

Critical Study Of Moral Teachings Of Islam And Buddhasim For Promotion Of Global Peace

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Abstract

All ancient and contemporary religions of the world like Buddhism, Zoroastrianism, Judaism, Christianity, Jainism and Islam emphasizes and attempts to uphold the highest moral and ethical values in human society in order to produce discipline and good will. Some of the religions strictly command for proper observance and submission to the laws and cannons", whereas the other religions do not stipulate strict allegiance to its principals, yet they nourish and treat human emotions and direct them for the general good of the society. On the whole, all religions aim at moral and ethical uplift of human beings, to install positivity in them and imbues the spirit of sacrifice, equality, affection, brotherhood and justice in mankind. Thus, these all facts testify that all religions, with some differences of pattern, propagate the message of love, Peace, equality, brotherhood, justice, Harmony and equity in the material age and greed-ridden epoch where individual profits and benefit overwhelm collective cause and general welfare of mankind. What we have done here in this paper is not to establish that one religion is better than the other but to demonstrate that almost all world religions stand for love, peace and harmony. There is no doubt, that all religions preach and advocate positive harmony among human beings but the message of Holy Prophet (SAW) is the only example who gave practical aspect of these theories. However, this paper elaborates this reality by a detailed comparison of Islam and Buddhism.

Key Words: Islam, Buddhism, Mankind, Rights, Global Peace

Religion depends upon beliefs and Rituals. Religion defines the way to spend the life. It becomes complete code of conduct for humans. It provides the pros and cons of life's ups and downs. It is religion which arouses the importance of actions in human life. Furthermore, Religion saves people from evil and bads ways. We know religion to be a message of deliverance, a call to salvation and luminous sign of the dark road. Its purpose is to save mankind, to break the bonds of slavery and open the channels of light and a happy life before a straying humanity. Religion always play affective and vital role to

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establish harmony, co-existence and global peace. Religions and their founder made tireless efforts to bring humanity in to light from darkness of ignorance and tyranny.

Islam: Prophet Muhammad (SAW) led a unique example in this context. Islam is a religion founded by Prophet Muhammad (SAW), who was born in to the noble tribe of the Quraish in Makkah Arabia in 571 CE.¹ After receiving the revelation at the age of forty one, the Prophet Muhammad (SAW) preached message of Allah and taught to live for peace, and to crave and pray for peace in this life, and in the life to come, Muhammad's mission was to enable humanity to live nobly and dignifiedly, and to co operate for common good of human race. In short, according to the original claims of founder, Islam is the perfect and universal system of guidance, and Muhammad (SAW) is unversel teacher for mankind.²

Buddhism: Buddhism is a religion and philosophy founded by Prince Buddha (Gautama) born around 563 BC,³ at Lumbini near Kapilavastu in Nepal. The religion or philosophy as some chose to call it began as a reflection on human suffering and is anchored around human suffering. There was hardly anybody else who has been profoundly touched by the reality of human misery as Buddha was. It was this reality of man's suffering that made Buddha, through born as a prince to left the palace, his wife, child and all his possession and began to live a wondering life of mediation and reflection till he reached the point of supreme knowledge and insight or enlightenment from which his name Buddha, enlightened one⁴ is derived. It was in this state of ecstasm he discovered what he called the truth about human suffering.

Among the religious movements carried out in Indian soil in the ancient times of Hinduism, the most important was Buddhism, which with the passage of time, emerged as a separate religion and spread

even out of India to the various countries of South Asia like Burma, Tibet, Srilanka, China, Thailand and other states because it produced eloquent orators and able preachers. When the revival of Brahmanism took place in India, it reduced the Buddhist into minority and eventually it rolled back from the land of its birth, India; it however flourished in other states of the South Asia, presently, almost 225 million followers of Buddhism are present all across the world.⁵

A few Social and Moral Teachings of World Religions: A comparative analysis of Islam and Buddhism:

