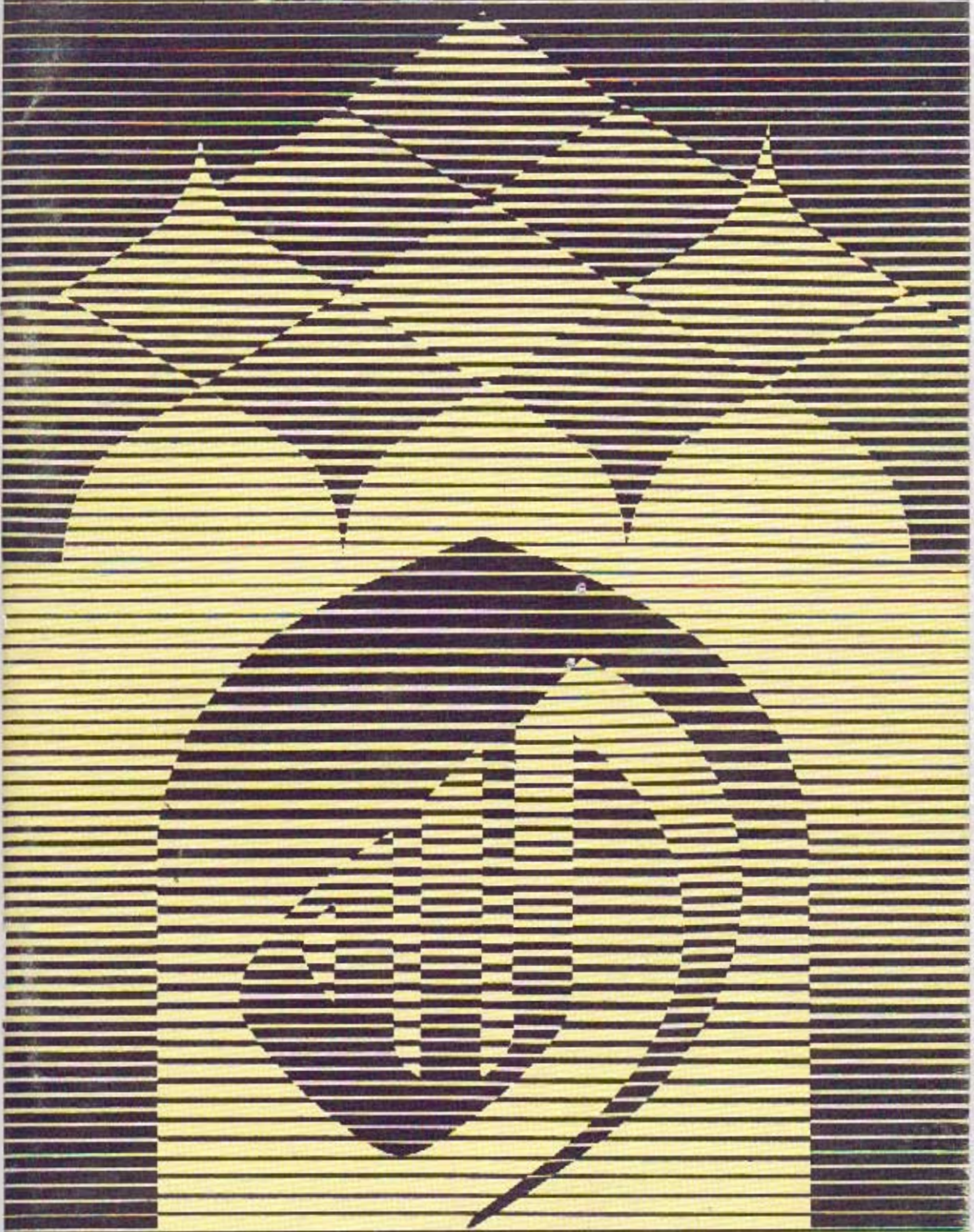


**THE NATURE OF
SOCIAL JUSTICE IN ISLAM**



**THE NATURE OF
SOCIAL JUSTICE IN ISLAM**

UNIT: 17

THE NATURE OF SOCIAL JUSTICE IN ISLAM

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FOREWORD

Muslim communities all over the world are faced with a variety of challenges in their Dawah activities. One major challenge relates with the area of education. It is not easy to develop, in every community, an educational institution which may provide professional assistance and back up to members of community in acquiring Islamic knowledge and information. In some Muslim communities full time educational institutions have been established. In others, educational needs of the community are met through weekend programmes, seminars, symposia and other such activities.

Some Muslim communities have given serious thought to programmes of distance teaching, however, such programmes have not been materialized with proper know-how and professional assistance.

The Dawah Academy, at a humble level, is in the process of developing a series of correspondence courses in English and other languages. In order to develop a suitable introductory course on Islam as the way of life, we are introducing, at this point, material selected from existing Islamic literature.

Our next step will be to produce our own material in view of the needs of Muslim communities in various parts of the world. This will have two levels: first general level and second a post-graduate course on Islam. The present selection from Islamic literature deals with first level. This covers a variety of topics dealing with Islam as a complete way of life. We hope this course will provide initial information on important aspects of Islam.

We will greatly appreciate critical comments and observations of participants on this course. This will help us in development of our own material for both levels of study. Please do not hesitate to write to us if you have some suggestions to improve the material or methodology. Address all your observations at the following:

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The Nature of Social Justice In Islam

Islamic Concept of Universe

We cannot study the nature of social justice in Islam until we have first examined the general lines of Islamic theory on the subject of the universe, life, and mankind. For social justice is only a branch of that great science to which all Islamic studies must run back.

Now the faith of Islam, which deals with the whole field of human life, does not treat the different aspects of that life in the mass, nor yet does it split up the field into a number of unrelated parts. That is to say Islam has one universal theory which covers the universe and life and humanity, a theory in which are integrated all the different questions; in this Islam sums up all its beliefs, its laws and statutes, and its modes of worship and of work. The treatment of all these matters emanates from this one universal and comprehensive theory, so that each question is not dealt with on an individual basis, nor is every problem with its needs treated in isolation from all other problems.

A knowledge of this universal theory is necessary to the faith of Islam, because it enables the student to understand its principles and beliefs and to relate the particular to the general; it empowers him to study with pleasure and with understanding its characteristics and its aims. While on the other hand the fact that the basis is religious guarantees that the theory will be both coherent and comprehensive, and not departmentalized. For no theory of life can be of profit unless it comprehends all the departments and all the aims of human life. So the best method of studying Islam is to start by understanding its universal theory before going on the study of its views on politics or economics or the relationship between communities and individuals. For such questions as these are but issues arising out of that universal theory and they cannot be truly or deeply understood except in the light of it.

Now the true Muslim philosophy is not to be sought in Ibn Sina¹ or Ibn-Rushd², or such men as these who alone are known as the Muslim philosophers; for the philosophy which they teach is no more than a shadow of the Greek philosophy, and has no relation to the true Islamic philosophy. The faith of Islam has a native universal philosophy which is to be sought only in its own familiar authorities: The Qur'an and the Traditions, the life of its Prophet and his every-day customs. These are the authorities in which the student must delve deep to find the universal Islamic theory from which come all the Muslim teachings and laws, its modes of worship and of work. Islam as a faith has laid down the nature of the relation between the Creator and His creation, the nature of man's relation to the universe and to the world, and of man's relation to his own soul; it has laid down the relation between the individual and society, between different societies and making as a whole, and the relation between one nation and another. All these teachings are the expression in different aspects of the one universal, comprehensive theory which relates to one another all the separate aspects. All of which together is Islamic Philosophy.

The detailed study of this philosophy is no part of this present work; here we shall confine ourselves to the examination of one specific subject, to the full completion of which may Allah's help be vouchsafed. So here we shall merely outline the main headings of the general scheme, in order to facilitate our study of social justice in Islam.

Man lived for long ages without achieving a comprehensive theory of his Creator and the universe, or of the universe, life, and mankind. That is to say, man had never reached the point of working out such a universal and comprehensive theory until the birth of Islam.

The relation between the Creator and His creation is to be found in the power of the Word, the Active Will from which all creation came; "all that He needs to do when He wishes anything is to say, BE; and it is."³ There is no mediating power of any kind between the Creator and His creation, but from His universal and absolute Will proceed all existing

things in due and proper order; and by that universal, absolute, and active will all things are sustained, ordered, and energized. "He manages the affair, sets the signs in order."⁴ "He grasps the Heavens that they fall not upon the earth, save by His permission."⁵ "It is necessary for the sun not to overtake the moon, nor the night to outrun the day; but each in its circle they revolve."⁶ "Blessed be He in whose hand is the kingship; and He over all things hath power."⁷

So all creation, issuing as it does from one absolute, universal, and active Will, forms an all-embracing unity in which each individual part is in harmonious order with the remainder. And thus, too, every form of existence embodies a principle which relates it to this perfect and comprehensive order. "He it is who hath created seven Heavens, one above the other; thou canst not see any oversight in the creation of the Merciful. Look again; canst thou see any flaw? Look again and again; thy sight will turn back, dim and wearied out."⁸ "And He set up upon it mountain peaks above it, and blessed it, and arranged its various kinds of food in it."⁹ "He it is who hath created death and life to try you, to test which of you is the best in deeds."¹⁰ "Allah it is who sends the winds to stir up the clouds, and He spreads it in the Heavens as He wills, and breaks it up; so you see the rain coming out of the midst of it; and when He causes it to fall on which of His servants He wills, behold they rejoice."¹¹ Accordingly it is obvious that all creation must have a fundamental connection with the creative purpose and that the will from which all creation finally proceed, and by which it is continually sustained and ordered, is related to creation itself; thus only can that Will give to creation a coherence and a completed meaning.

Thus, then, all creation is a unity comprising different parts; it has a common origin, a common providence and purpose, because it was deliberately produced by a single, absolute, and comprehensive Will. Therefore it was suitable, adapted, and ready for the appearance of life in the general sense, and for the appearance of man, the highest form of life,

in particular. So the universe cannot be hostile to life, or to man; nor can "Nature" in our modern phrase be held to be antagonistic to man, opposed to him, or striving against him. Rather she is a friend whose purposes are one with those of life and of mankind. And the task of living beings is not to contend with Nature, for they have grown up in her bosom, and she and they together form a part of the single universe which proceeds from the single will. Thus basically man lives in a purely friendly environment, among the powers of a friendly universe. So Allah, when He created the earth, set up upon it mountain peaks above it, and blessed it, and arranged its various kinds of food in it. "And He cast upon the earth mountain peaks, lest it sway with you."¹² "And the earth—He established it for mankind."¹³ "He it is who hath laid the earth low for you, so walk ye about in its regions, and eat of its provision."¹⁴ "He hath created for you what is in the earth, all of it."¹⁵ So the Heavens with their stars are a part of creation; they are connected with the other parts, and everything that is in them and in the earth is friendly, cooperative, and interrelated with all the remaining parts. "And He decked out the lower Heavens with lamps."¹⁶ "Did we not make the earth a flat expanse, and the mountains as tent-pegs? We created you in pairs, and We appointed your sleep to be a rest. We made the night for a covering, and We made the day for a livelihood. We built about you seven firm Heavens, and We set a lamp ablazing. We sent down from the rain-clouds copious waters to bring forth grain, and vegetation, and luxurious gardens."¹⁷

And further, the Creator does not place living beings and men in this world, without giving them also His kindly care and constant attention, for His perfect Will is constant throughout all the world, constant, too, over every individual part of the universe at all times. "There is no beast in the earth but its provision is a charge upon Allah; He knows its lair and its resting-place."¹⁸ "We have created man, and We know what he whispers to himself; We are nearer to him than his jugular vein."¹⁹ "Your Lord said, 'Call upon Me, and I shall answer you.'²⁰

“And do not kill your children because of poverty; we shall provide for you and for them.”²¹ And so on.

Because, then, the Universe is a unity emanating from a single Will; because man is himself a part of the world, dependent upon and related to all the other parts; and because individuals are as atoms, dependent upon and related to the world; therefore they must have the same dependence upon, and relation to, one another. So the Islamic belief is that humanity is an essential unity; its scattered elements must be brought together, its diversity must give place to uniformity, its variety of creeds must in the end be brought into one. For thus and only thus can man be made ready to be at one with the essential unity of creation. “O ye people, We have created you male and female, and We have made you races and tribes, that you might know one another.”²²

There can be no permanent system in human life until this integration and unification has taken place; this step is a prerequisite for true and complete human life, so that the rule of force may be done away once for all, and so that those who have wandered from the true path may be brought back to it. “The recompense of those who make war against Allah and His Messenger, exerting themselves to cause corruption in the earth, is that they be killed or crucified, or that their hands and feet on opposite sides be cut off, or that they be banished from the land.”²³ “If two parties of the Believers fight, then make peace between them; if one of them oppresses the other, other, then fight the oppressing party until it returns to the affair of Allah; if it returns, then make a just peace between them, and act fairly.”²⁴ “And if Allah had not resisted one party of the people by means of others, the land would have grown corrupt.”²⁵ Accordingly the fundamental matter is this interdependence and solidarity of mankind, and whoever has lost sight of this principle must be brought back to it by any means. For the first great Divine law of existence is to identify the desires of individuals and of societies; and such mutual

responsibility among all is in the end the sole aid of our unified world and of its Creator.

