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DISCRIMINATION: AN UNHOLY BEHAVIOR

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Abstract. Discrimination is a global phenomenon and given the opportunity to grow in any society, it will negatively impact all recipients, Muslims and non-Muslims. This observation has emitted a research topic that cannot be discounted. This research study focused on the various factors affecting the negative impact of discrimination on society members. Additionally, this study highlighted the strategy of multiple types of discrimination, such as individual, social media and cyber hate and the Islamic stands regarding discrimination. The research methodology approaches used are exploratory and qualitative literature review collection. Also, the data obtained is centered on the primary data, the Quran and the Sunnah and secondary data, such as journals and articles - significant findings: societal discrimination, racism and Islamic solutions. Furthermore, discrimination has left the majority of people untouched by its poisonous sting. On the other hand, discrimination spread without any end, except by the implementation of the guidance from both the Quran and Sunnah. Encouraging further research on the factors that influence the establishment of discrimination would help resolve and erase it from all of society. Moreover, research can be done to understand further the factors that affect discrimination.

1.   Introduction

This study focused on discrimination and the Islamic stands regarding this worldwide practice by many people. It involves denying members of one group opportunities or privileges granted to others. Discrimination is making unfair or prejudicial distinctions between people based on the groups, classes, or other categories to which they belong or are perceived to belong, such as race, gender, age, religion, physical attractiveness or sexual orientation. Typically, this results in groups being unfairly treated based on perceived statuses, ethnic, racial, gender or religious categories (Wikipedia contributors, 2024a). The word discrimination may be heard by many and practiced by some worldwide. This hurtful and inhuman practice has been the number one corruptor of many societies.

The methodological approach used in this study was exploratory research. Exploratory research investigates research inquiries that haven't been thoroughly examined before. The qualitative literature review, which will be in journals and articles, will also be used throughout this research.

2.   History

The originator of discrimination was Satan, whom some called the Devil. Your Lord told the angels, "I am creating a human being from clay, from molded mud?" "When I have formed and breathed into him of My spirit, fall prostrating before him. The angels all prostrated themselves, except Satan, who refused to be among those who did so and Allah said, "O Satan, what kept you from being among those who prostrated yourself? Satan said, I am not going to humble myself before a human being, whom You formed from clay, from molded mud and I am made from smokeless fire (Itani, n.d.). Satan thought that he was better than the human, Adam, and refused to prostrate before him. Satan discriminated against Adam only based on Adam being different from him. Discrimination is one of the most pernicious and ancient social diseases that has existed since the time of God's creation of Adam (peace be upon him) when Satan was arrogant toward him and refused to bow down under the pretext that he was superior because he was made of smokeless fire and Adam was made of clay. From then on, discrimination images have been perpetuated throughout history through the enslavement of people, the discrimination of white people against black people and the division of society (Hamden, 2023). Institutional racism and institutionalized discrimination both these theories and related claims have been criticized for being improperly conceptualized, using circular reasoning, ignoring nonracial dimensions of inequality, failing to specify causal mechanisms and making dubious inferences and attributions; they have also been remarkably influential in helping to understand ongoing racial inequality and contemporary race relations (Berard, 2008).

A form of discrimination is institutional racism. It manifests as discrimination in areas such as criminal justice, employment, housing, healthcare, education and political representation; institutional racism, also known as systemic racism, is defined as policies and practices that exist throughout a whole society or organization and result in and support an ongoing unfair advantage to some people and an unfair or harmful treatment of others based on race or ethnic group (Wikipedia contributors, 2024d). Furthermore, Redlining is a dishonest practice that involves withholding financial services from neighborhoods where there is a significant population of racial or ethnic minorities; it has been most prevalent in the United States and has primarily targeted African Americans. Common examples of redlining include healthcare denials, insurance and credit denials and the creation of food deserts in minority neighborhoods (Wikipedia contributors, 2024d). Policies, practices, cultures and norms within institutions can all contribute to and sustain institutional racism (Price *et al*., 2012). For example, an examination of individual and census-tract level predictors of applying for and being denied home improvement loans using data from the US Home Mortgage Disclosure Act from 2012 to 2016. It was found that non-Hispanic Black applicants have a significantly higher chance of being denied loans and that loans for areas with a high percentage of non-Hispanic Black residents are most likely to be rejected, while applications in tracts with the highest rate of non-Hispanic White residents are least likely to be denied (Davis *et al*., 2023). A small glimmer of hope in reducing health disparities by effectively addressing how racism influences institutional practices is necessary and relevant to the nursing discipline. Regretfully, racism has been a part of nursing since its inception and has influenced its models, practices, selection of ascribed leaders and problem-framing (Robinson-Lane & Patel, 2022).

