

Racism as a Global Issue and Religious Teachings as a Way Out of it. A Framework of Islamic Teachings for Anti-Racism

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Abstract- Relations between the different ethnic and religious classes in all over the world are deteriorating at a rapid pace. Across these three areas, Muslims are pitted and being discriminated against non-Muslims, similarly black and brown people are pitted against white. What is needed now quite ever may be a model whose teachings counter bigotry and whose acts function as a model for coexistence. Racism is usually defined as superiority based on color, caste, creed, etc. racism is based on power. But racism is yet to be defined as being unequal treatment in social, moral and financial domains because of color, race, religion and ethnicity. Racism and the threat from the extremist are on the major issue of the globe from past few decades. This research article identifies reasons of racism and theoretical framework given by Islamic teachings to deal with racism. Discussion of the article includes Islamic model of social justice and anti-racism with the abilities of piouness, equality, accountability, and transparency as main content to make sure social justice and welfare of individuals despite of their color, race and origin.

Descriptive and analytical methos of research has been used with the help of historical facts and teachings from Quran and sunnah of Prophet Muhammad (SAW).

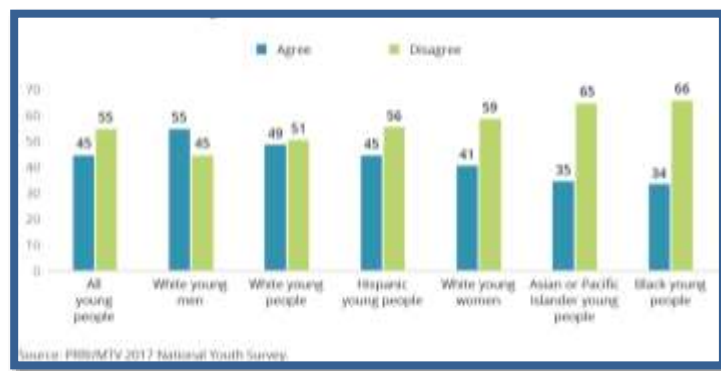
Keeping in view the facts this study found that as per the Holy Quran, the essential determinants of anti-racism initiatives derived from institutional frameworks of the Holy Quran makes it apparent that it ought to be the focal directing to guarantee all parameters and fundamentals required for looking after the welfare of the individual so that they can be equally treated in distributing benefits and burdens.

Index Terms- Governance, Administration, Equality, Accountability, Transparency

I. INTRODUCTION

Relations between the different ethnic and religious classes in all over the world are deteriorating at a rapid pace (Amin A,2002). Across these three areas, Muslims are pitted and being discriminated against non-Muslims, similarly black and brown people are pitted against white (Goldberg DT,20090. What is needed now quite ever may be a model whose teachings counter bigotry and whose acts function as a model for coexistence. Racism is usually defined as superiority based on color, caste, creed, etc. racism is based on power. But racism is yet to be defined as being unequal

treatment in social, moral and financial domains because of color, race, religion and ethnicity (.Berman G, Paradies Y,2010) Racism and the threat from the extremist are on the major issue of the globe from past few decades. Only majority has the freedom of the expression. (Adegbembo AO, Tomar SL, Logan HL,2006) Majority can speak openly about minority; on the other hand, minority can't speak about majorities (Cesari, J,2011) . Our superiority complex and flex has made us racists, that this has made our religious invisible in front us. It has made us blind. Mostly people seem to ignore their behavior as a part of this society; they don't care how their behavior can be disruptive (Abubakar, R.2019). Racism is also an issue Muslims which minorities are going through. But there they are the innocents, and the majority there is aggressor. The aggressor and innocent have a very toxic relation. Our ancestors has given us this relationship.in this project I would like to cover the reasons that why racism is an issue in our society. How with the passage of time it enhanced? How toxic it is for our society (Ghani, N.2019) .



II. IDENTIFY, RESEARCH AND COLLECT IDEA

It's the foremost preliminary step for proceeding with any research work writing. While doing this go through a complete thought process of your Journal subject and research for it's viability by following means:

- 1) Read already published work in the same field.
- 2) Goggling on the topic of your research work.
- 3) Attend conferences, workshops and symposiums on the same fields or on related counterparts.
- 4) Understand the scientific terms and jargon related to your research work.

