More specifically, the Muslim's relationship with Allah is one of love, obedience, complete trust, thoughtfulness, peace, appreciation, steadfastness and active service. This high-level morality will, undoubtedly, nourish and reinforce morality at the human level. In his relationship with fellow men, the Muslim must show kindness to kin and concern for the neighbor, respect for the elderly and compassion for the young, care for the sick and support for the needy,

sympathy for the grieving and cheer for the depressed, joy for the blessed and patience with the misguided, tolerance toward the ignorant and forgiveness of the helpless, disapproval of the wrong and rise for the negligible. Moreover, he must respect the legitimate rights of others as much as he does his own. His mind must be occupied with constructive ideas and serious pursuits, his heart must beat with compassionate feelings and good will, his soul must radiate with peace and serenity; his counsel must be sincere and courteous.[76]

The limitation of this paper does not permit me to discuss the morals of Islam in detail. Therefore, we shall briefly describe some important morals of Islam, in alphabetical order. Needless to say, these morals are identical to universally accepted morals, with the only exception being their interpretations found in different religions.

Islamic Morality[77]

Attitude towards Non-Muslims: It is a positive, conscious attitude pertaining to social, economic and political differences or dealings. It is the liability of a Muslim to always stand supportive for piety, fairness and justice.[78]

Communal Etiquettes: Generally, it is a set of rules of acceptable behavior which governs the behavior of a Muslim in society. In specific situations it dictates a social, economic and political performance. Communal etiquettes of Islam reflect unity, discipline, respect and affiliation between people during assemblies.[79]

Compassion means kindness, concern, benevolence and sympathy for the suffering of other humans and the desire to help them. It is a moral value of Islam which results in the beautiful rewards of this world and the Hereafter. On one hand, it is a source of attaining spiritual peace and happiness of heart and mind, and on the other, a source for creating peace and socio-economic harmony in society.[80]

Cooperation is a shared effort by individuals and groups of a society to achieve a common social, economic and political goal. Cooperation in righteous deeds is a high moral value of Islam. Muslims are instructed to cooperate with each other in all matters which are righteous.[81]

Forgiveness: Needless to say, humans do make errors or mistakes because it is the part of their nature. It is a social phenomenon present in all human societies. But at the same time, forgiveness is also the part of human nature. For this reason, forgiveness is measured as a very high social value in Islam. It creates peace and harmony in society.[82]

Generosity is a multidimensional term used for all kinds of noble and moral activities of a human for another fellow human. Often equated with charity as a virtue, generosity is widely accepted in society as a desirable habit. In times of natural disaster, relief efforts are frequently provided, voluntarily, by individuals or groups

acting unilaterally in making gifts of time, resources, goods, money, etc. For a Muslim, it means spending time, money or labor for others without requiring reciprocation from the people, but only from Allah.[83]

Hard-work improves the socio-economic status at individual and collective level. The encouragement for hard work to change the socio-economic conditions and the consequences of not following this moral value are declared in the Qur'ān and the Sunnah.[84]

Justice & Fairness are the basic principles of all transactions. It is immoral and sinful to possess wealth by fraud, dishonesty or other evil practices. The concept of brotherhood itself negates the idea of exploitation of one by another. The concept of the Muslim social, economic and political system becomes worthless without adherence to this moral value.[85]

Moderation is a principle moral value of the economic system of Islam. It is applicable to all. The result of holding this moral value is always fruitful. Adoption of this principle is essential for economic cooperation among Muslims.[86]

Modesty & Chastity is a value, which has a strong relation with the religious, social and economic system of Islam. All such activities are prohibited, which harm the moral fiber of Islamic society. There should be no economic cooperation in such activities.[87]

Persistence is the quality of continuing steadily despite difficulties. This is the moral value which brings success in all human affairs. Social, economic and political hardships are a part of human life. Persistence, steadfastness and discipline are their solution.[88]