Additionally, the focus on violence directed against Muslims and Islam as their religion, the way that incidents develop and the role of media during specific stages of incidents contributed to the discrimination and hate of Muslims and the Islamic faith. The mainstream media's coverage of anti-Muslim sentiments or Islamophobia in the United States has established significant growth across the country in recent years (Ghani, 2021). Likewise, Muslims around the world experience psychological distress as a result of hate speech and bigotry towards them, which deconstructs their identity as a peaceful community to terrorists. Western communities commit this hate speech against Muslims to establish their power over them. Muslims are labeled as terrorists, extremists and fundamentalists in media and political debates (Naeem, 2022).

The normalization and legitimization of a variety of historical, cultural, institutional and interpersonal dynamics that consistently benefit some people while creating cumulative and persistent negative consequences for people of color constitute structural racism in the United States. It is a system of hierarchy and inequality, typified by some supremacy over others, which is the preferential treatment, privilege and power for some people at the expense of Black, Latino, Asian, Pacific Islander, Native American, Arab and other people. Furthermore, all other forms of racism (e.g., institutional, interpersonal, internalized, etc.) stem from structural racism, which is the most profound and pervasive form of racism. Structural racism encompasses the entire system of supremacy by some, diffused and infused in all aspects of society, including history, culture, politics, economics and the whole social fabric (Polos *et al.*, 2024).

Since the beginning of North American colonization, American Indians and Alaska Natives have struggled with the removal of children from their families and communities; as a result, their efforts to keep children in their families, communities and tribal nations have given rise to a critical perspective on Indian child welfare, which is essential to comprehend the disparities and disproportionalities in child welfare. From an Indian Child Welfare perspective, this means that institutional racism and institutional bias are the leading causes of disparities and disproportionalities in child welfare. The history of Indian Child Welfare is comprised of repeated documentation of institutional racism and bias, confirming that United States policies were designed to remove American Indian and Alaska Native children from tribes to undermine indigenous nations and to benefit non-native peoples (Crofoot & Harris, 2012).

Moreover, racism is one of the overarching themes in Asian American history. Throughout the nineteenth and early twentieth centuries, Chinese, Japanese, Korean, Filipino and Asian Indian immigrants faced various forms of discrimination, including legal disenfranchisement, economic discrimination, violence, mockery and segregation. These immigrants were frequently and diversely told that they were outsiders in American society. Denis Kearney, a California anti-Chinese activist, coined the slogan "The Japs must go!" in 1892, adapting a phrase he had made famous at anti-Chinese demonstrations in the 1870s. Kearney denounced Japanese immigrants as "another breed of Asiatic slaves to fill up the gap made vacant by the Chinese" ("Racism and the Anti-Asian Movements", 2013).

Many have experienced the impulse to create the fantasy of superiority through the devaluation of others; individually, it is sometimes tolerated as a personality quirk; collectively, it can lead to genocide. Unfortunately, prejudice, intolerance and the degradation of others to gratify one's sense of superiority are not confined to one group to the exclusion of all others (Veronesi, n.d.). Italians suffered from lynchings akin to those committed by the Ku Klux Klan in Alabama, Mississippi and Louisiana. In the

1890s, Sicilian dock workers in New Orleans were lynched for attempting to form a union. Furthermore, due to the rise of fascism in Germany and Italy in the 1930s and 1940s, Italian Americans were suspected of being "anti-American"; people faced curfews and were threatened with detention; Japanese people on the West Coast were interned in detention camps; the government created a "registry" of all Italian Americans and they were spied on (Palladino, 2020). Likewise, bigotry against the Irish people or individuals, also known as Hibernophobia, can take many forms, such as hatred, oppression, persecution or just plain discrimination. It can be directed against the island of Ireland, the Republic of Ireland or Northern Ireland. It can also be directed against Irish immigrants or their descendants who have immigrated to other countries, a phenomenon known as the Irish diaspora (Wikipedia contributors, 2024g).