But it has majorly affected the Islamic Muslim society. It won't be wrong to say that it's an issue of the whole world people living in any part of world, one the following two things are happening there.

Reasons of Social Racism:

Followings may be the reasons of racism:

- In case of Pakistani society Tribal system has totally affected the society system in many ways. Most of the tribes like to call themselves by their tribe names which differentiate them from others. From the perspective of religious teachings, our religion doesn't teach this. Because in our religion we all respect the values of each other while considering this as a mandatory responsibility as our religion as taught us to do this. The right of one person is the duty of the other and vice versa (Afshar,H,1989).
- A noxious mentality is also a reason of this destructive system in our society (Triandafyllidou,2010). If an individual community or society want to powerful and once become powerful and have power to do is to make other submissive and become dominant. This is also because being educated in an environment where we like to shoe off and tell others that we are more powerful and strong in status.

Islamic Approaches to address Anti Racism:

Within the Islamic domain of social justice and equality, Islam is concerned about public welfare, social justice, and equality in all economic, social, and moral disciplines of society (Mirza.H.S, 1995.) The objective of satisfying the needs of the Public and liability to Allah are key triggers to make sure social and moral justice in society (Al-Sanhuri). However, some moral approaches may be helpful for an equitable society.

Role of Equity in social justice and welfare:

Equity in the Islamic political framework, including social equity, which implies that the legislature ought to orchestrate to address and fulfill the issues and wants of the considerable number of individuals as they have a substantial piece of the state and the wellspring of true-blue residents of the nation (Kamali, M). This incorporates the arrangement of occupation, methods for subsistence and monetary equity. Only equity can make discipline in life of the general population. It is likewise significant that the organization of equity, which implies that all individual, communities, states and societies are additionally subject to responsibility, and they don't have to consider and regard the individual as a 'slave' or 'individual partner' (Al-Nuzum, T). They ought not affront the general population in any way. They ought to be straightforward and productively in control open issues. It ought to be guaranteed that the grouping of riches in a single class or few hands did not occur. There is positively no uncertainty, that the overseeing rule of Islam is a lot of the most thorough logical and standards of effective organization (Khatab .S,Gary D,2007). Keep up equity in social framework and force it all alone self and look for the assent of the general population, for, the discontent of the majority sanitizes the happiness of the special few and the discontent of the few loses itself in the satisfaction of the many. They will feel anxious despite preliminaries and will offer no lament for their deficiencies (Mazen H.,2007). It is the regular man who is the quality of the State and Religion. It is he who

battles the foe. So, live in close contact with the majority and be aware of their welfare.

Role of Taqwa in social justice and welfare:

Taqwa as an ability mentioned in Quran as a self-conscious trait may lay down to great individual and social welfare and justice (Al-Quran,Ch:2:2). This ability of awareness works like a self-liability of an action before a supreme power. The one who is having ability of taqwa will be more responsible and sensible in making sensitive framework and decision in making induvial or social policy. At the same time the one who doesn't care the liability before Allah Almighty may ignore the sense of responsibility of framework based on social justice and public welfare, ultimately lead towards unfair practices (Jamal A. Badawi, 2014). At the point when a government official presents a phony degree to remain in races, when an innocent citizen is slayed by police, when an agent avoids charges, when a manufacturer utilizes obsolete material, when an educator holds backs on class work to sell his time secretly then the idea of taqwa is terribly abused. The establishments of society are undermined, and the country's future is destroyed. Islam has given to the equity position is so notable as the law may have past arrangement of law, old or new, that had given him. There are numerous refrains of the Qur'an that talk and appreciate equity, all-inclusive requests including every single human issue.

Some ways out to avoid Racism:

1. Conversation:

Conversation is very challenging but also necessary. By conversation on racism, we open up about the opinion of each other regarding this issue. By conversation we don't open what we think, we also open up our heart. When we come to know each other opinion, we learn new things. It adds knowledge to our mentality and the perspective that we have.

We should listen to each other with an open heart and mind (Cornish, M,2010) Then we will be able to remove this toxic and noxious system that we have in our society. Because all of us know this fact that deep down we also like to treat other in a good way and we also like to be treated well by others. We also commit to action, which means that we should deliberately participate and speak up where it is required.

