

Hate Crimes and Discrimination against Muslims in America in Post 9/11 Sscenario

Muhammad Saad*

Dr Noman Omar Sattar (co-author)

Abstract

This article is a detailed description of the hate crimes and discrimination committed against Muslims in America, as a backlash, soon after 9/11. It also highlights the contributing factors to that backlash, American Muslims' response and the American Government's steps which severed the wave of the reactionary hate crimes while its main focus remains on the detailed description, with classification, of those hate crimes and discrimination. It also provides facts and figures along with graphs showing rise in hate crimes against Muslims in America in post 9/11 scenario. This study becomes pertinent in the context of the recently held American presidential elections in which Donald Trump, notorious for anti-Muslim rhetoric and policies, has turned out to be victorious. This article has used detailed interviewing of the victims and witnesses as its main source of getting the first hand information. Besides this, fact and figures and qualitative narratives of relevant incidents from authentic books, newspapers and United States Federal Bureau of Investigations' website have been included.

Keywords: Hate Crimes, Discrimination, American Muslims, 9/11, Backlash

Introduction

Hate crime is a crime especially against people such as members of ethnic minorities and it is motivated by feelings of hatred. It is also described as a crime that is committed against a victim only because the victim belongs to a particular race, religion etc. Soon after 9/11, Muslims in the United States, especially Arabs and the South Asians, realized that there is going to be a backlash of violence, hate crimes and severed discrimination against them. This prior awareness or foresightedness was due to the fact that there were past experiences of anti-Muslim bias in America.[†] For example, soon after 1973 Arab-Israeli war and the oil embargo, anti-Muslim biases were circulating in the American society.[‡] Similar was the position of stereotyping against Muslims in America after 1979 Iranian hostage crisis. In 1985, when some militants hijacked an Airliner (TWA-

* PhD Student (IR) Quaid I Azam University, Islamabad

[†] Jack Levin and Jack McDevitt, *Hate Crimes Revisited: America's War on Those Who are Different* (Boulder, Co: West view Press, 2002)

[‡] Fredric Mathewson Denny, *An Introduction to Islam*, 2nd Ed (New York: McMillan, 1994)

12. Linda, K. T. (1986). Ethical Decision Making in Organizations: A Person-Situation Interactions Model. *The Academy of Management Review*, 11, 3, 601-617.
13. Van Vuuren, L.J; &Eiselen, R.J. (2006).Arole for HR in corporate ethics South African practitioners' perspectives” *Journal of Human Resource Management*, 4, 4, 22 – 28.
14. Schumann, P. (2001). A moral principles framework for human resource management. *Journal of Business Ethics*, 17 (7), 799-804.
15. Trevino, L. K; Weaver, G. R; Gibson, D. G; & Toffler, B. L. (1999). Managing ethics and legal compliance: What works and what hurts. *California Management Review*, 41(2), 131-135
16. Winstanley, D; Woodall, J;&Heery, E. (1996).Business Ethics...Personnel Review, 25, 6, 5-12.

References

1. Armstrong, J. S; & Overton, T.S. (1977). Corporate Ethics and Ethical Behaviour: The significant function of top management role modeling. *Journal of Marketing Research*, 14 (3), 396-403.
2. Buckley, M.R; Beu, D. S; Frink, D. D; Howard, J. L; Berkson, H; Mobbs, T. A. & Ferris, G. R. (2001). Ethical issues in human resource systems. *Journal of Human Resource Management*, 11 (1/2), 11-29.
3. Betsy, S. (1999). Communicating Ethical Values: A Study of Employee Perceptions. *Journal of Business Ethics*, 20, 2, 113-120.
4. Delaney, J. T; & Sockell, D. (1992). Do company ethics training programs make a difference? An empirical analysis. *Journal of Business Ethics*, 11 (9), 719-727.
5. David, J. F; & Helmut, B. (1984). Linking Management Behavior to Ethical Philosophy: An Empirical Investigation. *The Academy of Management Journal*, 27, 1, 166-175.
6. Fritzsche, D. J., & Oz, E. (2007). Personal Values Influence on the Ethical Dimension of Decision Making Personal. *Journal of Business Ethics*, 75(4), 335-343.
7. Gross, S; Jeff, T; Jamie, N; & Ceng, S. (2000). Ethics Education in the Workplace: An Effective Tool to Combat Employee Theft. *Journal of Business Ethics*, 26, 2, 89-65.
8. Gary, R. W; & Linda, K. T. (1999). Compliance and Values Oriented Ethics Programs: Influences on Employees' Attitudes and Behavior. *Journal of Business Ethics*, 9, 2, 315-335.
9. Gary, R.W; & Linda, K. T. (2001). The role of human resources in ethics/compliance management: a fairness perspective. *Human Resource Management Review*, 11, 1-2, 113-134.
10. Gray, R. W; Linda, K. T; & Philip, L. C. (1999). Integrated and Decoupled Corporate Social Performance: Management Commitments, External Pressures, and Corporate Ethics Practices. *The Academy of Management Journal*, 42, 5, 539-552.
11. John, C. L; & Bruce, R. G. (2003). The Impact of Codes of Ethics on Decision Making: Some Insights from Information Economics. *Journal of Business Ethics*, 48, 4, 365-379.