Prosperity is the condition of enjoying wealth, success, or good fortune. It becomes a moral value of a Muslim because prosperity of both lives is the fundamental objective of Islam. A prosperous Muslim is the deep-seated desire of Islam. Encouragement to pursue economic benefits of both worlds can be seen in these citations.[89]

Reconciliation means ending of conflict or renewing of a friendly relationship between disputing people or groups in case of hostilities at both an individual and a collective level. Muslims should adhere to this moral value during social, economic and political conflicts.[90]

Reliance: The concept of reliance has a different definition in Islam. Reliance (*Tawakkal 'A-lal-Allah*), means absolute dependence, confidence and trust in Allah Almighty in all kinds of individual and collective activities. This concept emerges from an unshakeable faith in *Allah, Subhāna hū wa t'āla*.[91]

Responsibility is the state, fact or position of being accountable to somebody for one's actions. The concept of responsibility in Islam has twofold implications on the behavior of a Believer. A Muslim is accountable for his social, economic and

political deeds not only to the society where he dwells but also equally accountable to Allah on the Day of Judgment. This concept of morality keeps a Muslim vigilant in all of his activities.[92]

Self-Defense is a universally accepted moral right. It means that a person has a legal right to defend himself, his family and property against a physical attack with use reasonable force. It also entails combative techniques to defend a country by its natives against physical attack. Defense of ideology by means other than physical war or action is also defined under this term. The meaning of self-defense in Islam is not only to defend territorial boundaries but also to defend religious, social, economic and political moral values.[93]

Supplication means humble and sincere appeal made to an authority. The authority to appeal and the power to approve requests is reserved for Allah in Islam. It is a spiritual link between the Creator and His Creation. Supplication is the strongest source of aspiration, confidence and refuge in the life of a Muslim during his spiritual, social, economic and political activities.[94]

Trustworthiness means moral uprightness. It is a quality, condition or characteristic of being fair, truthful and morally upright. This is a universal moral value applicable to an individual and nation. Adherence to this moral value brings respect, regard and prosperity in this world. The concept of trustworthiness in Islam is related to the sense that a Muslim is accountable to Allah for not observing this moral value.[95]

Religious Foundations & the Stability of Pakistan

In the light of the previous discussion, we have established a thesis that the religious foundations of Islam are essential for the stability of Pakistan. It is very important to understand that the Muslims of Pakistan have a history based on religious foundations. The ideology and the Constitution of Pakistan have also emerged from these foundations. The Muslims of Pakistan are tied by the knots of faith and Sharī'ah, the concepts of Khilāfah, One-Nation, Brotherhood, and Unity, and with their own concept of morality. Naturally, they demand the implementation of a social, economic and political code of life of their choosing. Unfortunately, present instability in Pakistan is due to the fact that this universally accepted right of Pakistani Muslims has not been recognized by internal and external forces which hold and manipulate political and economic power as well as the resources of this country for their own vested interests. Therefore, it is obvious that the people are using means, not recommended by Islam. These means are creating social, economic, political and religious instability in Pakistan, i.e., extremism, violence, terrorism, bombing, suicide attacks on institutions, businesses, public places, and strategic areas. Hence,

we can safely recommend the religious foundation of Islam as the only viable option to sublimate the instincts, aspirations and desires of the people, and put Pakistan on the road to social, economic and political stability.