Now when we come to consider man as a race and as an individual, there is the same comprehensive unity to be observed; man's faculties which are so diverse in appearance are essentially one in purpose. Thus in this respect also man is comparable to the world in its entirety, since its power too is a unity, though diverse in appearance.

Man lived through long ages without arriving at any comprehensive theory of human and universal powers; he continued to differentiate between spiritual and material powers, he denied one of these in order to strengthen the other, or he admitted the existence of both in a state of opposition and antagonism. He organized his life on the basis that such an opposition between these two types of power was natural, and that the superiority of one was only to be gained at the expense of the other. He held that such superiority on the one side and inferiority on the other was inevitable, because, as he believed, such opposition was inherent in the nature of the world of man.

Christianity is one of the clearest examples of this theory of opposition, because it was by such a theory that it was led to libertinism on the one hand and asceticism on the other, according as these two alternated in its life. For Christianity the salvation of the soul is to be gained by humiliating the body, by punishing it, or even by destroying it, or at the least by neglecting it and turning away from indulgence. In Christianity and in other similar faiths this is the cardinal principle on which are built up their systems of belief; to it can be traced their doctrines on life and its purpose, on the duties of the individual on the one hand and of society on the other, and on man and the different powers and abilities which attach to his existence.

Thus the struggle between the two types of power continued, with men continually uncertain and perplexed, and without any definite assurance as to the true solution. Then came Islam, bringing with it a new, comprehensive, and coherent theory in which there was neither this tension nor this opposition, neither hostility nor antagonism. Islam gave a unity to all powers and abilities, it gave an identity of purpose to all desires and inclinations and leanings, it gave a coherence to all men's efforts. In all these Islam saw one embracing unity which took in the universe, the soul, and all human life. Its aim was to unite earth and Heaven in one world; to join the present world and the world to come in one faith; to link spirit and body in one humanity; to correlate worship and work in one life. It sought to bring all these into one path—the path which led to Allah.

In the same way the world is a unity, composed of things which are seen and otherwise sensually perceived, and of things which are unseen and imperceptible. Life is a unity, made up of material abilities and spiritual powers, between which no separation can ever be made without a resultant disorder and confusion. And similarly human personality is a unity of spiritual desires which rise toward Heaven, and bodily appetites which cling on earth. No separation can be made between these aspects of personality, because Heaven and earth are one, because in the world there is a unity of things seen and things unseen, and because in religion there is a unity of this world and that to come, between daily life and worship.

But beyond all this, there does exist one eternal and unchanging power, which has no beginning and no comprehensible end. To it belongs the government of the world, of mankind, and of life. It is the power of Allah. The human individual in his transience seeks to attain to this power which eternally pervades life, and from it he seeks help in his misfortunes. He strives after it when he is in the mosque at prayer, lifting up his heart to Heaven, and he seeks it no less when he is abroad in the

world, busily intent upon his livelihood. So he seeks to deserve the future life not only when he fasts and denies himself all manner of pleasurable indulgence, but also when he breaks his fast and enjoys all the good things of life—so long as he does either of these two things with his heart firmly directed towards Allah. And thus the life of the present world, with all its prayer and its work, all its luxuries and its privations, is the only way to the future world, with its Heaven and its Hell, its punishment and its reward.

This surely is the true unity between the sundry parts of the universe and their powers, between all the diverse abilities of life, between man and his soul, between his experiences and his dreams. Such a unity it is which can set a lasting harmony between the world and human life, between life and living men, between society and the individual, and between man's spiritual desires and his appetites. In a word, it means a harmony between the world and the faith, between earth and Heaven.

This harmony is not established in favor of the physical side of man, nor yet in favor of the spiritual side; rather it imports to both of them an equal freedom, thus bringing both to a healthy position of well-being and growth. Similarly this harmony is not established in the favor of the individual, or of society; nor in favor of one nation over another, nor in favor of one community over a people. But each of these is held to have its own rights and its own responsibilities. For the individual and society, the people and the community, the nation and all other nations—all are bound by one law which has but one aim: namely, that the freedom of the individual and of society should be equally recognized without any mutual opposition; and that the nations, one and all, should work together for the growth and progress of human life, and for its orientation towards the Creator of life.

Islam, then, is a faith of the unity of all the powers of the world; and beyond doubt it is a uniting faith. It stands for the unity of gods, and for the unity of all religions in the faith of Allah, and also for the unity of all the prophets in their testimony to this one faith since the dawn of time.²⁶ "Verily this community of yours is one, and I am your Lord; so worship Me."²⁷ So also Islam stands for the unity of worship and work, of faith and life, of spiritual and material realities, of economic and spiritual values, of the present world and the world to come, of earth and Heaven. From this pervasive unity there issue all the Islamic laws and ordinances, all its exhortations and rules, as well as its teachings on political and economic theory, on the balance of credits and debits, and on privileges and responsibilities. Thus in this fundamental principle of unity there are contained all the various rules of life.

While we are examining this universal theory which takes its rise from the nature of Islamic thought about the world and life and humanity, we may study also the fundamental outlines of social justice in Islam. Above all other things it is a comprehensive human justice, and not merely an economic justice; that is to say, it embraces all sides of life and all aspects of freedom. It is concerned alike with the mind and the body, with the heart and the conscience. The values with which this justice deals are not only economic values, nor are they merely material values in general; rather they are a mixture of moral and spiritual values together. Christianity looks at man only from the stand-point of his spiritual desires and seeks to crush down the human instincts in order to encourage those desires. On the other hand Communism looks at man only from the stand-point of his material needs; it looks not only at human nature, but also at the world and at life from a purely material point of view. But Islam looks at man as forming a unity whose spiritual desires cannot be separated from his bodily appetites, and whose moral needs cannot be divorced from his material needs. It looks at the world and at life with this all-embracing view which permits of no separation or

division. In this fact lies the main divergence between Communism, Christianity, and Islam.

Thus, in the Islamic view, life consists of mercy, love, help, and a mutual responsibility between Muslims in particular, and between all human beings in general. Whereas in the Communist view, life is a continual strife and struggle between the classes, a struggle which must end in one class overcoming the other; at which point the Communist dream is realized. Hence it is patent that Islam is the undying goodness of humanity, embodied in a living faith, working in the world; while Communism is the evil of human nature, limited to a single nation.

There are, then, these two great facts: the absolute, just, and coherent unity of existence, and the general, mutual responsibility of individuals and societies. On these two facts Islam bases its definition of social justice, having regard to the basic elements of the nature of man, yet not unmindful of human abilities.

The glorious Qur'an says of man that "verily, for the love of gain he is violent"²⁸; the "love of gain" belongs to his nature and to his native endowment. It says also, describing that greed which is of the nature and constitution of man, that "souls are close to avarice"²⁹; it is always near to them. So also there occurs in the Qur'an a wonderfully skillful description of this human trait; "Say: If it were you who had in your power the treasures of the mercy of my Lord, then you would keep a tight hold for fear of spending; for man is niggardly."³⁰ But He is certainly liberal with His mercy in every way; and so, from this liberality of Divine mercy and from that human meanness, it is apparent how great is the extent of avarice in the nature of man if he is left without discipline or exhortation.

Accordingly, when Islam comes to lay down its rules and laws, its counsels and controls, that natural "love of gain" is not overlooked, nor

is that deep natural avarice forgotten; selfishness is rebuked, avarice is dealt with by regulations and laws, and the duty laid on man is that of liberality. At the same time Islam does not overlook the needs and the welfare of society, nor does it forget the great achievements of individuals in life and society in every age and among different nations.

There may sometimes occur that type of social oppression which is inconsistent with justice, when the greed and cupidity of the individual prey upon society; or that same oppression may also take the form of society preying upon the nature and ability of the individual. Such oppression is a sin, not against one individual alone, but against the whole principle of the community. It is an encroachment upon the freedom of the individual whose natural rights are infringed; but its evil effects do not touch merely the welfare and rights of that one individual; they go beyond him to touch the welfare of the whole community, because it cannot profit to the full from his abilities. So the regulations lay down the rights of the community over the powers and abilities of the individual; they also establish limiting boundaries to the freedom, the desires, and the wants of the individual but they must also be ever mindful of the rights of the individual, to give him freedom in his desires and inclinations; and over all there must be the limits which the community must not overstep, and which the individual on his side must not transgress. Nor must there be interference with great individual achievements; for life is a matter of mutual help and mutual responsibility according to Islam, and not a constant warfare, to be lived in a spirit of struggle and hostility. Thus there must be freedom for individual and general abilities, rather than repression and a restrictive constraint. Everything that is not legally forbidden is perfectly permissible; and everything that is not useless is of value. So the individual is to be encouraged by having every freedom in a life which reflects the Divine nature and which gives promise of the highest achievement.

This breadth of vision in the Islamic view of life, together with the fact that it goes beyond merely economic values to those other values on which life depends—these things make the Islamic faith the more powerful to provide equity and justice in society, and to establish justice in the whole of the human sphere. It also frees Islam from the narrow interpretation of justice as understood by Communism. For justice to the Communist is an equality of wages, in order to prevent economic discrimination; but within recent days when theory has come into opposition with practice, Communism has found itself unable to achieve this equality. Justice in Islam is a human equality, envisaging the adjustment of all values, of which the economic is but one.

In the Islamic view values are so very composite that justice must include all of them; therefore, Islam does not demand a compulsory economic equality in the narrow literal sense of the term. This is against nature, and conflicts with the essential fact, which is that of the differing native endowments of individuals. It arrests the development of outstanding ability, and makes it equal to lesser ability; it prevents those who have great gifts from using their gifts to their own advantage and to that of the community, and it discourages advantage and to that of the community, and it discourages the community and the individual from producing such gifts. There can be no profit in disputing the fact that the natural endowments of individuals are not equal. And while we may not be able to see this in the case of mental and spiritual endowments as we can in the sphere of practical life, yet we cannot deny that some individuals are born with endowments of disposition, such as goodness, or perfection, or patience; while others are born with endowments of body, such as sickness, or debility, or weakness. Nor can we deny that others can earn their living by the pleasantness of their conversation, by their pleasing appearance, or by their agreeable nature; thus the gates of undertaking and accomplishment open before them, the same gates which remain closed in the face of others not similarly endowed.

Accordingly, to deny the existence of outstanding endowments of personality, intellect, and spirit, is a piece of nonsense which cannot explain the existing differences between individuals. So we must reckon with all these endowments, and to all of them we must give the opportunity to produce their greatest results; then from these results we may take that which appears to be of permanent profit to society. On no account must we close off the outlet for such endowments, or discourage them by making them equal in reward with lesser abilities; we must avoid shackling such gifts and stifling them, and thereby depriving of their fruits the community and the human race alike.

Islam does, of course, acknowledge a fundamental equality of all men, and a fundamental justice among all, but over and above that it leaves the door open for achievement of preeminence through hard work, just as it lays in the balance values other than the economic. "Verily the noblest among you in Allah's eyes is the most pious."³¹ "Allah will raise up in degrees of honor those of you who believe, and to whom knowledge has been brought."³² "Wealth and children are an ornament to life in the world, but the things which endure, the works of righteousness are better in thy Lord's eyes—better for reward, and better for hope."³³ From this it is apparent that there are values other than the merely economic; with these values Islam reckons, and these it brings into relation with the idea of justice in society, since different individuals have different methods of gaining their livelihood. Islam admits the reasonable causes of these differences, as being differences in strength and in endowment. It does not admit differences which depend on rank and station; such it absolutely denies.

Islam, then, does not demand a literal equality of wealth, because the distribution of wealth depends on men's endowments, which are not uniform. Hence absolute justice demands that men's rewards be similarly different, and that some have more than others—so long as human justice is upheld by the provision of equal opportunity for all. Thus rank or

upbringing, origin or class should not stand in the way of any individual, nor should any one be fettered by the chains which shackle enterprise. Justice must be upheld also by the inclusion of all kinds of values in the reckoning, and by the freeing of the human mind completely from the tyranny of the purely economic values, and by the relegation of these to their true and reasonable place. Economic values must not be given an intrinsically high standing, such as they enjoy in those human societies which lack a certainty of true values, or which give to them too slight an importance; in such conditions money alone becomes the supreme and fundamental value.

In Islam money is not given this value; Islam refuses to admit that life can be reckoned in terms of a mouthful of bread, the appetites of the body, or a handful of money. Yet at the same time it demands a competence for every individual, and at times more than a competence, in order to remove the fear of destitution. On the other side it forbids that unbridled luxury in possessions and desires, which produces social divisions and classes. It prescribes the claims of the poor upon the wealth of the rich, according to their needs, and according to the best interests of society, so that social life may be full, just, and productive. Thus it is not unmindful of any one of the various aspects of life, material, intellectual, religious and worldly; but it organizes them all, that they may be related together and thus furnish an all-embracing unity in which it will be difficult to neglect any one of their various integral parts. So these departments of life become an organized unity, similar to the great oneness of the universe, and to that of life, of the nation, and of all mankind.

The Foundations of Social Justice in Islam

Islam establishes this social justice, whose nature we have now analyzed, on solid foundations; for the accomplishment of its aims it lays down certain definite methods. It does not treat the matter as a question

of pure theory, nor as a counsel of perfection. For by its own nature Islam is a faith of achievement, of work in the sphere of practical life; it is not a religion of mere words, or idle theory existing only in a world of shadows.