($p < .01$) proves that the regression model is valid. This can also be said that ethical compliances are very much influenced by fair policies of HR practitioner's.

As pointed out in table 3, coefficient for regression analysis provides regression equation for predicting ethical practices such as Ethical Practices = $0.218 + 0.781$ (Human Resource Practices). Apparently this equation can predict the information that change in ethical practices given a one unit change in human resource management practices. Table 4 appeared summary for linear regression analysis. According to the results R^2 is 86.5% (which is very large) of the variance in ethical practices is explained by the human resource management practices. Therefore, it support hypothesis 2 that it is more likely that fair policies of HR have greater impact on organization ethical climate.

Conclusion

This study provides us a key element of the resulting framework, and also a stance of this research. Accordingly, Ethical issues at the workplace can be resolved if proper procedures for the same are in place in a given organization. This study has been concluded that, HRM plays a crucial role in shaping ethical policies and procedures, also its make for a central role in conducting ethic related activities at the workplace. Researchers also concluded that HR Practitioners' are exclusively involved to observe ethical values or issues, whether it is right or wrong, good or bad in relating individual employee performance. Therefore, HR practitioners 'are responsible and have competence to raise employee performance and organization efficiency with constantly ongoing ethical concerns and interactions at workplace.

Model	SS	Df	MS	F	Sig.
Regression	0.818	1	0.818	161.243	.000
Residual	0.127	25	0.005		
Total	0.948	26			

Table 3: Coefficients for Linear Regression with Human Resource Management Practices as predictor of Ethical Practices among HR Practitioner’s at media channels

S.r	Model	Un-standardized Coefficient		Standardized Coefficient	T	Sig.
1		B	SE	B		
	Constant	.218	.057	.930	3.806	.000

a. Dependent Variable: Ethical Practices

Table 4: Summary of Linear Regression with Human Resource Management Practices as predictor of Ethical Practices among HR Practitioner’s at media channels

Dependent Variables	R	R ²	Adj R ²
Ethical Practices	.931	.864	.861

df= 26

a. Predictors: (Constant), Human Resource Management Practices

b. Dependent Variable: Ethical Practices

By table 1, Hypothesis 1 was examined through Correlation analysis and its results shows that human resource management practices and ethical practices have high positive relationship with Pearson coefficient value (r=0.983). This indicates that HR practitioners have fundamental imperatives in view of promoting ethics at work place. This, in turn will bring positive changes in HR practitioner’s performance by integrating fairness and moral standard. Therefore, it support hypothesis 1 and make clear that enhancement in HRM practices contributed a major role with increased level of ethical practices.

To examine Hypothesis: H2, regression analysis was performed concerns the potential for studying the influential impact of fair policies of HR on organization ethical climate. Results of table 2 provide analysis of variance for linear regression, indicates that human resource management policies had a positive and significant impact on organization ethical climate with F-Value 161.243 and

enough to train employees about ethics. Delaney & Sockell (1992) concluded in their research that presence of ethical values in working atmosphere and involvement of highly management is more significant in improving organizational productivity and growth.

By exploring the review related to the human resource management, it seems that training about ethics is more effective tool get better results for providing ethical views in organization. The researchers have also been highlighted the strong relationship among human resource management and ethics in various organizations. But focus of current research study is on Pakistan media industry that how ethical implications synchronized and embarked with human resource practices.

Hypothesis

H1: It is more likely that practices of HR management are positively correlated with ethical implications.

H2: It is more likely that fair policies of HR have influential impact on organization ethical climate.

Methodology

To conduct this research study, the researchers chose survey methodology and this is quantitative research design. Furthermore, descriptive research study has applied for utilizing data in governs to test hypothesis. For data collection to HR departments, researchers designed well structured questionnaire. Sample size of this study was 100 HR professional working in media channels. To maintain objectivity and test the hypothesis resulted evaluated through Statistical Package for Social Sciences (SPSS) software.

