

## Security and Privacy in The Teaching of Islam and Globalization

Dr. Ghulam Ali Khan \*

Spread of ICT (Information and Communication Technology) has both positive and negative consequences on people of different walks of life at different levels. Technology is continuously changing and a common person is being too able the use of the technology. With this much advancements, we are facing now some real social, ethical and religious problems. According to Monshipouri (2002.p.106), it is also true that globalization has diffused certain effects and values.

Much is being written these days on globalization and its effects as well as and challenges of globalization. Yet much more is needed to be written to cover various aspects.

Individual liberty is no doubt very important and is a basic human right. But the person (individual) or society who are facing the problems how we can give them their privacy and security? Islam as a religion as a divine code of life has sufficient solution of these problems and can ensure security and privacy. Some of them will be considered and explained in this paper. The need is to understand the true impact of ICT, so that everybody gathers benefits that yield healthy society.

### Some Meaning of Security and Privacy

#### SECURITY:

The word security has different shades of meanings for the different people. We see this word, hear this word feel this word every where. Real security, security check, security watch, security clearance, why all this focus on the security. Because every person needs to be secure. Security is the condition of being protected against danger or loss.

According to Webster (1993.p.p.2053,4) Se-cu-ri-ty means, "safe, secure freedom from danger or freedom from fear, anxiety."(1)

Simposon writes (1989.p.p.853-4) security means  
The condition of being secure.

The condition of being protected or not exposed to danger.(2)

So security is the condition of protected against danger or loss. In the general sense, security is a concept similar to safety.

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\* Assistant Professor, Department of Islamic Studies, University of the Punjab, Lahore.

- 1- John William Draper, *A History of the Intellectual Development of Europe* (London: 1875), vol. I, pp. 329-330.
- 2- Lamartine, *histoire de la turquie* (Paris: 1854), Vol. II, pp. 276-277.
- 3- Muslim, *Al Jaame us Sahih*, Hadith No: 1773; Al Bukhari, *Al Jaame us Sahih*, Hadith no:7.
- 4- Al-Qur'an, (Yunus) 10:25
- 5- (Al-An'am) 6:127
- 6- (Al-Ahzab) 33:44
- 7- (Ar-Ra'd) 13:23-4
- 8- Miskwat ul Masaabih, Kanz ul ummaal, vol 16, p 128
- 9- Al Bukhari, *Al Jaame us Sahih*, Hadith No: 10
- 10- (Al-Anbiya) 21:107.
- 11- (An-Nisaa) 4:1
- 12- (Al-Hujurat) 49:13
- 13- (Al-Ahzab) 33:10,11
- 14- Al-Bukhari, *Al Jaame us Sahih*, Hadith No:4110
- 15- (Al-Hajj) 22:39
- 16- (Al-Baqarah) 2:190
- 17- (An-Nisaa) 4:75-76
- 18- (Al-Anfal) 8:61
- 19- (An-Nisa' 4: 58)
- 20- (Al-An'am 6: 152)
- 21- Miskwat ul Masabih
- 22- (An-Nisa' 4: 135)
- 23- (Al-Hujurat: 9)
- 24- (Ash-Shura 42:15)
- 25- (Al-Baqarah 2:256)
- 26- (Ash-Shura) 42:48
- 27- (An-Nahl) 16:125
- 28- (Al-Ma'idah) 5:92
- 29- (An-Nur) 24:54
- 30- (Al-Anfal) 8:61
- 31- Haykal, Muhammad Husayn, pp. 245, 277, 311, 326
- 32- Haykal, p. 395
- 33- (Al-Anfal) 8:58
- 34- Haykal, pp. 284, 327, 366, 387, 393, 443, 515
- 35- (Al-Baqarah) 2:216
- 36- (Al-Baqarah) 2:217
- 37- (Al-Shoora) 42:39
- 38- Sahih Ibn Hibban, Hadith no. 4708
- 39- (Al-Nisaa) 4:75
- 40- Arnold, Thomas W., *The preaching of Islam: A history of the Propagation of the Muslim faith* (London: Darf Publishers Ltd., 1986), p. 80.

about the co-existence of the religions and shows a glimpse of history as follows:

“.....of any organized attempt to force the acceptance of Islam on the non-Muslim population, or of any systematic persecution intended to stamp out the Christian religion, we hear nothing. Had the caliphs chosen to adopt either course of action, they might have swept away Christianity as easily as Ferdinand and Isabella drove Islam out of Spain, or Louis XIV made Protestantism penal in France, or the Jews were kept out of England for 350 years. The Eastern Churches in Asia were entirely cut off from communion with the rest of Christendom throughout which no one would have been found to lift a finger on their behalf, as heretical communions. So that, the very survival of these churches to the present day, is a strong proof of the generally tolerant attitude of Mohammedan governments towards them.”<sup>40</sup>