Conclusion & Recommendations
• This research has conceived five Religious Foundations for the stability of Pakistan, i.e., (1) *Īmān*, (2) *Sharī'ah*, (3) *Khilāfah*, (4) *Ummah, Akhuwwah, Waḥdah*, and (5) *Akhlāq*.
• Religious foundations can possibly unite the psychological knots and complexities of Pakistan, because they have the potential to sublimate the instincts, aspirations, and disciplinary desires and the whole course of social, economic and political life of Pakistan.
• Religious foundations encourage Pakistanis to rise above self-centered interests and involve themselves with the needs of others. They educate and train Pakistanis for hope and patience, for truthfulness and honesty, for the love of right and good, and for courage and endurance, which are all required for the mastery of the great art of living. The results of this can only be achieved when the people of Pakistan faithfully observe the spiritual duties and physical regulations introduced by Islam. It is spiritual poverty which has led to social, economic and political crises in Pakistan.
• Gaining and maintaining stability is a shared effort by individuals, social, economic, political, and religious units. The people of Pakistan must re-discover and re-examine their own potentials and resources, and find a wise and enduring path to move onwards. For this, along with Islamic knowledge, a deeper understanding of the contemporary problems and issues and the capability of the nation to jointly seek solutions to these problems in light of the Qur'ān and the Sunnah will also be very important for the stability of Pakistan.
• The vision of establishing Pakistan as a great Muslim nation still remains unfulfilled. Even the direction and destiny of Pakistan remains undetermined. The lip service for Islam has not and cannot fulfill the ambitions of the Muslims of this country. They are frustrated and ambitious for change. This is the proper time for the political and religious leaders and thinkers to read, analyze and understand the necessity of time, and work towards the stability of Pakistan. If this task is not undertaken now, then the instability of Pakistan will–God forbid–become its destiny.
• Results of a philosophy can only be achieved through political power.

Notes:

[1] Foreign Minister of India said: "Pakistan is getting close to a Failed State". (Rawalpindi: The Daily Jang Newspaper, March 18, 2009), p.1. also: Associated Press (AP).

[2] See, examples of B-s, Journals, Media, Newspapers, Reports, Seminar, Survey, Thesis, Web-Articles portraying the image of Pakistan. B-s: Cohen, Stephen P. *The Idea of Pakistan*, 2005; Haqqani, Husain. *Pakistan: Between Mosque & Military*, 2008; Hussain, Zahid. *Frontline Pakistan: The Struggle with Militant Islam*, 2007; Siddiqa, Ayesha. *Military Incoporated: Inside Pakistan's Military Economy*, 2004 & 2007; Lamb, Christina; *Waiting for Allah: Pakistan's Struggle for Democracy* (Hamish Hamilton Ltd.1991); Jan, Tarik. *Pakistan between Secularism and Islam: Ideology, Issues and Conflict* (Institute of Policy Studies Islamabad, 1998); Pipes, Daniel. *In the Path of God, Islam and Political Power* (New York: Basic B-s, Inc.,1983); Ahsan, Aitzaz. *The Indus Saga & the Making of Pakistan* (Oxford University Press, 1996); Akbar, S. Ahmed. *Pakistan Society: Islam, Ethnicity and Leadership In South Asia* (Oxford University Press, 1986); Ahmed, Ishtiaq. *The Concept of an Islamic State: an Analysis of the Ideological Controversy in Pakistan* (University of Stockholm, Stockholm: Dept. of Political Science, 1985); Journals: Zaman, Muhammad Qasim. *Sectarianism in Pakistan: The Radicalization of Shi'i and Sunni Identities* (*Modern Asian Studies* V- 32, Issue. 3, 1998); Stern, Jessica. *Pakistan's Jihad Culture* (*Foreign Affairs*, Nov-Dec 2000); Stern, Jessica. *How Terrorists Hijacked Islam* (*USA Today*, Sep 2001); Hassan Riaz. *Religion, Society and State in Pakistan* (*Asian Survey*, V-27 Issue 5, May 1987); Ayoob, Muhammad. *Two faces of Political Islam: Iran and Pakistan Compared* (*Asian Survey*, V-19, Issue. 6, June 1979); Media: Associated Press (AP); Reuters Group PLC; National Public Radio (NPR); BBC; CNN; Newspapers: Ali, Mubarak. *In the name of Pakistan Studies* (Karachi: DAWN, Newspaper, Saturday, February 26, 2005), p.20.; Reports: *International Religious Freedom Report*, Section: Pakistan by the Bureau of Democracy. (Human Rights and Labor, October 2001); Seminar: *Democratic Transition and the Role of Islam in Asia* (Asian Perspective Seminar October 18th, 2000); Survey: Weiss, Anita M. *Women's Position in Pakistan: Socio-cultural Effects of Islamisation* (Asian Survey, V- 25, No. 8. Aug 1985); Thesis: Aslam, Maleeha. *The Process & Impact of Ideologization of Islam in Pakistan* (M.Phil. Thesis) (UK: Wolfson College, University of Cambridge) http://www.sasnet.lu.se/EASASpapers/49MaleehaAslam.pdf.; Websites: Rizvi, Shahid. *Against Religious Interference in State Affairs of Pakistan*, <http://www.sydasien.m.se/religion>; Shafaat, Ahmad. *Military Dictatorship has no Place in Islam*, Website: Pakistan Link 1983; Chossudovsky, Michel. *The Destabilization of Pakistan* (Global Research,