As we have already seen, Islam has a basic theory of the universe, of life and of man. We have seen also that the thought of "social justice" has its roots in that basic theory, and enters into its general scheme. We have discovered that the nature of Islamic belief about human life makes social justice essentially an all-embracing justice which does not take account merely of material and economic factors; for Islam does not divide the individual into body and soul, into differing intellectual and spiritual sides. It holds that the values of this life are material and spiritual at one and the same time, and that no division is possible in such a unity. It holds also that mankind is essentially one body, its members mutually responsible and inter-dependent, a body in which there are no isolated and outcast societies.

Many times it has seemed that the reality of history falsifies this fundamental Islamic theory. So first we must discover what is this reality of history. The reality which Islam regards as ultimately true is not the state of affairs of any one individual, or in any one group or nation; rather it is that limited, definite, and fixed reality on which the faculties of frail human individuals are set, when they turn away from the pursuit of eminence and fix their thoughts on the larger and more comprehensive things in human life, the things which endure from eternity to eternity. For Islam scans all standards, and reckons with all kinds of interests; its aim is the achievement of a purpose which includes all humanity from beginning to end. So, while there may appear to be an inconsistency when we take the comprehensive view, which embraces all men, rather than merely one individual, one group, or one nation.

This comprehensive view of social justice with its far-reaching aims will serve later on to explain the regulations which Islam lays down. These cannot be correctly understood when they are taken individually; nor when they are understood only of the individual in relation to society, or of society only in relation to the group; nor when they are understood only of the group in relation to the nation, or of the nation only in relation to other nations. This comprehensive view will serve to explain the regulations on individual possession; on the poor-tax; on the law of inheritance; on the rules for estates; on politics; on commercial transactions; in a word, it will explain all the regulations prescribed by Islam for individuals, societies, nations, and races.

At this point we have no intention of dealing with all this; we shall, then, content ourselves to deal with the general foundations on which Islam establishes its regulations for social justice, within the limit of its universal theory. And from the nature of these we will see that Islam believes in the unity of body and soul in the individual, and in the unity of the spiritual and the material in life. Similarly it believes in an identity of aim in the individual and in society, in the identity of interests of the various societies within a race, and in an identity of purpose among all the races of mankind. And this despite the apparent divergences of their more immediate and limited interests.

The following are the foundations on which Islam establishes Justice:

1. Absolute freedom of conscience.
2. The complete equality of all men.
3. The permanent mutual responsibility of society.

With each of these foundations we shall deal in turn, explaining its nature and its objective.

1. Freedom of Conscience

Complete social justice cannot be assured, nor can its efficiency and permanence be guaranteed, unless it arises from an inner conviction of the spirit; it must be claimed by the individual, it must be needed by society; there must be a belief that it will serve the highest purposes of mankind. It must arise also from some material circumstances which prompts the individual to demand justice, as being required by the situation, yet unobtainable. No man will claim justice by law unless he has first claimed it by instinct and by the practical methods which accompany instinct. Similarly society will not proceed with such legislation, even when it is started, unless there is a belief which demands it from within, and practical threats which demand it from without. It is these facts which Islam has in mind in all its ordinances and laws.

It is the Christian view that freedom of conscience is one of the luxuries of life; and that to turn towards the Lord's Kingdom of heaven and to spurn the life of this world is the true way of guaranteeing to man his freedom and to the soul its happiness. Now this is true; but it is not the whole truth. The needs of life are not paramount under all circumstances, nor do material necessities always outweigh man's final destiny; but at most times man must submit to their demands. So to ignore the material needs of life, or to refuse them, is not always the better way. It was Allah who created life, and He did not create it for no purpose; nor did He create it for man to neglect it and to check its growth. Certainly it is desirable that man should rise superior to material needs and above his bodily appetites. But it is not desirable that because of these aims he should neglect life altogether.

That is one way to achieve the realization of the powers latent in human nature together with the elevation of that nature above submission to the demands of material necessity; it is even the soundest and the safest way. But what Islam aims to do is this—to integrate the needs of the

body and the desires of the spirit in one unity, and to satisfy by a freedom of conscience the inner instinct which is born of practical reality. So it is not unmindful of either side of the question.

On the other hand, the Communist view is that economic freedom alone satisfies the need for freedom of conscience, and that it is purely economic pressure on the individual which prompts him to overstep his legal rights of justice and equality. This too is true; but it is not the whole truth. For economic freedom of itself has no guarantee of permanence in society, unless there is also freedom of conscience within the mind. For alone it produces only another form of tyranny—the repression of individual gifts and abilities and inclinations; and these are things which cannot be satisfactorily dealt with by legal methods alone. It produces also a repression of the individual, inasmuch as his natural abilities are unable to find an outlet and have no opportunity of growing in competition with others. Thus inevitably the individual is cheated in his desire for that equity which the law has promised him, because he has the inner conviction that he is getting less than he deserves. And similarly on the other hand, laziness and pride are encouraged. The man who has the greatest abilities and who can produce the most will always overcome the law of absolute equality. Or if he cannot do that, he will hate and resent it; in which case, either he will rebel, or the divine spark will be extinguished, his abilities will atrophy, and his power of production will be lessened.

But where equality has its roots in a profound freedom of the conscience as well as in civil and religious law, and if the instinct for it is powerful among the strong and weak alike, then it will be accepted as a rise in status for the weak and for the strong a fall. It will answer the need of the soul for a belief in Allah, and in the unity and mutual responsibility of the community; more, it will inculcate a belief in the unity of human nature and its attributes. Such is the aim of Islam when it grants complete and absolute freedom to the human conscience; but at

the same time it stipulates that first the needs of the body and the material necessities of life must be guaranteed, alike by the authority of the law and by the authority of the conscience.

Islam began by freeing the human conscience from servitude to any one except Allah and from submission to anyone save Him. There is no supreme authority anywhere except in Allah, nor can any other have power for evil or good. None save He can supply provision of anything in earth or Heaven, nor can there be any mediator or intermediary between man and Him. Allah is the only possessor of power, and all others are but underlings, without control either over themselves or over others. "Say: He is Allah the one, Allah the undivided. He brought not forth, nor was He brought forth; there has never been any equal to Him."³⁴

Since Allah is One, His worship is also one, and to Him alone must all men turn. There is no object of worship except Allah, nor can men take one another as Lords apart from Him. No man among them can excel any other, except by Allah's doing and through His grace. "Say: O people of the Book, come to a word which is fair between us and you; namely that we worship none but Allah, that we associate nothing with Him, and that we do not take one another as Lords apart from Allah."³⁵

Islam has an intense interest in this belief, and the Qur'an emphasizes it in various passages. The prophets in their day imagined that their people would turn to them with some sort of worship, or with a reverence of some kind or another; but Islam strove to free the human conscience completely from this belief. So Allah says of His Messenger, Muhammad, "And Muhammad is only a messenger; messengers have passed away before him. So if he dies or if he is killed, will you then turn back upon your heels?"³⁶ And He addresses the Prophet himself with a great sincerity, saying: "Thou hast nothing to do with this matter; either He may relent towards them, or He may punish them."³⁷ In the

same way He addresses to Muhammad in another place something like a threat: "If We had not made thee stand firm, thou hadst almost leaned towards them a little. In that case We would have made thee taste the double of life and the double of death; then thou couldst not have found a helper against Us."³⁸ So too He commands him to proclaim openly his true position: "Say: I call only upon my Lord, and with Him I associate nothing. Say: Verily I wield no power over you, either to harm you or to set you right. Say: No one can protect me from Allah, nor can I find a shelter from Him."³⁹

And He speaks of those who deify Jesus the son of Mary, charging them with unbelief and folly: "They are unbelievers who say that Allah is the Messiah, the son of Mary. Say: Who, then, will control Allah in the least if He wishes to destroy the Messiah, the son of Mary, together with his mother and all those who are in the earth."⁴⁰ Or in another passage He says of the Messiah: "He is only a servant whom We have favored, and whom We have made a parable for the Children of Israel."⁴¹ He takes him as one of the witnesses of the Resurrection, and in the Qur'an Jesus the son of Mary himself answers the assertion which some people make about his divine nature; he establishes his own innocence of this assertion in which he had no part, answering it in a strong, forceful, and impressive manner. "When Allah said: O Jesus, son of Mary, was it thou who didst say to the people, 'Take me and my mother as gods apart from Allah'? he replied: Glory be to Thee, it is not for me to say what to me is not the truth. If I did say it, then Thou knowest it. Thou knowest what is within me, but I know not what is within Thee. Verily Thou art He who knoweth secret things. I said nothing to them save what Thou didst command me: 'Serve Allah, my Lord and your Lord.' I was a witness to them as long as I was among them; but when Thou didst take me away, then thou Thyself wast a watcher over them. Thou art a witness over all things. If Thou dost punish them—they are Thy servants; if Thou dost forgive them—Thou art the Glorious, the Wise."⁴²

And other passages are similar. The Qur'an places insistent emphasis on this belief, on its proof and on its clarity, in order to ensure freedom of the human conscience from any form of association with Allah as regards His divinity and His holiness. For such association would oppress the conscience, and would make it worship some created thing among the servants of Allah. If Jesus was a prophet or a messenger, he was still only one of His servants. And if it is held that he was not a servant in his nature—even one more distinguished with Allah than others—then all mediation between Allah and His servants is denied; there can be no priesthood and no mediator. So every individual can make his own practical relationship with his Creator, and can strengthen his own weak and frail nature with the Power which is from eternity. So he can draw from that power strength and glory and courage, can know its mercy and care mere sympathy, can strengthen his faith and empower his spirit.

Islam insists most strongly upon the reality of this experience, and upon the individual realizing that he has the ability to call upon that great Power day and night. "Allah is gentle with his servants."⁴³ "And when My servants ask thee about Me, verily I am near to answer the prayer of him who prays, when he prays to Me. So let them ask an answer from Me, let them believe in Me, and perhaps they may be guided aright."⁴⁴ "And despair not of the comfort of Allah; verily none despair of the comfort of Allah except the unbelieving people."⁴⁵ "Say: O My servants who have squandered your own resources, do not despair of the mercy of Allah; verily Allah forgives all faults."⁴⁶

Islam has prescribed five times of prayer, in which every day the worshipper stands before his Lord, in which the creature draws near to his Creator. These are at stated times, and not merely when it occurs to anyone to stand before his God, and to draw near in adoration and prayer. The purpose of these prayers is not only words or movements; rather their aim is to direct the whole man, heart, mind, and body at the same time, towards Allah. This is in line with the general theory of Islam on the

unity of human nature in its creatureliness, and of the unity of the Creator in His divinity . “So woe to those who pray, and of their prayers are careless.”⁴⁷

When the conscience is freed from the instinct of servitude to and worship of any of the servants of Allah; when it is filled with the knowledge that it can of itself gain complete access to Allah; then it cannot be disturbed by any feeling of fear of life, or fear of its livelihood, or fear for its station. This fear is an ignoble instinct which lowers the individual’s estimation of himself, which often makes him accept submission, or abdicate much of his natural honor or many of his rights. But Islam insists strongly that glory and honor are the rights of man, and that to be proud of his rights and to persevere in the search for justice is deep-seated in the human soul. By reason of all this—over and above its religious laws—it insists on the guarantee of an absolute social justice, under which man shall not suffer from neglect. Therefore, it is particularly anxious to oppose the instinct of fear, whether of life or of livelihood, or of station. For life is in the hand of Allah, and no creature has the power to shorten that life by one hour or by one minute. More; no creature has the right to cut off from life one single soul, nor has any creature the right to inflict the slightest mark or the least injury on any single living being. “But it is not given to any soul to die, except by the permission of Allah, a permission written and dated.”⁴⁸ “Say: Nothing will come upon us save what Allah has prescribed for us; He is our Master.”⁴⁹ “Each community has its appointed time and when their time comes they will not be an hour behind, nor will they go before their time.”⁵⁰

In which case there can be no cowardice and no cowards; for life and destiny, good and evil are in the hand of Allah, and of no other. “Say: Shall I choose as a patron any other than Allah, the Maker of heaven and earth? He it is who giveth food, and who needeth not to be fed.”⁵¹ “Allah maketh wide provision for whom He will, or He is

sparing.”⁵² “And how many beasts do not carry their own provision. Allah maketh provision for them and for you.”⁵³ “Say: who giveth you your provision from heaven and earth? Or who hath power over hearing and sight? Who bringeth forth the living from the dead, and bringeth forth the dead from the living? And who setteth the affair in order? They will say: Allah.”⁵⁴ “O ye people, remember the favor of Allah towards you. Is there any Creator save Allah, who giveth you from heaven and earth your provision? There is no god save He. How, then, are ye kept from him?”⁵⁵ “And do not kill your children because of poverty; we shall provide for you and for them.”⁵⁶ “And if you fear poverty, Allah will enrich you from His bounty if He wills.”⁵⁷ The Qur’an lays it down that the fear of poverty is inspired only by the Evil one, in order to weaken and impede the soul in its trust in Allah and in its own nature. “The Evil One promises you only poverty, and bids you to indecency; but Allah promises you pardon from Himself, and bounty; Allah is bounty, Wise.”⁵⁸

In that case there is no reason for any man to be oppressed by anxiety about his livelihood, for his provision is in the hand of Allah, and in His hand alone; and not one of His created servants has the power to cut off any man’s provision, or to withhold from him any part of that provision. This belief certainly does not rule out trade and commerce, but it does strengthen the human heart and empower the human conscience; it sets the poor man who is anxious over his livelihood on a level with the man who thinks that his provision is in his own hand, to be won with all his own strength and resource. The instinct of fear does not then keep the poor man from seeking what is his due, or from taking pride in himself; means that he does not have to give up any of his rights or compromise his honor in order to ensure his provision. This is the meaning of the Qur’anic teaching, as it is the objective of Islam; this is the true application of the general Islamic philosophy in hortatory and legal form.