Results

Table 1: HRM Practices & Ethical Practices (Correlation)

		Ethical Practices
HRM Practices	Pearson Correlation “r”	.983**
	Sig.(2-tailed)	.000
	N	100

**Correlation is significant at the 0.01 level (2 tailed)

Table 2: Analysis of Variance for Linear Regression with Human Resource Management practices as predictor of ethical practices among HR practitioner’s at media channels

Nocera (2002) argued some of ethical issues like false information, falsifying reports, deceptive advertisement, abusing behaviour towards employees, discrimination on the basis of sex, colour, race, age and any other categories may severely damage the image of organization and fall its reputations as the business is spread in entire world.

Buckley et al. (2001) stated that progress in ethical programs have noticeably been extended in content they are developed are thoughts. Almost all researchers thought that human resource departments are promoting ethics. Depending on worth of ethical programs, researchers have noticed more or less usefulness of these ethical programs. Every organizational programs should be strongly linked with organizational daily activities and should have senior most management support for improving organizational image and credibility.

Maclagan (1990) due to adaptation of ethical values in HRM, organizations may create well-built internal and external image and ensure that ethical values and norms of organization and persons may provide strong pledge and longer sustainability in the organization. According to Trevino (1990) closely association and personal relationship among employees may cause conflicts that turn into unethical practices in the organization. Weaver et al., (1999) examined that code of ethics are properly designed and implemented by the top managers of organizations, and more useful when these ethics are freely communicated with workers of organization.

Richardson (1994) & Fallon & Butterfield (2005) indicated that true code of ethics is necessary for better structure of ethical behaviour. Schwartz (2001), Stevens (2009), Weber (1993) argued that code of ethics is snow ball of applying real effort to promote organizational ethics. For this reason, ethical training is next step to implement these codes of ethics. Kohlberg (1969), Paget (1983) stated that ethical training is used in business to resolve employee's possible drawbacks in term of abilities, knowledge, behaviours and even attitudes.

Winstanley et al (1996) highlight one role of human resource management ethical training take change raising awareness about ethical issues that causes promotion of organizational ethics. In this way HRM plays important role in treatment such activities. Greendgard (1997) stated that official statement and organizational values should be applicable in the process of recruiting process, that may involve test, interview, orientation and performance so that organizational culture may generate that truly emphasizes ethics. Delaney & Sockell (1992),

Kavathatzopoulos (1994), Penn & Collier (1985) described important impact of ethical behaviour and performance of employees in the organization. Previous researches support the healthy influence of ethical training programs on employees ethics. In training programs including some ethical contents would be

treated ethically. All human resource management's decisions should be based on ethical consequences. For healthy working in organization ethics poses more importance whereas absence of ethical values or poor ethics may damage the credibility of organization may severely affect the employees mentally and physically. Adopting ethical values an organization may promote productivity, better relations with clients and can increase flow of communication. Adaptation of ethics to media organizations necessary, not only for reduction of unhealthy behaviour but also to inspire superior performance and provide satisfactions to workers and customers. Current research study present the significance of ethical values confronted by Pakistani media channels focusing that how HR professionals perform their operations more efficiently and at what level ethics affecting work place.

Literature Review

Valentine et al. (2006) argued ethics is major part of overall health of organization. Emphasize on ethics in human resource management contribute to more humanized organizational culture. Presence of ethics not only make internal healthy atmosphere like employee behaviour and attitude but also fall positive external effects on clients, investors and stakeholders. So, ethics considered as important assets of any organization.

According to Van Vuren & Eiselen (2006) HR departments play vital role in promoting ethics. Organization policy and HR practice play role as vehicle to express what is well thought-out really significant in the organization. If ethical practice not measured sufficiently for the development of organization, this may due to either pessimism towards the policy that organization seek to carry out concerning promotion of ethics. By adopting any way of working and making policy, organization should keep ethics as part of organization's objectives. To promote ethical behaviour, the most important tool is code of ethics in human resource management.

Trevino & Nelson (2004) stated even though organization have top rate of ethical behaviour and ethical rules to ensure equal treatment at workplace but employing all these ethics, unethical behaviour and moral abuses happen with workers due to their own relations at workplace. These conflicts may disturb the working and progress of the organization as a whole.

Dolan et al. (2003) argued that ethics worth is extremely concerned in promoting the morality of the employee's behaviour. So, conducting ethical training programs are best tool to improve ethical behaviour among employees of any organization.