December 30, 2007) www.globalresearch.ca/index.php?context=va&aid=7746.

[3] Today, these facts are not even hidden from a common man of Pakistan. The Governmental, National & International reports also confirms these facts.

[4] An Arab General and nephew of Hajjaj, ruler of Iraq and Persia, conquered Sindh and incorporated it into the Umayyad Caliphate.

[5] Kadri, Justice Syed Shameem Hussain. *Creation of Pakistan* (Rawalpindi: Army B- Club, GHQ, 1983), foreword, pp. vii-viii.

[6] Ali, Chaudhri Muhammad. *The Emergence of Pakistan* (Lahore: Services B- Club, 1988), pp.1-6.

[7] Kadri, foreword, p. vii-viii, preface, p. ix-x.

[8] Qureshi, Ishtiaq Hussain. *The Struggle for Pakistan* (Karachi: 1974), p.19.

[9] Encarta®, Microsoft®. *Ideology* (USA: Microsoft Corporation, 2008).

[10] See some examples in footnote # 6.

[11] Mujahid, Sharif al-. *Ideological Foundations of Pakistan* (Islamabad: Shari'ah Academy, International Islamic University Islamabad, 1999). See full-text of 27 letters, addresses, messages & interviews.

[12] Names of the persons, associations, religious and political parties are not being mentioned intentionally, to avoid confrontation, which already exists in this county.

[13] Mujahid, Sharif al-. *Ideological Foundations of Pakistan*, pp.220-221.

[14] Mujahid, Sharif al-. *Ideological Foundations of Pakistan*, p.220.

[15] *The Pakistan Times*. April 8, 1963, pp.1, 5. In: Mujahid, Sharif al-. Ideological Foundations of Pakistan, p.220.

[16] Qureshi, Ishtiaq Hussain. *Pakistan: An Islamic Democracy* (Lahore: Institute of Islamic Culture, 1951), p.5.

[17] *Al-Qur'ān*. See: 2:28; 2:148; 2:246-248; 4:163; 4:150-151; 5:100; 6:32; 13: 31; 19:76; 21:33; 23: 12-13; 23: 51-52; 28:68; 32:9; 37: 142; 40:78; 51:21; 67:2; 73:20.

[18] Kadri, Justice Syed Shameem Hussain., p.2.

[19] *Constitution of Pakistan*. Article-239. <www.pakistani.org/pakistan/constitution/> <www.na.gov.pk/publications/constitution_pakistan.aspx>

[20] _____, Article-1.

[21] _____, Preamble.

[22] _____, Article-2.

[23] Hunt, Elgin F., & Colander, David C., *Social Science* (New York: Macmillan Publishing Co., 1987), For details, see: pp. 311-312, 328-330.

[24] *Al-Qur'ān*: 13: 31; 21:33; 32:9; 23: 12-13, 28:68.

[25] *Al-Qur'ān*: 2:28; 51:21; 2:246-248; 37: 142.

[26] *Al-Qur'ān*: 4:163; 40:78; 23: 51&52; 4: 150-151.