Fear for one’s position or station in life often runs back to the fear of death or injury, or to fear of poverty or destitution; and Islam is

insistent that the individual be freed from this fear also, for no creature can have any power over another creature in this matter, "Say: O Allah, wielder of the kingly power, thou givest that power to whom Thou willest; and Thou takest the power from whom Thou willest. Thou dost exalt whom Thou wilt, and Thou dost abase whom Thou wilt; in Thy hand is the good. Verily Thou over all things art powerful."⁵⁹ "Say: In whose hand is the rule over all things? Who giveth protection and seeketh none? If you have any knowledge, you will say: In the hand of Allah. Say: Then why are you bewitched?"⁶⁰ "If Allah help you, then none can defeat you; but if He abandon you, then who will help you after Him?"⁶¹ "Whosoever there be who desires honor, to Allah belongs all honor."⁶² "To Allah belongs all honor, and to His Messenger, and to the Believers."⁶³

So here again there can be no fear, for all power belongs to Allah alone, and all honor is Allah's, "And He is supreme above His servants; He is the Wise, the informed."⁶⁴

But sometimes the human spirit is freed from servitude to priestly things, and from subservience to a fear for its life or its livelihood or its station, only to fall a prey to social values. Even though it derives from them neither profit nor loss, it still may be under the influence of such values as money, power, rank, or lineage. When the conscience recognizes its practical allegiance to any of these values, its very observance of them renders it incapable of true freedom, so that it cannot feel any real equality with its fellows. So here Islam applies itself to all these values, and puts them in their proper place; it pays them neither too little attention nor too much, and thus it restores the true values to their proper and essential status, the true values which are either latent in a man's spirit or given expression in his acts. Thus it minimizes the effect of the material values, and checks their impact on the human spirit. So it makes this matter also—so far as Islam can undertake to give practical

and legal guarantees—a means towards the complete freedom of the conscience.

“Verily the noblest of you in Allah’s eyes is the most pious of you.”⁶⁵ And the noble man in Allah’s eyes is he who is really and truly noble. “The Arab has no eminence over the foreigner except his piety.”⁶⁶ “And they said: We are the greater in wealth and in children, so we shall not be punished. Say: Verily my Lord maketh wide provision for whom He will, or He is sparing. But the majority of people will not understand. Neither your wealth nor your children are things which bring you near to Us; but only he who believes and who acts righteously will be near to Us. For such men there is a double recompense for what they have done, and they shall be safe in upper chambers.”⁶⁷ So let them have their greatness in wealth and children; this is no value which will bring them any discrimination or any fame, but “only he who believes and acts righteously.” For faith is the permanent value apparent in life; these are the two real values which can command respect.

At the same time Islam does not depreciate the value of wealth or of family; “wealth and sons are an ornament for life in this world.” An ornament. But it does emphasize that such things are not such as to elevate or lower a man’s true status. “The things which endure, the works of righteousness, are better in thy Lord’s sight—better for reward, and better for hope.”⁶⁸

The Qur’an deals with material values and spiritual values by coining a parable about them in the souls of two men; it lays down no formal preference for one of them over the other, but at the same time it paints a clear and appealing picture of the believing soul, and of the reality of its values.

“Coin for them a parable. There were two men, to one of whom we gave two gardens of vines which We surrounded with palm trees.

And between them We set a patch of arable land. Each of the gardens produced its fruit without failing in any way, and between the two of them We caused a stream to flow. So this man had his fruit, and in dispute with his neighbor he said to him: 'I have more wealth than you, and my family is mightier.' So he went into his garden, sinning against his own soul, and saying: 'I do not think that this will ever pass away, nor do I believe that "The Hour" will come. But even if I am taken back to my Lord, I will surely find something better than this in exchange.' But his neighbor said to him in dispute: 'Have you no belief in Him who created you out of dust, then out of semen, and then formed you as a man? Nay, Allah is my Lord, and I will not associate any other with my Lord. Why did you not say when you entered your garden: "As Allah will; there is no power save in Allah."⁶⁹ If you thought me inferior to yourself in wealth and children? It may be that my Lord will give me something better than your garden; and that He will send down on this a thunderbolt from Heaven, so that next morning it will be only smooth, bare soil. Or the next morning the water may have sunk so deep in the ground that you cannot find it.' Then his fruit was encompassed, and the next morning he was turning down the palms of his hands in dismay at what he had spent on it, for it had fallen down upon the trellises; and he was saying: 'Would that I had not associated another with my Lord.' He had no party to help him except Allah, and so he was helpless."⁷⁰

In this there is apparent both the pride of the believer in his faith, and his contempt for those values of which his neighbor boasted, when he disputed with him. What confuses the issue is that his neighbor, who is so proud of his garden, does not appear to associate any other with Allah. But the Qur'an accounts him as one who does so, and makes him finally admit such an act of association. That is to say, he associated with Allah a purely material value, and gave to it a high mental regard; while by contrast the true believer would not associate anything with Allah.

So too in the story of Korah the Qur'an portrays two characters in face of the temptation of wealth and property. There is a portrait of that character which is made conceited by such values, the character which is weakened and made mean, and which is seen to be small in contrast with the great. And on the other is the portrait of believing souls which are mighty and strong, and which never stoop to smallness or weakness. "Now Korah was one of the people of Moses, and had authority over them. We gave him so much of the treasures that the keys of it weighed down a band, strong though they were."⁷¹ Then his people said to him: 'Do not exult; for Allah loveth not those who exult. But rather, through what Allah has given you, seek the future abode, without forgetting your part in this world. Do good, as Allah has done good for you, and do not seek to cause corruption in the earth; for Allah loveth not those who cause corruption.' He said: 'This has been given to me solely on account of the knowledge which I possess.' Did he not, Then, know that before his time Allah had already destroyed generations which were stronger than him in power, and which had gathered more wealth? The sinners will not be asked about their crimes.

"So Korah went out among his people in his pomp, and those who were eager for the life of this world said: "Would that we had something the same as has been given to Korah. Indeed he is a very fortunate man.' But those who had been given knowledge said: "Woe to you. The reward of Allah is better for him who believes and acts righteously; but only those attain to it who have had endurance.' Then We cleft the earth for him and for his house, and he had no party to help him except Allah, nor was he one of those who could help themselves. So in the morning those who the previous day had envied his station were saying: 'Ah. How wide a provision does Allah make for His servants as He wills, or how sparing He is. If Allah had not been gracious to us, He would have cleft the earth for us. Ah, how the unbelievers fail to prosper."⁷²

Islam is organized around its view of these teachings; and so Allah forbids His Prophet, Muhammad, to attach any value to those things in which some men find a deceitful enjoyment. "Do not cast your eyes longingly at those things which We have given for the enjoyment of some classes of men, things which are the flower of the life of the world. For We gave them in order to test these men; the provision of your Lord is better and more enduring."⁷³ Some authorities interpret this verse and its implications as meaning merely that the rich should be left to enjoy their riches, while the poor should be content with their poverty. But this is a false exegesis which is inconsistent with the general spirit of Islam. It is the explanation which is typical of those crafty churchmen of despotic ages who use it to quiet the public conscience and to divert it from the quest for social justice. Such men must bear the responsibility themselves, for Islam cannot countenance such an exegesis. In point of fact, this verse and others similar to it refer rather to the rehabilitation of the true human values, and to the necessity of rescuing the poor from their state of weakness and helplessness under the purely material values of wealth and possessions.

Corroboration of this exegesis is to be found in the fact that Allah commands His Prophet not to attach importance to these values, and not to encourage the people to respect them. "Content yourself with those who pray to their Lord in the morning and in the evening, as they seek His presence. Do not let your eyes wander from them, seeking the adornment of the life of this world. Do not obey anyone whose heart We have made careless of Our remembrance, who follows his own desires, and who lives in excess."⁷⁴ "Do not let their wealth astonish you, nor their children; Allah intends only to punish them in the life of this world, intends that they may themselves perish while they are yet unbelievers."⁷⁵

In this connection we must also remember the story of Muhammad with the blind beggar, Ibn-umm Maktum, and with Al-Walid ibn al-Mughira, the chief of his people. It is a story in which Allah delivers a

sharp rebuke to His Prophet. "He frowned and turned away because the blind man came to him. What will teach you whether perhaps he will purify himself?⁷⁶ Or whether he might let himself be reminded, and the reminder profit him? The man who is rich—to him you give your attention, caring nothing that he has not purified himself. But the man who comes to you earnestly inquiring and in fear—him you neglect."⁷⁷

A moment of human weakness had assailed Muhammad (PBUH) in his desire that Allah might bring Al-Walid over to Islam, and he was intent upon this matter when Ibn-umm Maktum came to him, seeking some knowledge of the Qur'an, calling to him again and again while he was still occupied with Al-Walid. The Prophet was annoyed with the beggar, and frowned upon him; but his Lord rebuked him sharply for it in these words which are almost the strongest possible rebuke. Therein He endorses the values for which Islam stands, and points out what must be its true path and its constant endeavor—namely, to free the conscience.

So finally the human soul is freed from its bondage to holy things, is freed from its fear of death and injury, of death and humiliation—save for what Allah ordains; it is freed from all regard for outward appearances, and for the values of society; yet after all this it still remains in subjection to its own nature, swayed by its pleasures and its appetites, by its desires and its longings. Thus an inner tyranny replace the outer which the soul has escaped, and the complete freedom of conscience which Islam desires is not achieved; nor can there be any realization of that supreme human aim, social justice.

Islam is not unaware of this hidden weakness in the freedom of the conscience, and it bestows upon it a profound attention. This is evident by its care for the innermost depths of the soul, and again by its preoccupation with all the abilities and endowments of the individual. And here Islam comes to the same point as Christianity, and takes as one of its

aims that which Christianity makes its supreme objective. "Say: There are your fathers and your sons, your brothers and your wives; there are your tribes, and the money you have earned, the commerce which you fear may suffer, and the dwellings in which you take pleasure. If These things are dearer to you than Allah and His Messenger, if they are dearer than a holy war in His Cause, then wait in idleness till Allah starts on His work. Verily Allah does not guide people who are impious."⁷⁸ Here in one verse are gathered up all the attractions, the longings, and the desires—all the weak points of the human soul; and they are placed on one side of the balance. On the other side are placed the love of Allah and of His Messenger, and the love for holy war in His cause. It is a striking contrast, and it provides a complete escape from strangling desires. The soul which is thus completely freed is the soul which Islam seeks, and which it summons to its true destiny. Thus man can rise superior to humiliating necessities, can control the direction of his own course, and can seek after things which are greater and further-reaching than his own little ephemeral pleasures.

Again He says: "The love of desires is made to appeal to men in their wives and their children, in hoarded hoards of gold and silver, in excellent horses, and cattle, and land; these things are the treasures of the life of this world. But with Allah is the best place of resort. Say: Shall I tell you of a better thing than these? For those who are pious there are Gardens in the presence of their Lord, through which rivers flow; and long shall they dwell there. There are pure wives for them, and there is favor from Allah; Allah is observant of His servants."⁷⁹ This is not an attempt to drug the mind, nor yet is it a summons to austerity or to a neglect of the good things of life, although in this way some have seen fit to interpret the Qur'an, and in this way others have understood Islam. This is simply a summons to freedom, and to an independence of the weakness of desires and passions. Accordingly there can be no harm in the enjoyment of the good things of life, so long as a man can control them, rather than they him. "Say: Who has forbidden the adornments of

life which Allah has made for His servants; or who has forbidden the good things of His provisions?"⁸⁰ "And do not forget your part in this world."⁸¹

To this same line of thought belongs the ordinance of fasting; for its purpose is to raise the soul for a space of time above the necessities of all-powerful human nature. By fasting the will is strengthened and elevated, making man superior to his nature, because he has risen above his necessities.

To this end the Qur'an recommends various methods, among them being the inspired warning about the temptation of wealth and children, which occurs in the phrase, "Your wealth and your children are only a temptation."⁸² In this there is a stern warning which is sorely needed by human weakness in the face of wealth and children. This is particularly shown in the covetousness which assails a man where his possessions or his family are concerned; he accepts what he would not otherwise accept, submits to what he would otherwise not submit to, and commits sins that he would not otherwise commit. So that "a child is an inducement to avarice, a cause of cowardice," as said the Messenger of Allah.