Ethical Implications in Human Resource Management: A Case Study of Media Channels of Pakistan

Ghulam Safdar*

Dr. Abdul Wajid Khan**

Abstract

The current research study discloses the notion of lofty standards of ethical integrity in human resource departments in media houses through its applications and possibilities. Main purpose of the study is to access the ethical practices and its effects confronted by HR practitioners of media houses. The sample of the study is 100 respondents related to HR departments of media organizations. Study concludes that HR professionals have great deal with ethical exposure and competencies and practitioners have strong proclivity to conduct ethical imperatives in view of development ethical climate at work place.

Keywords: Ethical Implication, Media Organizations, HR departments.

Introduction

In the current age, the role of human resource management has become more important for organizations. To promote the business and better workplace, presentation of better ethics at work place is necessary. The current research study deals with ethical practices relates to the human resource management at higher level of management for taking decisions and at bottom levels of management to deal with individual employees. Ethics in human resource management deals with working conditions of employees and right and wrong in individual's behaviours. Ethics derived from Greek word "*Ethos*" which means character. Ethics represent values, standards and behaviours of company, individuals and groups. Ethics, values, morals and standards have become gradually more multifaceted in modern society where absolutes have given way to vagueness and tolerance. Individual's job and their future employment depend on human resource managements because all of the decisions are made by HR managers. It is reality that most challenging aspect of human resources management is to maintain hiring standards, compensations and promotion of workers. Responsible HR professionals lead organization to maintain its status and give competitive advantage. It is also responsibility of HR professionals that all the employees are

* P.hD Scholar, Department of Media Studies, The Islamia University of Bahawalpur

** Assistant Professor, Department of Media Studies, The Islamia University Bahawalpur

BIBLOGRPHY

1. Ahmad M. Hussen, *Principles of Environment Economics, and PublicPolicy*, 2ndEdn.(New York: Routledge Taylor &Fransic Groups, US, 2004)
2. Bethany Wieman, *What are the health effects of contaminants indrinking water*, (New York: Environmental protection agency publications, US, 1995)
3. *Fact about Environmental Problems of Pakistan*, Published by Sajid Ali Copyright Envirocivil.com on july 15th, 2012
4. G.Tyler Miller, Scott E. Spoolman, *Living in the Environment* (New York: Cengage Learning Publications, US, 2011)
5. Kaushal Kumar Sharma, dr, Suresh Kumar Bamdooni, *Environmental,Geo Hazards Science and society*, 1stEdn. (New Delhi: Research India Press, 2006)
6. Micheal bowman, *Environmental Damage in International and Comparative Law: (* New York: Oxford University Press , US , 2002)
7. Rashid Faruquee, *Using Economic Policy Improve environmental Protection*. Issue 1757 (World Bank Publication, 1997)
8. Raymond S. Nickersons, *Psychology and Environmental change*,(Lawrence Erlbaum Associates, Inc., Publishers,2003)
9. *The environment Problem its causes and Islam's solution* (Denmark: Hizabut-Tahrir , 1430 A.H / 2009 A.D)
10. *Environment. 272g* ,The New Book of Knowledge, (U.S.A :1982)

- As man is the supreme creature of Allah, so he is to be looked for justified use of these resources, taking into thought of needs and for availability of resources?
- No other state should be allowed for its unreasonable usage which is of loss to the other.
- Islamic way of life must be adopted for safety and security of natural environment.

Keeping in view the above mentioned scenario we have to come to this conclusion that the responsibility of the protection and sharing of the environment is of the man. Today, an over view of the world and its environment at a level that it has made serious threats to many species, even man himself is not safe from the massive destruction of the environment. The better way to thank to Allah is to enhance the productivity of the soil by protecting it from erosion by wind and flood preserving and farming, grazing, forestry, and mining and avoid doing its degradation by preserving and enhancing its fertility. All the acts that lead to its destruction or degradation lead necessarily to the destruction and degradation of life on earth, such acts are forbidden.

Conclusion

Now keeping in view all the details discussed in the topic it is easy for everyone to understand and to decide that it has been narrated comprehensively about ecological and environmental issues also about causes of pollution. We have also been familiarized with the technique to link all these problems with Islamic rules described in the Quran. So Islam has given great emphasis that we should keep our atmosphere neat and clean and appreciate and use natural resources carefully and try our utmost to save them.

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥١﴾

Verily, all things have we created in proportion and Measure

It is also stated in the Quran:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٥٢﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٥٣﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٥٤﴾

And the heavens He has raised high, and He has set up the balance. In order that you may not transgress (Due) balance. And observe the weight with equality and do not make the balance deficient.