Islam: is an Arabic word which means submission and obedience. Submission is acceptance of Allah's commands. Submission and obedience of Allah bring peace. That is way Islam also means peace.⁶ It means the teachings of Islam reiterate that man should submit to the laws of Allah, the Creator, the Nourisher and the Sustainer of the entire universe. The laws and code of conduct of life revealed by Almighty Allah and taught by His prophets spread love, peace, justice, brotherhood, equality and tolerance. In Arabic language, the word "Islam" etymologically means peace, security, safety and equity. Islam as a religion was not only preached and propagated by Hazarat Muhammad (peace be upon him) but all the prophets sent by Almighty Allah did preach and practice the religion of Islam. As observes;

In accordance with the tenets and teachings of Islam, human life has main reasons and objectives to exist and prevail: individually man should be provided with all essential requisites and laws to live a peaceful and respectable life, collectively essential measures should be taken to invest all human energy, power, wisdom for general good, collective welfare and over all progress and development of the society at global level, so that the march of civilization may proceed

to the state of more perfection and better world; moreover, the balance between the individual and society vis-a-vis integration and interrelatedness between the single component and collective body may also be maintained and adjusted to carry on the future course of things. The sort of check and balance propounded by Islam does not allow individual to fringe the rights of society and vice versa.⁷

It is Islam which lays serious emphasis on universal brotherhood, and condemned all sorts of discrimination based on caste, creed, colour, riches and possession. The Holy Quran, the last and final revelation of Allah to the last prophet, Hazarat Muhammad (p.b.u.h), categorically reveals:

O mankind! We created you from a single (pair) of a male and female and made you into nations and tribes, that ye may know each other (Not that ye may despise each other). Verily the most honoured of you in the sight of God is (he who) is the most righteous of you – and God has full knowledge and is well acquainted (with all things).⁸

Besides, the last prophet of Allah, Hazarat Muhammad (saw) also inculcated and reiterated the same message to humanity:

O people! Verily your Lord is One and your father is one. All of you belong to the ancestry of Adam and Adam was created from clay. An Arab is not superior to a non-Arab neither is a non-Arab superior to an Arab. Similarly the white has no superiority over the black nor does the black have superiority over the white: except in piety. Verily the noblest among you is the most pious.⁹

Thus, Islam has provided complete code of conduct for human life and has along with well-expressed tenets of faith, ways and means of

worship so that by acting upon the injunctions of Islam man may live a peaceful and respectable life.

Buddhism:

The history presents no example of the teaching of high moral values like what Buddha presented. His teachings focused on the ways and means to refine and control bodily desires, which culminate in avarice, jealousy, selfishness, anger and revenge, he rather reiterated the principles which could inject the sense of integrity, peace, justice, affection, brotherhood, sympathy, non-violence and equality, which are the chief constituents of Buddhism. It is praiseworthy to mention that marvellous teachings of Buddhism directed humanity to the right path in the times of oppression, cruelty, selfishness and injustice.

Buddha believes that if any individual intends to abstain from all kinds of sins and wishes to live with piety and prudence must adopt seclusion, practice ascetic life style and exercise simplicity in wearing, eating and drinking. Besides, he needs to avoid profligacy, ostentation, affectation and vanities. The person who abides by these teachings of Buddha by letter and spirit is called Bikhsu.¹⁰

When one becomes Bikhsu, he acts upon these commandments of Buddha to attain Nirvana thus;

- He will not kill any living organism
- He will not commit theft
- He will not commit adultery
- He will not speak lie
- He will not get used to any kind of addiction
- He will not have food after afternoon
- He will keep himself away from the music and dance parties
- He will not practice affectation or ostentation and will not use perfumes
- He will not sit on any comfortable seat, chair or bed

- He will keep himself away from gold and silver¹¹

Budha also suggested an eightfold path to follow for getting peace, harmony and tranquillity. 1. Right understanding, 2. Right resolve. 3. Right speech, 4. Right action, 5. Right livelihood, 6. Right effort, 7. Right mindfulness, 8. Right meditation.¹²

It is a well-established fact that the peace in the world gets disturbed when an individual or a group or part of the society faces danger and violence inflicted upon them by others. The most important thing for man is life itself; if life is in the state of jeopardy, it leads to intensive violence and destruction of world at large. For that, all the religions of the world give much importance to life.