In conclusion, Islam is entirely a religion of peace that guarantees the peace and security of the society. War strategy of the Holy Prophet (SAW) is nothing but striving in the way of Allah with arms against all internal or external factors which could cause the rumpus of the peace, harmony, serenity, tranquility, and security of the society. Jihad in Islam does not include striving for individual or national power, dominance, glory, wealth, prestige or pride. It is just a struggle for the betterment of the humanity and a tool to safeguard the peace and security of the society against the all kinds of insidious factors or forces causing tumult and turmoil in the society. The entire life-struggle of the Holy Prophet (SAW) gives the message to all human beings that we should live in this world (the global village) with peace and justice and try our best to fight against, if there is any factor or force creating injustice and fracas in our world.

received intelligence reports about enemies gathering near his borders he carried out preemptive strikes, broke their power and dispersed them.<sup>34</sup>

Allah ordered Muslims in the Qur'an:

"Fighting is prescribed upon you, and you dislike it. But it may happen that you dislike a thing that is good for you, and it may happen that you love a thing that is bad for you. And Allah knows and you know not."<sup>35</sup>

Allah declares in the Qur'an:

"They ask you (Muhammad) concerning fighting in the Sacred Month. Say, Fighting therein is a grave (offense) but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its inhabitants. Persecution is worse than killing. Nor will they cease fighting you until they turn you back from your faith, if they can..."<sup>36</sup>

Allah also says:

"And those who, when an oppressive wrong is inflicted on them, (are not cowed but) fight back."<sup>37</sup>

To gain this freedom, Prophet Muhammad (Peace and blessings be upon him) said:

"strive (jahidu) against the disbelievers with your hands and tongues."<sup>38</sup>

The life of the Prophet Muhammad (Peace and blessings be upon him) was full of striving to gain the freedom to inform and convey the message of Islam. During his stay in Makkah he used non-violent methods and after the establishment of his government in Madinah, by the permission of Allah, he used armed struggle against his enemies whenever he found it inevitable. Allah admonishes Muslims in the Qur'an:

"And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? Men, women, and children, whose cry is: 'Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from You, one who will protect; and raise for us from You, one who will help.'"<sup>39</sup>

The mission of the Prophet Muhammad (Peace and blessings be upon him) was to free people from tyranny and exploitation by oppressive systems. Once free, individuals in the society were then free to chose Islam or not. Prophet Muhammad's (Peace and blessings be upon him) successors continued in his footsteps and went to help oppressed people. Islam rightly recognizes the rights of all the humanity and supports the co-existence of world religions. A Christian missionary, T. W. Arnold, writes about the peaceful policy of Islam

added. In this way he set the example of peace and tolerance being linked with one another.

Prophet Muhammad (Peace and blessings be upon him) undertook a number of armed campaigns to remove treacherous people from power and their lodgings. He had entered into pacts with several Jewish tribes, however, some of them proved they treacherous. Prophet Muhammad (Peace and blessings be upon him) launched armed campaigns against these tribes, defeated and exiled them from Medina and its surroundings.<sup>31</sup>

During twenty-three years' period of Prophetic life, the Holy Prophet (SAW), in extremely unavoidable situation, had to encounter his antagonists in more than eighty small or major war attempts. Total casualties consisted of about one thousand from both sides. To win over such an aggressive and belligerent people with so little bloodshed had been possible only because the Prophet always used to make the most of the power of peace. Arabia had been conquered during the life of the Prophet itself. This revolution brought about by the Prophet of Islam was indeed a bloodless revolution. And this bloodless revolution became possible only by the power of peace. In the later centuries of Islam, too, this peace formula was followed. That is why Islam achieved great successes through the power of peace. The Prophet of Islam had held that the power of peace was far greater than the power of violence. The Prophet and his followers put this into practice successfully on many occasions. This line of thought continued to influence later generations.

In the later stage of the Prophet Muhammad's (Peace and blessings be upon him) life, the tribe of Banu Khuza'ah became his ally. They were living near Makkah that was under the rule of the pagan Quraysh, Prophet Muhammad's (Peace and blessings be upon him) own tribe. The tribe of Banu Bakr, an ally of Quraysh, with the help of some elements of Quraysh, attacked Banu Khuza'ah invoked the treaty and demanded Prophet Muhammad (Peace and blessings be upon him) to come to their help and punish Quraysh. The Prophet Muhammad (Peace and blessings be upon him) organized a campaign against Quraysh of Makkah, which resulted in the conquest of Makkah that occurred without any battle.<sup>32</sup> Allah orders the Muslims in the Qur'an: "If you fear treachery from any group, throw back (their treaty) to them, (so as to be) on equal terms. Lo! Allah loves not the treacherous."<sup>33</sup>

Indeed, it is difficult to mobilize people to fight when they see no invaders in their territory; however, those who are charged with responsibility see dangers ahead of time and must provide leadership. The Messenger of Allah, Muhammad (Peace and blessings be upon him), had the responsibility to protect his people and the religion he established in Arabia. Whenever he

“Say: ‘Obey Allah, and obey the Messenger: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. The Messenger's duty is only to preach the clear (Message).’”<sup>29</sup>