German Americans became "hyphenated Americans", suspiciously practicing their traditions rather than "assimilating" into the Anglo-American culture and many Anglo-Americans started to fear that they were still loyal to the German emperor, the Kaiser, because Germany was one of America's wartime enemies. A stereotype held that German Americans were "a race of barbaric raiders" who spoke a language incomprehensible to other Americans. German-language schools were outlawed in several states, German literature was taken out of libraries, German Americans were interned and a German American man who was also a socialist target was murdered by a mob (Little & Little, 2019). The work of two US legislative committees looked into the alleged disloyal actions of members of the German American community and their organizations and businesses during World War I. It is argued that these investigations were a significant factor in the development of the anti-German sentiments that were prevalent during the war, including marginalization, violence and mistreatment (Migluicci, 2021). Another contributor to discrimination was social media.

In the information age, the influence of social media platforms like Facebook, Twitter, Instagram and other digital products has drastically altered people's social lives in pluralistic Indonesia. Creating a digital public space that allows all entities, classes, or social communities to communicate freely and limitlessly has increased opportunities for accomplishing goals in line with interests (Amin *et al.*, 2018). Online communication through social networks has evolved into an unrelenting means of exchanging ideas and opinions on any subject. A fundamental tenet of this is the boundaries that "freedom of expression" must not cross to avoid being interpreted as "hate speech" (Al-Utbi, 2019). Traditional approaches to online hate often focus on perpetrators' traits and their attitudes toward their targets; such approaches neglect the social and interpersonal dynamics that social media affords by which individuals glean social approval from like-minded friends. Alarming degrees of hate messages directed at individuals and groups are hosted on social media, posing a threat to victims' psychological and physical well-being. According to a theory of online hate based on social approval, people and their allies spread hate messages to get support and friendship for their hatred toward targets who they also hate. This helps the perpetrators feel better about themselves and strengthens their prejudices (Walther, 2022). The pervasive racism on social media against ethnic minorities. In addition, social media's role as a vehicle for the propagation of hate speech and racism as well as its contributing factors (Amin *et al.*, 2018).

Additionally, cyber hate needs to be mentioned because it also contributes to the spreading of hate and discrimination. Based on a power imbalance, cyberhate is defined as the use of violent, aggressive or offensive language directed towards a particular group of people who share a property. This property can be religion, race, gender, sex or political

affiliation. Cyberhate can be carried out repeatedly, systematically and uncontrollably through digital media and is frequently motivated by ideologies (Castaño-Pulgarín *et al.*, 2021). Cyberhate on social media platforms against an individual or group because of their perceived identity—such as race, religion or nationality—is rapidly expanding and spreading, which negatively impacts the quality of online-generated content as well as the users of these platforms. Fortunately, computer science researchers have recently become more interested in discovering strategies to prevent the spread of cyber hate on social media platforms (Almaliki, 2023). In addition, the distinctive quality of the Internet is that individual prejudices against marginalized and racialized groups, as well as more extreme, hateful ideologies, can find their way onto particular platforms and immediately bring people together who share similar biases. The prevalence of hate speech and cyber hate in online environments fosters a climate in which hate speech is accepted as usual and raises the possibility of acts of intergroup violence or political radicalization (Windisch *et al.*, 2022).

Furthermore, there are obvious points of convergence across the various Klan groups, identity churches and skinhead organizations; the hate movement has historically been varied and fractured and the Internet allows the hate movement to regroup and reinvent itself as a viable collective. The movement's many electronic means of communicating and disseminating their views—blogs, newsgroups, magazines, etc.— allow accessible communication and dissemination of their views never before possible (Perry & Olsson, 2009).

The Islamic faith places great emphasis on the prohibition of discrimination. One scholar said that Allah's statement, "that you may know one another", refers to one's saying, "So-and-so the son of so-and-so, from the tribe of so-and-so" (O humanity! We have created you from a male and a female and made you into nations and tribes that you may know one another.). So that they get to know each other by their nation or tribe (Tafsir Surah Al-Hujurat - 13 - Quran.com, n.d.). Islamic law is seen as a pioneer in the fight against racism since, according to its founding slogan, all people are equal. This includes equality between the rich and poor, men and women and enslaver and enslaved person. It also states that no one is superior to another based on their excellent and valuable deeds (Hamden, 2023). In part of the Prophet's (peace be upon him) last sermon, he mentioned, "All humans descended from Adam and Eve; therefore, neither an Arab nor a non-Arab is superior to each other; similarly, neither a White nor a Black person is superior to another White or Black person unless through piety and good deeds (The Last Sermon of Prophet Muhammad (SAW), n.d.).

