

by peaceful means. No man, society or Govt. have right to impose their views or faith on others. Since Muslim theologians regard freedom an essential value of life they, therefore, regard violence, intolerance and terrorism against the basic teachings of the Quran and the *Sunna* of the Prophet.

It may be noted that Muslim political leaders in general and two distinguished saint scholars of freedom movement in the subcontinent of Indo-Pakistan; (Abul Kalam Azad and Mawlana Sayyid Husain Ahmad Madni) in particular, opposed British Raj by the weapon of non-violence. They adopted this method on theological basis. In his famous Quranic commentary, Terjumanul Quran, Azad wrote in detail on the questions raised in the 'Declaration'. The Quran again and again denounces oppression (*fitna*) and corruption (*fasad*). The Quran regards both, oppression (*fitna*) and corruption (*fasad*) worse than killing (2:191, 205)

maiden, the true believer is such as thou hast described". Let her go, he (the Prophet) continued, "*for her sire loved noble manners and God loves them likewise*".

I am sure that this document (Declaration Towards a Global Ethic) will serve a noble purpose, and pave the path for moral values to reign supreme in the global village. Thus, 'we must obtain, as an Indian philosopher says, "the discipline of human nature from Aesthetics and Ethics... because Sciences, nature or social, give us knowledge, not judgement, power not vision, strength not sanction". Through Ethics alone, man can control his self, which became these days a threat to the higher values of life. Writing on this very important subject, mastery over self, the most difficult task in the life of man, Lord Beveridge says: "If mankind is to make worthy use of this growing mastery over nature he must learn how to master himself. To win that mastery he must take the same road as has led to his mastery over nature, the hard, long road of science, applied not to nature but to man in society".

Muslim community which is a 'Balanced Community' as described by the Quran, believes in the noble means for the noble ends. Thus Islam has nothing to do with extremism or terrorism regardless of its form. In order to overcome social ills, we are of the view that:

- a. Man should restore his close relationship with God, from whom life and higher values flow. We believe that "God, not man, is the measure of all things". We are told by the Prophet that "all creatures form the family of God, and he is the best loved of God who serves best His family".
- b. Muslim community believes in universal brotherhood of man. Asserting this point, the Prophet says: My Lord! Be witness, all men are brothers".
- c. According to the Quran and sayings of the Prophet every man has right to form his opinion and propagate it

does not fulfil the requirement of piety. The piety in the true sense of the word means:-

- a) belief in God, the Day of Judgment, the Prophets of the world of whom Muhammad is the last one.
- b) to serve unfortunate members of the society, such as orphans, poors, and slaves as well as one's own relatives". (Q2:177) Thus virtue applies both faith and actions, Without serving humanity, Muslim theologians do not regard a believer a true believer, Furthermore we are told by *Bukhari*, that the Prophet said: "you can not be a true believer unless you should like for your brother or neighbour what you like for yourself". The same golden rule is related from Jesus who says: "To do as you would be done by" and "to love your neighbour as yourself". Thus Islam, as Razi says, means sincerity with the Truth and noble manners with the (God's) creatures (Al-Ikhalas ma'a al-Haqq and wal-khulq ma'a la-Khalq)

Ethic is the major theme of the Prophet's teachings, without which life is not worth living. Describing his own mission, the Prophet says:-

'In order to improve the noble manners I have been sent (as a Messenger of God)'.

We are told by the classical Arab writers that once a lady came to the Prophet and said: "O, Muhammad, my sire is dead and he who would have to come to plead for is gone, release me, if it seem good to thee...for my father was wont to free the captive, and to protect those near and dear to him, and entertain the guest, and satisfy the hungry, and console the affected and give food and greeting to all; and never did he turn away any who sought a boon. I am Hatim's daughter" (Hatim was a man of virtue and generosity in Pre-Islamic age). The Prophet (on whom be the blessing of God) answered her: O

ادھر کئی سال پہلے واشنگٹن میں 'عالمی اخلاق' سے متعلق ایک بیان
 شائع کرنے پر اجتماع ہوا تھا۔ اس موضوع پر لکھنے کے لیے خاکسار سے بھی کہا گیا
 تھا۔ چنانچہ خاکسار نے اس موضوع پر ایک نوٹ بھجویا تھا۔ ایک مدت کے بعد
 اچانک یہ نوٹ پرانے کاغذوں سے نکل آیا جو قارئین کی نذر ہے۔

[ایڈیٹر]

Rashid Ahmed (Jullundhry)

“Declaration toward a Global Ethic”

I have gone through “Declaration Toward a Global Ethic” which deals with the present state of spiritual perplexity and agony through which the entire human race is passing. The responsibility for creating such unpleasant situation on earth lies with man himself who is bent on rejecting the Truth, the Mainspring of ethics. Consequently “corruption” as the Quran says, “appeared in the land and sea, as an outcome of what-men’s hands have wrought”. (29:41).

I have great pleasure in registering here my profound appreciation of this Declaration for the spiritual re-birth of man in order to save the human race from total destruction.

According to the Islamic traditions, a Muslim is bound to cooperate with those noble souls who are working for the improvement of morals. Ordaining the Muslims to co-operate with other people, the Quran says: “Help one another in virtue and God consciousness and do not help each other in evil and enmity”.(5:2) The word “Al-Birr” used by the Quran for piety and virtue has been explained by the Quran itself. According to the Quran, the mere compliance with outward forms of piety