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THE ISLAMIC CONCEPT

OF

SOCIAL JUSTICE

ALHAJ A.D. AJJOLA

ISLAMIC PUBLICATIONS LTD.
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**THE ISLAMIC CONCEPT
OF
SOCIAL JUSTICE**

by
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DEDICATED TO

**ALHAJI SIR AHMADU BELLO
SARDAUNA OF SOKOTO**

**THE LATE PREMIER OF FORMER
NORTHERN NIGERIA**

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INTRODUCTION

IN the new Nigeria we have gained political independence but still we have to attain economic independence. After independence, many Nigerians had propounded or attempted to work out theories of economic, political and social advancement. Many of these theories aim at a complete transformation of our economic system along secular Socialist lines if the community is to benefit.

Indeed this is realised by many Nigerians but to some they regard talking about Socialism as a heresy, for they associate Socialism with certain countries. These people ought to realise that the principle of just social order was not first propounded by the Russians who adopted atheistic Socialism as a means of their economic and social development. Karl Marx, the father of atheistic Socialism, was not a Russian. It is utterly futile to think that one can resist the invasion of ideas, especially where such ideas are relevant to our social advancement. Ideas are global, and we cannot seal our borders and say ideas shall need passports in order to come in.

Atheistic Socialism is most talked of in Nigeria but our government has not made any attempt to put it into practice for fear of what the Western powers will say. Our Government has not realised that our adopting Social Justice in our economic and social arrangement does not necessarily make us an ally of those countries. We are merely committing ourselves to ideas—the ideas of human freedom and dignity.

We are merely adopting an ideology which is the only compatible one with our cherished principle of economic egalitarianism. It is time we free ourselves from the dilemma of indecision of the appropriate economic system to be adopted.

Many Nigerians regard the two conflicting ideologies, Capitalism and Communism, now presented by the modern world, as the only two alternatives, as if they between themselves exhaust the possible scheme of life. Islam chose neither. It possesses its own distinct scheme of economic reconstruction and social justice. The Muslims are called in the Qur'ān 'the people of the middle path that should always choose the golden means.'

Islam, therefore, discourages Capitalism and the plethoric concentration of capital in individual hands. It strikes at the root of feudalism by prohibiting progenitor which creates and preserves feudal estate. It prohibits living on interest which is the back-bone of Capitalism.

It gives control to the state over great affairs of public welfare. It does not recognise monarchical government and it does not envisage the establishment of a church as an organisation of priesthood. It enjoins government by the assembly of the wise and God-fearing persons. It gives elbow room to the initiative of individuals to earn by lowest labour and trade.

It does not envisage monopoly of all trade and commerce by the state, nor does it prevent the state from taking in hand all that it considers essential for general welfare and public good. It grants freedom of conscience to all and respects differences of opinion so much that the Prophet Muhammed (P.B.U.H.) said that difference

of opinions is a blessing.

It gives Muslims the ideal of a state as a welfare and democratic structure, but its Social Justice and Democracy is of a type different in many respects to that known and practised in the modern world. It would never accept dialectical materialism as the ultimate explanation of all reality and as a substitute for God. It would tend towards the levelling of Society economically by taking away surplus wealth and spreading it over to the whole community. It grants equal freedom of conscience to all citizens and respects their modes of life, if they do not violate the fundamentals of Islam.

All knowledge would be free and there would be no professional priests or organised church so that the problems of church versus the state would not arise.

It is not easy to write on Islamic Social Justice, except if one merely compares Islamic Ideology with Secular Ideology, such as Feudalism, Capitalism, Socialism, Communism, National Socialism and the Doctrine of welfare state in order that the readers are able to distinguish the essential characteristic of Islamic Social Justice.

It must be asked whether these atheistic creeds and political totalitarian schemes, which are challenging the basis of traditional religious faith, can be compared with any religion. For instance, the greatest danger which Communism holds to our civilisation lies in its unrelenting attitude towards religion. The ideal of God is meaningless in Communism and so are the moral and spiritual values which spring from it. Communism is out to destroy the moral and spiritual values cherished by man and aims at building its own edifice on its ruins; for to deny

God is to deny an established truth and to thrust this atheism on mankind forcibly is the worst kind of despotism.

But Islam contends that the spiritual and material spheres of life are closely inter-dependent and if one of the two is neglected the whole object of life will be doomed. 'Islam is not a mere appendage to life, it is life itself.' It sees life as a whole and treats it as one indivisible unity, not to be broken up into fragments. The moral and religious attitude of a Muslim must be reflected in all aspects of life—social, political and economic. 'A Muslim cannot be a Muslim in the mosque and a nationalist or communist in politics. He is a Muslim everywhere'.

Moreover, the spirit of Islam is so broad that it embraces the whole span of life practically. It has assimilated all the attainable ideas of surrounding peoples and given them its own peculiar direction of development. A Muslim must, therefore, be in the position to distinguish Islamic views on the economic and social problems of his day rather than adopting the secular ideological views.

However, for many people the title of this book will be a prime example of begging the real question by posing a bogus one. They want to put the real question equally briefly, but rather differently. Is there Socialism? This they feel is the question that must be answered before the question of Islamic Social Justice acquires interest and meaning for them. It is only after it has been established to their satisfaction that there is Socialism, that you can discuss with them whether Islamic Social Justice is different from others.

It is not easy to define Socialism. But one may define it for the purpose of this book like this:

“Socialism is an economic system which envisages the ownership of means of production collectively and operates them for securing maximum benefit for the society. Thus there is no private capital to make profit and the element of monopoly is absent. In such a situation the chances of exploitation of the masses are reduced almost to nil.”

Another criticism of the title of this book is that Socialism is purely a secular ideology and has no religious aspect whatsoever. It ignores the fact that spiritual needs require to be attended to even more urgently, in some cases, than pure physical needs. Furthermore, sympathies of Socialism are confined generally to the people of the respective country, which has adopted this ideology. They are not universal.

The Western Socialism is the secret ally of imperialism but it professes internationalism merely to make sure that other nations should not outstrip those which have put faith in it. For instance, the Socialist elements in England, France, and the United States are anxious to safeguard the sources of wealth in their possession and have no desire to yield any of them to poorer European countries or to grant true independence to dependent European countries which are the sources of wealth of these advanced countries.

This was the cause of the struggle that ensued before the last Great War between the Socialist and the national Socialist. The national Socialist wanted not only to retain the nations' wealth but also to take away the

source of wealth and powers of the other Socialist countries for the glory of their own states.

There is a primary and simple fact about the religion of Islam and the manner of its operation in the life of mankind which, for all its simplicity is frequently forgotten or initially misunderstood. From forgetting or failing to comprehend it, there arises a serious error in examining the religion, in its essential nature, its historic reality, its present and its future.

The faith of Islam is a divinely ordained path for human life. Its realisation in the life of mankind depends on the exertions of men themselves, within the limits of their human capacities and the material realities of human existence in a given environment. Working for this aim starts at the point where mankind finds itself, on being given the necessary equipment, and it continues to the end of the path within the bounds of human capacities, insofar as they are put to work.

A basic characteristic of Islam is, that it never forgets, for an instant, at any time or place, the nature of man and the limits of his capacities, nor does it neglect the material realities of his existence. Yet, at the same time it causes him to attain, as has happened at various periods in the past and can always happen if the necessary efforts are made, a higher point than that reached by any man-made system whatever. This is accomplished with ease, comfort, security and moderation.

Islamic belief is based on the unity of God and this leads to the unity of all religions. Islam derives another corollary from the unity of God and that is the unity of humanity. If all humanity is equal each person is there-

fore entitled to a reasonable standard of living. Allah has always urged mankind to order their social life on justice and fair-play.

Some people may contend that, this garden was not located on this earth, and that man would be free from want, as depicted in this passage, only when he entered the Paradise to come. But it is submitted that from the Holy Qur'ān it is abundantly clear that Adam was raised as a prophet in this world.

And when thy Lord said to the angels, 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered, 'I know what you know not.' (2 : 81)

Normally speaking, a man born in this world is undoubtedly exposed to hunger and want, unless otherwise provided for. The Qur'ān (Chapter 20, verses 119-120) clearly means that Adam was given the Law of civilized society, the operation of which was calculated to ensure for all according to their just needs on a system of the joint responsibility of all. Food, clothing and shelter against the sun, i.e., housing, were laid down as the primary needs and the new society was made responsible for ensuring that all its members were properly provided for in these respects.

From Adam, all prophets of God preached this doctrine and the doctrine was put into practical operation by Hazrat Muhammad (P.B.U.H.) and his disciple Hazrat 'Umar (may Allah be pleased with him).

Thus, from the dawn of human history Almighty

God is concerned with the welfare of the weak and needy, for He is indeed God not only of the strong and wealthy but God of all, high and low, rich and poor. He never willed that a portion of humanity should roll in luxuries while the other starved and shivered and died in misery.

This doctrine of Islamic Social Justice started by Adam was re-established and perfected in detail by the Holy Qur'ān. There have been, no doubt, many swings in the field of its operation but it had always remained and will always remain as a living ideal of humanity, is a fact which cannot be denied. However that is no ground for discouragement.

It is a universal law of nature that big upward movements in human thought and behaviour culminate in a series of mounting but intermittent waves. The new forms are pushed out after a time by choking weeds creeping up from the fringes of the clearing, but the seed, having taken root, continues to grow and reassert itself whenever opportunity offers a chance. Progressive ideas based on the essential verities are by nature more deeply rooted than the ephemeral growth by which they are so often overpowered. They are never really uprooted, and they come back even after they appear to have been stamped out entirely.

This Islamic order, obliterated for many years shall one day be re-established in the world, and when established it will prevent the undue accumulation of wealth in few hands. It would take steps to befriend the poor and open up avenues of progress for the poor, and it would undertake to satisfy the primary needs of all.

Since the object of man's existence is spiritual perfection, he must be given a certain amount of freedom of choice in his actions and must be provided with a field for his activities. Islam, therefore, insists that the economic order should allow the utmost scope to individual enterprise, for the freer the individual the better chance he has to improve his prospect in life to come. The Islamic view is that human life reduced to a succession of compulsory acts precludes free volition, ruling out thereby the possibility of reward after death. It is therefore impossible that a true Muslim who really understands the basis of his faith should ever accept the theory that suppression of individual freedom can be at all desirable.

But while the Islamic view considers individual freedom and individual enterprise to be lawful, it has no intention to tolerate a few rolling in luxury while others live in want and distress.

Therefore, since the materials upon which human progress is based are the common heritage of the whole of mankind, the produce of human labour must be so distributed as to secure a proper share both to the individual and to the community. Hence any irregularities in the distribution of the means of production should be removed through voluntary sacrifices on the part of members of the politic in the interest of all members.

But where the irregularities cannot be solved through voluntary sacrifices the state should intervene to ensure social justice among the people.

There is a principle further established by the Qur'ān and traditions which states that it is the duty of the state

to block all roads leading to mischief and follow the course leading to good. This principle together with another tradition which permits regulations is to be governed by the prevailing condition. If applied on a large scale it will give those in authority absolute power to prevent all social harm and to achieve social justice and solidarity.

Individual ownership is permitted in Islam merely for social function. Property belongs to Allah and the society is a trustee on His behalf! The individual is the agent of the society, and the society is entitled to lay down regulations and limitations and legislate in order to ensure that the owner of property does not stray to a path which would harm the society provided these regulations do not contravene the laws of Shari'ah. The ruler, who is to look after the interest of the people and satisfy the individual wishes, has the right to limit ownership and to ensure the realisation of all interests, whether individual or collective, without conflict. If there is any conflict, the interest of society takes precedence over that of the individual.

Thus the economic structure of Islamic Society combines individual freedom with state control in proper measure and to a certain extent it authorises the state to intervene and leaves the individual free.

Freedom of action reserved for individuals is meant to enable them to build up assets cashable spiritually in the life to come and to leave the field of a healthy competition in good deeds open. State control is intended to protect the poor from economic ruin at the hands of people through undue exploitation.

Full scope is given to the voluntary service of humanity on the part of individuals, and to their desire to earn merit in the life hereafter, which favours and also opens up endless possibilities of progress through an interplay of the forces of healthy competition.

At the same time state control in its sphere, ensures a fair and square deal for the poor left through their weakness and inability to protect their own interests. This weakness is based upon injustice and oppression, and deprives any section of society of the means of progress and self-expression.

Thus the Islamic Economic System may be summed up as follows:

- (1) Religious influence exerted to the full against the desire to amass unduly large fortunes;
- (2) The control of these desires which operate as so many incentives towards the acquisition of wealth;
- (3) The speedy distribution of wealth where it should come to be gathered in few hands;
- (4) A recognition of the responsibility of the state in providing for the legitimate needs of the poor and in using measures calculated to place adequate funds at its disposal to meet this responsibility.

Only this system is complete, comprehensive and satisfactory for:

- (1) It allows proper scope to the spiritual urge of our nature to win merit in the life to come;
- (2) it breeds into man habits of plain, simple and useful living;

- (3) it is not based on force and compulsion;
- (4) it does not operate to crush individual enterprise;
- (5) it provides for the legitimate needs of the poor, without running the ship against dangerous rocks;
- (6) and because it attains its laudable aims without raising perpetual hatreds which otherwise keep society always in a state of fear.

The reason behind my choice of the title rest upon the following factors—

The first reason is that the material civilization of the West which is based on secular ideology has brought about a state of chaos in international relations and class war within every nation.