These and similar Quran verses suffice to illustrate the Islamic view on nature and the environment, and indicate the necessity to preserve the environment and the prohibition of imbalance therein Islam does not view man's relation to nature as one of conflict or contradiction. On the contrary, because the universe and life itself, just like man, are all Allah's creations, Islam treats their relation as being mutually complementary. Also, Allah has put the universe in man's service and He assigned man to cultivate the land. The Qur'an invite human beings to reflect or think about these and other phenomena and about the nature of the universe as whole:50

Dr Ahmad Shafaat describes in his article "Ecology and the Teachings of the Prophet Muhammad and Jesus", that every human activity, whether personal or public, economic or political, is subject to a moral judgement as to whether it is right or wrong or natural.

Allah (the Glorified and Exalted) states in Quran that GOD created the universe in truth and not in vain. The thoughtfulness of the universe is manifested in the final judgment :

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿٥٥﴾

Then you are to be raised again on the Day of Judgment.

According to Islamic education institution, we can act upon following lines for use of natural resources.

- Use of natural of resources should be according to need of human beings.
- The use of natural sources should not be harmful to others creature of God.

Do you not see that Allah has subject to your (use) all things in the heavens and on the earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them.

This is real blessing of Allah for man that He created the things in the universe for the man's benefit. For this great blessing man has been realized to thank Allah and has been reminded again and again to make man to think and explore. Animals, minerals, elements etc few of his blessing for which the man is reminded several times.⁴⁴

وَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا غَيْرَ لَهَا مِلْكُونَ ﴿٤٤﴾

Do they not see that We have created for them form what Our hand have made, grazing livestock, and [then] they are their owners?

Nature has been made obedient to man, but it is as much a creature of God as man is. Neither has man creature nor is he in any way able to maintain it. It is only because God has given him the capability and capacities he can in any way do so. If the man is able to plant a tree and manage its growth or control its genetic characteristics, it is only because of the intelligence placed within him by God. Just as God has been good to man so also man must perform with the same beneficence toward nature so that he may protect himself when facing God.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ ۗ وَلِيَأْتِيَهُمْ بَعْتَةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾

He Who has, made for you the earth like a carpet spread out; has enable you to go about therein by roads (and channels); and has sent. Natural environment with its small never_ending system is a name of complete system. Some of these system are also discussed in the Holy Quran. Universal system runs through the huge ecological balance system by via the word of (Almezan) balance in Surah Rehman. Islam has clarified that in the universe and on the earth there is a balance and a purposeful and exact measure for all kind of Things. Allah (the glorified and Exalted) says.

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِن كُلِّ شَيْءٍ مَّمُوزُونَ ﴿٥١﴾

And the earth we have spread out (like a carpet); set Thereon mountain firm and immovable; and produced therein all kinds of thing in due balance.

Furthermore, Allah (Glorified and Exalted) says:

فَإِذَا سَوَّيْتَهُ وَنَفَخْتَ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٢٠﴾ فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٢١﴾

When thy Lord said unto the angels: lo! I am about to create a mortal out of mire, and when I have fashioned him and breathed into him of My spirit, then fall down before him prostrate.

Everything created in the world has a unique purpose, and nature of work. It is the man who needs to cope and understand the number of creatures and things which are created in the world by the Allah as the vice president of Allah and being superior to all the creatures. Therefore is his duty to look after the things in the world. For this he is required to understand the balance lying among the things. The disruption of this balance due to any negligence, and harmful activities will lead to disastrous situation.⁴⁰

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥٠﴾ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٥١﴾ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٥٢﴾

The sun and the moon follow courses (exactly) computed; And the star and the trees _ both (alike) bow in adoration. And the Firmament has He raised high, and He set up the Balance (of Justise).

It is also narrated in the Quran.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا الْعِبْتِينَ ﴿٢٠٠﴾

We created not the heavens, the earth, and all between them, merely in (idle) sport.