Yet even after this, when a man is freed from all the things which would deprive him of his full spiritual status, he may still be in need. He is in need of food, and so he is humiliated; for there is no need which is more humiliating. The empty belly cannot appreciate high-sounding phrases. Or else he is compelled to ask for charity, and all his self-esteem leaves him, lost forever. This is met in Islam by the religious law which aims at preventing the causes of such need, and at putting an end to them where they can be found. Accordingly it makes the claim of the individual to a competence a responsibility of the state, and of the rich members of the community; it is responsibility whose neglect will be punished in the world to come, as it is punishable by death in the present world. A full discussion of this will follow when we come to treat of

economic theory in Islam. For this reason Islam forbids begging, and envisages a community of Muslims who have suffered loss by fighting in the cause of Allah, and who cannot travel the earth for wealth; it describes their nobility on the grounds that "they do not beg importunately from the people."⁸³ So too the Prophet gives a coin to a beggar, and then says: "Verily it is better that one of you should get a rope and collect a bundle of firewood on his back and sell it, even if Allah does not give prosperity; better this than that you should beg from the people that they may give to you or refuse you." Or again he says: "A generous hand is better than a stingy hand." And he exhorts men to avoid all shameful means of getting money other than begging; for begging is regarded by Islam as a necessary evil. As for the proceeds of the poor-tax,⁸⁴ this is the law: It is to be taken as a right, and is not to be given as a charity. "And of their wealth there was a settled share for the beggar and the outcast."⁸⁵ This share is taken by the state, and is spent on the welfare of Muslims, to supply their bodily needs, to preserve their self-esteem, and to retain to them their power of conscience. If this is not sufficient, provision is made to take sufficient from wages and salaries from the wealth of men of means and the richer classes to meet the needs of the poor and the humble.

Thus Islam approaches the question of freedom from every angle and from all points of view; it undertakes a complete emancipation of the conscience. It does not deal only with spiritual values, or only with economic values, but with both together. It recognizes the practical reality of life, and equally the spiritual power of the soul; it attempts to awaken in human nature the highest desires, and to evoke the loftiest abilities, thus bringing that nature to complete freedom of conscience. Without such complete freedom human nature cannot prevail against the force of humiliation and submissiveness and servility, nor can it lay claim to its rightful share in social justice; nor can it sustain the responsibilities of such a justice when it has attained to it.

This freedom is therefore one of the corner-stones for the building of social justice in Islam. More: it is the principal corner-stone on which all the others must rest.

2. Human Equality

Suppose, then, that the human mind has come to know all this freedom of conscience; it is free from the least shadow of servility, be it to death or injury, to poverty or weakness, unless what comes by Allah's permission. It is released from the tyranny of the values of social standing and wealth; it is saved from the humiliation of need and beggary, and it can rise superior to its desires and its bodily appetites. It can turn towards its one Sole Creator, to whom all things must turn without exception and without fail; and so it can find a complete independence of the material necessities of life.

When the human conscience has come to know all this, it will have no need of anyone to preach equality to it in words, for it will already have experienced the full meaning of equality. More: it will not endure the distinctions which arise from worldly values at all. It will seek equality as its right, and will strive to ensure that right; it will guard it carefully when it is gained, and it will accept no substitute for it. It will bear the responsibility of guarding and defending its equality, cost what it may in effort and labor.

When the establishment of equality is rooted in the conscience, when it is safeguarded by religious law, and when it is guaranteed by its own adequacy, the poor and the humble will not be the only persons to desire it. Even the rich and the powerful will support it, because their conscience acknowledges those values which Islam is intent on establishing and confirming, as we have already outlined them. This is what actually happened in Islamic society fourteen centuries ago.

But despite this, Islam is not content with the acknowledged, assured, and profitable results of freedom of conscience; rather it emphasizes the principle of equality in word and precept, so that everything may be clear and firm and definite. There was an age when some men asserted their claim to be of the progeny of the gods, while others asserted that the blood which flowed in their veins was not of the nature of common blood, but was blue blood, royal or noble blood. It was an age when there were faiths and religions which divided the nations into classes; some were created by the head of a god, and hence they were holy, while others, having been created by the feet of a god, were despised. A dispute centered around woman; had woman a soul, or had she not? It was an age in which a master was permitted to kill his slave, or to punish him in any way, because slaves belonged to a different class of humanity from that of their masters. In this age Islam was born; it taught the unity of the human race in origin and in history, in life and in death in privileges and in responsibilities, before the law and before Allah, in this world and in the world to come; it proclaimed that there was no virtue except in good deeds, and no nobility except in piety. That formed a revolution in human thinking, and it has continued to this day; it was an achievement to which humanity had not till then aspired. That is to say, what was theoretically established by human laws during and after the French Revolution was established as a matter of practice by Islam twelve centuries previously.

No god can possibly have progeny: "Say: He is Allah the One, the Undivided. He brought not forth, nor was He brought forth; there has never been any equal to him."⁸⁶ "And they said, 'The Merciful has taken a son.' You have committed a terrible thing, at which the very heavens almost are torn apart, and the earth cleft asunder, and the mountains fallen down in pieces. For they attribute a son to the Merciful, but the Merciful has no need to take a son. There is nothing in heaven or in earth which does not approach the Merciful as a servant; He has counted them and

given to them an exact number, and all of them must come before Him singly on the Day of Resurrection.”⁸⁷

Or again, there can be no such thing as blue blood or noble blood; and as for one being created by the head and another by the foot of a god— “Did We not create you out of mere water which We stored in a secure place until a decreed time? We set the time, and good was Our setting.”⁸⁸ “So let man consider: from what was he created? He was created from dripping water, from water issuing from between the loins and the ribs.”⁸⁹ “It was Allah who created you from dust, then from a seed, and who then set you in pairs. No female conceives or gives birth without His knowing it; none is given long life and none is given short life, unless it be in a book. Verily that is easy for Allah.”⁹⁰ “We have created man out of an extract of clay; when We made him a seed lodged in a secure place; We made the seed a clot of blood, and We created the clot morsel. We created the morsel bones, and We clothed the bones with flesh. We made him grow as a new creation; blessed be Allah, the best of creators.”⁹¹

The Qur’an goes on to repeat this teaching in many passages, to impress on the mind of man the oneness of his origin and his growth. The human race as a whole is made from dust, and the individual—every individual—from mere water. And the Prophet repeats this truth in the Traditions: “Each of you is man; and man is of dust.” Thus he increases man’s reliance on his senses and his intelligence.

When it is thus denied that one individual can be intrinsically superior to another, it follows that there can be no race and no class which is superior by reason of its origin or its nature. Yet there are some races which to the present day insist that there does exist such a superiority. There cannot be: “O ye people, reverence your Lord who created you from one soul, creating from it its mate; and He spread abroad from these two many men and women.”⁹² There was originally

only one soul; from it came its mate; and from the two of them there spread abroad both men and women. So all are of one origin, all are brothers in descent, all are equal in origin and nature. "O ye people, We created you male and female, and We made you races tribes, that you might know one another. Verily the noblest among you is the most pious."⁹³ These races and tribes were not made for the purpose of rivalry or enmity, but for that of mutual knowledge and friendliness; all of them in the eyes of Allah are equal, and there can be no superiority except in piety. But this is another question, unconnected with origin and nature; in these respects, "People are all equal as the teeth of a comb," as says the noble Prophet of Islam.

This equality extends its compass over all mankind, and transcends both patriotism and religion; for, since the Messenger said, "All Muslims are of one blood," Islam grants to men of other faiths rights of blood equivalent to those enjoyed by Believers—so long as there is a compact between them and the Muslims. "Whoever kills a Believer by mistake, the penalty is to set free one Believing slave, and to deliver the blood-money to the deadman's family—unless they give it as alms. If the killer is of a people who are at enmity with you, but is himself a Believer, then he must set free a Believing slave. If he is of a people with whom you have a compact, then he must deliver the blood-money, and set free a Believing slave."⁹⁴ Thus, the atonement to be made by a non-muslim killer whose people have a compact with the Muslims is exactly the same as that to be made by a Muslim killer. The same tendency to equality is shown by the fact that Islam fixes the atonement for an accidental killing as the liberation of a slave; this indicates that it regards freeing a slave as a means of giving life to a soul. Thus this new life is given in exchange for the life which has been taken by the accidental killing; for in the eyes of Islam slavery is akin to death, while freedom is akin to life.

As for deliberate murder, in vengeance or in hatred, the principle is "A life"; and there is no difference between a prince and a pauper, a

seigneur and a slave. The messenger said: "Him who killed his slave We have killed; him who mutilated his slave We have mutilated; him who gelded his slave We have gelded."

Thus Islam was freed from the conflict of tribal and racial and religious loyalties, and thus it achieved an equality which civilization in the West has not gained to this day. It is a civilization which permits the American conscience to acquiesce in the disappearance of the Red Indian race, a disappearance which is being organized in the sight and hearing of the government. It permits also Field-Marshal Smuts in South Africa to introduce racial laws which discriminate against Indians.

Islam follows up any suspicion of discrimination between men, or of superiority of one over another; no matter what its form or guise, no matter what its cause, Islam condemns it. Even in the case of the Prophet Muhammad, the Qur'an constantly reminds his people that he is human like the remainder of mankind; and Muhammad himself reiterates the same fact; he was a prophet, loved and respected by his people, yet always afraid that love and respect might be led to make him preeminent or superior to others. So here he is, telling his people: "Do not venerate me, as the Christians venerate Jesus son of Mary; I am only a servant of Allah, and His Messenger," Or again, when he comes into a meeting in which all present rise to their feet out of respect for him, he says: "Whoever wishes that men may stand to greet him, let him take his seat in Hell-fire." And when Muhammad's family thought that as a Messenger he would raise their status or their rank, and would confer on them a form of aristocracy above the ordinary, Muhammad refused them everything of that kind, save the nobility of good works; and he said to them plainly: "If my people cannot approach me through their good works, shall you then, approach me through your genealogies? Verily the noblest of you in the sight of Allah is the most pious." So if Muhammad's family enjoyed no superiority except that of good works to raise them above the level of the people, no one other can enjoy such a superiority. And again,

when Muhammad was accosted by the blind man, when he turned away from the poor man, Ibn Umme Maktum, to pay attention to Al-Walid ibn al-Mughira, who was the chief of his people, there came swiftly upon him a stern reproof which was almost a condemnation; thus he was brought back to recognize the absolute equality and complete parity of all men. Or when some of the rich nobles looked with contempt on marriage for themselves or for their families with poor men or women, there came the command of Allah: "Settle the unwed among you in marriage, and those who are upright among your male and female slaves. If they are poor, Allah will enrich them of His bounty; Allah is generous and wise."⁹⁵

As for the relation between the sexes, Islam has guaranteed to women a complete equality with men with regard to their sex; it has permitted no discrimination except in some incidental matters connected with physical nature, with customary procedure, or with responsibility, in all of which the privileges of the two sexes are not in question. Wherever the physical endowments, the customs, and the responsibilities are identical, the sexes are equal; and wherever there is some difference in these respects, the discrimination follows that difference.

In the spiritual and religious sphere men and women are equal. "Whoever does good works, man or woman, and is a believer—such shall enter into Paradise and shall not be wronged one jot."⁹⁶ "Whoever does good works, man or woman, and is a believer—We shall make them live a good life, and We shall give them their reward for the best that they have done."⁹⁷ "Then their Lord answered them: I shall not waste the work of any one of you who works, male or female; you belong to one another."⁹⁸

Or again in the sphere of possessing and administering money they are equal. "Men shall have a portion of what their parents and their near relatives leave; and women shall have a portion of what their parents and

their near relatives leave.”⁹⁹ “Men shall have a portion of what they have gained; and women shall have a portion of what they have gained.”¹⁰⁰

In the case of the law about a man getting double the share of a woman in an inheritance, the reason is to be found in the responsibility which a man carries in life. He marries a woman, and he undertakes to maintain her and their children; he has to bear the responsibility of the whole structure of the family. So it is no more than his right that for this reason, if for no other, he should have the share of two women. The woman, on the other hand, if she is married, has the responsibility of providing for herself from what her husband gives her; if she remains unmarried or if she is widowed, she must provide for herself out of what she inherits. So the question here is one of difference in responsibility, which involves a similar difference in the law of inheritance.

Or there is the case of men being overseers over women. “Men are overseers over women because of what Allah has bestowed of His bounty on one more than another, and because of what they have contributed in the way of wealth.”¹⁰¹ The reason for this discrimination lies in physical endowment, and in use and wont in the matter of oversight. Because a man is free from the cares of the family, he can attend to the affairs of society over considerable periods, and can apply to these affairs all his intellectual powers. On the other hand a woman is restricted for most of her life to these family cares. The result is that these responsibilities promote in women a growth in the direction of the emotions and the passions, while in men growth is promoted in the direction of reflection and thought. So when man is made to oversee woman, it is by reason of physical nature and custom that this ordinance stands. Besides which, the man has the financial responsibility, and the economic sphere is closely linked with that of oversight, which is essentially the acceptance of responsibility. Ultimately the fundamental point here is one of the balance of privileges and responsibilities in the sphere of the sexes, and in that of life as a whole. “The same is due to

women as is due from them; but men have a precedence over them."¹⁰² This "precedence" is the oversight, the reason for which we have demonstrated.

Again there appears to be an instance of discrimination in the question of the giving of evidence. "Call two of your men as witnesses; or if there are not two men, then call one man and two women from those on whom you agree among the people who are present. So if one of the women goes astray, the other may remind her."¹⁰³ In this verse itself the explanation is made clear; by the nature of her family duties the growth of the woman's spirit is towards emotions and passions, just as in man it is towards contemplation and thought, as we have already said. So when she is forgetful, or when she is carried away by her feelings, the other will be there to remind her. Thus the question in this case is one of the practical considerations of life rather than one of the inherent superiority of one sex to the other, or of a lack of equality.