The war in the social domain has divided the West into two camps, the have and have-not, while in most western countries Capitalism or reformed Capitalism has the upper hand and labour is the victim of tyranny.

Russia, China and other socialist countries in theory have gone to other extremes and in theory only one class, that of the worker, seems to be dominant.

Yet neither of these systems has brought peace of mind to the masses of the peoples as they are both organised on group basis, one group being directed against the other group.

The second reason relates to our national aspiration in the form of neutralism which is averse to any alignment to either of the world powers, Communism and Capitalism. Many of our intellectuals are making sincere plea that we should crystallize our attitude vis a vis the

big powers and their conflicting view points and policies, and that Nigerian policies must be based on general interest of man motivated by conviction and faith and made in order to secure for man the right of liberty, justice and equality.

Such an appeal may not be welcome or accepted by the big powers who wish to exercise control over the destiny of new nations. The result is that whenever any new leader of a new nation advocates neutralism and a new economic system the big powers will immediately launch propaganda campaigns and disconcerting report in an attempt to counter that effort. Their neocolonialist supporters within the country will try to divert the attention of the people by arguing that the fulfilment of neutralism policies in the modern world is impossible. For in their opinion, no country can go ahead alone without associating itself with one of the blocks which dominate the world and are leading it.

In many cases the big powers and their supporters within the new nation may be able to bring to fruition and deem their ideal which may colour and confuse the minds of a handful of colonialists and sometimes they organise a coup against the legal government. In order to be in the good books of either of the blocks some leaders of the new nations may argue that the reality of modern life is that one has to believe in either of the block principles and ideology as well as their views on international problems, thus abandoning without sorrow or regret all other principles.

Therefore my duty in this book is to discuss the appeal which these two blocks made and to scrutinise

the system and concepts they want us to adopt and to believe in. In this case we have to study their practicability and the result which will follow their implementation.

My third reason is to prove that Islam has offered a complete solution to man's problem.

Islam maintains the balance between two exaggerated opposites and occupies intermediate position between the doctrines of Bourgeois Capitalism and Bolshevik Communism.

By this I intend to display the fact which so many people in this country, even Muslims, consciously or unconsciously ignore. These facts relate to the revealing of the essential value of the doctrine of social justice in the Qur'ān and Islamic Jurisprudence. Yet any one who is conversant with the principle of Islam does not require any explanation as to Islamic view of social justice.

However it is imperative for me to restate the Islamic view on social justice since the practice of many Muslim countries today is so un-Islamic that it has almost concealed the truth of the Islamic social justice taking us into a sweeping current which makes us think no more that Islam has social philosophy. The practice in many Muslim states has so disfigured the image of Islamic teaching that it is almost destroying the very basis of all Islamic institutions.

Allah safeguards the interest of all sections of the people. It is He Who outlines the path of everyone and makes it easy to pass along. It is He Who decides the reward and punishment for those who follow the right path or deviate from it, taking into account the effect of

good deeds on the welfare of other people.

Allah is neither prejudiced nor unfair. He is above all that. Moreover, He knows the nature, aspirations and attitudes of man and nothing on earth or in heavens is hidden from Him.

As a result of this all laws and doctrines ordained by Allah cannot do other than take cognisance of this nature. These laws underline the good and point out the harm which He asks us to avoid.

Contrary to this, man, while trying to lay down an ordered structure for living, finds himself handicapped by considerations of society, heredity and the attendant differences which force an individual to follow a particular way. Man is also limited by certain forms of culture and knowledge and his actions, accordingly, are determined by that culture and knowledge. Not only is man limited by these circumstances they also reflect themselves in his behaviour and mould his thinking. They accompany him in all stages of life. If he makes laws he does so under their influence and each step that he takes in propounding theories or principles is coloured by these conditions.

This book is simply a survey of some contemporary social doctrines as compared with Islamic view and thus aims at the removal of the doubt and prevailing fancies which have taken hold of some Muslims due to ignorance of Islam and the application of its social philosophy.

Each social theory will be reviewed separately concluding with a criticism of the misconceptions of each system and listing of its pros and cons on the basis of its

practical operation.

In this book I will deal extensively with the doctrine of Capitalism, Socialism and Communism as these three man-made systems are the most powerful of all the contemporary social doctrines. They are the most numerous as to their adherents as well as the most wildly disseminated.

I shall try to give detailed assessment of these doctrines and I shall conclude that Islam takes no sides with a group against another. It directs each class of community to the proper way by which it secures good for itself and for the community as a whole.

I intend that my readers may compare the secular doctrine which is being forced upon the Muslims by secular socialists, and the Muslim doctrine which the Muslims are being asked to abandon.

I hope this book will make it possible at least to make my Muslim brethren appreciate the value that Islamic doctrine holds to the world.

Today the Nigerian Government appears not to have a consistent economic doctrine. Admittedly there is a plan, but there is no settled idea behind our economic activities.

In the absence of a set policy an average Nigerian grabs everything that comes his way. This can be likened to primitive jungle men indiscriminately subsisting upon any root or herb that comes to hand. This is irrational and unworthy of any modern nation.

Islam's aim is to establish an economic system related to the ideal view of life and to form guiding principle in all human activities.

The Islamic economic system can be likened to a man who cultivated a garden on a set plan, gave due thought and care to each plant held to be necessary and weeded out unwanted growth.

It is imperative that we Nigerian Muslims should be able to compare Islamic concept of Social Justice with other secular modern ideologies and to know that Islamic religion has provided a golden media between the conflicting ideologies of Capitalism and Communism.

Islamic faith not only lit the torch of knowledge in dark ages, thus opening all the avenues that have led to the present world technical and scientific achievement, but has also satisfied the quest of the rational mind as met the needs for stability and change and consequently guides mankind to their destiny.

I hope that this book will go a long way to satisfy the intellectual cravings of the Nigerian youth and help them to understand the real position of the Muslim as well as what the Muslim can offer to the new Nigeria.

As can be seen, a change is imperceptibly overtaking Nigeria; the old order is disintegrating and a new one is however yet to come. We Nigerians look to Europe for inspiration and ideals. But today, the social and political structures of the West are crumbling. Should we Nigerians take the pattern of the house that we want to build in post war Nigeria from the structures that are sagging as a result of their violation of the eternal laws?

The West built its power and prestige on nationalism and laissez-faire industrial capitalism which led to imperialistic exploitation and imperialistic wars. Its structure of a spurious democracy was shattered by

Fascism and Communism. Shall we worship the state or the racial and territorial nationalism putting patriotism in place of God? Shall we worship the dialectical materialism of the communists which makes life as a regimentation for production and distribution?

Man is a worshipping animal; he creates gods and makes idols which he worships so long as they appear to grant him favours but shatters them when they don't serve his purposes. The materialistic West lost all faith in the true God of justice and humanity and installed other gods in His stead, but these wishful creations would give it no abiding satisfaction. These gods are impelling their votaries to invent world-destroying weapons that could wipe away entire humanity during a few hours.

Life in these nations is becoming cramped, distorted and perverted. For instance, on my recent visit to America I could not believe what I saw and heard in America. The African-American hated the white, the white detested the African-American. This leads to suspicious agitation among all the different sections of American population. Nobody seems to know what life is meant for. Man is at war with himself, with others and with his entire environment. Shall we borrow any life-giving panacea from this vast asylum of violent lunatics? Shall we follow the prescriptions of the physicians who have not been able to heal themselves?

The only way of building a purposeful Nigeria is to understand and put into practice those universal principles of life which are embodied in the Islamic outlook and try to fit our life into that frame work of reason and justice which was definitely given to man.

In this book, an attempt has been made to prove that of all religions and secular philosophies Islam alone can meet the challenge of the modern age. It does so by devising a working and workable code of conduct, a demonstrated way of thinking and a unique blue-print for the structure and growth of society. It satisfies the soul of a saint as well as the spirit of a scholar.

Islam seeks to guide its followers in secular as well as spiritual affairs. It supplies us with a sound conception of state and society. Spirituality is, no doubt, the vital core of the economy of Islam. But it does not ignore material welfare. It aims at making life worth living. It tells us that the whole universe with all that is in it is for the benefit of man, and man is created to worship God.

It has now dawned on the human mind that life is not so simple an affair as it used to be even in the recent past. Its complexities are so perplexing and its intricacies so puzzling that it may well be described as "a riddle wrapped in mystery inside an enigma."

Economics, Politics, Ethics and Religions are not so many water-tight compartments, but are the different facets of a Social Order. They act, interact and react upon one another and thus evolve a cultural pattern. Any maladjustment anywhere betrays itself in the birth of some evil or the other.

Islam gives man the key to the riddle of the Universe, it shows him with scientific accuracy and results how to control new forces which now threaten to destroy rather than to benefit mankind, and how he is to overcome unemployment, undeserved inequality, oppression, exploitation and war, and other collective ills as wells as

the personal and family discords which threaten individual happiness.

Man, just because science has multiplied without solving his problems, is looking to religion to supply the answer to his doubts and difficulties.

Religion, if it is to keep or recover its place, must give an answer which is spiritually scientific and, therefore, invariable in its results.

The theme of this little book is to prove that only Islam by its vitalising force can ethically prepare man for the onerous and crushing tasks set to him by science. It alone will enable him to assert himself against the power of darkness and maintain his personality in full flower Here and Hereafter, it alone will triumph over industrial organisation actuated by devouring competition and in the end will establish healthy civilization and political value.

It is now clear to man that noble ideals of life cannot be accomplished by the use of any political "potions and pick-me-ups" borrowed from secular philosopher but by the sincere and scrupulous observance of the teachings of Islam in our day to day life.

It is its correlation with social life that will unfold its unique capacity to eliminate strife and confusion from society and lead man to the abode of peace, unless moral balance is restored and spiritual values rehabilitated, there can be no abiding peace.

Those who in this generation undertake a fresh study of the Qur'ān are confident that its guidance is more than adequate for the solution of modern problems.

The Qur'ān clearly and repeatedly announces that it will at all times continue to yield guidance.

The failure of secular philosopher's intellect to comprehend the multiple aspects of human life and its equally multiple needs find a concrete illustration in the words of despair uttered by Freud when He said:

“My courage fails me, therefore at the thought of rising up as a Prophet before my fellow men and I bow to their reproach that I have no consolation to offer them.”¹

The Qur'ānic ideal of society is that which permits the acquisition of wealth subjects to the primacy and priority of social obligations. It adjusts remuneration to the quality of service rendered. It withholds its recognition when private enterprise is not conducive to social goods.

The mere fact of possession confers no special right. The Islamic society may be termed a functional society because the greatest stress is on the performance of some social service.

It may also be argued that the basic tenet of the communistic faith is altruism, but its altruism is concerned only with the production and distribution of goods and services and much of its functions are related to technical and almost mechanical matters, matters which are not more moral than a locomotive or an equation.

But it is marred by a materialistic leave because it does not go beyond the raising of material gratification, however superior it may be to capitalism which merely

signifies in modern terms the worship of money or Dollar dictatorship. It is also engaged in creating the setting for economic man, whereas the end of altruism, pure and simple, should be the creation of moral man who feels the ineffable joy of spiritual fulfilment in all that he does and says.

Fear of God is no ascetic virtue but the hall-mark of a citizen of the world. It strikes at the roots of the false and degrading hypothesis that civilization flourishes and society prospers on the basis of pure self-interest. It exalts man as a moral agent whose handling of the material resource is of vital significance to the eternal destining of himself and his fellow-men. Thus the elan vital behind the righteous action of a Muslim is his faith in God and fear of His displeasure. His altruism, is free from the least trace of materialism hence it abides, where everything else wilts and withers.

However the Muslim must realise that the scientific spirit will certainly gradually disintegrate those elements of superstition and ignorance which the Alfa and Mallams have taught the masses as part of Islamic faith.

The technique of medieval mystics by which religious life, on its higher manifestations, developed itself has now practically failed. It has done great havoc to the faith of Islam.

Far from integrating the forces of the average man's inner life and thus preparing him for participation in the march of history, it has taught him a false renunciation and made him perfectly contented with his ignorance and spiritual thralldom.

The moral and material decadence found in many

parts of the Muslim world is due to the Muslim failure to re-interpret Islam and relate it to the modern life.

From now onwards, the Muslim must use Islamic ideology deliberately to guide and direct our political conduct. It is a value laden theory about society and the good life within it, it consists of common beliefs, common values and common norms. It reconstructs the society's social order in such a way that prestige, birthright and social status does not determine who gets what, how and when.

My only reason for attempting to write this book is that I could not resist writing it. I write under compulsion—the compulsion to explain and expound the socio-economic system of Islam as the only sovereign cure for our ailing country now when some of our intellectual and social thinkers are advocating for the adoption in this country of the secular social doctrines which are war-torn world up the garden of disaster. It is vitally necessary to proclaim the message of Islam from the house-tops, in the memorable words of William Blake:

“I give you the end of a golden string,
Only wind it into a ball,
It will lead you in at Heaven's gate,
Built in Jerusalem's wall”

I can only hope that this apologia will go down with indulgent readers.

The mere readjustment or reshuffling of economic relationships on egalitarian lines or the enforcement of goose-step co-ordination through legislation does not bang the door on moral evils. Economic inequalities result from the brutal misapplication of economic laws,

which in turn is the upshot of moral bankruptcy.

Hence the rehabilitation of moral values must precede our genuine social reconstruction.