Islam and Buddhism Comparative Analysis:

1. Laws and Injunctions of Islam about Human Life

The laws which constitute the foundation of Islamic society and civilization are based on the law of life and its security. Piety of human soul and positivity, truthfulness and altruism in human action are the most praiseworthy tenets of Islam. The Holy Quran mentioned the first act of crime and violence, in which a man killed another, and regards it as the first evil action of human history, which paved way for the ultimate disintegration, decay and downfall of mankind. Hence, it became indispensable to teach man to respect and take care of the life of other living beings. It was to be inculcated that every living has a right to live, exist and prevail. After mentioning this heinous act of murder, the Holy Quran reveals that:

On that account we ordained for the children of Israel that if any one slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people and if any one saved a life it would be as if he saved the life of the whole people.¹³

The above-cited verse reiterates that the murder of one person is tantamount to killing all human beings whereas saving the life of one person is likely to save the whole mankind. While mentioning the characteristics of virtuous man, Allah Almighty reveals that; “Those who make not with God any other god, nor slay such life as God has made sacred”.¹⁴ To highlight the importance of piety and abstinence from evil indulgence, it was further revealed that: “Take not life which God hath made sacred except by way of justice and law”.¹⁵ Hazarat Anas bin Malak, opines that the Holy Prophet Hazrat Muhammad (P.B.U.H), says that the four among all major sins is to associates any partner with Allah, to commit a murder, to disobey parents and to speak lie.¹⁶

The Holy Prophet in his last sermon delivered at the eve of Hajj said:

I apprise you that your lives, your property and your honour are similarly as sacred to one another as this sacred day of this sacred month in this sacred town, soon you will be meeting your Lord and He will ask you about your actions.¹⁷

Islam promulgates stern laws and codes to punish those who spread mischief, commit murder and indulge in terrorism and bloodshed, invoke extremist practices in the society, for them there will be far severe punishment after the Day of Judgment. If any Islamic state is circumstantially bound to wage war or it is imposed upon them, even then if a person from the enemy side begs for asylum, he must be provided with secure asylum and he should be escorted to the safe place he intends to go to.

If anyone amongst the Pagans asks thee for asylum, grant it to him so that he may hear the word of God and then escort him to where he can be securing that is because they are men without knowledge.¹⁸

Islam prefers and appreciates to set the war prisoner free and forbids inflicting torture and misery upon them. Besides, Islam strongly propounds that women, children, the aged, physically or mentally impaired and sick will not be harmed in the battlefield or at warfronts. Whatever ethical and moral values the present day civilized world possess and boasts of, Islam has its due share in it because the teachings of Islam commenced in the epoch of decadence, disintegration, downfall of values and ethics to the extent that life itself lost its worth and was molested and destroyed with no remorse or regret.

2. Refrain from Committing Theft:

The second commandment of Buddha for becoming Bikhshu is about the safety of property. It is an undeniable fact that property and possession causes feuds and scuffle in the society, the situation further aggravates if the property or possession is achieved or accumulated by unfair and illegal means. One among many other illegal means of taking possession of other's property is theft, which ensues uncertainty, disintegration, conflict and quarrels in the society.

Islamic Laws and Injunction about Property:

Islam clearly bifurcates the fair and unfair means of accomplishing or accumulating property, it emphasizes the fair and judicious ways to obtain it whereas strongly admonishes and condemns for applying unfair or illegal means to achieve the property what does not legally belong to or you are not legally entitled to possess it. The Holy Quran reveals: "O ye who believe! Eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good will".¹⁹

It further reveals: "And do not eat up your property among yourselves for vanities, nor use it as bait for judges with intent that ye may eat up wrongfully and knowingly a little of (other) peoples'

property”.²⁰ To commit theft is one of the major sins Islam legislate punishment. The Holy Quran prescribes “the thief either male or female, his/her hand be cut off. A punishment by way of example from God, for their crime and God is exalted in power”.²¹ If a member of a society get involve in unfair and unjust means of accumulating property, adulteration, bribe, interest, cheating, baiting, gambling; and as a result the whole fiber of the society gets tilted towards evil, quarrel and bloodshed the society would be bound to wither and crumble irrevocably. Islam not only strongly forbids getting involved in unjust means of collecting property but it also legislates and promulgates clear laws and injunctions regarding the punishments of such heinous acts.