But the strongest point in Islam is the equality which it guarantees to women in religion, as well as in their possessions and their gains. Also it gives them the assurance of marriage only with their own consent and at their own pleasure; they need not marry either through compulsion or through negligence; and they must get a dowry. "And give them their stipulated price."¹⁰⁴ They must also have the remainder of their married rights, whether they be married or divorced: "Retain them honorably, or send them away honorably. Do not retain them by compulsion in order to transgress."¹⁰⁵ "Associate honorably with them."¹⁰⁶

We must notice that Islam guarantees these rights to women, and gives them full enjoyment of these privileges, in a sincerely humane spirit which is not influenced by the pressure of economic or material interests. Islam opposed the idea that a girl child was a disaster, and that she was better put away while she was still an infant; it was implacably opposed to the custom of burying daughters alive, which was current in the life of

some of the Arabian tribes. It fought this custom in the sincerely human spirit in which it looks at mankind, and it stringently prohibited such murder altogether and without exception. "Do not kill the person whom Allah has forbidden, except with justification."¹⁰⁷ It specifically forbids the killing of children, though the only children who were killed were the girls: "Do not kill your children out of fear of poverty; We will provide for them and for you."¹⁰⁸ In this verse providing for the children is mentioned first because they are the cause of the fear of poverty; thus it fills the heart of the father with trust in the provision of Allah, and in His care for the children even more than for the father. Then as the instincts of justice and mercy gain force He says concerning the Day of Resurrection "And when the girl child buried alive shall be asked for what fault she was killed."¹⁰⁹ So He poses in this passage a clear and decisive question for that terrible Day.

Thus Islam, in granting to women their full spiritual and material privileges, had regard to their human nature, and was acting in conformity with its own belief in the unity of mankind. "He created you from one soul, and He created from it its mate to dwell with it."¹¹⁰ Islam's aim was to raise women in status to the point where they would be of necessity the half of the one single "soul." For this reason it grants to women, besides the right of spiritual faith and that of material independence, the right of intellectual achievement; more—it makes it obligatory for them. "The search for knowledge is incumbent upon all Muslims, men and women."¹¹¹ Similarly it grants to women the right to pay the poor-tax; more—it lays it down as their duty; for payment of the tax is obligatory for them as it is for men. In the giving of alms also they have the same part as men; "Verily men and women who give alms, and who have lent to Allah a fair loan—they will be recompensed double."¹¹²

We must also remember this about Islam—and in its favor—that the freedom which the material West grants to women does not flow from this noble and humane source; nor are its objectives the innocent

objectives of Islam. It is well not to forget history, and not to be led astray by the misleading appearances of this present age. It is well to remember that the West brought women out of the home to work, only because their menfolk shrank from the responsibility of keeping them and caring for them; and that too, although the price was the chastity and honor of woman. Thus and only thus were women compelled to work.

It is to be remembered also that when women did emerge to work, the material West seize upon the opportunity offered by this event, and paid them lower wages; thus employers were able to dispense with men in favor of women, who were cheaper to pay, because the men were beginning to raise their heads and demand their true value. So when women in the West came to demand equality with men, it was first most essentially an equality of wages that they wanted, so that they might be able to eat and to support life. When they could not gain this form of equality they demanded the right of the franchise, so that they might have a voice to speak for them. And finally they demanded access to Parliament, so that they might have the necessary representation when their equality was being established.

It is well to bear in mind also that to this day France does not grant to women the right of administering their property—a right which Islam does allow—except by the consent of a guardian. Yet at the same time France grants to women the right of every kind of unchastity, public or private. This “privilege” is the only one which Islam denies to its womenfolk, just as it also denies it to men; thus it guards the honor and the instincts of man, and thus it makes the relationship between the sexes a mutual affair, in the belief that there is a physical bond over and above the ties of home and family.

And while today we watch the material West preferring women to men in some professions, particularly in commerce, in embassies, in consulates, and in information services such as newspapers and the like,

we must not forget the regrettable and unsavory significance of this advancement. It is a form of slavery and servitude in an atmosphere of the smoke of incense and opium. It is the employment of the sex instinct by the tycoons and potentates of the merchant world; and similarly the government sends women into embassies and consulates, and newspaper editors send women to glean news and information. All of them are merely attempting to make use of women; and they know what success a woman can have in these fields. They know, too, what she must give to achieve her success. And even if she gives nothing—which is an absurd supposition—they know what hungry passions and eager eyes are on the watch about her body and about her reputation. But they take advantage of women's hunger for material gain, and for some slight success; for humane and noble feelings are far, far from them.

As for Communism, it has a wide claim to uphold the equality of women with men; its equality is that of work and that of pay. But when there is equality of work and pay, women become free, and they gain also the right of license, just the same as men. Because in Communism generally the question does not go beyond the sphere of money; whereas in reality all the desires of man and all the instincts of human nature are involved in this one aspect of life. The essential fact is that men refused to support women, and that hence women were compelled to work like men and in masculine circles, in order to live. Thus it is that Communism is the natural and logical outcome of the spirit of the material West—at least in this respect; for the spirit of the West lacks the generous and humane aspects of true human life.

All these things must be borne in mind before the false flame blinds our eye; Islam has for fourteen centuries granted to women privileges which France does not yet grant them. It has always granted them the right to work and the right to earn which Communism now grants them. But it retains for them the primary duty of upholding the family circle; and that for several reasons. In the Islamic view life is

more than merely economic or physical, and in itself can offer higher objectives than food and drink. Again Islam looks at life from many sides, and envisages for individuals duties which differ one from the other, but which are all mutually connected and ordered; within this scheme is envisaged the respective duties of men and women, and it lays on each of them the charge of fulfilling a duty primarily towards the growth and the advancement of life as a whole; and it ordains for each of them his guaranteed privileges, in order to ensure this universal and humane aim.

And finally the whole human race has a nobility which cannot allowably be lessened. "And We have ennobled the sons of Adam; We have carried them by land and sea, and have given them their provision of good things. We have given them preference over much of that which We have created."¹¹³ We have ennobled them, that is, by their nature, and not by their persons or their races or their tribes. And that nobility attaches to all men, producing absolute equality, for all alike are Man. It was Man who came of dust; it was Man who was ennobled; therefore all the sons of Man are equal in every respect.

Thus all alike have a nobility which must not be degraded, and at which none may scoff. "O ye who have believed, let not one people mock another, who are possibly better than themselves. And let not women mock other women, who are possibly better than themselves. Do not scoff at one another, or shame one another with nicknames; it is bad to get the name of evil conduct when you are a Believer; and those who do not repent are evil-doers."¹¹⁴ The complete and far-reaching point of the verse is: "Do not scoff at one another." For when a man scoffs at his neighbor he scoffs at himself, for all men come of one soul.

So there are some things which are prohibited for all men. "O ye who have believed, do not go into houses other than your own, until you are received as friends and have greeted the inmates. That is better for you; perhaps you will remember. If you find no one at home, do not go

in until you receive permission; and if you are told to go away, then go away; that is more innocent for you, and Allah knows what you do."¹¹⁵ "Do not spy into one another's affairs, and do not indulge in backbiting against one another."¹¹⁶ The value of these regulations is to make every individual aware that he has a certain sanctity which must not be violated by others; the sanctity of one man is no less than that of another. In respect also they are equal, and all are trusted.

Thus Islam deals with every aspect of human life, spiritual and social alike, in order firmly to establish the concept of equality. There was in fact no need for it so to do; for it treats of equality verbally and legally only after it has established in spirit, through the complete freedom of the conscience from all artificial values, from all outward appearances, and from all material necessities. It has an intense passion for equality; it demands that it be universal and complete, not limited to one race or one nation, to one house or one city. Similarly it demands that equality embrace a wider sphere than merely the economic, to which the teachings of the material West have confined it.

3. Mutual Responsibility in Society

No form of life can be satisfactory in which every individual is bent on the enjoyment of his absolute freedom, without bounds or limits. Such freedom he might be led to expect by his belief in the absolute equality which exists between himself and all other individuals, in respect of all his privileges; but such an expectation is responsible for the destruction not only of society, but also of the individual himself. For there is the important matter of the welfare of society, short of which the freedom of the individual must stop; there is also the private welfare of the individual himself, which entails his giving up his freedom at certain specific limits. Thus on the one hand he may not allow himself to be carried to extremes by his passions and appetites and pleasures; and on the other hand his freedom may not conflict with that of others. For when

this latter takes place it produces unending disputes, and makes liberty an unendurable burden; through it the growth and improvement of community life are checked by the claims of individual welfare, which is a much narrower interest.

Islam grants individual freedom in the most perfect form, and human equality in the most exacting sense, but it does not leave these two things uncontrolled; society has its interests, human nature has its claims, but a value attaches also to the lofty aims of religion. So Islam sets the principle of individual responsibility over against that of individual freedom; and beside them both it sets the principle of social responsibility, which makes demands alike on the individual and on society. This is what we call mutual responsibility in society.

Islam lays down the principle of mutual responsibility in all its various shapes and forms. In it we find the responsibilities which exist between a man and his soul, between a man and his immediate family, between the individual and society, between one community and other communities, and between one nation and the various other nations.

We have the responsibilities which a man has to himself. He must restrain himself from being carried away by his appetites, and he must cleanse and purify these appetites; he must make them follow the path of righteousness and salvation, and must not let them go down in degradation. "As for him who has been presumptuous and has sought the life of the world, verily Hell will be his place. But as for him who has feared the greatness of his Lord and has restrained himself from desire, verily Paradise will be his place."¹¹⁷ "By a soul and what formed it, implanted in it its wickedness and its piety, he who purifies it prospers, while he who corrupts it fails."¹¹⁸ "Do not hand yourselves over to destruction."¹¹⁹ But at the same time man is charged to enjoy himself within those boundaries which will not admit the corruption of his nature; he must give himself his due, both of work and

of rest, and he may not exhaust or weaken himself. "Through what Allah has given you seek the future abode, without forgetting your part in this world."¹²⁰ "O ye sons of Adam, take your adornment in every mosque; eat and drink, but be not immoderate; verily He does not love those who are immoderate."¹²¹ "Verily you have a duty to your body."¹²²

Thus individual responsibility is complete; every man has his own works, every man is responsible for what he does to his soul, good or evil, benefit or harm; and in his place no other can ever stand, either in this world or in the next. "Each soul is held in pledge by what it has gained."¹²³ "Or has he not been told of what is in the pages of Moses, and of Abraham, who fulfilled his task? That no burdenbearer can bear the burden of another; that man gets no more than he has striven for; that the result of his striving will be seen; and that then he will be fully recompensed."¹²⁴ "What it (i.e., the soul) has gained stands to its credit, and what it has piled up stands against it."¹²⁵ "Whoever is rightly guided, that is of profit to himself; and whoever goes astray, he does so to his own loss; you are not in charge of them."¹²⁶ "And he who acquires guilt acquires it only against himself."¹²⁷

According to all this man is ever a watcher over his own soul, to guide it if it goes astray, and to ensure for it its legal rights, to call it to account if it sins, and to bear the responsibility of neglecting it. In all this Islam postulates two personalities in each individual, keeping watch on one another and observing one another, responsible, the one to the other, for the good or the evil which they share. This fact lies over against the other fact that Islam gives complete freedom of conscience to this individual, and complete equality with others; but freedom and responsibility are mutually compatible and mutually necessary.

We have also a mutual responsibility between the individual and his immediate family. "And use kindness with parents; whether one or both of them attain to old age with you, do not say to them, 'Bah.' do not

rebuke them, but speak them fair. Lower the wing of humility to them in mercy, and say: 'O my Lord, have mercy upon them, as they brought me up when I was little.'¹²⁸ "And We have laid a charge on man concerning his parents; his mother bore him in weakness upon weakness, and he was weaned in two years. Show gratitude to Me and to your parents."¹²⁹ "But blood relations are nearer to each other in the Book of Allah."¹³⁰ "Mothers shall suckle their children two full years, where it is desired that the period of suckling be complete; and the man to whom the child was born must feed and clothe them both suitably."¹³¹

The value of this responsibility within the family circle is that it is the basis on which the family stands; and the family is the basic unit on which society is built; hence there must be a regard for its value. It rests on the permanent characteristics of human nature, on the emotions of pity and love, and on the necessity of material needs and welfare. Thus it is the nest in which and around which are produced all the morals and the manners which are peculiar to the human race; these are essentially the morals of society, which is raised by them above the license of the animals, and above the anarchy of a rabble.

Communism has sought to condemn the family, on the plea that it fosters ideas which are essentially selfish and produces the love of private possession; whereas Communism itself forbids wealth, being the control of private individuals by the state. But so far as may be seen, Communism has failed completely in this matter; for the Russian people is a domestically inclined people, in whose life and in whose history the family has a large place. Further, the family is a biological and a spiritual institution, as well as a social institution; and the idea that a woman should belong exclusively to one man is biologically sound, and is conducive to the reproduction of healthy children. It has been noted that a woman who is shared by a number of men soon becomes barren or produces unhealthy children. From the personal point of view the feelings of love and compassion grow better in the atmosphere of the family than

under any other form of institution; and the growth of personality is more complete in the family circle than under any other form of institution. Tests carried out during the last war among children in nurseries proved that the child whose upbringing is in the hands of a succession of nurses lacks personality, and has no self-control; nor has he the normal growth of the feelings of love and affection. So, too, the child who has no father has to struggle against a feeling of inferiority; from this hard reality he escapes by inventing a father who does not exist, a father to whom he can go in imagination, and whom he invents in various shapes and forms.¹³²

But biological and personal factors are not the only ones; we have here also the questions of material needs and welfare which bind a man and a woman together to set up a home and to rear children. There are also the ties which unite the individuals of one family and make them a social unit; this unit relies upon its own members in good or in ill, and its members are mutually responsible in work and in reward, for one generation after another.