In the Round Table of Religions, it is Islam alone which affirms life in all its bearings and provides a moral basis for it.

There is no greater testimony to the efficacy and adequacy of the Islamic Ethics than that borne by the authors of *Chambers's Encyclopaedia*. They observe:

“That part of Islam which distinctly reveals the mind of its author is also its most complete and its most shining part—we mean the Ethics of the Qur’ān. They are not found, any more than the other laws, brought together in one or two or three Surahs, but like golden threads are woven into the very fabric of the religious constitution of Muhammad. In justice, falsehood, pride, revengefulness, calumny, mockery, avarice, prodigality, debauchery, mistrust and suspicions are inveighed against as un-Godly and wicked, while benevolence, liberality, modesty, forbearance, patience, endurance, frugality, sincerity, straightforwardness, decency, love of peace and truth, and above all, trust in one God and submitting to His will are considered as the pillars of true piety and the principal signs of a true believer.”²

The above testimony from no partisan quarter affirms the belief that the Holy Qur’ān contains so perfect a body of ethics that Reason and Science may be excused from a searching and enquiry since they may find man’s duty clearer in revelation than in their codes of Morals.

In Islam, ethics are the extension of belief in one God as the Creator, Cherisher and Sustainer of the world. It is this seminal notion which imparts to the Qur'ānic Ethics an unrivalled universality to cover all human situations. A moral sense born of such a belief sinks into the deep recesses of human consciousness. It is the God-consciousness and ceaseless quest for His pleasure which raises morality to the temperature at which it passes into our blood and nerve and permeates our whole being.

No great originality is claimed in this book; indeed all the ideas expressed therein owe their origin to one or other of the great thinkers of our time, whose labours have made theology and secular ideologies such exciting business.

In order to avoid lengthy quotations and numerous footnotes, arguments and points of view under discussion are presented in general terms without specific attributions or acknowledgement. This is a dangerous proceeding but in the circumstances it seemed to be justified; of course, I take full responsibility for everything that is said here.

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I must here record my sincere thanks to my father Alhaji Jimoh Ajjola who instilled in me the basic concept of Islamic Religion while I was young.

May it please Allah to accept this humble service.

Dated at Ikare 16 day of June 1973.

Ikare

Alhaji Adeleke Dirisu Ajjola

Western State of Nigeria

QUOTATIONS FROM THE HOLY QUR'AN

“And to Allah belongs the Kingdom of the heaven and the earth; and Allah has power over all things.”

(3 : 190)

“And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely, are Signs for a people who reflect.” (45 : 14)

“And in their wealth was a share for those who asked for help and for those who could not.” (51 : 20)

“Whatever Allah has given to His Messenger as spoils from the people of the towns, it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and wayfarer, in order that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it. And fear Allah; surely, Allah is Severe in retribution. (59 : 8)

“And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.” (4 : 33)

“And Allah has favoured some of you above others in worldly gifts. But those more favoured will not restore any part of their worldly gifts to those whom their right

hands possess, so that they may be equal sharers in them. **Knowing this, will they still deny the favour of Allah?"**

(16 : 72)

"And who are prompt and regular in paying the Zakat." (23 : 5)

"Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer indeed is a source of tranquillity for them. And Allah is All-Hearing, All-Knowing." (9 : 103)

"Is it not (the case) that to God belongeth whatever is in the heavens and on the earth? Is it not (the case) that God's Promise is assuredly true? Yet most of them understand not." (10 : 55)

"He set (on the earth) mountains standing firm, high above it; And bestowed blessings on the earth, and measured therein all things to give them nourishment in due proportion in four Days, in accordance with (the needs of) those who seek (Sustenance)." (41 : 10)

"To those weak of understanding make not over your property which God hath made a means of support for you. But feed and clothe them; There with and speak to them words of kindness and justice." (4 : 5)

"Qārūn was, doubtless, of the people of Moses; but he acted insolently towards them; such were the treasures We had bestowed on him, their very keys would have been a burden to a body of strong men. Behold, his people said to him; "Exalt not, for God loveth not those who exalt (in riches)." (28 : 76)

"But seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, nor forget thy

portion in this World but do thou good, God has been good to thee, and seek not (occasions for) mischief in the land, for God loves not those who do mischief.”

(28 : 77)

“He said: This has been given to me because of a certain knowledge which I have.” Did he not know that God had destroyed, before him, (whole) generations,—which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.” (28 : 78)

“Then we caused the earth to swallow up him and his house; and he had not (the least little) party to help him against God, nor could he defend himself. (28 : 81)

“On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs.

This is the (treasures) which ye buried for yourselves: taste ye, then, (the treasures) ye buried!” (9 : 35)

(The stern command will say): “Seize ye him, And bind ye him. (69 : 30)

“And burn ye him in the Blazing Fire.” (69 : 31)

“Further, make him march in a chain, whereof the length is seventy cubits!” (69 : 32)

“Seest thou one who denies the Judgment (to come)? Then such is the (man) who repulses the orphan (with harshness), and encourages not the feeding of the indigent. So woe to the worshippers who are neglectful of their prayers; those who (want but) to be seen of men;

but refuse (to supply even) neighbourly needs.”

(107 : 1-7)

“High above all is God, the King, the Truth! Be not in haste with the Qur’ān before its revelation to thee is completed, but say, “O my Lord! advance me, in knowledge.” (20 : 114)

“There is therein (enough provision) for thee not to go hungry nor to go naked; nor to suffer from thirst; nor from the sun’s heat.” (20 : 118, 119)

“Is it not (the case) that to God belongeth whatever is in the heavens and on the earth? Is it not (the case) that God’s promise is assuredly true? Yet most of them understand not.” (10 : 5)

“It is He Who hath created for you all things that are on the earth; moreover His design comprehended the Heavens; for He gave order and perfection to the seven firmaments; He hath perfect knowledge.” (2 : 29.)

“There is no moving creature; on the earth but its sustenance dependeth on God; He knoweth the time and place of its Definite abode and its Temporary deposit; All is in a clear Record.” (9 : 6)

“And in Heaven is your sustenance, as also that which ye are promised.” (5 : 22)

“Say: Come, I will rehearse what God hath really prohibited you from joining not anything as equal with Him; Be good to your parents; kill not your children on a plea of want;—We provide sustenance for you and for them;—come not nigh to shameful deeds, Whether open or secret; Take not life, which God hath

made sacred, except, by way of justice and law: Thus doth He command you, that ye may learn wisdom."

(6 : 151)

"Or, who originates creation, then repeats it, And who gives you sustenance from heaven and earth? Can there be another god besides God? Say, "Bring forth your argument, if ye are telling the truth!" (27 : 64)

"For God is He Who gives all sustenance,—Lord of power, Steadfast for ever." (51 : 58)

"And We have provided therein means of subsistence, for you and for those for whose sustenance ye are not responsible." (15 : 20)

"It is We Who have placed you with authority on the earth, and provided you therein with means for the fulfilment of your life, small are the thanks that ye give.

(7 : 10)

"And they set up (idols) as equal to God to mislead (men) from the Path! Say; "Enjoy (your brief Power); but verily ye are making Straightway for Hell!" (14 : 30)

"It is God Who has subjected the sea to you; that ships may sail through it by His Bounty and that ye may seek of His Bounty and that ye may be grateful; and He has subjected to you, as from Him all that is in the Heavens and on the earth: behold; in that are signs indeed for those who reflect. (45 : 12-13)

"That man can have nothing but what he strives for." (53 : 39)

"The truth is from thy Lord; so be not at all in doubt. to each is a goal to which God turns him;

Then strive together (as in a race) towards all that is good; whosoever ye are; God will bring you together, for God hath power over all things.” (2 : 147-148)

“And how would ye deny faith while unto you are rehearsed the signs of God, and among you lives the Apostle? Whoever holds firmly to God will be shown a way that is straight. O ye who believe fear God as He should be feared and die not except in a state of Islam.” (3 : 101-102)

“And in no wise covet those things in which God hath bestowed His gifts more freely on some of you than on others; to men is allotted what they earn; and to women what they earn; but ask God of His bounty; for God hath full knowledge of all things.” (4 : 32)

“Serve God, and join not any partners with Him; and do good to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side; the way farer (ye meet) and what your right hands possess; for God loveth not; the arrogant; the vainglorious.” (4 : 36)

“Speak to my servants who have believed, that they may establish regular prayers and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining; nor befriending.” (14 : 31)

“Those who rehearse the Book of God, established regular Prayer, and spend in charity out of what We have provided for them, secretly and openly, hope for a Commerce; that will never fail.” 35 : 29)

“Of the cattle are some for burden and some for meat: eat what God hath provided for you, and follow not the footsteps of Satan; for he is to you an avowed enemy. Verily spendthrifts are brothers of the evil ones; and the evil one is to his Lord Himself ungrateful.”

(17 : 27)

“God sets forth a Parable; a city enjoying security: And quiet, abundantly supplied with sustenance from every place yet ungrateful for the favours of God; so God made it taste of hunger and terror in extremes; closing in on it like a garment from every side, because of the evil which its people wrought.” (16 : 112)

“And swell not thy cheek for pride at men; nor walk in insolence through the earth; for God loveth not any arrogant boaster.” (29 : 18)

“And those in whose wealth is a recognised right.”

(70 : 24)

PART I
SECULAR IDEOLOGY

INTRODUCTION TO SECULAR IDEOLOGY

“**DYNAMIC** change is the keynote of our time. We apparently stand at the threshold of one of these momentous crises in human history when mankind moves into a new age. Such crucial periods are of supreme importance, because their outcome may determine man’s course for many generations—perhaps for centuries.”

“Challenge spells struggle. This is certainly true of today. The outstanding feature of modern life is the vast flood of new knowledge and power which is sweeping in upon the established tradition of the past—venerated beliefs, cherished customs, settled details of everyday life portentously alter before our startled eyes. Across our modern world strange winds are blowing. Perplexed by new problems and aware of coming trials, we confront a formidable future.”

(LOTHROP STODDARD, *Scientific Humanism*)

“You make honey, but not for yourselves, bees, you make the land fruitful, but not for yourselves, oxen.”

(Translation of Latin Verse)

“The seed ye sow, another reaps;
The wealth ye find, another keeps;
The robes ye weave, another wears:
The arms ye forge, another bears”.

(SHELLEY)

“The situation of the rich and the poor, like the algebraic terms of plus and minus are in direct opposition to and destructive of each other.” (CHARLES HALL)

“Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched.” (FULLER)

“My courage fails me, therefore, at the thought of rising up as a prophet before my fellow men and I bow to their reproach that I have no consolation to offer them.” (FREUD)

CHAPTER 1

FEUDALISM

IF ONE surveys history through Marxian glasses, one finds inexorable process of dynamic class relationship after a period of clash and conflict again subsiding into a social whole best suited to the needs of the contemporary times. The communist hold that in the world of matter this process of Thesis, Antithesis and Synthesis works with a fatalistic inevitability. To me this is a tendentiously overdrawn picture of a historic process. But all the same it cannot be denied that man's material needs, in no small measure mould his destiny on the earth and that the political systems are also subservient to the exigencies of the contemporaneous economic organizations.

This fact can be verified by a retrospective glance at history. In the whirling, eddying confusion of the fourth and the fifth century one perceives the faint and blurred outlines of an economic system of lords. For convenience sake, it is called Feudalism. It gained more definite proportions in the eleventh and the twelfth centuries.

Thus the nucleus of feudalism was the fief which was land, but might be any desirable thing, as an office, a revenue in money or kind, the right to collect a toll or operate a mill. In return for the fief, the man became the vassal of the lord; he cringed and bowed before him and with his hands behind his back promised his lord unflinching fealty and sincere service.

So long as he remained steadfast in his allegiance to the lord, the vassal retained his title to the fief. His service relations constituted the political aspect of the system. This inevitably overshadowed his economic activities. He could earn his living under the grim shadow of the overlordship of his feudal boss. Besides military service and the daily mounting guard on the lord's castle, most of these serfs were tied to the soil and deprived of the freedom of movement. Their onerous and endless labour allowed them no opportunity to avail themselves of the amenities of the commercial towns springing up in their close neighbourhood. They also could not sell what they had produced.

This state of affairs went on smoothly until it was interrupted by the rise of urban life on a higher plane. The birth of towns was a challenge to the feudal supremacy.

It is not easy to define feudalism. However Dr. Rashid al-Barawy in his book *Communism* defined feudalism thus: "Feudalism is a way of production, the distinguishing mark of it being the existence of a perpetual system of serfdom. It is a system where the landlord or his representative is entitled to receive a fixed share of production and enjoys certain specific economic rights, carrying with them the privilege to make their tenants serve them or instead thereof, receive payments from them in cash or kind. As an explanation of this, we may say that feudal society is divided into two classes of people:

- (i) the owners of feudal lands, and
- (ii) the tenants, who may again vary in their grades,

farmers, agricultural workers and slaves, the number of some of them dwindling off more rapidly than that of others.

It is the farmers, the direct producers, however, who enjoy the right to possess land have a share in produce that is so necessary for them to support their families and themselves, besides the right to build farm-houses on the tillage. Against these benefits they are required to serve the landlord every week by rendering free service in his fields working with their own cattle and instruments, along with performing and reaping, offering him on the occasion of festivals whatever gifts and presents they can. They are also expected to get their food-grains milled and pressed in his flour mills and pressing machines. The landlord also exercises full executive and judicial powers over his tenants living within the bounds of his feudal lands.