As human is the superior creature , therefore the rest of things and creature in the world are made to serve men.[§]

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً . وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّبِينٍ ﴿٢٠١﴾

40. Badarulislam, dr Islam or Maholiat (Lahore: Idara Tarjamaul Quran, April 2010) 137/27_28

41. Ar_Rehman, 55:5_7

43. Al_Dukhan, 44 : 38

44. Luqman, 31:20

45. Yaseen, 36:71

(P..B.U.H.), who was taught by the All- knowing, made many prediction. Most have come true already; the rest are waiting for their time to come true. Many Quranic verses point to recently discovered and established scientific facts. As pointed out earlier, the Quran mentions many important issues of creation and natural phenomena that even the most intelligent person living fourteen centuries ago could not know. Furthermore, it uses the prophet's miracles to allude to the farthest reaches of science, while originated in the knowledge of all- knowing. One does the Quran contain everything? The Quran describes humanity and the universe. I declares clearly,

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمِةٍ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٠﴾

With Him are the keys of the Unseen. No one knows them but He. He knows what is in land and the sea. No leaf ever falls but that He knows about it, and there is no grain in the dark layers of the earth, or anything fresh or dry that is not recorded in a manifest book.

Man being the vicegerent of God fulfils a very important role in this universe. It is basically the trust with which he was bestowed. Allah created the world adorned its skies with stars, moons, and sun; and the face of the earth with plants, flowers animals, rivers seas etc. now man being the supernatural of all these beauties is considered to be the vice guardian of it. Therefore man has no right to organize the world off. He is clearly told that he will be held accountable for his actions on the Day of Judgment. In the Quran god has says He has breathed His spirit into man.^{36†}

34. Zamakshari, Abu al Qasm Mehmod Bin Umar, Asual Blagah, (Beirut: Dar I' hya al- Turath al - Arbi, Libnan, 2001), p. 180

35. Al_ Baqarah, 02:17

36. Badar ul Islam, dr, Islam or Maholiat, (Lahore: Idara Tarjman al Quran, April, Pakistan, 2010), 137/22-28

37. Sad, 38: 72-73

38. Al_ Ahzab, 33:72

39. Al_ Hajj, 22:18

highly important for living being is often called natural environment and biotic environment. It consists of natural environment a complete system of nonliving like water, land, condition, air, glaciers, solar system, atmosphere, wind, mountains, river, rain water moisture, and precipitation. The biotic environment, which is also called a biological environment and organic environment included plant, animals, mammals, under water living beings and microorganisms like bacteria and fungi.

Social and culture environment is dynamic in a way that it involves life style of human being in which culture, historical, moral, political, economic aspects of human and religion of human are discussed.²⁰

Michael Allaby describes the definition of Environment in his book “ dictionary of ecology” as the complete range of external condition, physical and biological, in which an organisms lives, Environment social, culture, economic and political consideration, as well as the more usually understood features such as soil, climate, and food supply.

Another definition Environment defined by Bernstein, Winkler, and Zierdt_Warshaw is that “ everything that surrounds an organism is its environment and Environment science is the study of the environment in which organisms live.”²⁹

Human beings, animals, plants, air, water, and soil are the main element of the environment. Along with them the natural forces such as storms, cyclones, and earthquakes are also a part of this environment. All things that make up the environment are inter related. The way in people animals and plants are related to one another and to their surroundings is known as ecology. The ecosystem is a complex web that links plants, animals and other organism in the biosphere. All these things hang together. The system is a stable state of dynamic balance which means that by altering any one part of the web one can affect all the other parts. For example, the destruction of forest may have serious ecological consequences on human animals. It is the responsibility of human beings to prevent the environment from being spoilt. To make life healthy and comfortable it is required to keep the environment clean and free of danger. The causes of greenhouse effect should also be monitored.³²

As science cannot be sure about the future, it does not make definite prediction. Doubt is the basics of scientific investigation however Prophet Muhammad

living component. It is important to recognize that the living and nonliving component of an ecosystem interact with each other.

The layer that surrounds the earth is called atmosphere. Atmosphere consists of different layers i.e. TROPOSPHERE (6-20km) STRATOSPHERE (50 km) MESOSPHERE (85 km) THERMOSPHERE(100km).

The Allah , The Glorified says in the Holy Quran;

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٥١﴾

(He it is who created for you all that is in the earth, then turned toward the heaven, then formed seven heaven correctly and He knows all and everything.)

On another occasion it is said:.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ ﴿٥٢﴾

To Him belongs what is the heavens on the earth, and all between them, and all beneath the soil.

Allah , The glorified and The Exalted says on the other place;

وَأَرْسَلْنَا الرِّيحَ لَوَاحِجًا فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ ۗ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٥٣﴾

And We have sent the fertilization winds and sent down water

From the sky and given you drink from it. And you are not its retainers.*

As allah says in the voice of Quran;

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنْبَتْنَا بِهِ حَبَابًا وَأَعْيَابًا ۗ وَالنَّجْعَ لِيَسْقِيَ لَهَا طَلْعًا نَضِيدًا ﴿٥٤﴾

We sent down water from the sky , blessed water whereby We caused to grow gardens, grains for harvest, tall palm-trees with their spathes, piled one above the other – sustenance for (Our) servants. Therewith we gave (new) life to a dead land. So will be the emergence (from the tombs).