2. Role of Each Individual:

We need to promote the unity system, a system where all are living without any hurdles. A system where they can easily do whatever they can. A system where everyone respects values each other and their religious values. This is the duty of everyone which they should fulfill as they are the part of this society. If we want a peaceful society, we must make a peaceful environment.

3. Social and Moral Awareness:

We should spread awareness about racism being a bad challenge for Muslims. People should be aware that our religion doesn't allow us to discriminate anyone. We should not be distracted by the western or any culture's value and teachings. We should just focus on our religion because we are bestowed with the best religion in the world and indeed (Mazen H ,2007). we are the Ummah of The Holy Prophet who never mistreated someone either he was a Muslim or a Non-Muslim. We should follow HIM as he is a role model for us.

Islamic insight on Anti Racism:

Islam as a practical religion covers esteem framework of human life from individual to society. Quran covers each issue of human

being with an integral solution which is relevant and applicable. Same in social governance Quran provides basics of equality, equity, and justice Al-Quran, Ch:49:13-14).

Prophet Muhammad (SAW)'s anti-racist views are seen in his friendship with Bilal ibn Rabah, a black slave who rose to a number one position within the Muslim community of 7th century Arabia. One story relates how Muhammad defended Bilal after Abu Dharr Al-Ghifari, one of the Prophet's companions, called Bilal "the son of a Black woman." (Bukhari, M,Sarid,1966).

Annoyed with this emphasis of identifying people by complexion, Muhammad (SAW) criticized Abu Dharr by stating "you are the one that still has the traits of ignorance in him." (Muslim.I.H,2000) The Prophet's reference to Abu Dharr's ignorance which refers to the "Pre-Islamic" state of jahiliyyah, an Arabic term which means: "the state of ignorance of inspiration." this era of Arab history before Prophet Muhammad(SAW)'s arrival was marked by "barbarism" and "lawlessness," (Bukhari,M,Sarid,1966). The Prophet's anti-racist mentality helped lead Arabs out of this darkness and into the sunshine by guiding them onto the trail of justice.

Model of social justice in Holy Quran:

Social justice and equality in the Holy Quran are apparent that Allah Almighty as sole creator is the real senator, leader, and controller behind all resources (Al-Quran,Ch.7:54). Allah Almighty selects His most confided in man as being senator over masses and guarantees routine with regards to never submits mercilessness on masses rather He spares them from mistreatment and hardship through selecting His great governors. The Holy Quran is apparent that Allah Almighty cases to be the genuine proprietor of the nation (particularly Muslim states) and claims all authority to intercede in the administration issues including that of the arrangement of His Apostle on masses to guarantee equal distribution of benefits and burdens. In this way, as indicated by the Holy Quran, the Islamic model of social justice puts stock in the intercession and impedance of Allah Almighty particularly in the arrangement social and economic resources. In Quran address with all human being as equal from one pair of ancestral tree from Adam and Eve is the best example of social equality (Al-Quran 49:13)

Anti-Racist policies of Prophet Muhammad (SAW):

The Prophet's teachings changed all of that. He emphasized the importance of piety because the hallmark of respect. In challenging Abu Dharr, Muhammad showed that he was willing to rebuke even his closest companions if that person denigrated someone due to his or her ethnicity (Bukhari, M,Sarid,1966).. The Prophet believed that this type of "tribalism," or al-asabiyyah in Arabic, was cancerous because it drove people to ethnic loyalties albeit that meant they supported oppression and injustice. Perhaps the most noteworthy manifestation of anti-racism is the The Prophet's Last Sermon at Mount Arafat in 632 AD. As stated in sermon: (Muslim.I.H,2000)

"An Arab has no superiority over a non-Arab, nor a non-Arab has any superiority over an Arab ... a White has no superiority over a Now it is the time to articulate the research work with ideas gathered in above steps by adopting any of below suitable approaches

Keeping in view all discussion followings are the findings of the research:

black, nor does a black have any superiority over white except by piety and good action."

This point of sermon challenged a disunited population that was constantly engaged in warfare by calling on people to unite under a unite banner of humanity.

By distancing himself from the tendency to categorize others based upon ethnicity, the Prophet preceded the words of Luther King Jr., whose "I Have a Dream" speech called for African Americans to be judged not by the color of their skin, but by the content of their character.()

Anti-Racism Case studies from Islamic history:

In Quran the biography of Hazrat Yousuf stands as a hallmark of state governance. who was in captivity however was called to head the sustenance service in view of his high level of ability and learning. He was therefore ready to counteract the looming starvation (Al-Quran,Ch:111).