The real producer in feudalism did not enjoy freedom in the sense we know at present; he did not own the land nor could he sell, inherit or give it as a free gift to others. He was compelled to a forced labour in the lands of his master even at the expense of his own material gains or considerations thereof. Moreover, as a mark of his obedience to the master he had to pay him taxes that were unlimited in amount as well as extent. With the land he too changed masters passing from one to the other, for he did not have the right to shift of his own free will from one field to another in search of work or even join the service of still another master. As such the feudal villain forms the connecting link between the slaves of olden times and the free tenants of the

modern times.

It was the master who fixed the extent of the land to be given by him to the peasant. He also decided about the services that he expected his tenants to render him without being under any obligation to have a consideration for the rights of the other land owners or the needs of the peasants while making such momentous decisions”.

The writer goes on to say :

“In the thirteenth century there ensued the great illegal migration movement that finally ended with the emergence of agricultural workers. This movement known as ‘the running away of peasants’ caused the land owners to claim back their fugitive tenants. They among themselves agreed that every landowner would be fully authorised to capture all the workers happening to transgress into his feudal domain.

But as the phenomenon—the running away of the peasants—was fast becoming a common feature of the times, the landowners were forced to depend on hired labour and consequently engage more and more of hired labour for the tilling of their lands. Their mutual agreements gradually lost all significance which meant a steady decrease in their co-operation. From this proceeded still another inevitable result: Wages to the workers were paid in cash in place of exacting forced labour out of them without any payment. Many of the peasants gradually prospered as against the needs of the nobility and landowners that were greatly multiplied and hence became great burden on them economically. Their circumstances favoured the peasants and they bought of

their freedom. This continued till the fourteenth century when the freedom of the agricultural workers was at last recognized as such by all. However, the important change that came over the times was that the basis on which the whole feudal structure rested was beginning to give way; the following centuries witnessed its complete abolition”.

Feudalism may thus be described thus: the Feudalist groups lived self-sufficiently and separate, surrounded by agricultural lands. The feudal system consisted of a method of production, whose distinguishing feature was permanent sub-ordination: that is, a system under which the direct producer owed to his Lord or Master payment of certain fixed economic dues, either in the form of services or in the form of payment in cash or in kind.

In Europe in the fifth century A.D., after the decline of the Western Roman Empire, feudalism came into being. This new system was supported by the church, which spoke in the name of God. The church did not, however, have any Divine law or guiding principles of its own.

Feudalism was a new development in Europe and the church cooperated with it, covering it in a bab of Sacred and Divine ordinances.

Between the fourteenth and the sixteenth centuries—the transitional period which changed the history of Europe from the Middle Ages to the modern era—all aspects of Western European life began to take shape and the centres of wealth, power and culture began to leave the provinces and feudal estates and to accumulate

in big cities. At the head of this movement were traders, usurers and bourgeois craftsmen who benefited from the prospects offered by that development. These people used to live in towns and cities and go frequently abroad. They were the first to receive the riches which poured into their country from outside and which forced them to adapt themselves to the new dictates of change and development. But how was this possible while an insurmountable obstacle, in the form of the ecclesiastical rules which supported the feudalists, stood in their way?

A hard tussle between the two parties ensured a total war which covered all fields of social life. The last round in that battle was won by the new system which preached the principles of freedom, modernism, tolerance and a broader out-look in all walks of life, whether it be religion, philosophy, politics or economics.

With the help of these principles, people wanted to remove all obstacles from the path of the free and modern man. This led to two diametrically opposed parties—the freedom preached by the bourgeoisie led in one direction, while the narrow-minded feudalist church led in another. Each of the two parties harboured enmity towards the other and each of them had its self-interest. One of the two parties exploited the name of God, religion and ethics to defend their concocted beliefs and ancient, oppressive rights, while the other exploited the principles of freedom and tolerance to shake the truths which were inherent in religion and morality. They devised the concept which stated that there is no need to observe moral principles in furthering one's aims and interests.

Besides the feudal church they fashioned the idols of provincialism or regionalism—those harmful and accursed concepts which were responsible for the wars and strife of the time. For the first time, they established the idea of taking interest, which was unanimously considered as illegal by the thinkers of earlier times. It was forbidden and made illegal not only in the Bible and the Holy Qur'ān, but by Aristotle and Plato also and it was prohibited by Roman and Greek law. In the name of freedom and tolerance the bourgeoisie succeeded in snatching these rights from the feudal church. Having taken them into their hands, they were overjoyed and considered themselves as sole proprietors of them.

In the ecstasy of victory they forgot that there was a class inferior to themselves which had suffered hardships at the hands of the feudalists and which had the right to get its share of the fruits of the new and free system. I do not know why their liberalism and tolerance faded away so quickly. When parliamentary government was set up in England, for instance, and real sovereignty was transferred in the parliament from the nobles to the commoners, the bourgeoisie, missionaries of freedom, tolerance and wide-outlook, assumed complete sovereignty themselves. In denying the peoples their rights of franchise, the arguments and reasons by which they had benefited were forgotten.

Following the industrial revolution and the invention of machines in the eighteenth century, the heat of the struggle became intense. At that time, industrial production and raw materials were available on a large scale. Similarly, the consumption of manufactured goods

took place at an unprecedented degree. Here the bourgeoisie, who monopolised industry, trade and wealth and dominated the fields of science and literature, seized the opportunity and exploited the new scientific inventions in expanding their spheres of influence.

This class pounced upon the opportunity and monopolised the modern scientific inventions which helped it to expand its sphere of influence and sovereignty. There was a three-fold obstacle in its way consisting of the Kings of the nation states who claimed to be gifted with Divine authority, together with the rich feudal lords and the men of the national church. The result was a perpetual conflict and discord between the last two groups.

Later, the cult of freedom and modernism armed itself with a new weapon. Its followers called for full economic freedom and asked for the adoption of a republican system in the political field together with the giving of full civil liberties to the individual. They also wanted him to enjoy freedom in the social, cultural and moral fields. Furthermore, they called for the restriction of the government's political sovereignty to the minimum and for granting individuals the maximum of liberty. The government, in their opinion, was nothing but an agency which was assigned the task of administering justice amongst individuals, preventing them from interfering with each other and safe-guarding individual liberty.

They also wanted social and economic life to be in conformity with the activities, actions and ideas of individuals. The government, they suggested, should not

interfere in an individual's affairs because, in their opinion, it was not meant to play an active role nor to assume leadership. Thus it was that these people exaggerated and spent all of their efforts in glorifying freedom, tolerance and individual nihilism.

The economic system, based on the absolute theory of free economy, was the last step in the development of that movement, adopting as its name "the new capitalist system".

In order to facilitate a comparison between Islam and feudalism we may sum up the basic characteristics of feudalism as follows:

- (i) A perpetual serfdom.
- (ii) The duties which the peasant discharged toward his master, consisted of:
 - (a) A whole day's free and forced labour in the lands of his feudal lord once a week;
 - (b) Free and forced services rendered by him to his master in special seasons of harvesting time etc.
 - (c) Presenting gift on religious and other similar occasions of festivities notwithstanding his poverty or the opulence of the recipient's rich;
 - (d) An obligation to get his food grains milled on the mills of the landlord.
- (iii) The right of the landlord to decide at his whims or desires and dictate as to the extent of the land to be held by the peasant, the services required of him and the taxes to be paid by him.
- (iv) The exercise of all judicial-cum-executive powers by the landlord not in accordance with a fixed law of the land but according to his

own whims and desires.

- (v) The obligation of the peasants to buy off their freedom with cash payments when in the end feudalism gave way and a process of its degeneration set in.

There is no serfdom in Islam. Islam admits of no bondage arising out of a tenant being bound to the soil.

Islam is not at all familiar with this type of serfdom or villains as it is in principle opposed to all forms of servitude save that rendered by man unto his God, the Creator of all life. There is no provision in it for the subjection of some creatures to other creatures like them.

Whenever such an abnormal state, "subjection of some men to others" is found due to certain external causes without any initiative from Islam, it always is a temporary or a transitional phenomenon, which it strives to do away with, with all the possible resources at its disposal, for instance Islam encouraging the slaves to earn their freedom besides holding the state responsible to render to them all possible help toward that end.

In economics too Islam does not recognise any bondage of man to other men like him.

Islam based its economic structure on freedom of action coupled with a relationship of a complete co-operation and exchange of mutual services among all individuals. The Islamic Government as such acts as a guardian and custodian of all such people as happen to lag behind in the struggle of life for some reason and are denied all amenities of a decent living. Thus with all the resources of the state at his backing in an Islamic community no man needs let himself become a bondman

to the landowners. Islam provides for all their basic needs without degrading him or making him lose his independence, self-respect or honour.

Thus both spiritually and economically Islam is opposed to feudalism. It brought to men freedom from feudalism even before they were caught up in the shackles of serfdom in Western Europe.

In the month of Ramaḍan—a month of great importance and religious significance in Islam—friends and relations paid visits to each other and were entertained with feasts along with bestowing bountiful gifts upon the poor and the needy ones of their community. Duties that the peasants were encumbered with in feudalism and which degenerated into forced labour have no place in the Islamic system of life. It establishes rather a free relationship between the landowner and the workers with a reciprocal respect.

In concluding, the following observations may be made:

- (i) It is not the factor of ownership of land as such that inexorably paves the way for the growth of feudalism with human will having no part in its enhancement. It is rather the manner of possessing and the nature of relationship between the owners of the land and those who have no land in their possession that favours its growth. That is why ownership was there in the Islamic world and yet feudalism did not exist because the ideology of Islam as well as its various applications to practical life establish between the individuals such relationships as do

not favour the growth of feudalism.

- (ii) If Europe was condemned to feudalism it was not because feudalism is an essential stage of evolution that can never be bypassed by mankind even if it should desire to. Europe suffered from it rather because of the fact that it did not possess any system or creed such as might have regulated human relationships and offered a sound intellectual guidance. Had there been present such a creed and ideology as was the case with the world of Islam to guide and organize their socio-economic relationships, no feudalism could ever have sprung up or flourished in Europe.
- (iii) The different stages of economic evolution propounded by the Marxist is that first communist society, slavery, feudalism, capitalism and finally communist society—which the dialectical materialists describe as a common phenomenon in the history of mankind, really have no existence whatsoever outside the European history. These stages were never passed through by any people outside Europe. The world of Islam never in its whole history passed through the stage of feudalism, it has never also as such till now come to the stage of communism, nor will ever reach that stage.

CHAPTER 2

CAPITALISM

“**THERE** is no such thing as democracy in the abstract. Great Britain, France and America are capitalist democracies as opposed to capitalist dictatorships. But they are democracies for the ruling classes of those countries. They are most effective dictatorships of the property-owning class. And the moment the democratic forms of Government endanger the dictatorship, the real power of the property-owning class, these forms are scrapped.” (JOHN STRACHEY—*Menace of Fascism*).

Capitalism is that economic system in which capital plays the major role. Capital is necessary for setting up factories, for installing machines, for paying up the wages of labourers, for the payment of rent etc. The capitalistic system has got the following basic concepts:

- (i) **Private Property:** Everybody has got the right to acquire and dispose of his property. All benefits accruing from the property would belong to the owner of the property.
- (ii) **Freedom of Business:** Every one has the right to choose his own means of production. The right of agreement is also guaranteed.
- (iii) **Freedom to Spend:** Every one has the freedom to spend his income in any way he pleases. He

can save something and invest it in any enterprise he thinks fit. In short, the state does not interfere in the economic matters of the individual.

- (iv) **Freedom of Work:** The workmen have got freedom to work on wages of their choice.

The forces which promote the cause of capitalism are self-interest and competition as a result of which capitalism has many defects such as inequality of incomes resulting in different social classes, un-employment and instability of economy.

The capitalistic system is based on interest, monopoly, hoarding and accumulation of wealth into a few hands. Although theoretically it gives freedom to the workmen to work on wages of their choice, in practice the capitalist has an upper hand. This is the main cause of the tussle between capital and labour in modern times.

The Capitalist system was based on the general theory of free economy. When the Capitalist system strengthened its authority, its outstanding feature was an economic system which allowed full liberty to the people who had their own enterprise to acquire profits. Thus capitalism relies on the power of natural laws to transform undefined economic desires to the interest of Society. This means that capitalism has no definite social aims in view.

This system of economy led to the rift between the class of Capitalists and the class of Workers and with the Industrial Revolution, the system created two opposing classes in the Society—The 'Have's' and the 'Have-Not's.'

Many Social Reformers and Philosophers formulated the doctrine of Scientific Socialism and exposed the evil of the theory of total liberty on which private ownership of production was based. With the advancement achieved in the field of science and industry, the industrialists accumulated enormous wealth and vast authority while the majority of the people continued to live on subsistence level and suffer a hard life and had a bad lot. This was due to the fact that the industrialists had directed most of their attention to the exploitation of their poor workers without considering any but their own immediate interest. Capital became concentrated in the hands of a small group, and grievances increased among the people. Envy prevailed and relation deteriorated giving warning of a wide-spread trouble.

Capitalism suffers from three main defects:

- (a) It leads to the concentration of economic power in the hands of a few because of its inherent weakness which encourages monopoly;
- (b) It is characterised by a marked degree of unemployment, the anti-social aspect of monopoly. In such a situation one group benefits at the expense of a weaker group and these are powerful and vigilant minority. This, therefore, goes against the larger interest of the masses and runs counter to the objective of social justice.
- (c) The decision of the producers in a capitalistic form of economy to restrict output at times creates a serious unemployment Problem.