There are usually three parts of environment; the physical environment, biotic environment and social culture environment. The physical environment which is

all existing matter and space considered as a whole the universe. It is believed to be at

وَجَعَلْ فِيهَا رَوَاسِي مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ ۖ سَوَاءٌ لِّلسَّالِئِلِينَ ۝

(And He has set within it mountains standing firm, and blessed it, and ordained in it its diverse sustenance in four days, alike for all those seek.)

Man, in this universe, is bound to work as a manager. It is his responsibility to use the resources on the earth in a balanced and friendly manner. Any danger provided to other species would lead man to have loss in his own interest. Man is not provided with the right to threat, endangered, or exploit the world resources. In Islam the attitude towards the world is to use the environment with all the sources of life and his resources of nature in such a wise way as to prohibit the abuse and focus on the construction and sustainable development.

All the creatures including human beings, animals and wildlife, have the right to use and share the resources of earth. Therefore any abuse of any resources, like water, air, land, and soil as well as other living creature such as plants and animals by the man is forbidden, and the best use of all resources, both living and lifeless, is approved.

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شَرِبٍ فَحْتَصَرٌ ۝

(And tell them that the water shall be shared between them)

In many ahadith, the Prophet (P.B.U.H) ordered the Muslims to share in these three things: water, pasture, and fire. (Muslim)

Extravagance in using water is forbidden at private use as well as public, whether the water is scarce or abundant.

Ecology is the study of organism's population and communities as they relate to one another and interact in the ecosystem they comprise. The sun and planets constitute a system called solar system. Each one of them has unique characteristics which are usually formed on the basis of the type of mass, its composition and the distance between the planets and the sun. Earth is only the planet where life exists. The environment of our earth consist on four types of layers; the Atmosphere (air), the Hydrosphere (water), the Lithosphere (soil and rock), and the biosphere (life). The first three comprises the abiotic or nonliving component of the ecosystem, whereas the biosphere is its biotic component of

Ecological issue in the light of Holy Quran

Dr Ahsan-ul Rehman Gouri

Abstract

As the topic is related to the subject of 'Islam and science, therefore the main objective of this article is to understand the different terminologies related to the environment and to see how the teachings and instructions of Islam in keeping the health and environment health have been violated In Muslim societies and how Islam guides in this regard based upon both the Quran and the hadith. A sub objective of research is to reveal the pollution problems seen worldwide and their causes in order to link them with the instructions given in the Quran about ways of living. The project also reflect the verification of the question that apart from the immense progress and modernization of the technologies, can the problems generated for the society be solved by acting upon simple rules of Islam?

The **Universe** is all of time and space. This includes planets, stars, galaxies, the contents of intergalactic space, the smallest subatomic particles, and least 10 billion light years in diameter and contains a vast number of galaxies; it has been expanding since its creation in the Big Bang about 13 billion years ago.

The system of the universe is working regularly and punctually. According to Muslim belief Almighty ALLAH is the creator

Punjab University Lahore of all its items, organisms and particles and all these things have been created in a very balanced way. Consequently all these are bound to obey His orders.

According to Muslim belief everything in this universe, has been assigned a clear duty and purpose. Man is the superior of the all the creatures. He has been sent as VICEAGERENT (KHALIFA) by the ALMIGHTY ALLAH, therefore he has the responsibility to carry out and implement God's orders. He has been bestowed the power to manipulate the world resources and utilize them for his ease and comforts. There is definite relation between man and his environment that covers a variety of aspects. This is the relationship of utilization of resources and development of new and beneficial things. Man has been provided with complete awareness of the resources present in the earth. All matter and energy, the majority of which are most likely in the form of dark matter and dark energy. So