[27] *Al-Qur'ān*: 67:2; 73:20; 5:100; 6:32; 2:148; 19:76.

[28] Adapted from: Malik, Abdul Hakeem. *QUR'ĀNIC PRISM: Trilingual subject index of Holy Qur'ān* (Pakistan/UK/USA: Islamic Research Foundation, 3rd ed., 2002); Nawawi, Abu Zakariya Yahya-ibn-Sharaf al-. *Riyād al-Salihīn*, English tr., Muhammad Saghir Hasan Masumi. *Gardens of the Righteous* (Islamabad: National Hijra Council, 1992); Rizavi, M. N. *THE FINAL MESSAGE OF GOD: The substance of the Holy Qur'an arranged topic wise* (Islamabad: Islamic Research Institute, IIU, 1996); Irving, Thomas Ballantine, Ahmad, Khurshid & Ahsan, M. M. *THE QUR'AN: Basic Teachings* (Islamabad: Da'wah Academy, IIU, 1994).

[29] Johnstone, Ronald. *Religion and Society in Interaction: The Sociology of Religion* (New Jersey: Prentice-Hall, Inc., Englewood Cliffs, 1975), p.20.

[30] Horton, Paul B. & Hunt, Chester L. *Sociology* (Singapore: McGraw-Hill International Editions, 6th ed., 1984), p. 266.

[31] Hunt, Elgin F., pp. 311-312.

[32] Smelser, Neil J. *Theory of Collective Behaviour* (New York: The Free Press, 1963), p.8.

[33] The word "Ummah" has been used by Holy Qur'ān for: Muslims (*Al-Qur'ān* 2:143; 3:110); for a tribe, community or nation; for all mankind (*Al-Qur'ān* 2:213); for Abraham, peace be upon him, (*Al-Qur'ān* 16:120); for beasts and birds (*Al-Qur'ān* 6:38).

[34] " --- . It is He Who has named you Muslims, ---; that the Messenger may be a witness for you, and ye be witnesses for mankind! ---" (*Al-Qur'ān* 22:78).

[35] "Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah …"(*Al-Qur'ān* 3:110); also *Al-Qur'ān* 2:143.

[36] "Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error". (*Al-Qur'ān* 3:164).

[37] "And verily this Brotherhood of yours is a single Brotherhood, ---". (*Al-Qur'ān* 23:52); "---: So make peace and reconciliation between your two brothers;---". (49:10).

[38] Fārūqī, Ismā'īl Rāji al-. *Is the Muslim Definable in Terms of His Economic Pursuits?* in: Ahmad, Khurshid & Ansari, Zafar Ishaq, (eds.), *Islamic Perspectives: Studies in Honour of Mawlāna Sayyid Abul A'lā Mawdūdī*, p.191.

[39] Chapra, Muhammad Omer. *Islam and Economic Development* (Islamabad: International Institute of Islamic Thought, 1993), p.11.

[40] Encarta®, Microsoft®. *Faith* (USA: Microsoft Corporation, 2008).

[41] Abdalati, Hammudah. *Islam in Focus* (Riyadh: World Assembly of Muslim Youth, 1983), Pp.53-54.

[42] **Knowledge of Allah**: *Al-Qur'ān* 2:140; 2:144; 2:149; 2:187; 2:197; 2:216; 2:220; 2:232; 2:234; 2:246-247; 3:29; 3:66; 3:7; 3:98-99; 3:115; 3:153-154; 3:167; 4:25. **Attributes of Allah**: *Al-Qur'ān* 2:143; 2:185; 2:218-219; 2:221; 2:225; 2:255-257; 2:261; 2:265; 2:268; 2:283; 2:286; 3:2; 3:15; 3:20; 3:30-31; 3:34; 3:68; 3:108; 5:101. **Power & authority of Allah**: *Al-Qur'ān* 2:148; 2:202; 2:212; 2:220; 2:224; 2:228; 2:240; 2:245; 2:247; 2:249; 2:251; 2:253;2:259; 2:282; 2:284; 3:11; 3:13; 3:26-27.