Capitalism is based on the assumption that the individual is an inviolable being whose freedom must

not be subjected to any social restriction, it follows that capitalism tends to permit unrestricted private ownership.

Islam is opposed to concentration of wealth in few hands. "He that monopolises is a wrong doer."

Islam prohibits usury and monopoly, it would have been impossible for capitalism to develop under Islam into its present evil stage which involves exploitation, colonialism and war.

There is, therefore, no conflict between the workers and the capitalist. The Islamic principle which was laid in this respect entitles the workmen to share the profit with their employers. Some Maliki jurisprudence went so far as to give the employee an equal share in the profit. The employer provides all capital and the workman does the work; the two efforts are equal and accordingly they are entitled to an equal share in the profit.

Communism believes that where no one had a property of one's own and all production is equally shared, is the only way to restore peace, affection and harmony to the world.

But no scientist has been able to prove beyond all doubt that limited private ownership is not the outcome of a natural instinct. All that the communist could say in this regard is that there is no conclusive evidence available that it is the outcome of natural instinct.

However, communists seem to forget important facts that individual efforts contributed to the progress of humanity and that no progress had been achieved during the so called "angelic era" of the alleged first commun-

ism. It can be said that humanity started to make any progress only after the existence of conflict over ownership.

It should be borne in mind that Islam does not take it for granted that private ownership underlies all the injustice which afflicted humanity but most of the injustice that most resulted from private ownership in the non-Islamic countries in general was due to the fact that the moneyed classes in those countries were themselves the legislators as well as the rulers. These people had no creed to guide them, it was only natural that such a class should make the legislations that safeguarded its interests at the expense of the other classes.

But according to Islam, the ruler is freely elected by all the Muslims. He is not nominated to office by virtue of any class consideration. After assuming the duties of his office the ruler must follow a law which he did not make, a law that was revealed by God Himself.

In this connection we may quote a saying by Haḍrat Abu Bakr (may Allah be pleased with him), the first Caliph.

“Obey me as long as I obey God in my rule over you but where I disobey God you shall not obey me”.

A ruler in Islam has no legal power authorising him to confer upon himself or others any legislative privileges. He has no power to prefer one class to another or to act in response to the political influence of the moneyed class by enacting legislations which safeguards its interests while oppressing the other class.

In Islam, there has never been a class system, therefore, the question of property owning class has never

arisen.

Islam prohibits luxury and advocates the wiping out of deprivation. It also at the same time prescribes that wages should be proportionate to work. For according to Islam any system of economics which does not provide security of a decent living to the toiling people cannot be called a social system.

Therefore, it should be made clear that the monstrous capitalism which is currently prevalent in many Muslim countries is not apart of Islam, and consequently Islam cannot be held responsible for its evil.

During the caliphate of Abu Bakr and 'Umar (may Allah be pleased with both of them) the principles and instructions of Islamic concept of social justice were fully applied in their true sense. After all, what was successful once may be applied again, and it is the duty of all Muslims to work hard for the restoration of such an era. The present time, however, is more propitious than ever for the re-establishment of Islamic Ideal of Social Justice.

Under Islamic Ideal System the propertied classes will not be given the chance to make laws which serve their interests only. Islam prescribes that all people must be treated according to the same laws without any discrimination regarding human rights or dignity.

In Islamic history some Muslims owned property, yet "they entertained no desire in their hearts for that which had been given them but gave preference to others over themselves though poverty became their lot". So they willingly shared their own property with others without expecting any return save forgiveness and re-

compense from God.

It should be understood that Islam never wants us to live in a world of dreams nor does it make the public interests wholly dependent on uncertain "good intentions". Despite its excessive care for the purification and refinement of souls, Islam never forgets practical considerations. Islamic legislation ensures a fair distribution of wealth. By not only concentrating on the purification of the soul but also enacting just legislation. Islam lays the proper foundations for a healthy society.

The ruler in an Islamic state shall not remain helplessly indifferent towards the problem of the accumulation of wealth in the hands of a few people while the majority are suffering from poverty and deprivation. Such amassing of wealth is contrary to the principles of Islam which expressly prescribed that wealth should be fairly distributed among all the people. Such redistribution guarantees bridging of the gap between the classes and at the same time prescribes that wages should be proportionate to work.

The relationships among the members of Islamic society are based on reciprocal responsibility rather than exploitation. It should also be added that the Holy Prophet (peace be on him) ensured for officials of the state certain rights including the basic necessities of life. "If a person who is charged with work for us (i.e. the state) has no wife, he shall have one; if he has no dwelling place he shall have one; if he has no animal, he shall have one."

Such guarantees are not to be confined to officials of the state only. They are the basic necessities required

by every person. They can be obtained in return for work done in the service of the state, or through any profession or occupation from which the basic necessities for its officials are provided, it must also ensure the same for every working individual in the state. This is evident from the fact that the public treasury is responsible for supporting those who are unable to work owing to old age, illness, and childhood. The public treasury is also responsible for providing the basic necessities to persons who cannot obtain them owing to the insufficiency of their means.

All the above-mentioned facts emphasise the responsibility of the state to ensure by all means the basic necessities for all its citizen. It is of no great importance as to by what means it is that such necessities are provided to the citizens. What really matters is the principle which guarantees that profit and loss shall be equally shared by all members of the nation. By providing such necessities for its citizens Islam protects them against exploitation besides ensuring decent life for all.

Islam, as usual, is not content with the mere enactment of economic rules and laws. In addition to law, Islam also makes use of moral and spiritual incentives which are satirised by the communists because they see that such values have no practical significance in Europe. But in Islam moral and spiritual values are not separated from practical considerations. Islam has a unique manner of combining and harmonising both the purification of the spirit and the organisation of the community. The individual is never left to wonder how to reconcile the ideal with the practical. Islam formulates

its legislations on a moral basis so that the moral values are always in harmony with the legislations. In this way, each side supplements the other without any fear of conflict or divorcement.

Islamic morality prohibits and discourages all forms of luxury and sensuality which are the inevitable results of the amassing of wealth in the hands of a few people. Along with this, Islam also prohibits being unjust to employees or underpaying them. As the amassing of wealth is an outcome of injustice to employees it invariably means that it must also be discouraged. Islam calls on people to spend their money in the way of God—even if that should lead to disposing of all one's property. It is because the rich people spend their money on themselves rather than in the way of God that the majority of the people live in poverty and deprivation.

The spiritual elevation of men brought about by Islam brings them closer to God and makes them renounce all worldly pleasures and profits in striving to attain God's pleasure and in expectation of His recompense in the Next World. There is no doubt that a man who keeps his peace with God and has faith in the life after death in Heaven and Hell will not rush madly for the amassing of wealth or resort to exploitation, fraud or injustice for the realization of his selfish ends.

Hence in the Holy Qur'ān there is nothing but condemnation for the capitalists and their end is predicted in the parable of Qāroon who was a great capitalist of his time and came to grief for his devouring greed and callous aggrandisement.

The same grievous end awaits his progeny of today

(Qur'ān 28 : 76, 77, 78). These verses depict the voracious and rapacious mentality of the capitalists and an overwhelming pride in their business acumen and an uncanny genius for amassing wealth. These verses also mirror forth the tragic end of the accumulation of un-social wealth.

In the past, capitalists were overtaken by Divine punishment for their ruthless and remorseless exploitation of human beings (Qur'ān 27 : 81). The Western Europeans took a bit of this prophecy during World War II when Western Europe was almost decimated by the deluge of steel and flame from above and from below.

The end of capitalism is sure to come. There is no doubt greater disaster will overcome the modern system of capitalism which one hopes will finally destroy this inhuman economic system.

Islam foresaw both the rise of capitalism to the dizzy heights of power and glory and the uprising of the economically-disinherited people against the exploiters and usurpers. It also foreshadowed the destruction of society which batted on the fat of the poor. This is why we can hopefully turn to the Qur'ānic teachings in our task to iron out social wrinkles and sand-paper the knobs and knots in the economic system.

One has a right to earn one's own living but it is oppression pure and simple to rob others of their living and impoverish them to gain economic ascendancy over them.

Islamic concept of controlled private ownership cannot be exercised to enslave others of prejudice the well being of any section of the society.

It is the attempt to get rich quickly and join the

gang of capitalists that has led to moral anarchy and the rise of highway robbers in this country.

To describe the present state of affairs in Nigeria, one may quote from a booklet titled *A Short View of Russia* by J. M. Keynes where it is stated that:

“At any rate, to me, it seems clearer everyday that the moral problem of our age is concerned with the love of money, with the habitual appeal to the money motives in nine-tenths of the activities of life, with the universal striving for the individual economic activity, the social approbation of money as the measure of constructive success and with the social appeal to the hoarding instinct as the foundation for the necessary provision for the family and for the future”.

At this junction one may also make reference to Henry Massis in his book *The Defence of the West* where he writes:

“Modern civilization is the great evil in that it makes material well-being the one end of life and that it bewitches Europeans and corrupts orientals that it makes them slaves of money incapable of peace and inner repose.”

This observation truly describes the present moral state in Nigeria. The concept of capitalism as a concept of exploiting others is unknown in Islam. It only originates in Europe where there is no creed to guide them.

Nigeria is at the crossroads. It may either build a capitalist society which will fail, or build a society which is based on social justice. “Belly eats the man”, said Victor Hugo. This penetrating observation contains a salutary warning against the cold-blooded indifference to

the Nigerian peasant's basic needs which is the attitude of the Present Nigeria elite and leaders. It is a flagrant folly to scoff at the problem of poverty among the peasant farmers in Nigeria. A society which turns a blind eye to the problem of poverty among nine-tenths of its population and turns a deaf ear to the demands of social justice among its population sits on the thin crust of a labouring volcano.

Some affluent sections of Nigeria may advocate more Udoji-type recommendations for the solution of our problems. This type of recommendation by the affluent class will only hasten the incipient crisis.

The leaders of this country must have a change of heart and cease to think of only a section of the community but think of the general well-being of the society. If our leaders really mean to wield moral and political power before the people, they must change their present attitude and put into effect the following suggestions:

- (a) Mobilise and train the people and harness the economic and social resources of the people.
- (b) Introduce free universal education at all levels.
- (c) Set up a compulsory Youth Brigade for all leavers of secondary schools to enable them to learn a manual trade as well as to serve in other parts of the country apart from their home environment and to instil in their minds a respect for the dignity of labour.
- (d) To instil into our youth and the general public the doctrine of social service rather than encourage the present instinct of hoarding and money-motivated way of life.

- (e) To define its doctrine of egalitarianism of which we have heard so much, but on looking around, of which there is no evidence. And the government economic advisers and their sycophants must be advised to think and consider the progressive deterioration of the economic conditions of the masses of the people.

If these suggestions are not implemented, this country runs the risk of reactionary forces among, our new capitalists succeeding in penetrating the ranks of the ruling class in this country, thwarting its aims, and attempting to establish a capitalist system which is doomed to fail, and thus the unity which the present leaders are trying to build among the various tribes of this country, as well as international prestige so painstakingly built up would be irredeemably lost and anarchy and social strife would prevail.

Our leaders must stand firm and build a new Nigerian society based on social justice.

The leaders must lead a genuine revolution that will radically wipe out all forms of exploitation of man by man. It must free the people from the plunder of the fruits of their labour by the new capitalists, landlordism, the new oligarchy of the civil service, the army forces and the social parasites of all kinds and build a new base of social justice founded on the highest ideals of moral and solid and indestructible unity as well as build a Nigeria which would be a source of pride, not only to Nigerians but to humanity.

In search of this Islam will provide a ready made solution.

CHAPTER 3

SOCIALISM

“COLLECTIVE ownership of the means of production is perfectly compatible, as we see in contemporary Russia, with authoritarian management of factories and farms with militarised education and conscription with a rule of dictator, supported by an oligarchy and of party men and making use of a privileged bureaucracy, a censored press, a huge force of secret police. Collective ownership of the means of production certainly delivers the workers from their servitude to many petty dictators, landlords, money-lenders, factory owners and the like. But if the contexts of this intrinsically desirable reform are intrinsically undesirable, then the result will be, not responsible freedom for the workers, but another form of passive and irresponsible bondage. Delivered from servitude to many small dictators, they will find themselves under the control of the agents of a single centralised dictatorship more effective than the old, because it wields the material powers and is backed by the almost divine prestige of the national State.”

ALDOUS HUXLEY—*Ends and Means*.

It is not easy to define Socialism for neither did it start nor end with the 19th century. It has continued its action and development in various forms, such as Utopian Socialism, Democratic Socialism, Fabian Socialism and Communism, *i.e.* Marxist Socialism, as

applied in the Soviet Union. But despite these variations, all Socialist Schools preserve the essence of the Socialist Theory. The differences between them occur in the method of application. Some of these doctrines go to extremes, maintaining that transfer to the Socialist era can only be achieved after a violent struggle between workers and capitalists, in which the former would destroy the latter for ever by applying all means of terrorism. This is Marxism or Revolutionary Socialism.

There are also moderate socialists, who believe that society can change over to Socialism gradually by means of Constitutional Reforms carried out by Governments and Parliaments. These Moderates were divided into a number of schools, the best known of which is Democratic Socialism.