All these references give note that the Holy Prophet (SAW) did not coerce people with threat or fighting force to accept Islam. However, he did present the message to them in the most cogent and clear way, invited them to the truth and did his best in presenting and conveying the message of Allah Almighty to humanity, but it is up to people to accept or not to accept. Only they were punished who had become oppressors and enemies of peace of the society and committed aggression against the righteous and stopped others to come to the way of Allah. There were many in the society who denied Allah, but the Holy Prophet (SAW) did not punish or combat every one. But they were the Quraysh and the Jews of Arab who crossed all the limits in creating the tumult and turmoil in the society. As a result, the Holy Prophet declared an offensive policy to get them crushed or conquered. Even after observing that offensive and crushing policy, he remained seeking a chance of any peace treaty according to the peace strategy of Islam as mentioned by the Qur'an:

وَإِنْ جَنَحُوا لِلسَّلَامِ لَا جُنْحَ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

“And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower.”<sup>30</sup>

The peace treaty of al-Hudaybiyyah is a clear example of this, when the Holy Prophet (SAW) agreed to every demand his antagonists made on the sole assurance that peace would subsequently prevail. After great efforts on his part, the non-Muslims agreed to the finalizing of a Ten-year peace treaty, which was drafted and signed at the al-Hudaybiyyah.

While the al-Hudaybiyyah treaty was being drafted, the Meccans indulged in a number of extremely provocative acts. For instance, the agreement mentioned the Prophet's name as ‘Muhammad the Messenger of Allah’. They insisted that the phrase ‘the messenger of Allah’ should be taken out, and be replaced simply by ‘Muhammad, son of Abdullah’. The Prophet accepted their unreasonable condition and deleted the appellation with his own hands. Similarly, they made the condition that if they could lay their hands on any Muslim they would make him a hostage, but if the Muslims succeeded in detaining any non-Muslim, they would have to set him free. The Prophet even conceded on this position. For the restoration of peace in the region, the Prophet accepted a number of such unjustifiable clauses, which the enemy

very little about how to bring justice to those who are suffering under deep oppression and occupation. The world cannot be safe unless it becomes more just and fair world. Islam emphasizes the establishment of equality and justice, both of these values cannot be established without some degree of tolerance. Islam recognized from the very beginning the principle of freedom of belief or freedom of religion. It said very clearly that it is not allowed to have any coercion in the matters of faith and belief. The Qur'an says:

لَا إِكْرَاهَ فِي الدِّينِ

“There is no compulsion in religion.”<sup>25</sup>

If in the matters of religion, coercion is not permissible, then by implication one can say that in other matters of cultures and other worldly practices it is also not acceptable. In *surat Ash-Shura* Allah says to the Prophet (Peace and blessings be upon him):

لَإِنْ أَغْرَضُوا لِمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظْتَ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ

“If then they turn away, We have not sent you as a guard over them. Your duty is but to convey (the Message)”<sup>26</sup>

In another place Allah says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite (all) to the Way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious. Your Lord knows best, who have strayed from His Path, and who receive guidance.”<sup>27</sup>

Further, Allah says to the Believers:

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

“Obey Allah, and obey the Messenger, and beware (of evil): if you do turn back, know then that it is Our Messenger's duty to proclaim (the Message) in the clearest manner.”<sup>28</sup>

One can also cite Allah's words:

Justice is described in the Qur'an with two important words: *Al-`Adl* and *Al-Qist*. *Al-Adl* means "equity, balance." It means doing things in a proportionate manner, avoiding extremes. *Al-Qist* means "share, portion, measure, allotment, amount." It means that every one and every thing has a due. One who gives every one and everything its due is "*Muqsit*" and the one who takes away others dues is called "*Qasit*". Allah says:

وَأَقْسُوا إِلَى اللَّهِ يُحِبُّ الْمُقْسِطِينَ

"be fair: for Allah loves those who are fair (and just)."<sup>23</sup>

During the Holy Prophet's period of rule over the Muslims, his just and tolerant attitude towards those of other religions, languages, races, and tribes, and his way of not discriminating between rich and poor, but treating everybody equally, he is a great example to all of mankind. A number of incidents testify to the Prophet's justice. He lived in a place where people of different religions, languages, races, and tribes all coexisted. It was very difficult for those societies to live together in peace and security and check those who sought to spread dissension. One group could become aggressive towards and even attack another over the slightest word or action. Yet, the justice of the Prophet (peace and blessings be upon him) was a source of peace and security for those other communities, just as much as it was for Muslims. During the time of the Prophet (peace and blessings be upon him), Christians, Jews, and pagans were all treated equally.

Allah Almighty revealed to the Holy Prophet (SAW) the kind of justice and conciliation he needed to adopt towards those of other religions:

"So call and go straight as you have been ordered to. Do not follow their whims and desires but say, "I believe in a Book sent down by Allah and I am ordered to be just between you. Allah is our Lord and your Lord. We have our actions and you have your actions. There is no debate between us and you. Allah will gather us all together. He is our final destination."<sup>24</sup>

This noble attitude of the Prophet (peace and blessings be upon him), being in total harmony with the morality of the Qur'an, should be taken as an example of how members of different religions today should be treated.

There cannot be any peace without justice and there cannot be any justice without reforming our thinking, our behavior and our policies. It is strange that there is so much talk today about seeking safety and security, but