Another of the aspects of family responsibility in Islam is the law of material inheritance of property which is analyzed in the following two verses: "With regard to your children Allah commands you thus: The males shall have the portion of two females; if the children are all female, and more than two in number, then they shall have two thirds of what their father has left; if there is only one, then she shall have a half. Each of a man's parents shall have one sixth of what he has left, if he had any children; but if he had no children and his parents are his heirs, then his mother shall have a third. If he had brothers, then his mother shall have a sixth—after any bequests have been made and any debts paid. Whether your fathers or your sons bring you more advantage you do not know. This is an ordinance from Allah; verily Allah is understanding, wise. You shall have half of what your wives leave, if they had no children; but if they had children, then a quarter of what they left shall be yours, after any bequests have been made and any debts paid. Your wives shall have

a quarter of what you leave, if you have no children; if you have children, your wives shall have an eighth of what you leave, after any bequests have been made and any debts paid."¹³³ "They ask you for a decision; say: Allah gives you a decision about distant relations. If a man dies, leaving no children, and if he has a sister, then she shall have half of what he leaves; and he shall be her heir if she has no children. If there are two sisters, then they shall have two thirds of what he leaves. If there is a family, both male and female, then the male shall have the portion of two females. Allah makes it clear for you, lest you fall into error; Allah has knowledge of all things."¹³⁴ Concerning the bequest which is the subject of the first passage, He has explained it by saying: "A command is prescribed for you when one of you is near to death and has property to leave; he must make a declaration, leaving a suitable amount to his parents and his near kin. This is a duty upon all who are pious."¹³⁵ This bequest cannot exceed one third of the estate after the payment of debts, and it does not apply to the principal heir; "there can be no bequest for the heir."¹³⁶ This legislation is aimed only at obviating conditions under which the proper person may not inherit the kinship gift which the testator wished to give and bequeath to him. It is aimed also at making available from the legacy some money for spending for good and proper purposes. Thus this ordinance enacted by Islam is one of the mutual responsibility which connects the individual members of the same family. It is also one of the means of distributing property, so that it may not become too great and prove injurious to society. As far as we are concerned here, we need only say that the Islamic law of inheritance is an equitable balance between effort and reward, between credits and debits, within the family circle. The parent who works knows that the fruit of his labors will not be realized in the short and limited span of his own life, but will stretch forward to be enjoyed by his sons and his grandsons, who are his natural successors in life. Such a parent must give of his very best, and must produce as much as he can; by which the welfare of the state and of the human race as a whole is served. And besides, there is here an equal balance between the effort which he puts forth and the regard which he

receives. For as his sons are a part of himself, he knows that in them his life is perpetuated.

On the children's side it is but right that they should profit from the efforts of their fathers and their mother; for the connection between parents and children would not be broken even if the connection in property inheritance were broken. Parents bequeath to their children traits and endowments in their physical and mental composition; and these qualities remain with them all their lives, and to a great extent determine the course of their future, either for good or for evil. And children have no power either to refuse or to nullify this legacy. Sometimes the state or society steps in and refuses a fair chance to a child to whom his parents have bequeathed an evil legacy; he cannot be given physical health or strength of constitution, because his parents may have given him only weakness and trouble; he cannot be given long life or ample health, because his parents have bequeathed to him only a tendency to swift decay or chronic illness. Therefore, if he must of necessity inherit all this evil, then it is only his right in society to inherit also the material possessions of his parents; thus there may be some fair balance between credits and debits in his case.

The Qur'an coins a parable of the mutual responsibility of fathers and children, when it tells the story of Moses and "one of Our servants upon whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.....And the two of them set out and travelled until they came to the people of a town. From these people they asked food, but they refused to entertain them. In the town they found a wall which was ready to fall down, and Moses' companion set it up." Moses said to him, "If you had wished, you could have claimed a wage for that." But the people of the town still would not give them food.....Then his companion explained to Moses his secret reason for setting up the wall, saying, "As for the wall, it belonged to two orphan youths in the town, and under it was a treasure belonging to them. Their father was a worthy

man, and your Lord wished that they might reach full age before finding out their treasure as a mercy from your Lord."¹³⁷ Thus the two sons profited from the virtue of their father, and inherited what he left to them, both in the way of property and in the way of virtue. That this is just there can be no doubt.

But when there is a fear that property may be kept in a narrow circle, then the remedy is at hand for the state to set things right. This ratification Islam provides for in its own particular way, as we shall see in the chapter on economic theory.

We must think also of the responsibility which the individual has to society, and of that which society has to the individual. On each of these two Islam lays responsibilities, and for each of them it defines the limits to which he may go. In dealing with these responsibilities Islam tries as far as possible to harmonize their interests, and to remedy or to punish any loss which either of them may suffer in undertaking the duties which attach to the various fields of life, spiritual and material alike.

Every individual is charged in the first place conscientiously to perform his own work; for the results of individual work are in the long run advantageous and beneficial to the community. "Verily Allah is glad when one of you does work which He can be sure of."¹³⁸ "Say: Work and Allah will see your work, as will His Messenger and the Believers."¹³⁹

Again every individual is charged with the care of society, as if he were a watchman over it, responsible for its safety: "Yours is the care of one of the frontiers of Islam, so let none overcome you."¹⁴⁰ Life is like a ship at sea whose crew are all concerned for her safety; none of them may make a hole even in his own part of her in the name of his individual freedom. "Verily some people travelled in a ship, and they were partners, of whom each one had his own place. One man among

them struck his place with an axe, and the remainder said to him, 'What are you doing?' He said, 'This is my place, and I can do what I wish in it.' Then if they restrain him, he and they are safe; but if they let him be, he and they all perish."¹⁴¹ This is a striking picture of the way in which the various interests are inextricably bound up together; over against it stands the selfish outlook which takes account only of the outward appearance of actions, without reckoning their results in practical terms. So here we have an exact indication of what the individual must do and what the community must do in cases such as this.

No individual, then, can be exempt from this care for the general interest, but every one must have a constant care for the community. "Everyone of you is a watchman, and everyone of you will be held responsible for his ward."¹⁴²

Similarly the welfare of the community must be promoted by mutual help between individuals—always within the limits of honesty and uprightness. "Help one another in innocence and piety, but do not help one another in crime and hostility."¹⁴³ "Let there be a community of you exhorting to good, urging to virtue, and restraining from evil-doing."¹⁴⁴ Each individual will be held personally responsible for having urged to virtue; and if he has not done so, then he is a criminal and will be punished for his crime. "Take him and chain him; then roast him in Hell; then thrust him into a chain of seventy cubits' length. Verily he would not believe in Allah the Great; he would not urge the feeding of the poor. So he has no friend here today, nor any food save foul corruption which only sinners eat."¹⁴⁵ Not having urged to feed the poor will be accounted one of the signs of unbelief and of repudiation of the faith. "Have you seen him who repudiates the faith? He it is who repulses the orphan and does not urge the feeding of the poor."¹⁴⁶

Every individual, again, is charged with the duty of putting an end to any evil-doing which he sees. "Whoever among you sees any evil-

doing, let him change it with his hand; if he cannot do that, let him change it with his tongue; and if he cannot do that, let him change it with his heart; and that shows the weakest faith." Thus every individual will be held responsible for every evil-doing in the community, even if he has had no part in it. For society is a unity which is harmed by any evil-doing, and the duty of every individual is to guard and to protect it.

The whole community is to blame and merits injury and punishment in this world and in the world to come if it passively accepts evil-doing in its midst by some of its members. Thus it is charged with the duty of watching over every one of its members. "When We wish to destroy a town We command its luxury-loving citizens, and they deal corruptly in it; thus the sentence upon it is justified, and We destroy it utterly."¹⁴⁷ Even if the majority of the people in it were not corrupt, but merely accepted the corruption passively, He would still have counted their destruction justifiable. "And fear a trial which will not fall only upon those of you who have done wrong."¹⁴⁸ There is no injustice in this, for the community in which there is an immoral element, and in which evil-doing flourishes unchecked is a community which is exhausted and decayed, on the way to its end. The ruin which will overtake it is a natural fate, brought on by its own condition.

So the Hebrew people merited the curse which their prophets laid upon them; the nature of their kingdom changed, and their spirit left them because they would not change the wrong-doing in their midst, nor did they restrain one another from it. "Those of the Children of Israel who became unbelievers were cursed by the tongue of David and of Jesus son of Mary. That was because they rebelled and transgressed; they did not restrain one another from evil-doing, but practiced it. Bad indeed is what they were doing."¹⁴⁹ Or again in the Traditions: "When the Children of Israel fell away into rebellion, their wise men rebuked them, but they would not desist. They sat in company with the evil-doers in their assemblies, and they ate and drank with them. So Allah struck the hearts

of some of them with others. He cursed them in the words of David and Jesus son of Mary, because they rebelled and were hostile." As for the Believers on the other hand, they are of the number of those of whom the Qur'an says: "And the believing men and women are friends one of the other; they urge to virtue, and they restrain from evil-doing."¹⁵⁰

Now concerning the verse: "O you who believe, look after yourselves; he who goes astray will not harm you, so long as you let yourselves be guided."¹⁵¹ Some have argued that this verse justifies an abstention from combatting wrongdoing and from changing it. But Abu Bakr¹⁵² (Allah be pleased with him) reminds them that this is a mistaken interpretation. He said: "O people, you read this verse, and you put a wrong construction on it. I myself have heard the Messenger of Allah say: 'Verily people who see wrong-doing and do not change it—Allah will speedily bring punishment upon all of them.'" This is the true interpretation, which is in conformity with the aims of Islam. For what this verse actually contains is a statement of individual responsibility. Wickedness which is negative, which has no compulsive force on others is a matter which concerns only him who indulges in it; the duty of others is to seek guidance; if the sinner does not seek guidance, the responsibility is on himself and his own possessions.

The community is also responsible for the care of its weak members; it must watch their welfare and guard them; it has also the duty of fighting in defense of those whom it guards. "It is not for you to refuse to fight in the cause of Allah and in defense of the weak, men, women, and children."¹⁵³ It must also guard the property of the young until they attain to years of discretion. "Make trial of the orphans until they reach the age of marriage; then if you perceive discretion in them, hand over their property to them. Do not eat it up in extravagance before they grow up. Let him who is rich restrain himself from touching any of it, and let him who is poor use a reasonable amount of it. When you hand over their property to them have witness present for them. Allah

is sufficient as a reckoner.”¹⁵⁴ Or in the Traditions: “He who strives on behalf of the destitute or the poor is like one who wages holy war in the cause of Allah, or like one who rises to pray by night and fasts by day.”¹⁵⁵

The community is responsible for the provisions of a competence for its poor and destitute members; it has the care of the money from the poor-tax and of its expenditure on various objects. If this is not enough, the rich are obliged to contribute as much as will meet the wants of the needy; there is no restriction and no condition, except that there shall be sufficient. If any individual pass the night hungry, the blame attaches to the community because it did not bestir itself to feed him. “Nay, but you do not honor the orphan, nor do you urge the feeding of the poor; you eat up the inheritance altogether, and you love wealth with an excessive love. Nay, but when the earth is ground down, down, when your Lord comes with the angels rank upon rank, when Hell is brought forth—then indeed man would let himself be reminded; but when shall he find the Reminder? He will say: ‘Would that I had sent forward good works during my life. ‘On that day no one will punish as He punishes, and none will bind as He binds.’”¹⁵⁶ Or again in the Traditions: “Whatever people suffer knowingly that a man remain hungry among them, the protection of Allah is taken from them—Blessed and Great is He.” And: “He who has an abundance of profit, let him use it on behalf of him who has none.” And: “He who has food for two, let him take a third man with him; and he who has food for three, let him take a fourth.” And: “He has no faith in Me, who sleeps replete, while his neighbor beside him is hungry, and he is aware of the fact.” Where neighborliness is concerned, prosperity obliges a man even to give away one garment out of two. So the story goes that a man came to the Prophet, and said to him, “Give me clothing, O Messenger of Allah.” He turned away from him, not having the means to comply, and the man said again, “Give me clothing, O Messenger of Allah.” Muhammad replied: “Have you no neighbor who has more garments than

he needs?" "Certainly I have. More than one." Than said Muhammad: "Then let Allah not put both you and him in Paradise."

The whole Islamic community is one body, and it feels all things in common; whatever happens to one of its members, the remainder of the members are also affected. This is the perfect, descriptive simile which the noble Messenger uses of it when he says: "The likeness of the Believers in their mutual love and mercy and relationship is that of the body; when one member is afflicted, all the rest of the body joins with it to suffer feverish sleeplessness." In the same way he portrays the mutual help and responsibility between one Believer and another in a second finely expressed description: "One Believer strengthens another as one building strengthens another." And this is the best possible description of the power of mutual help responsibility in life.