3. To Refrain Adultery:

The third commandment of Buddha is not to indulge in adultery. As adultery or extramarital sex spreads decadence, disputes and downfall of values in the society, so Islam has also forbidden illegitimate ways and means employed for the fulfilment of carnal desires. Adultery is one of that illegitimate ways of fulfilling sensual desires therefore the Holy Quran ascertains it as one of the heinous sins/crimes. Almighty Allah reveals: “Nor come nigh to adultery for it is a shameful (deed) and an evil, opening the road (to other evil)”.²² The Holy Prophet pledged a promise from the believers:

Narrated Ubdah bin As-saamit: Allah’s Apostle said while a group of his companions were around him: Swear allegiance to me for: Not to join anything in worship along with Allah, not to steal, not to commit illegal sexual intercourse, not to kill your children, not accuse an innocent person (to spread such an accusation among people), not to be disobedient (when ordered) to do good deed. The prophet added: whoever amongst you fulfils his pledge will be rewarded by Allah.²³

Islam owing the seamless consequences and adverse after-effects of adultery has ordained it an act subject to punishment. The Holy Quran prescribes the punishment for adultery as under:

“The woman and man guilty of adultery or fornication, flog each of them with a hundred stripes. Let not compassion move you in their case, in a matter prescribed by God, if ye believe in God and the Last Day and let a party of the believers witness their punishment.”²⁴

The great Islamic scholar Maududi writes:

“Islam does not rely on punitive law alone for saving humanity from the menace of fornication. It employs both reformatory and prohibitory measures on a large scale. It has provided legal punishment only as a last resort. Islam does not want that the people should go on committing this crime and getting flogged with stripes day and night. Its real aim is that the people should not commit this crime at all and there should be no occasion to resort to the extreme punishment. For this purpose Islam first of all purifies man. It imbues him with the fear of All-Powerful and All-Knowing Allah, it inculcates in him the sense of accountability for his actions in the Hereafter from which even death cannot release him. It fills him with obligation of obedience to Divine Law which is sure to follow true faith”²⁵.

4. Prevention from Falsehoods:

It is a fact that lie is the mother of all social evils; it begets disputes, breach of trust and pollutes the peace, truth and justice. Truth has always royal road to peace and prosperity notwithstanding some jerks and jolts bound to impede its way. Buddha forbids from telling lie and commands to follow the path of truthfulness. Likewise, Islam also ordains its believers to abstain from speaking lie, and to practice

truthfulness in life. The Holy Quran reveals: “O ye who believe! Fear God and be with those who are true (in word and deed)”²⁶

The Holy Prophet said: Narrated Abdullah: The Prophet (S.A.W.S) said:

“Truthfulness leads to righteousness, and righteousness leads to paradise, and a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil doing) and Al Fajur (wickedness) leads to the (Hell) fire, and a man may keep on telling lies till he is written before Allah, a liar”²⁷

Narrated Abu Bakra: Allah’s Apostle inculcated thrice:

Shall I not inform you of the biggest of the great sins?” we said yes o Allah’s apostle. He said, “ To join partners in worship with Allah, to be undutiful to one’s parents” the Prophet set up after he had been reclining and added, “And I warn you against giving forged statement and a false witness, I warn you against giving forged statement and false witness.”

The Prophet keeps on saying that warning till we thought that he would not stop.²⁸

5. Prohibition of Addiction:

To attain the state of Nirvana, Buddha in his fifth commandment emphasizes altogether abstinence from all sorts of addiction. It is a fact that the use of drugs and intoxicant material affects the faculties of human, the reasoning faculties for time being remains suspended therefore one fails to distinguish between vice and virtue, good and bad; as the result, it casts adverse impact upon the society and leads to ultimate downfall, decadence and unending disputes or quarrels.