The essence of the Socialists theory, which all Socialists Schools preserve and agree upon may be summarised as follows:

- (a) Realisation of equality between individuals. By this, the socialists do not mean equality in political rights or before the law, but economic equality, or equality in the means of achieving gains.
- (b) Abolition, whole or partial, of individual ownership. Socialism believes that the system of ownership is the source of sickness and centre from which corruption emanates and spreads throughout the entire state. It is necessary to put an end to all aspects of individual ownership as long as the state takes the place of the individual, and its administration and supervision are assigned to committees representing the total population, or to the

region or state, according to the regulations laid down by the socialist state. Abolition of private ownership includes not only economic re-organisation, but also abolition of most of the causes of political, moral and intellectual enslavement. All these evils which have been oppressing man until our own time can be traced to the system of individual ownership.

- (c) Regulation of production and distribution by the state. This means that the state replaces individual efforts and transfers capital from a centralised, personal power in the hands of a few individuals to a collective force controlled by the state and utilised for the collective good.
- (d) Performance of many services and aids to humanity. This is represented by the wiping out of illiteracy, spreading education and making it free, the nationalisation of medical treatment, helping invalids, the sick and the old, and regulating insurance, social solidarity and related matters which aim at alleviating the misery and sickness of the poor and redressing their grievances.
- (e) Establishment of the socialist state. This is the political objective of the socialist theory. Thus the socialist state becomes the sole owner of all manifestations of wealth—land, forests, mines, factories and all public utilities. The state also controls their exploitation and supervision. This can only be achieved by relying on the working class and giving it a political organisation so that it may become able to seize power.

- (f) On religion, the socialists isolate religion from life. There is a relation between an individual and his God, which has nothing to do with practical life. But the Marxists opposed religion with the same revolution with which they fought Capitalism and called for the removal of religion and all its traces from the society. Karl Marx said, "There is not God, life is matter." About religion, he said, "It is the opium which stupefies the people to facilitate their being robbed. Religion was a means of spiritual subjugation just as the state was a means of economic subjugation."

All Socialist Schools agree upon the above principles but in other matters they differ greatly in relation to this study. It is important to know that these schools of thought differ in the amount of economic equality which each one of them wants to have and the amount of importance attached to the abolishment of individual ownership. They also differ in respect of the methods which are adopted to achieve a socialist society.

There are various socialist doctrines concerning equality. One group believes in what it calls "mathematical equality", which means the mathematical division of means of profit on an equal basis among the individuals of the society. Another group believes in "EQUALITY IN EFFORT"; that is every individual carries out equal effort to achieve the necessary gains for the society. A third group called for "COMMUNIST EQUALITY", based on the important principle that "From each according to his ability, to each according to his need." A fourth group believes

in "EQUALITY IN MEANS OF PRODUCTION." This means that each individual is to be given an opportunity of using the means of production, whether technical or scientific, equal to that given to others. This group is the nearest to the basic socialist theory because in distribution it observes the famous principle—"For each individual in proportion to his work." This is because production may not be enough to meet the requirements of all individuals.

This is the basic point of difference between the Socialists and the Communists. The communist theory provides for distribution according to the requirements of the individual, whereas the socialist theory allows every individual to take his share of general profits according to his work and effort. In other words, the right to live is the principle followed by communism concerning distribution of production, while socialism follows the theory of effort or work done by the individual so that there may be no room for indolence.

Socialists differ in matters concerning the abolition of individual ownership. Some believe in abolishing only private ownership with regard to capital exploited in production, such as land, factories, mines, means of transport and the like, while individuals may retain their private ownership of wealth for personal consumptions. This group are the exponents of the socialisation of capital. Others believe that abolition should be confined to agricultural land. These are the agricultural socialists. A third one believe in the abolition of ownership of agricultural land and buildings. These are the national socialists. As for the followers of Saint Simon, these call

for the abolition of the right of inheritance alone. Other socialists believe in restricting abolition only to cases where it is demanded by the common good.

The means adopted by the socialists to achieve their objectives can be grouped under two principal tendencies—parliamentary and revolutionary. The parliamentary is advocated by the democratic socialist and the revolutionary by the communist.

Some of the chief features of socialism may be stated as follows:

- (i) State-ownership of production resources; in practice this means that the role of private property is to be lessened gradually while important means of production are to pass on to the control of the state.
- (ii) There is no free play of profit motives. Instead there is a controlled economy.
- (iii) Re-distribution of income with a view to reducing inequality in income.
- (iv) There is no exploitation of means by a few. Rather there is an equitable distribution of income and wealth in society.

Karl Marx was the founder of scientific socialism, which is the result of the conflict of economic classes.

Since, in socialism, means of production are controlled by the state there is no private capital to make profit and the element of monopoly is absent. In such a situation, the chances of exploitation of the masses are reduced almost to nil.

CRITICISM OF SOCIALISM

Unlike Islam, Socialism is purely secular and has no religious aspect whatsoever. It ignores the fact that spiritual needs require to be attended to even more urgently in some cases than purely physical needs. Admittedly many of those interested in Socialism are not opposed to Religion but they have no particular interest in it either.

Unlike Islam, the sympathies of Socialism are confined to the people of the respective countries which have adopted this ideology. They are not universal. In other words, Socialism is the secret ally of imperialism but it professes internationalism merely to make sure that other nations should not outstrip those which have put faith in it. For instance, the Socialist elements in England, France, and the United States are anxious to safeguard the sources of wealth in their possession and have no desire to yield any of them to poorer European countries or to grant true independence to dependent European countries, which are the sources of wealth of these advanced countries.

The first struggle that ensued was between the Socialists and the national Socialists. The national Socialists wanted not only to retain the nations wealth but also to take away the source of wealth and power of the Socialist countries for the glory of their own states.

CHAPTER 4

MARXISM OR COMMUNISM

“COMMUNISM has often been itself prescribed as a religion. It lays claim to universal validity and purports to supply a self-sufficient explanation of the Universe. It deduces a code of morals and aesthetics from its principles. In its own way, it might even be said to have a touch of puritanism. It is a hard creed and has the same disregard for everything irrelevant to main goal, the same contempt of anything that savours of relaxation. Its insistence on physical fitness is almost ethical. It demands a devotion and aims at exciting a missionary zeal, which can only be described as religion. If it has no God it has recognised in Lenin something like a prophet. With these characteristics, Communism inevitably comes into conflict with every existing form of religious organisation. Communism brooks no rivals. “The Lenin-cult is not so much anti-religion as pro-Communist. Lenin’s writings have taken the place of scriptures, and his effigy the place of ikons. The politicians quote Lenin against one another as if invoking—a supreme authority. His sayings, inscribed on the lengths of red bunting, adorn the inside and outside walls of every building. His bust is on every writing table, his statue on every market square. There is a Museum in Moscow devoted to his life where his embalmed body lying open to the

public gaze, has been an object of pilgrimage for thousands.”

(J. DE. V. LODER—*Bolshevism in Perspective.*)

“Totalitarian politicians demand obedience and conformity in every sphere of life, including, of course, the religious. Here, their aim is to use religion as an instrument of social consolidation. For this reason, the only kind of religion they favour is strictly anthropocentric exclusive and nationalistic. Theocentric religion, involving the worship of God for His own sake is inadmissible on a totalitarian state. All the contemporary dictators, Russian, Turkish, Italian and German, have either discouraged or actively persecuted any religious organisation whose members advocated the worship of God, rather than the worship of the deified State or the local political boss.”

(ALDOUS HUXLEY)

Marxism or revolutionary socialism is an extremist socialist doctrine attributed to Karl Marx, who tried to establish socialism on sound scientific foundations. He explained the relations between human beings on an economic basis.

From his youth Marx embraced a basic theory which states briefly that political and social ills cannot be treated by mere theorising or Utopian ideals, but that the real solution lies in the analysis of the nature of existing social system and the study of the development of its economic foundations. To Marx, the basis of corruption lay in the existing capitalist system which divided the society into two incompatible classes; this dissolved the social contract and chaos and anarchy

prevailed. Marx explained his socialist philosophy and revolutionary programme in many works.

In 1848, Marx and Engels wrote their “Communist Manifesto” at the expense of the Communist Federation. It is the most widely read and most popular communist document. Although the Manifesto did not contain propagation of any communist ideas, the secret in choosing the word “communist”, as explained by Engels, was to distinguish their doctrine from other socialist doctrines. The Manifesto outlined the main points of Marx’s socialism and the programme which the workers must follow to co-ordinate their efforts and the course of events. The dominating trend of Marx’s studies is attacked on the existing political and economic system, by means of exciting the sentiments of the working class which, by virtue of its unity, could crush the existing systems. Thus the opportunity was given to establish a socialist or communist society.

Marx’s philosophy is based on two important theories: the theory of value surplus and the theory of historical materialism. The former is the central theory of Marx’s economic philosophy; it is based on the principle that human work is the source of the values of things. This means that the exchange price of one commodity depends on the amount of effort spent on its production.

Raw material has no value or utility unless the worker shapes it so that it becomes useful. Cotton, for example, is a raw material which can be of no use until ginned, spun and woven to become a textile. It is in this last stage that cotton becomes useful and of value. What

makes it useful is the labour of the workers to transform it from a raw material into a textile; then we find its price rise high above that of raw material. This is what Marx expresses when he says that human effort is the one force capable of producing value, it is work that produces wealth. Marx linked his theory of value with that of utility. He believes that the utility of anything depends on the amount of work it requires. A thing becomes useful only from the human effort spent on it. Without the work, the material will remain raw and would not be transformed into something useful, consequently there will be no rise in the price.

As long as it is work which produces wealth, the workers have the right to control all the wealth produced by their work. But this is not the case; the worker receives much less than he deserves as creator of the value of articles. The industrialists in the capitalist system buy from the worker his power to work, which like any other commodity has its price; this value is equal to what the worker requires for his subsistence. Then the industrialist employs the power of the worker which he has bought to achieve a higher value than what he paid by making the worker work longer. Through the difference in the two values the capitalist gains immense profits. This difference is what Marx calls the surplus of value. This surplus can only be gained by the utilisation of capital in employing workers. Capital invested in machinery, tools or raw material does not produce any surplus of value, because these things do not produce anything of value except in the amount of the work consumed. The industrialist is obliged to

replace machinery and buy raw material to compensate for the amount already consumed; but this is not true with regard to the workers.

To clarify this further we may consider the following example: suppose that a paid worker requires 5.0 kobo daily for mere subsistence, which sum he is given by the employer. This means that the latter bought the following power to the worker for a day, i.e., eight hours. But the worker, in fact, is capable of producing the value of this work in five hours only, which means that the employer obtained three hours of production from the worker for nothing. If the value of one hour of work is 10 kobo, the value of the work of the worker is 80 kobo, out of which he gets only 50 kobo and the capitalist gets 30 kobo as profit from the work done. This is the surplus of value in Marx's view. We can imagine the huge profits obtained by an employer if we realise the number of workers in every establishment.

This surplus value which the capitalists obtain results in their inability to consume this surplus. It is spent in the purchase of luxuries or is changed into capital. In such a case, capital increases and centralised in the hands of the capitalists who use it for production which again is increased. At the same time, the workers' purchasing power decreased as a result of their bad conditions. This results in over-production, crises and worsening of the workers' conditions. Also, when capital grows, it is used for the purchase of machinery which lessens the need for workers; unemployment spreads and the workers' conditions become still worse.

The second theory on which Marx based his philo-

sophy is the theory of historical materialism. Marx believes that the powers which govern historical development in all its conditions determine moral, religious, social and political systems. Marx believes that the foundation of human relations is a materialistic one based on means of production. The history of human development is nothing but a record of changes in the means of production. In primitive society, for instance, production relations were of a cooperative nature. The forces of production, composed of tools, raw material and human effort, in primitive society consisted of primitive tools for hunting; it was necessary that all should cooperate for fear of savage animals. At that time there was no private ownership. But with the development of agriculture came private ownership and the relations between people changed. Instead of cooperation, society was divided between masters and slaves, i.e., landlords and workers. This changed relation developed class distinction with each group working towards its own interest. Man turned to the exploitation of his fellow man. The cause of this tendency which corrupted human relations was the appearance of private ownership of means of production. This is the way human history developed until we reached the capitalist system, or more accurately means of production developed until we reached the industrial system based on the class of the capitalists and that of the proletariat. Thus production relations were between two mutually hostile classes.

In the *Communist Manifesto* Marx states: "The history of all existing societies is the history of the struggle between classes." He believes that the history had

entered its final stage of the struggle, between the bourgeoisie and the proletariat.

According to his theory, Marx believes that the economic system of society is the true foundation of the relations between its individuals. As for Religion, morality, laws and other systems, they are the edifice which rises above the foundation, i.e., the economic system. Since the system is a class system, the dominating class defines the religious, moral, political, cultural and legal systems. Naturally, it only approves that which suits and serves its interests. The system of government and law, and the political system—all those and other social systems and relations are dictated by the interests of the dominating class. Marx believes that in the course of history, the state has never been just, but has always sided with the ruling class. He says: “The views of the ruling class were always the dominant ideas in every period of history.” He states further that the change from some stages of social development to others does not result from the appearance of new intellectual principles or new beliefs because these are not the fundamental element.