On this foundation the laws against social crimes are built up; they are very severe, because mutual help cannot exist except on the safety of a man's life, property, and rights. "Every Muslim is sacrosanct to a fellow-Muslim—his blood, his honor, and his property." Thus the penalty for killing or wounding is laid down as an exact equivalent: "Free man for free man, slave for slave, female for female."¹⁵⁷ The crime for murder is reckoned as equal in punishment to that of unbelief; "Whoever kills a Believer intentionally, his punishment is Hell, and there shall he continue."¹⁵⁸ "Do not kill the person whom Allah has made inviolate, except for some justifiable cause; if anyone is unjustly killed, We have given authority to his kinsman."¹⁵⁹ "We have prescribed a law for them in this matter; a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds the equivalent."¹⁶⁰ He emphasizes the retaliation, seeing in it the life of the community: "In this retaliation there is life for you, O ye who have understanding; perhaps you may be pious."¹⁶¹ And in fact it does mean life; for it safeguards life by discouraging murder, and because it preserves the vitality and the power of the life of society.

The punishment for immorality, again, is severe, because it involves an attack on honor and a contempt for sanctity and an encouragement of profligacy in society. From it by a gradual process there come license, the obscurity of family ties, and the loss of those essential feelings of fatherhood and sonship. The penalty for this must be severe; for married men and women it is stoning to death; for unmarried men and women it is flogging, a hundred lashes, which in most cases is fatal. "The man or woman guilty of fornication shall be flogged with a hundred lashes; and let no pity for them effect you in the faith of Allah."¹⁶²

A punishment of eighty lashes is fixed for those who slander chaste women, Believers, who have been innocently careless; such men are cowardly and falsely impugn the women's honor. In this case the crime of falsehood is closely akin to that of immorality, for it is an attack on reputation and honor, an incitement to hatred and bitterness, and an evidence of corruption of thought. "As for those who cast imputations on chaste women and then cannot bring four witnesses, flog them with eighty lashes, and never again accept evidence from them."¹⁶³

The punishment for theft is likewise severe, because it is an offense against property; it is fixed at the cutting off of a hand; for a second offense the other hand is cut off, for a third offense a foot, and then the other foot. "As for the thief, man or woman, cut off their hands as a recompense for what they have piled—a chastisement from Allah."¹⁶⁴

There are some today who profess to find this a shocking punishment for the theft of property from an individual; but Islam looks at the matter only from the point of view of the safety, the security, and the stability of society. So too it regard to the nature of the circumstance of a crime. This is a crime which is committed secretly; such secret crimes have need of stern punishments, firstly to recompense the criminal adequately, and secondly to make him an example through his suffering

and his fear of the punishment. And in addition, this stern penalty is not exacted in full if the theft was committed under compulsion, such as the need to ward off the evil of hunger from oneself or from one's children. The general rule is that no guilt attaches to things done under compulsion. "He who is under compulsion, who acts against his will and not of malice, has committed no crime." Thus Umar enacted during his Caliphate, as we shall see.

As for those who threaten the general security of society, their punishment is to be put to death, or to be crucified, or to have their hands and feet cut off, or to be banished from the country. "The punishment of those who war on Allah and His Messenger and who strive to cause revolt in the land is to be put to death, to be crucified, to have their hands and feet cut off on opposite sides, or to be banished from the land." ¹⁶⁵ For the consensus of public opinion holds that revolt and civil war are a greater crime than individual crimes, and that they justly merit being followed by a rigorous punishment.

Thus Islam legislates for mutual responsibility in society in all shapes and forms; these forms take their rise from the basic principle that there is an all-embracing identity of purpose between the individual and society, and that life in its fullness is all interrelated. So Islam lays down a complete liberty for the individual, within limits which will not injure him and will not favor society at his expense. It safeguards the rights of society, and at the same time specifies its responsibilities on the other side of the balance. Thus it enables life to progress on a level and even path, and to attain to the highest ends which can be served by the individual and by society alike.

On these three foundations, then—an absolute freedom of conscience, a complete equality of all mankind, and a permanent mutual responsibility in society—social justice is built up, and human justice is ensured.

NOTES

1. (Ibn-Sina, known to the West as Avicenna, was born in Bokhara in 979 A.D. and died in 1019. He is known as the outstanding Arab philosopher of the classical school, and, after the fashion of his time, as the outstanding physician. His philosophy was that of Aristotle, his medicine that of Galen and Hippocrates.—Trans.)
2. (Ibn-Rush or Averroes lived nearly a century and a half after Ibn Sina, and at the other end of the Muslim world. Born in Cordova, Spain in 1126, he also was an Aristotelian in philosophy; and, though he left comparatively little impress on Arab thought, he was exceedingly influential on the development of Mediaeval European philosophy. He died in 1198.—Trans.)
3. Sura 36:82.
4. Sura 13:2.
5. Sura 22:64.
6. Sura 36:40.
7. Sura 67:1.
8. Sura 67:3, 4.
9. Sura 41:9.
10. Sura 67:2.
11. Sura 30:47.
12. Sura 16:15.
13. Sura 55:9.
14. Sura 67:15.
15. Sura 2:27.
16. Sura 67:5.
17. Sura 78:6-16.
18. Sura 11:8.
19. Sura 50:15.
20. Sura 40:62.
21. Sura 6:152.
22. Sura 49:13.
23. Sura 5:37.
24. Sura 49:9.
25. Sura 2:252.
26. See the chapter on 'History in the Qur'an' in my book, *Literary Artistry in the Qur'an*.
27. Sura 23:54.
28. Sura 100:8.
29. Sura 4:127.
30. Sura 17:102.
31. Sura 49:13.
32. Sura 58:12.

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| 33. | Sura 18:44. | 34. | Sura 112. |
| 35. | Sura 3:57 ("People of the Book" or "Scripturaries," as Lammens translates the phrase, is the Muslim expression in the Qur'an for religions which possess a body of Scripture, and particularly for Jews and Christians. The verb <u>sharaka</u> rendered "associate" characterizes the darkest crime in Muslim theology, that of placing other objects of worship alongside Allah, and thereby compromising His unity and His uniqueness. This verse dates from a period of Muhammad's life soon after the Hegira when he still believed it possible to make some accommodation with the Jews and Christians.—Trans.) | | |
| 36. | Sura 3:138. | 37. | Sura 3:123. |
| 38. | Sura 17:76-77. | 39. | Sura 72:20-23. |
| 40. | Sura 5:19. | 41. | Sura 43:59. |
| 42. | Sura 5:116-118. | 43. | Sura 42:18. |
| 44. | Sura 2:182. | 45. | Sura 12:87. |
| 46. | Sura 39:54. | 47. | Sura 107:4-5. |
| 48. | Sura 3:139. | 49. | Sura 9:51. |
| 50. | Sura 10:50. | 51. | Sura 6:14. |
| 52. | Sura 13:26. | 53. | Sura 29:60. |
| 54. | Sura 10:32. | 55. | Sura 35:3. |
| 56. | Sura 6:152. | 57. | Sura 9:28. |
| 58. | Sura 2:271. | 59. | Sura 3:25. |
| 60. | Sura 23:90-91. | 61. | Sura 3:154. |
| 62. | Sura 35:11. | 63. | Sura 63:8. |
| 64. | Sura 6:18. | 65. | Sura 49:13. |
| 66. | The Noble Traditions. | 67. | Sura 34:34-36. |
| 68. | Sura 18:44. | | |
| 69. | (The usual Muslim formula to express wonder.—Trans.) | | |

70. Sura 18:31-41.

71. (The legend here referred to runs that Joseph concealed three treasures in Egypt, one of which fell to Korah. The keys of the treasure-chambers are said to have been a sufficient load for 300 white mules. The Biblical account of Korah is in Num. 16.—Trans.)

72. Sura 28: 76-82.

73. Sura 20:131.

74. Sura 18:27.

75. Sura 9:55.

76. (i. e., by giving alms.—Trans.)

77. Sura 80:1-10. (The story here in question is best introduced to the English reader in the form in which it is given by Baidawi in his commentary on this passage. "It is related that Ibn-Umm Maktum came to the Messenger of Allah while he was in company with some of the prominent men of Quraish, whom he was seeking to convert to Islam. Ibn-Umm Maktum said to him, 'O Messenger of Allah, teach me something of what Allah has taught you.' This he repeated, not knowing that the Prophet was busy with other people; so Allah's Messenger, unwilling to rebuke him, frowned and turned away from him. Then this passage was revealed to him, and ever after Allah's Messenger honored the blind man, saying to him whenever he saw him, 'Welcome to one on whose account may Lord remonstrated with me.' And he made him his regent in Medina on two occasions." - Trans.)

78. Sura 9:24.

79. Sura 3:12-13.

80. Sura 7:30.

81. Sura 28:77.

82. Sura 64:15.

83. Sura 2:274.

84. (The "poor-tax" is the zakaat, one of the practical obligations of Islam. By the end of Muhammad's life it appears that this tax was a fixed contribution made by all Muslims to a common fund which was used for the relief of certain classes of the community, specified in Sura 9:60. These include the poor, slaves, debtors, travellers, and those who suffer loss in the "way of Allah." To the true Muslim the zakaat is not so much a tax as it is a loan made to Allah, which He will repay many-fold. In the later books of jurisprudence the amount is fixed, generally at one-fortieth of a man's possessions. A full account of the institution will be found in L. Bevan Jones: "The People of the Mosque," p.115.—Trans.)

85. Sura 51:19.

86. Sura 112.

87. Sura 19:91-95.

88. Sura 77:20-23.

89. Sura 86:5-7.
90. Sura 35:12.
91. Sura 23:12-14.
92. Sura 4:1.
93. Sura 49:13.
94. Sura 4:94.
95. Sura 24:32.
96. Sura 4:123.
97. Sura 16:99.
98. Sura 3:193.
99. Sura 4:8. To this day French law grants to women fitness to possess property, but not to administer it.
100. Sura 4:36.
101. Sura 4:38.
102. Sura 2:228.
103. Sura 2:282.
104. Sura 4:28.
105. Sura 2:231.
106. Sura 4:23.
107. Sura 6:152.
108. Sura 17:33.
109. Sura 81:8-9.
110. Sura 7:189.
111. Traditions.
112. Sura 57:17. (The almsgiving of this quotation is the sadaqa or freewill offering, and is independent of the zakat or poor-tax mentioned above. Sadaqa, which in the Qur'an is sometimes used as the equivalent of zakat, later came to refer to almsgiving or charity in general.—Trans.)
113. Sura 17:72.
114. Sura 49:11.
115. Sura 24:27-28. (It was the custom of pre-Islamic Arabia to enter any house announced—with regrettable moral results. Hence the Qur'anic prohibition of the practice.—Trans.)
116. Sura 49:12.
117. Sura 79:37-41.
118. Sura 91:7-10.
119. Sura 2:191.
120. Sura 28:77.
121. Sura 7:29.
122. The Noble Traditions.
123. Sura 74:41.
124. Sura 53:37-42.
125. Sura 2:286.
126. Sura 39:42.
127. Sura 4:111.

128. Sura 17:24-25. 129. Sura 31:13.
130. Sura 33:6. 131. Sura 2:233.
132. From "Children Without Families" by Anna Freud and Dorothy Burlingham. (Published in London by Allan and Unwin in 1942, under the title, "Small Children in Wartime."—Trans.)
133. Sura 4:12-14. 134. Sura 4:175.
135. Sura 2:176. 136. Traditions of the Prophet.
137. (The story here quoted in abridged form will be found in the Qur'an, Sura 18:59-81, where this incident is linked with two others of a similar tenor. The unnamed servant of Allah is generally taken to be Al-Khadr, the Green One, so called either by reason of his eternal youth, or, more probably, because of the green garments which he is said to wear when he appears to Muslims in distress. He is variously identified with Elias (i.e., Elijah), St. George the patron saint of England, and the prime minister of Alexander the Great. The origin of the legend is unknown.—Trans.)
138. Traditions of the Prophet. 139. Sura 9:106.
140. Traditions of the Prophet. 141. Traditions of the Prophet.
142. Traditions of the Prophet. 143. Sura 5:3.
144. Sura 3:100. 145. Sura 69:30-37.
146. Sura 107:1-3. 147. Sura 17:17.
148. Sura 8:25. 149. Sura 5:82.
150. Sura 9:72. 151. Sura 5:104.
152. (Abu-Bakr was one of Muhammad's most intimate friends, an early convert to Islam, and the first Caliph or successor of the Prophet. He was renowned alike for his mildness, in sharp contrast to Umar, and for his uprightness and mental integrity. From this comes his appellative, "The True."—Trans)
153. Sura 4:77. 154. Sura 4:5-7.
155. (The virtue here in question is that of the careful observance of the fast of Ramadhan. As is well known, during this month Muslims neither eat nor drink from sunrise to sunset; those who keep the fast very strictly will in addition rise from sleep several times during the night in order to repeat extra prayers. This is regarded as a highly meritorious custom; hence the comparison here.—Trans.)

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| 156. | Sura 89:18-26. | 157. | Sura 2:173. |
| 158. | Sura 4:95. | 159. | Sura 17:35. |
| 160. | Sura 5:49. | 161. | Sura 2:175. |
| 162. | Sura 24:2. | 163. | Sura 24:4. |
| 164. | Sura 5:42. | 165. | Sura 5:37 |

*The above material has been taken from Syed Qutb's *Social Justice in Islam*, New York: Octagon Books, 1980. pp: 17-68.