[43] "Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; And there is none like unto Him". *Al-Qur'ān* 112:1-4.

[45] Choudhury, Masudul Alam. *Islamic Economic co-operation* (London: The Macmillan press Ltd., 1989), p.7.

[46] "Allah did confer a great favour on the believers when --- while, before that, they had been in manifest error". (*Al-Qur'ān* 3:164); also:*Al-Qur'ān* 33:21.

[47] Islāhī, Sadaruddīn. *Islam at a Glance,Translator: Sheikh Zafar Iqbal* (Lahore: Islamic Publications, 7th edition, 1996), p.26.

[48] "Muḥammad is the messenger of Allāh; and those who are with him --- . Allāh has promised --- them --- a great Reward". (*Al-Qur'ān* 48:29).

[49] Abdalati, Hammudah., p.27.

[50] Hereafter: *Al-Qur'ān* 2:4, 2:102, 2:114, 2:130,2:177, 2:200, 2:217, 2:220,2:281, 3:14, 3:22, 3:56-57,3:77, 3:85, 3:116-117, 3:145,3:148, 3:152, 3:176, 3:185,4:77. See, more in: Nadvi, Muhammad Junaid. *Index of Qur'ānic Verses on Islamic Economics* (Islamabad: Da'wah Academy, International Islamic University, 2nd ed., 2006).

[51] "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?" (*Al-Qur'ān* 23:115); also:3:185.

[52] Islāhī, Sadaruddīn. *Islam at a Glance*, p.20.

[53] Adapted from: Jabbar, Abdul. *A Call to Unity and Action* (Islamabad: National Hijra Council, 2nd ed., 1985), p.29.

[54] "O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, ---". *Al-Qur'ān* 2:172; also: *Al-Qur'ān* 2:57; 7:160; 20:81.

[55] Ahmad, Khurshid. (ed.) *Islam: its meaning and message* (UK: The Islamic Foundation Leicester, 1993), p.22.

[56] "It is He Who hath created for you all things that are on earth; --- ; and of all things He hath perfect knowledge". (*Al-Qur'ān*2:29).

[57] "The believers must win through, --- ". (*Al-Qur'ān* 23:1); also: *Al-Qur'ān* 23:10; 2:201; 87:14-15.

[58] **Concept of Falāh**: " --- There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and

defend us from the torment of the Fire!" (*Al-Qur'ān* 2:200-201); **Concept of two lives**: *Al-Qur'ān* 2:86; 2:114; 2:130; 2:200-201; 2:212; 2:217; 2:262; 3:14-15; 3:56; 3:117; 3:145; 3:148; 3:152; 3:158; 3:185; 4:77.

[59] "The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. --- (*Al-Qur'ān* 2:268); also:2:60.

[60] Fārūqī, Ismā'īl Rāji al-., Pp.188-189.

[61] *Al-Qur'ān* 57:7: " --- whereof He has made you heirs ---".

[62] Mawdūdī, Sayyid Abul A'lā. *Political Theory of Islām*, in: Ahmad, Khurshid (ed.). *Islām: its meaning and message*, p.168.

[63] Mawdūdī, *Political Theory of Islām*, p.168.

[64] "--- I will create a vicegerent on earth".---" (*Al-Qur'ān* 2:30); "O David! We did indeed make thee a vicegerent on earth--- ". (*Al-Qur'ān* 38:26).

[65] The word "Ummah" has been used by the Holy Qur'ān: (i) for the Muslims (Al-Qur'ān 2:143; 3:110); (ii) for a tribe, community, or a nation; (iii) for all mankind (*Al-Qur'ān* 2:213); (iv) for one Man: Abraham, peace be upon him, (*Al-Qur'ān* 16:120); (v) for beasts and birds (*Al-Qur'ān* 6:38).