Islam being the religion of peace and prudence also commands its believer to abstain from all kinds of addiction, not only this, but

terms addiction as Haram (impermissible/ unlawful/ illegitimate and its use is likely to commit sin and subject to punishment) and there are clear-cut laws of punishment for the consumer of intoxicant materials and drugs of addiction. The Holy Quran reveals:

“O ye who believe, intoxicants, and gambling (Dedication to stones and (divination by) arrows are an abomination of Satan’s handiwork. Eschew such (abomination) that ye may prosper. Satan’s plan is (but) to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer will you not then abstain.”²⁹

Originally, the Arabic word Khamar meant only wine made from grapes, and it was equally applied to the liquors made from wheat, barley, dried grapes, dates and honey. The Holy Prophet (S.A.W.S), applied prohibitions to all intoxicants and, there are traditions that clearly supports this. For instance, Aisha opines that Allah’s Apostle asked Al-Bit, and he says, “all drinks that intoxicates are unlawful (to drink)”.³⁰ Ibn Umar Umar once stood up on the pulpit and says;

Now then prohibition of alcoholic drinks have been revealed and those drinks are prepared from five things i.e. grapes, dates, honey, wheat or barley and an alcoholic drinks is that, that disturbs the mind.³¹

In this connection, the Holy Prophet laid down the general principle of a large dose of something that is intoxicants and that its smallest dose also is unlawful and, if a cup of everything is intoxicant then a drop of it also is unlawful.³²

6. To avoid Food after Mid-Day:

Buddha in his sixth commandment suggest his follower that for becoming true Bhikshu they must not eat after the mid of the day. For the midday is the crucial time for working, if one takes lunch, he feels

sleepy, lethargic and drowsy; therefore, the speed, quality and quantity of doing work gets marred/ hampered. Buddha wants his followers to keep themselves away from taking meal after midday. However, Islam on the contrary has not forbidden taking routine lunch, but there is a month in which all Muslim adult are expected to observe fasting and not to drink or eat anything from dawn to dusk. This observance is regarded as worship. The month is called Ramdhan – the month of bounty and benevolence. Allah Almighty reveals that;

Ramadhan is the (month) in which was sent down, the Quran, as a guide to mankind, also clear (Signs) for guidance and judgment (between right and wrong) so everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill or on journey, the prescribed period (should be made up) by days later. God intends every facility for you, He does not want to put you difficulties.³³

Furthermore, ALLAH says, and eat and drink until the white thread of dawn appears to you distinct from its black thread then complete your fast till the night appears.³⁴ The observance of fast is highly beneficial for individual in particular and society in general. The fasting instils patience, tolerance, sympathy for hungry people and piety or control over baser passions.

7. Avoidance from Social evils (Music, Dance and Party):

In his seventh commandment, Buddha forbids to join dance parties, musical concert because such deeds eventually become an inalienable and integral part of the nature of rich people; the continuous indulgence in these activities makes them obsessed with sensual and amorous sentiments, ostentation, worldly affection, pomp and show. Thus, such sorts of parties of music and dance lead to moral decadence, as the result, the young debauchee become lethargic, work-shy, lecherous, debauched and prone to unending

quarrels, feuds and disputes. Islam has also forbidden attending such kind of parties/concert, which may lead towards ultimate decay and downfall of individual and society as well.

The Holy Prophet said that some of my followers would drink wine just by changing/labelling it with other names, music would be played before them, and there would be female singer/dancer before them. Allah would inhumate them under the ground and their state would be degraded to the level of a beast.³⁵ Islam does not altogether forbid attending the parties/gatherings that provide aesthetic pleasure to human, neither does Islam suppress human natural feelings but it only draws laws and principles to control, refine and reform the conduct of man, so that he could have self-control, temperance and piety. Islam allows such kinds of gathering/get-together parties/concerts, which may not result into amorous indulgence, disputes and feuds.