Movement from one stage to another happens when some new systems of production are discovered; an example of such new discoveries, a new invention which changes the system of production, i.e., the economic system. Only here does the process of movement to a new stage appear. But this change is not made easily. The change in the production system leads to the emergence of a new class which tries to spread its influence and authority; the old class competes with it to defend

its interest and refuses to renounce its political influence. Following this the class struggle becomes intensified; both sides try to win, using every means which can provide them with victory, supremacy and survival. The new class resorts to violence to take over authority and establish a government favourable to the new economic system and responsive to its demands. It legalises the new ownership relations. Marx believes that the history of society is the history of this class struggle. History shows that this class struggle always ends in the victory of the poorer class, which is greater in number, over their richer class which is in the minority.

Among the manifestations of this struggle was the fight in the olden days between the free men and the slaves, later between the nobles and the commoners, and also between the bourgeoisie and the chiefs as well as the foremen in the tribal system, since the time of the French Revolution the struggle has been between the bourgeoisie and the working class. The former became owners of economic projects and since the Industrial Revolution, have been able to monopolise the wealth and political influence, while the other class has nothing but physical strength; the bourgeoisie class has gone to excess in exploiting the workers, paying them only sufficient wages to enable them to live at subsistence level. The worker is compelled to accept this, because he possesses only his work to sell in exchange for his subsistence. As long as the worker owned only his work, he had no power to refuse to work or bargain for fear he would starve. He was obliged to sell his work at the minimum price to provide sustenance for himself and

his family. This is as if labour, like any other commodity, were subject to the law of supply and demand, and influenced by the law of competition which reduces the prices of commodities to the cost of their production. The minimum price of labour, as a commodity, is not that which maintains the worker's life. In this way competition between workers will reduce their wages to the lowest level.

The abnormal situation, and the exploitation and oppression under which the workers suffered, aroused their anger and pushed them to fight for their life, since they were the real producers of wealth. This struggle ended, in accordance with the law of social development, in victory for the workers because it is the working class which is in the worst condition and is most numerous. The end of the struggle will lead to a certain result: the destruction of capitalism. In this respect Marx gives the famous phrase: "Capitalism grows the seeds of its own destruction; the present economic life carries within itself the seeds of the future life. Capitalism is destined to disappear under the economic laws to which it is subject."

Marx derived from the theory of the value surplus a number of laws which he believed would lead to increasing an inevitable war between classes; this will, in turn, lead to the end of capitalism and the establishment of the dictatorship of the workers. Marx believed that competition would force the capitalist to accumulate his capital, i.e., that he would strive for expansion by setting up the machinery to increase production. This would cause unemployment of a great number of workers;

consequently profits would decrease, according to the law of the value surplus, since it is work alone which produces surplus; as the number of workers decrease the surplus—i.e., the profit will decrease accordingly. This obliges the capitalist to employ the rest of the workers for longer periods increasing his oppression of them; thus they are compelled to accept this in order to live. Competition reduces the number of capitalists, since the weak ones will be compelled to leave the field because of their inability to compete with those who are stronger; they will have to join the paid workers, with the result that the number of workers will increase and that of capitalists decrease. Marx says: "One capitalist can kill many."

Capitalism inevitably leads to monopoly through the unions of companies and similar organisations to enable them to withstand successive crises. Thus the capitalist system tends to local centralisation, or the gathering of thousands of workers in limited areas. This concentration provides them with the opportunity to study their problems, exchange views, and agree on their desires. It strengthens their solidarity and facilitates their forming blocks to defend their interests by direct action. Expansion in search of foreign markets leads to the advancement of means of communication which connect different areas of the industrial world and provide workers with easy communication and exchange of views; this had the side effect of making it easier and quicker to carry out plots and rebellions. Crises come one after the other owing to increased production, decreased wages of workers and weakening of their purchasing power,

then the spread of unemployment grows and there is an increase in the number of the working class and in their wretchedness. The day must inevitably come when a workers' revolution will take place; it will not only tear the capitalist system from its foundations but will also make it collapse. On its ruins will be erected a socialist system.

In an attempt to satisfy its needs, capitalism creates conditions which strengthen the workers' efforts in preparing themselves for direct action to destroy capitalism and establish a socialist society where private ownership, class differences and competition between individuals and social classes will disappear. This is what Marx refers to when he says, "The establishment of the socialist system is the last stage of historical development and the manifestation of the class struggle. With the abolition of ownership and class distinction there remains no room for competition or struggle between social classes."

But can a workers' revolution to destroy the bourgeoisie realise the objective of abolishing class society? Marx believes that the proletarian revolution does not directly lead to abolition of classes, rather there is always a transitory stage of the workers' dictatorship whose task is to destroy finally the bourgeoisie which might try to revolt against the workers' revolution. The period of the workers' dictatorship cannot be determined, since it will continue to exist until the socialist system is established and all traces of the bourgeoisie have vanished. Then its task will have been accomplished and it will disappear, and with it will also disappear all traces of

the state for the state, according to Marx in the “Communist Manifesto”, is nothing but the “executive committee of the bourgeoisie”. Engels insists that it is not a natural system, but appears only when society is divided into competing and opposing groups and has not the power to master the situation.” Since it is merely the result of class struggle, it will disappear with the emergence of a classless society. In 1873, Engels wrote an article against the anarchists. He said: “The disappearance of the state, as understood by all socialists, is that the general functions will lose their political colour and will be transformed into simple administrative post whose task is to supervise the real interest of society.”

According to this, when, after the task of workers’ dictatorship ends, the society will have moved to communism, the society of total equality and complete freedom of classes. The slogan of all will be: “From each according to his ability, to each according to his need.” The important point here is that we do not find in Marx’s theory any trace of the principle of equal distribution of wealth among the members of the society; he believes that distribution systems differ according to different conditions which the society reaches in its historical development and according to differences in the general organisation of production in the state. As for the question of equality, both Marx and Engels agree that the abolition of classes is the true guarantee for the equality demanded by workers.

Communism is that phase in which primitive man lived in total liberty and freedom from all restrictions,

where natural law prevails and prosperity and happiness exist. It is briefly a paradise on earth as they call it.

According to Marx, this stage follows the socialist society which rises on the ruins of the capitalist society after the workers revolution through the dictatorship of workers' class, has completely destroyed all traces of the capitalist society. After finishing his job, the dictatorship vanishes along with the state system to give way to the communist state which is, according to Marx, the last stage of historical development.

This shows that the communist system does not exist in the Soviet Union. Instead, there exists a type of collective socialism in which the society controls all sources of production by abolishing large individual ownerships in matters of agriculture and industry, while small ownerships are allowed to remain. The communist system conflicts with Marxism on this point. Collective Socialism unites the production of the individual with the production of the society, so that the individual may take according to his work, *i.e.*, according to the effort he makes.

The above account and description of communism has been considered necessary because the humble writer believes that there is bound to arise a struggle of Ideology between Communism and Islam in the New Nigeria.

It must be admitted that communism has a certain satisfaction at an emotional adolescent level and that the communist philosophy holds great sway in many parts of the world, where men have a bitter sense of oppression and frustration. They regard communism as the only way out of their suffering and that if any one has any

course for the underdog, that person must be communist. In Nigeria, many young intellectuals are advocating communist principles as a solution to changing our economic system from the colonial system to a Nigerian economic system; the influence of these intellectuals is growing daily.

Moreover, it is also a fact that communism is playing with the emotions of the underdogs and there is no doubt that millions of the underdogs all over the world have great admiration for communism. Although Islam has some similarities with communism, yet no good Muslim can be a communist for the following reasons:

(a) Communism is a materialistic ideology which totally ignores the spiritual and moral sides of life and considers it as fictitious and imaginary. Communism does not recognise the existence of God nor of any religion. Karl Marx says:

“There is no God and life is matter.” About religion, he says, “It is the opium which stupefies the people to facilitate their being robbed. Religion was a means of spiritual subjugation just as the state was a means of economic subjugation.”

This is the corner-stone of all Marxist philosophy concerning religion and they consider all religious organisations as an instrument of the reaction of the bourgeoisie which aims at exploitation by drugging the working class. Marxism therefore opposes religion with the same revolution with which it fights capitalist and calls for the removal of religion and all its traces from the society.

But the existence of God is the bedrock on which

Islam is established. Islam has established an equilibrium between the spiritual side and the material side of life by combining the two in its system, not separating them and not letting one of them dominate the other. Therefore, it says everything in the world is for man but man himself is for God the Lord. His world is for man but man himself is for God the Lord. His mission in life is to fulfil the will of God, thus its teaching caters for the spiritual as well as for the temporal needs of man. Therefore, Islam is an ideal system laid down by Allah the Creator of mankind and the One Who knows best what suits human beings. It was not laid down by someone who envied or hated society. According to the Qur'ān. "follow the nature made by Allah in which He has created men. There is no altering in Allah's creation. That is the right religion."

(b) Communism is based on class struggle and indeed this class struggle was the very corner stone of the gospel according to Marx. Marxism calls upon the have-nots, the workers to unite for a devastating revolution which will destroy the capitalists and everything connected with capitalism. This violent revolution is meant to achieve their rights and to provide a good life suitable for man; for this objective cannot be achieved except through the destruction of the exploiting capitalists.

According to Marx, capitalism has developed its contradiction to a point that its desolution is inevitable. Then will come the time of the Proleteriat and this in a sense, is the end of history. There is no class below the proletariat which can engage in conflict with it once

the means of production are owned in common by all ; the causes of conflict will no longer be present and the state with all its coercive jurisdiction will wither and disappear and then man will live happily ever after.

Islam does not recognise the class system and therefore there can be no class struggle. The Holy Qur'ān has a legislation regulating Social life by cooperation, affection and brotherhood. There was no special class which enacted Laws for its own interest against the other class. But the Divine Law governed all without prejudice or oppression.

(c) Communism and indeed the whole of Western Socialist theories unanimously believe that private ownership is the cause of human unhappiness.

To Marxism, private ownership is the cause of the rise of classes, and they must be abolished in order to restore society to its first stage of communism which was the best period of human history.

But Islam recognises the principle of private ownership which man must recognise and admit. The Qur'ān says:

“Who makes the earth a resting-place for you and the heaven a structure, and sends down rain from clouds then brings forth with it fruits for your sustenance ; so do not set up rivals to Allah while you know.” (Al-Qur'ān 2 : 23)

“And make not over your property, which Allah has made a (means of) support for you, to weak of understanding, and maintain them out of it, and clothe them and give them a good education.”

(Al-Qur'ān 4 : 5).

The verses of the Holy Qur'ān which deal with this point are numerous and there is insufficient space to deal with them.

Islam has established and recognised private ownership because it combines the individual and the society and does not separate them. It takes into account natural instincts and does not stand in their ways. Love of possession is a natural instinct which cannot be opposed without producing a bad effect. Therefore, Islam has maintained private ownership on the basis of the principle of work and reward. On this basis Islam establishes the right of private ownership through legal possession which includes all permissible ways of gaining ownership without resort to oppression or fraud. There is no doubt about the establishment of this right in Islam; the Qur'ān says.

“For men is the benefit of what they earn and for women is the benefit of what they earn and give to the orphans their property and substitute not worthless (things) for their good (ones). (Al-Qur'ān 4 : 32).

But Islam puts restriction on ownership which nearly makes it theoretical and not practical ownership. This protects the interest of the society and satisfies the natural instincts of the individual. The right to make use of possession is granted, provided it does not conflict with morality or virtue and where the interest of society conflicts with the interest of individual, that of the society prevails.

Though it allows private property and gives scope for personal initiative, Islam is definitely opposed to the concentration of wealth in the hands of a few people;

according to the teaching of Is'am wealth should not be permitted to circulate only among the wealthy. Islam achieves this end by different means—by advocating state ownership of the height of the means of production and natural resources, mineral wealth so as to eliminate millionaires from the society. Islam also condemns the hoarding of capital above certain minimum standard and levies Zakat for the benefit of the less fortunate. It says to the wealthy ;

You have been charged with the duty of looking after the poor and you must set aside one-fortieth of your wealth every year so that it may be employed in the relief of poverty and distress and for the advancement of those who lack the means of advancement; this wealth thus set aside is known as Zakat or Compulsory Welfare Tax.

Besides the Zakat, Islam calls for the spending of money for the welfare of the society.

Furthermore, Islam recognises the principle of inheritance. It has allowed everyone to leave in his will one-third of his property for charitable purpose or for any relative who, he feels, needs such charity but may be prohibited by other heirs from taking a share of inheritance. By this Law of Inheritance, a reasonably large property is divided in such a way that it protects against economic inflation and the accumulation of wealth by one single family.

There is also the principle established by the Qur'ān and the Tradition: "Blocking all roads leading to mischief and following the course leading to good". This principle together with that permitting day to day

states regulations are to be governed by the prevailing conditions, if applied on a large scale it will give those in authority power to achieve social justice and solidarity. Thus the principle of the right of private ownership does not result in preventing the state from taking an unlimited percentage of profit or capital to be limited only by the society's requirement.

Individual ownership is permitted in Islam merely for social function. Property belongs to Allah and the Society is His trustee; the individual is the agent of the society, and the society is entitled to lay down regulations and limitations, and legislate in order to ensure that the owner of property does not stray to a path which would harm the society. The ruler, who is to look after the interest of the people and satisfy the individual wishes, has the right to limit ownership to ensure the realisation of all interests, whether individual or collective, without conflict; if there is any conflict; the group takes preference over the individual.