National Scholars

- **Prof. Dr. Mohammad Akram Chaudhary**
Ex-Vice Chancellor,
University of Sargodha.
- **Prof. Dr. Haroon-ur-Rasheed**
Dean Faculty of Islamic Studies
International Islamic University Islamabad.
- **Prof. Dr. Muhammad Saad Siddiques**
Chairman Department of Islamic Studies
Punjab University Lahore.
- **Prof. Dr. Zia-ul Haq**
Director General Islamic Research Institute
International Islamic University Islamabad.
- **Prof. Dr. Abdul Qudus Suhaib**
Chairman Department of Islamic studies/Director Modern Center
Bahauddin Zakria University Multan.
- **Dr. Mustafeez Ahmad Alvi**
Chairman Department of Islamic Studies
Leads University Lahore
- **Prof. Dr. Naseer Akhtar**
Chairman Department of Quran And Tafseer
Faculty of Islamic Studies, University of Karachi
- **Prof. Dr. Abdul Hameed Abbasi**
Chairman Department of Quran And Tafseer
Faculty of Arabic and Islamic studies
Allama Iqbal open University Islamabad.
- **Prof. Dr. Abdul Kabeer Mohsin**
Chairman Department of Arabic
Government Post Graduate college Asgar Mall Rawalpindi.
- **Prof. Dr. Hafiz Abdul Raheem**
Chairman Department of Arabic
Bahauddin Zakria University Multan
- **Dr. Abdul Ghaffar**
Lecturer Department of Islamic Studies
The Islamia University of Bahawalpur.

Contents

Sr. No.	Title	Author	Page No
1	Ecological issue in the light of Holy Quran	Dr. Ahsan-ul Rehman Gouri	1
2	Ethical Implications in Human Resource Management: A Case Study of Media Channels of Pakistan	Ghulam Safdar Dr. Abdul Wajid Khan	11
3	Hate Crimes and Discrimination against Muslims in America in Post 9/11 Scenario	Muhammad Saad, Dr. Noman Omar Sattar (co-author)	19
4	Local Government System 1979 and Role of Bureaucracy in Islamic Republic of Pakistan	Prof. Dr. Razia Musarrat Aamir Nazir	44

ADVISORY BOARD
International Scholars

- **Prof. Dr. Abdullah al-Ahsan**
Deputy Dean International Institute of Islamic Thought and Civilization (ISTAC) International Islamic University, KL Campus Malaysia.
- **Prof. Dr. Hafiz Abdul Waheed**
(Director Abdul Haleem Quranci Institute U.S.A)
- **Prof. Dr. Kafeel Ahmad Qasmi**
(Chairman Department of Arabic Aligarh Muslim University Aligarh, India)
- **Prof. Dr. Hafiz Muhammad Saleem**
(Director Suffah Institute of Higher Studies U.K)
- **Prof. Dr. Ibrahim Muhammad Ibrahim**
Faculty of Language and Translation Jamia Al Azhar, Madina Nasar Cairo, Egypt.
- **Prof. Dr. Ahmad Bin Muhammad Sharqavi**
Associate Professor Jamia Islamia, Madina-Al-Munawara Saudia Arabia
- **Prof. Dr. Marcia Hermansen**
Department of Theology
Lake Shore Campus, Loyola University Chicago U.S.A.
- **Prof. Dr. Wael Hallaq**
Avalon Foundation Professor in the Humanities,
Director of Undergraduate Studies
Columbia University New York. U.S.A.
- **Prof. Dr. Tamara Sonn**
Hammad Bin Khaleefa Al-Thani Professor in History of Islam.
George Town University, Washington D.C U.S.A.
- **Prof. Dr. Ashraf Abdul Rafaa Al-Durfaily**
Department of Islamic Studies
Al-Azhar University, Egypt.

Managing Committee

PATRON:

Professor Dr. Qaiser Mushtaq
Vice Chancellor

Editor:

Dr. Hafiz Iftikhar Ahmad
Chairman Department of Islamic Studies

Assistant Editor:

Dr. Abu Sa'ad Sh. Shafiq ur Rehman
Associate Prof. Department of Arabic
The Islamia University of Bahawalpur

Dr. Sajila Kousar
Assistant Professor
Department of Islamic studies
The Islamia University of Bahawalpur

Mr. Sultan Mahmood Khan
Lecturer Modern center of Excellence
In Islamic studies
The Islamia University of Bahawalpur



Faculty of Islamic learning
Department of Islamic studies
The Islamia University of Bahawalpur-Pakistan

10-12-77 2146

I.S.S.N: 2073-5146

**Annual Research Journal
Umm-e-Islamia**

H.E.C Approved In "Z"

January –Jun 2017/1438AH

Volume No.23 Issue No. 01

Patron

Professor Dr. Qaiser Mushtaq
Vice Chancellor

Editor

Dr. Hafiz Iftikhar Ahmad



Department of Islamic studies

FACULTY OF ISLAMIC LEARNING

Abstracting and Indexing by {INDEX ISLAMICUS}

http://iub.edu.pk/home/iub_journal

The Islamia University of Bahawalpur-Pakistan