8. Avoiding Affectation (Perfumes and Cosmetics):

In his eighth commandment, Buddha forbids his Bikhsu to indulge in worldly ostentatious vanities of pomp and show and prevents from using/applying/spraying perfume. Buddha is of the view that nobody can attain the state of Nirvana unless he has subdued and refined his passion/appetites and is not slave to his desires. These things/activities imbue worldly and materialistic feelings in human being and hinder or impede one from going into the state of seclusion and complete asceticism.

Islam strongly inculcates the importance of cleanliness and teaches its followers to keep themselves clean, tidy and in good state of hygiene. However, the teaching of Islam compulsorily requires believers to do ablution, take bath; in addition to it, Islam not only permits to use perfume but in some cases declares it a praise-worthy act to be applauded for it inspires others and brings positivity in the

quality of life. Allah Almighty reveals that; “O children of Adam wear your beautiful apparel at every time and place of prayer, eat and drink but waste not by excess, for God loveth not the wasters”.³⁶ Holy Prophet himself liked perfume and he also suggested/taught his followers to apply/spray perfume (the soothing impact of fragrance increases the opportunity of interaction which leads to love, attachment and positive relationship).³⁷

Salman-Al-Farsi reiterates that;

The prophet Muhammad (S.A.W.S) said whoever takes a bath on Friday, purifies himself as much as he can, then uses his (Hair) oil or perfumes himself with the scent of his house, then proceeds (For the Juma prayer) (an especial pray offered on each Friday) and does not separate two persons sitting together (in the mosque) then prays as much (ALLAH has) written for him and then remains silent while the Imam is delivering the Khutba (sermon), his sins in between the present and last Friday would be forgiven.³⁸

It is documented that if somebody offers presents containing perfume, it is obligatory on other to accept it.³⁹ There is only one occasion when applying perfume is forbidden in Islam and that is during the pilgrimage or Hajj. The dress which pilgrims wear during performing Hajj is called Ahram, and it is forbidden to spray perfume/attar on it.⁴⁰ The latest research studies and in-depth exploration have opened fresh window to this kind of knowledge that fragrance casts deep impact/influence on the attitude of human beings; it not only enthuses man but also works as stimulant. In the 21st century, Fragrance Therapy is use as a mode of treating patients.

9. Sitting and Sleeping on Comfortable Beds/things:

In order to attain the state of Bhikshu, Buddha in his ninth commandment mentions that his true believer/follower would never

sit on a comfortable thing nor will recline/sleep on it. This practice imbues simplicity and detachment from worldly comforts. Once a man frees himself from the luxury and lust, he does not easily fall prey to greediness, cunningness, cheating, feuds and injustice.

Conversely, Islam does not forbid availing the means of comfort for enhancing the quality of life but it prevents from making such accumulation whole purpose of life, whereas, Islam promotes simplicity, austerity and thriftiness in life. Holy Prophet himself lived a very simple life, though he was the leader of his nation/followers, yet he never exhibited the fake show of power and possession what mostly the kings or emperors of the powerful empires often did. He wore simple clothes, ate simple food and preferred simplicity and frugality in the other affairs of life as well. Hazrat Ayesha narrated that the bed of the Holy Prophet was made of leather, and a mat made out of the leaves of palm lay spread onto it.⁴¹

When one of the wives of the Holy Prophet, Hazrat Hafsa was asked about the bed of the Holy Prophet, she replied that it was made of simple wool and was coarse and hard. Holy Prophet slept on it by folding it into two. Once she folded it four times to make it more comfortable, but on the next morning, the Holy Prophet enquired from her what kind of bed she had set for him. She replied the bed had been same but she had just folded it four-fold to make it comfortable. The Holy Prophet ordered her to bring it to its previous state, because the comfortable bed constrained him for rising to Tahjad Prayers (offered after mid night).⁴²

The above-cited statements authenticate that the Holy Prophet did not sleep/recline on soft or comfortable bed, as these enhance to intensity and duration of sleep, thus one fails to worship one's Lord. Though the Holy Prophet was the quintessence of humanity and paragon of virtue, one cannot expect or associate such failure with

him, but he set this example for his followers and rest of humanity to track the path of truth.