[66] "Thus, We have made of you an Ummah justly balanced, that ye might be witnesses over the nations, ---". (2:143); also: 3:110,4:135, 21:92, 23:52. *Ḥadīth*: "A believer to another believer is like a building whose different parts enforce each other". --- "Help and recommend him ---". Bukhāri: B- 8, V- 73, H55, Abu Musa®.

[67] "The Believers are but a single Brotherhood---". (*Al-Qur'ān* 49:10); "And (moreover) He hath put affection between their hearts --- ". (*Al-Qur'ān* 8:63).

[68] "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 ---".(*Al-Qur'ān* 49:13).

[69] "And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; --- ". (*Al-Qur'ān* 3:103). *Ḥadīth*: "None of you can be a believer unless he loves for his brother what he loves for himself".---". Muslim: B- 32, *Ḥadīth* 6250, Salim; Muslim: B-32, *Ḥadīth* 6223, Abū Hurayra®.

[70] "O mankind! We created you from a single (pair) of a male and a female, and made you into nations & tribes, that ye may know each other. --- ".(Al-Qur'ān 49:13).

[71] Nisbet, Robert. *The Sociological Tradition* (New York: Basic B-s, 1996), Pp. 47-48.

[72] Broom, L. & Selznick, P. *Sociology: A Text with Adapted Readings* (New York: Harper & Rowe, 1968), p.31.

[73] "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure". (Al-Qur'ān 61:4).

[74] Britannica, Encyclopedia. *Morality* (Merriam Webster's Dictionary & Thesau-

rus, Ultimate Reference Suite,2008).

75 Abdalati, Hammudah., p.40.

76 Ibid., Pp.40-41. Also see, *Al-Qur'ān*: 2:177.

77 Due to the limitations of this paper, text of Holy Qurān & Ḥadīth have been excluded from the Footnotes.

78 *Al-Qur'ān*: 2:256; 6:68-70; 6:108;16:125;29:46. *Ḥadīth*: (Abū Dāwūd: B-41, H-4850, Jābir ibn 'Abdullah®); (Bukhārī: B-3, V-43, H-637 'Āisha®).

79 *Al-Qur'ān*: 4:86; 4:93; 5:8; 17:28; 25:63; 31:18; 41:34; 83:29-31. *Ḥadīth*: (Bukhari: B--1, V-2, H--10, Abu Musa®). (Muslim: B- 32, H-6219, Abū Hurayra®). (Bukhārī: B- 3, V- 43, H- 639, 'Abdullah bin 'Amr® & H-33 V-1); (Abū Dāwūd: B- 41, H- 4850, Jābir ibn 'Abdullah®); (Bukhārī: B- 3, V-43, H- 637 'Āisha®); (Abū Sa'īd Sa'd ibn Mālik ib Sinān al-Khudrī®; (Abū Dāwūd: B--41, H-4859, Abū Hurayrah®); (Abū Dāwūd: B--41, H-4851, Jābir ibn 'Abdullah®); (Abū Dāwūd: B--41, H-4739, Abū Hurayrah®); (Muslim: B- 32, H-6218, Abū Hurayra®; (Bukhārī: B- 3, V- 50, H- 875); (Bukhārī: B- 3, V- 50, H-876).

80 *Al-Qur'ān*: 28:77; 10: 26; 3:159. *Ḥadīth*: (Bukhārī: B-1, V- 2, H-10, Abū Mūsa®). (Muslim: B-32, H-6213, Abū Hurayra®, H-6330, 'Urwa b. Zubair®, H-6344).

81 *Al-Qur'ān*: (9:71). (6:52). (5:2). (3:200). (5:2). *Ḥadīth*: (Bukhārī: B- 3, V- 43, H-626, Abu Musa®). (Bukhārī: B--8, V- 73, H- -40, Nu'mān bin Bashir®). (Bukhārī: B- 3, V- 43, H 624, Anas®). (Muslim: B-32, H-6220-60221, Abū Hurayra®). (Muslim: B-20, H-4565, 'Arfaja®). (Bukhārī: B-3, V- 43, H-623, Anas bin Malik®).