Again, the only way a person is best is through piety and good deeds; the color of a person's skin does not matter. At birth, no one picks the color of their skin, the shape of their nose, eye color, etc. People do not have control of their initial physical self, only their behavior. The Islamic faith helps shape people's behavior and guides them regarding discrimination against others. The following racial incident happened and the Prophet (may peace be upon him) immediately responded. "I vilified him as [you son of a black mother] after I argued with one of my brethren whose mother was of foreign descent. He went to the Prophet to complain about me", Abu Dharr said. "One day, the Prophet met me and said, 'Abu Dharr, you are someone who still displays ignorance". (What Is the Source and Authenticity of the Narration About Abu Dharr Insulting Bilal as the 'Son of the Black Woman'?, n.d.) Additionally, the Prophet (may peace be upon him) instructed the same man in the following manner: The Prophet (ﷺ) told Abu-Dharr to "listen and obey (your chief) even if he is an Ethiopian with a head like a raisin", according to Anas

bin Malik's narration (Sahih Al-Bukhari 696 - Call to Prayers (Adhaan) - كتاب الأذان- Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم), n.d.).

According to the Islamic Declaration of Human Rights, under the heading of the Right to Equality and Prohibition Against Impermissible Discrimination, No one shall be excluded from the workforce, subjected to any form of discrimination, or placed in a more dangerous situation physically because of their race, religion, sex, origin, color or language (University of Minnesota Human Rights Library, n.d.). Additionally, in its preamble, it is stated that humankind's long-standing desire for a just world order—one in which people could live, grow and prosper in a society free from oppression, fear, exploitation and deprivation—remains largely unfulfilled. Additionally, the Divine Mercy that Allah (God) has bestowed upon humanity through the revelations in the Holy Qur'an and Sunnah is being wasted or unjustly withheld from the world's inhabitants. In addition, the Divine Law's declaration of human rights seeks to give humanity dignity and honor and to end injustice and oppression. The Quran and Sunnah provide an enduring moral and legal framework to create and govern human institutions and relationships (University of Minnesota Human Rights Library, n.d.). Additionally, where everyone is treated equally and no one is subjected to discrimination or privileges because of their race, color, sex, origin or language; where everyone is born free; where forced labor and slavery are despised and where policies are put in place to ensure that the institution of the family is upheld as the cornerstone of all social life (University of Minnesota Human Rights Library, n.d.). Muslims are encouraged to prevent the oppression of others, "Help your brother whether he is an oppressor or an oppressed", the Prophet (s.a.w.) was reported to have said. Anas bin Malik related this story. He said, "O Messenger of Allah! I help him when he is oppressed. But how can I help him when he oppresses?" The Prophet responded, "Prevent him from oppression; that is your help for him" (Jami` at-Tirmidhi 2255 - Chapters on Al-Fitan - كتاب الفتن عن رسول الله صلى الله عليه وسلم- Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم), n.d.). Muslims are not to be unjust to others; the Messenger of Allah (ﷺ) never left my home without looking up at the sky and saying, "O Allah! I seek refuge in you lest I stray or be led astray or slip or am made to slip, cause injustice, suffer injustice or do wrong or have wrong done to me". This is how Umm Salamah, Ummul Mu'minin, recounts this story (Sunan Abi Dawud 5094 - General Behavior (Kitab Al-Adab) - كتاب الأدب- Sunnah.com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم), n.d.). Furthermore, with Muslims constituting the majority population, the Islamic Republic of Pakistan is a multiracial and multireligious country whose 1973 Constitution guarantees religious freedom to all religious minorities, including Christians, Hindus and Sikhs. This is primarily because Islam guarantees all humanity's religious freedom (Mehfooz, 2021).

3.   Conclusion

Discrimination occurs through various mediums, such as individuals, social media and cyberhate. This study has highlighted the meaning of discrimination and its negative impact on individuals and societies. Discrimination does not discriminate; it can negatively impact all walks of life and any nation. The faith of Islam does not discriminate and it encourages humans to be humane to each human being, regardless of race, creed or color. Muslims are guided by both the Quran and Sunnah forever and no policies or legislation can ever change what is mentioned in the Quran and the practice of the Prophet (May peace be upon him).

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