10. Avoidance from Wearing Jewellery made of Gold or Silver:

The tenth and last commandment of Buddha for Nirvana is that a Bhikshu would refrain from wearing/using gold and silver ornaments. It is also a source of detachment from materialistic world. It is generally observe that greed and avarice of possessing silver and gold creates quarrel and disputes in the society. Likewise, Islam also forbids use of the crockery/vessels made of gold, especially one used for dining purpose. The Sahih Bukhari includes one tradition: Narrated Hudhaifa: The Prophet (S.A.W.S) forbade us to drink out of gold and silver vessels or eat in it and also forbade the wearing of silk.⁴³ However, Islam allows women to wear the ornaments made of gold and silver but man is forbidden to wear ornaments made of such metals.

The Holy Prophet said that both metal (their use for the sake of ornaments) are unlawful for male believers/followers. Whereas, woman can use (silver and gold) for the sake of ornaments or jewelry.⁴⁴ In the light of above tradition all Islamic jurists unanimously agree that: The use of gold and silver for sake of beautification is unlawful for male Muslims whereas female Muslims can use it.⁴⁵

Islam has strongly forbidden the use of dining crockery/vessels made of gold or silver because it promotes affectation, vanities and pomp and show; moreover, it is the sign of profligacy, lavishness and extravagance. Thus, it invokes the feelings of materialistic race in the society, man falls prey to pride and pomp; in the pursuit of such accumulation, he employs fowl and fair means and surpasses all the bounds of justice and ethics. Eventually, it leads to ultimate downfall and decay of the society.

Abridged Summary:

A thorough review of religions and human history reveals that religion is an additional blessing and power bestowed upon man that serves as a natural force to direct the cognitive self-will and intellectual power of man to right direction. One cannot deny the fact that the fountainhead of all ethical and moral values of present time is none other but religion. The history of the world bears testimony that the religious teachings promote peace, love, brotherhood, equality, justice and curb wars, oppression of all sorts, exploitation, selfishness and barbarism. Whenever, man assumes the entity of a callous barbarian and exercises his natural power and potential to shed blood and commit injustice and oppression, the religion steps forward to enthuse and inspire man with the noblest notion of love, peace, justice, brotherhood and equality. Thus, the course of collective goodness and selfless righteousness get saved from being derailed and man in particular and humanity in general march towards the path of truth, progress and prosperity. As bodily desires invoke negative feelings like jealousy, anger, selfishness, exploitation; whereas, the religion endeavours to curb these negative feelings and promotes love, tolerance, justice, brotherhood, sympathy, sacrifice, equity and ethical values, hence religious teachings primarily emphasize human rights and service to mankind.

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- ³¹ . I. H. Ahmed, *Musnad*, Maktaba Islamia, Dar Sadir,Beruit,Lebnon,N.D 2/9,167.
- ³² . Al Bukhari , 7/343

³³ Al-Baqarah, 2:185

³⁴ Ibid 187.

³⁵ . Al Bukhari, Abu Abdullah Muhammad: Al Tareekh Al Kabir, Moasis Al Risalat,Beruit,Lebnon,N.D,1/48

³⁶ . Al-A'raf ,7:31

³⁷ . A. M. Abdul-Amr, *Dress in Islam* (Arabic), Moasis Al Risalat.Beruit,Lebnon,1983

³⁸ . Al Bukhari , 2/4-5

³⁹ . Ibid, 7/531

⁴⁰ . Muslim ,1955, 2/834-835

⁴¹ . Turmizi 1985. P: 348

⁴² . Ibid P: 348

⁴³ . Al Bukhari , 7/486

⁴⁴ . Abu Dawood: Sunan Abi Dawood , Dar Ihya Turath,Beruit,Lebnon,N.D, Dress Chapter:10

⁴⁵ . Al Kasani, Allauddin: Bada-e-Sanae , Egypt,1910, 5/132