82 *Al-Qur'ān*: (42:43). (2:263). (24:22). (2:263).

83 *Al-Qur'ān*: (2:261-262). (2:273-274). (3:92). (13:22-23). (47:38). *Ḥadīth*: (Abū Dawūd: B-41, H- 4772, Abū Salamah®). (Bukhārī: B-3, V- 47, H-763, Asma®, H-764, Asma®). (Bukhārī: B-3, V- 46, Ḥadīth 693, Abū Hurayra®). (Bukhārī: B-3, V- 49, H-870, Abū Hurayra®).

84 *Al-Qur'ān*: (53:39). (13:11). *Ḥadīth*: (Bukhārī: B- 4, V- 52, H- 45. Abu Sa'īd al-Khudrī®). (Muslim: B-20, H- 4718. Jābir bin 'Abdullah®, H-4717.Jābir b. Samura®).

85 *Al-Qur'ān*: (4:29). (4:58). (4:135). (16:90-91). (57:25). (5:8). (6:153). *Ḥadīth*: (Abū Dāwūd: B-41, H-4855, Ammār®). (Muslim: B-32, H-6249, Ibn 'Umar®).

86 *Al-Qur'ān*: (17:26-29). (25:67). *Ḥadīth*: (Abū Dawūd: B- 41, H- 4758, 'Abdullah ibn 'Abbas®). (Muslim: B-32, H-6214, Abū Hurayra®).

87 *Al-Qur'ān*: (6:151).(33:59). *Ḥadīth*: (Abū Dawūd: B- 41, H- 4780. 'Āisha®). (Abū Dawūd: B- 41, H- 4781. Abū Darda').

88 *Al-Qur'ān*: (73:10). (46:35). (2:250). (7:128). (8:46).*Ḥadīth*: "The real patience is at the first stroke of a calamity." (Bukhari: B-2, V-23, H-387 & 389. Anas bin Mālik).

[89] *Al-Qur'ān*: (28:77). *Ḥadīth*: (Bukhārī: B- 8, V- 75 & 76, H- 346, Anas®). (Bukhārī: B- 8, V- 76, H- 453. Abū Hurayra®).

[90] *Al-Qur'ān*: (49:9). (6:153). *Ḥadīth*: (Bukhārī: B-3, V-49, H857. Umm'i Kulthūm bint 'Uqba®; B-3, V- 49, H858. Sahl bin Sad®; V- 50, H875 & 876.

[91] *Al-Qur'ān*: (2:257; 9:129; 65:3). *Ḥadīth*: (Muslim: B- 35, Ḥadīth 6472, A'mash).

[92] *Al-Qur'ān*: 3:77;10:41; 16:90; 17:35; *Ḥadīth*: (Muslim: B- 32, 6219, Abū Hurayra®); (Abū Dāwūd: B- 41,4799, 'Umar ibn al-Khattāb®).

[93] *Al-Qur'ān*: 8:60; 9:41; 22:39-40; 22:60; *Ḥadīth*: (Bukhārī: B4, V52, H65. Abū Mūsa®); (Muslim: B20, H4718, Jābir bin 'Abdullah®, H4717.Jābir bin Samura®).

[94] *Al-Qur'ān*: 6:162; 47:19; *Ḥadīth*: (Abū Dawūd: B- 8,H1474. Nu'mān ibn Bashīr®); (Bukhārī: B-8, V-75,H321. Anas bin Mālik®, B- 8, V-75, H352,Abū Hurayra®).

[95] *Al-Qur'ān*: 3:77; 5:89;6:152;16:91; 23:8-11; 61:2-3. *Ḥadīth*: Abū Dāwūd: B-41, Ḥ-4953, Sufyān ibn Asīd al-Hadramī®; Muslim: B-32, Ḥ-6219, Abū Hurayra®.

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