Bilal, who other Muslims mentioned as "master" due to his knowledge and beauty, became the muezzin of the Prophet, meaning that he was liable for calling Muslims to the five daily prayers. Muhammad demonstrated that in choosing Bilal for this honorable role, there is the social exclusion and the subordination based upon complexion wasn't to be permitted in an Islamic society. Before Muhammad revealed his message, Arabs were overly pleased with their tribal and ethnic identities, such a lot in order that tribes and ethnic groups became the social standard of society. (American rhetoric Society,2017

The message of Islam as anti-racism is especially important during the month of February, which is Black History Month in the US. Al-Hajj Malik El-Shabazz, the African American civil rights leader who is more commonly called Malcolm X, reflected the insistence of The Holy Prophet on harmony. (Malcolm-X)

El-Shabazz's (Malcom X) anti-racism perspective mirrors the spirit of The Holy Prophet of friendship and inclusivity. Like The Holy Prophet, El-Shabazz is also a role model for the anti-racism movement in contemporary world.(Malcolm-X)

It is about approximately 1,400 years before the Civil Rights movement in the US and the anti-apartheid campaign in South Africa, which the Prophet Muhammad dealt with the issues of xenophobia and prejudice in Saudi Arabia. In this short piece, Prophet (SAW) fought against the thought of judging individuals and groups based solely on their complexion and ancestry.

They are discriminating others or they are being discriminated by others.

FINDINGS

- Human being as a representative of Allah should assets, including wellbeing, riches, vocation, influence, and status have a place with Allah. One who plays out his or her obligations sincerely and constantly is maintaining practical model of social justice with the aptitude of equality and piousness. Each human being with certain

innate abilities should be treated with conscientious, propriety and legitimacy.

- As a significant representative of Allah, the one who has authority must take himself as vicegerent and a worker. Being aware of each demonstration, the leader and ruler should take care of standard of a welfare society by making sure social justice and avoiding racism through demonstrating the capability of equality, equity, and justice.
- Individuals dynamic and persevering abilities and not by their numbers, and authorities. In meritocratic social orders individuals redesign themselves expertly and become monetarily because of their presentation, capability, and capacity.
- Islam urges Muslims to secure learning and involve the most excellent standing in their social orders. Holy Quran makes it apparent that it ought to be the focal directing brought together pioneer who is capable to guarantee all parameters and fundamentals required for looking after social, moral political and economic justice of individual both in decision making and practices.
- Islamic state ought to be represented by pioneers focused on acquiring Allah's bliss through their aims, activities and administration; pioneers submitted with the welfare of the majority, looking for Allah's happiness; judgment skills with understanding, instinct and information; compelling administrators/controllers; beginning and reason for reasonable equity and harmony.
- Muslims must be taught with suitable attention to affectability and significance of recognizing and choosing the progress, productivity, and advancement of one is subject skill rather than skin which may lead to the advancement of each other, and none can bear to be free of the other.
- Bing creator and sustainer, Allah Almighty has given equal chance of spiritual, moral, social and financial growth to everyone; at that point there are the privileges of every one needs to meet with an eye on the benefit of the whole populace regardless of their skin, ethnicity, race and caste.

III. CONCLUSION

The study concludes that that a pure Muslim welfare society based on the law of creator (Allah) ought to be represented by reflection of framework focused on equality and justice of all members of the society regardless of their origin, color, class, and community. Islamic framework of a society is based on social welfare by acquiring Allah's bliss through their aims, activities, and administration; pioneers submitted with the welfare of the majority, looking for Allah's will. Individual's skills with understanding, instinct, and information; compelling controlling should base on criterion of their capabilities and not by their community, color, or origin. The investigation predicts that the unbiased equity, knowledge, and devotion by quality rating chance to trigger that the general population are made from various classes. The advancement of one is subject to his intellect and

capabilities and not by his community or color that may lead society towards individual and social justice.

Being Muslim and truly representing a welfare society of framework given by revealed legislation of Quran and practical demonstration of Prophet of Allah racism should be discouraged in our individual and social decision making and practices.

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