(d) Communism regards the concept of the individual as a mere abstraction and that man is what he is by living in a society. But Islam is not based on neglecting the individual and destroying his essence to assume the common good; on the contrary it confirms the identity and importance of the individual and gives him freedom of belief, work, thought, speech and expression. While ensuring for him all that freedom may achieve in an ideal life. Islam makes this the way for the freedom of the society.

It establishes a balance between individualism and collectivism. It believes in the individual personality of

man and holds every one personally responsible and accountable to God. It guarantees the fundamental right of the individual and does not permit any one to tamper with it. It makes the proper development of the personality of man as one of the prime objectives of its educational policy. It does not subscribe to the philosophy that man must lose his individuality to the social, collective or to the state. It also awakens a sense of social responsibility in man.

Islam does establish a harmony and balance between the spiritual and the material side of man and assigns to each its proper function. It addresses the conscience of humanity and banishes all false barriers of status, wealth, class or race. Islam is international in its outlook and approach. It wants to unite the entire humanity under one banner and to a world free from power struggle, national rivalry and feuds. It is a message of life and hope and of a glorious future. Hence, in the Islamic state as envisaged in the Holy Qur'ân it will be impossible to find glaring inequalities in the basic manifestation of economic life, for it is in the field of luxuries that most of the social heart-burning issues are to be found and Islam sets a heavy limit on them *e.g.*, Islam prohibits the hoarding of gold and silver and the use of expensive clothes.

The ideal Islamic state provides the basic necessity for life including such modern amenities as free-health service, free education at all levels and a reasonable standard of living for all its citizens. To achieve these objectives Islam levies a social insurance tax on all persons possessing more than a certain minimum

amount of wealth.

Islam guarantees the establishment of classless societies, where all social conflicts must remain in abeyance, and a political democracy of the most perfect type; it bases all teachings on equality and universal brotherhood of man as all men are created by One Creator—God.

Indeed in a political sense Mohammed (peace be upon him) may be regarded as the founder of welfare state and society; to him everybody was equal, there was no sign of difference between kings and paupers; all men are brothers and their duty is to worship their Lord. But Islam differs from Democratic Socialism, which ignores the spiritual side of life and as such fails to have regard for religion. Furthermore, Islamic Social Justice was ordained by God and therefore was not based on flattering or deception of the people.

Islam brought the concept of Social Justice fourteen centuries ago. This Social Justice is in accordance with the nature of the human soul since it affords everyone an opportunity to live in peace and security, with love and fraternity. In Islam, Social Justice is a legal, moral, religious, social as well as economic philosophy. Simply defined, it preaches social justice and equality of opportunities based on the principles laid down in the Qur'ān. It is quite flexible and its underlying theme is that poverty should be eradicated; it is opposed to the concentration of wealth in the hands of a few people and charges that man's injustice to man should be brought to an end. Therefore, Islamic Social Justice is based on—Freedom, Justice, Equality of Man and Human

Brotherhood.

In achieving these objectives, Islam does not use pressure, terrorism and threat, but its methods are based on convincing the people that these Principles ensure happiness in this world and the blessing of Allah in the Hereafter.

This shows that Islamic Social Justice is not exclusively material believing in nothing but matter; rather it believes in matter and in the Soul. It is not based on neglecting the individual and destroying his essence to assume the common good on the contrary, it confirms the identity and importance of the individual and gives him freedom of belief, work, thought, speech and expression.

Islamic Social principles are not mere theories existing in the world of Imagination and Ideals laid down by Islamic Law as a model for what social relations should be. But they are actual and tangible principles by which the people live and are influenced; they believe in it with deep faith springing from their souls and conscience.

Islam makes conscience supervise man's behaviours and activities. Before doing this, Islam arouses man's conscience and makes it sensitive, free; and arouses in the Muslims' Souls the sense of responsibility which is made a religious obligation. The sense of responsibility towards one's self and towards the society springs from man's responsibility to God first and foremost.

Islam lays down legislations to provide for human prosperity and makes the carrying out of these legislations a sacred obligation on every individual. Thus, the

Muslims whether ruler or subject, great or small, apply Islamic Social Justice; this becomes the life of the society and shelters it from all evils.

The application of Islamic Social Justice is based on the stimulation of the soul from within. Islam trains and awakens the conscience and perceptions of the Muslim; the history of Islam is full of outstanding examples of this awakening of perception.

Some people may argue that in many Muslim countries, there are glaring inequalities between the Haves and Have-Nots and that Islamic Social Justice may be regarded as Utopia. Admittedly, many Muslim Rulers for their own selfish end for reasons best known to them have abandoned the conception of Islamic Social Justice. But the Spirit of Islam was not to be intimidated.

Distortion could not destroy it, it is eternal, latent in the nature of Islam. It was practised by Muhammed (peace be upon him) and his four blessed companions. It was re-established again during the reign of 'Umar bin 'Abdul 'Aziz (may Allah have mercy upon him) 717-720 A.D. It only requires someone with good intention to re-establish it. In any case the characteristics of this Social Justice were not obliterated completely during that long history; although it did not appear completely in the societies of the past countries, it still has a clear manifestation in many aspects of the social life in all Muslim countries.

The Social Justice which Islam brought was in accordance with the nature of the human soul. It did not repress man's sentiments and feelings, nor was it based on the struggle between people so that one section

of them might perish and the other survive and enjoy socialism at the expense of their brethren in humanity.

Islamic Social Justice recommends justice, observing human nature and the needs of human soul; it also calls for love and brotherhood. The Qur'ān says: "The Believers are brethren." One tradition postulates that one cannot be considered a true believer unless one likes one's brother to have the same thing one likes. This is a Social Justice which affords everyone an opportunity.

Islamic Social Justice is not a Utopia which existed in the minds of the Muslims who dreamed of its realisation; rather it comprises those things which the Muslims apply in their society. Islam is therefore a challenge to Communism in the sense that it declares that economic laws are not everything and that naked materialism is no solution to the fundamental problems of human beings. Hunger and sex, may be two fundamental problems for the communists but they are not the fundamental problems of man. According to Islam man's life does not revolve around two problems namely hunger and sex; man is something very high in status. He is the most superior of the creatures and not a compound of blind atomic particles. Man has got his individuality also, a personality of his own which is made up of the elements of truth, beauty and goodness. Man has been created with the noble purpose of worshipping God and not for any other purpose nor for the satisfaction of hunger and sex. Why should he bother for these two things when everything in this world has been created for his pleasure while he himself has been marked for the worship of Allah?

“Do you not see that Allah has subjected to your (use) all things in heaven (both) without knowledge and without guidance and without a Book to enlighten them!” (Al-Qur’ān 31: 20)

Marxism negates the belief in the existence of God, denies all the higher values of life and challenges the dignity of man. Grounded as it is in a Mechanistic philosophy and a Behaviouristic Psychology, it refuses to regard Man as anything more than an automaton,—a vanishing speck on the firmament of matter, or a mere plaything on a social chess-board. It refuses to recognise Man’s higher yearnings for Truth, Love and Beauty, his yearning for spiritual perfection, moral earnestness and social refinement; rather it recognises him as aberrations and sublimations of his economic wants, thus raising Psychological Perversion to the dignity of Moral Principle. It recognises only the validity of the economic value and of naked Materialism. Thus Marxism stands poles apart from Islam. In fact it is its very anti-thesis.

Islam is capable of meeting the challenge of Communism and Western Democracy since it is armed with all the weapons which can destroy the evils bred by these systems and because it has got its own social, economic and political system.

Communism is based on the belief that the community is the reality and that the individual has no separate existence of his own. Therefore, communism renders unto the state (as representative of the community) the ownership of all properties, thus depriving all individuals from such a right.

Islam holds a different social concept and, therefore,

it adopts a different economic system. With respect to the individual—community relationship, Islam maintains that an individual has two simultaneous capacities: his capacity as an independent individual and his capacity as a member of the community and it combines and harmonises both.

The social concept based on such a belief does not separate the individual from his community nor does it regard them as two conflicting forces trying to overcome one another. Since an individual has an independent existence and is at the same time a member of the community, it is required of legislation to establish harmony between individual and communal propensities as well as between the interests of each individual and those of others. But such harmony be achieved without sacrificing either interest for the good of the other. Legislation should not aim at the crushing of individuals for the sake of society nor should it allow society to disintegrate for the sake of individuals.

The economic system of Islam is based on the above mentioned concept of harmony which is some sort of a happy medium between capitalism and communism. It combines the merits of both systems without making the mistakes or deviations of either. It permits private ownership in principle but subjects it to such restrictions as would render it quite harmless. Islam authorises the community and the ruler in his capacity as the representative of the community, to enact the necessary legislation organising ownership and to change such legislation whenever he deems that the public interest requires it.

Islam approves of private ownership since it has

the power to eliminate by various means any evils that may result from it. It will be remembered that permission of private ownership in principle while vesting the community with the power to organise and restrict it is a much better arrangement than outright abolition of ownership on the uncertain assumption that it is neither a natural propensity nor a human necessity. The fact that Communist Russia has had to permit a certain (small) degree of private ownership is a clear evidence that satisfying the propensities of human nature is the best thing for both the individual and public interest.

Islam included among its principles and necessity of bridging the gaps among people, prohibiting luxury and wiping out deprivation.

In the modern capitalist state of Western Europe the capitalist class has the property, the power and the ability to steer the government's machinery into the direction they desire. Despite the appearances of freedom manifested in democratic elections, capitalists know how to sneak into parliaments and government offices in order to achieve its shady ends by crooked means and under various names.

But Islamic society is a society without classes of legislative privileges. The existence of differences in wealth and property should not be confused with the question of classes unless such property and wealth conferred upon their owners any legislative and individual privileges.

Differences in wealth will not lead to the emergence of classes so long as all people are actually not in theory

only equal before the law.

Islam has been accused of letting the common people lead a life of dependence on the alms given by the rich. This is very far from true.

The Public treasury under Islam is the counterpart of the modern Ministry of Finance which collects the public revenues and distributes them among the various public utilities. The state supports and looks after those who become needy through inability to earn their living or due to the insufficiency of their means.

No one can say that retired officials who receive pensions from the state or that workmen who benefit from social security schemes feel like begging from the rich. The same thing can be said of helpless children and aged people who cannot earn their living.

No one can say that the pride of such people is hurt when the state supports and extends aid to them. The state is bound to do such things by virtue of its human obligations.

It is good to remember that the Islamic society reached an ideal stage during the time of 'Umar bin 'Abdul 'Aziz. Zakat was collected, yet the collectors could not find anyone who would accept it or any poor people among whom they might distribute it. Let us listen to what was said by Yahya Bin Sa'id, a Zakat collector under 'Umar bin 'Abdul 'Aziz: "'Umar bin 'Abdul 'Aziz sent me to collect alms from Africa. I collected the alms and then looked for the poor to distribute the alms among them but I found none nor I found any one who might have accepted them from me, for 'Umar bin 'Abdul 'Aziz had enriched the people.'"

It is admitted that the circumstances of life in the early years of Islam necessitated or tolerated that the poor may receive Zakat personally in cash or kind. Nothing in the provisions of Islam prescribes that the aforesaid method is the only way for the distribution of Zakat.

Therefore, nothing in Islam prevents the use of Zakat funds in building hospitals and schools from which people may benefit or in the establishment of co-operative societies which can make life easier for the poorer people or in the construction of factories which provide permanent amenities for many people. In other words the proceeds of Zakat may be given in the form of social services. Only those who are incapacitated through illness, old age or childhood, or entitled to receive Zakat in cash but others may receive it in the form of employment or social services.

Social security by the state is a modern system which humanity managed to adopt after bitter experiences and a long history of social injustice. One of the glories of Islam is that it prescribed the said system at a time when Europe lived in social darkness.

There is no doubt that every community is likely to comprise poor and needy people. Therefore, the necessary legislation should be made to face such a problem. It should be borne in mind that Islam constantly attached to itself new communities at different degrees of richness. It was only natural that the legislation should be made which would help to lead gradually to the ideal stage which existed under the rule of 'Umar bin 'Abdul 'Aziz.

Alms may be given in the form of donations to societies and organisations which provide social services. Zakat may be given as an aid to any Islamic state which needs funds for the execution of its schemes and enterprises. Islam maintains that as long as there are poor people, the state should try by all possible means to make their life more comfortable. Besides the Islamic society is not supposed to comprise any poor people.

Zakat and alms collected may be allocated for services that are of great importance to every community *i.e.* looking after people who are unable to work for any reason whatsoever.

It will be noticed that Islam has never called upon Muslims to lead a life of dependence on charity. The Islamic state is required to secure honourable life for those who are unable to earn their living. It being understood that such obligation is not the outcome of charity or condescension.

On the other hand, the Islamic state is required to provide suitable work for every person who is able to work. The state's obligation to find work for every Muslim is emphasized by the following tradition of the Holy Prophet :

“A man came to the Prophet (peace and blessing of Allah be upon him) begging for anything to live on. The Prophet gave him an axe and a rope and ordered him to collect some wood and sell it and live by its price. He further told the man to come back and report what happened to him.”

The above mentioned tradition contains the following basic principles:

1. Sense of responsibility by the Prophet (*i.e.* head of state) for finding work for the man.
2. The Prophet ensured work for that man (according to the circumstances existing at that time).
3. The Prophet emphasized his sense of responsibility by ordering the man to come back and report what happened to him.

This sense of responsibility which Islam prescribed thirteen centuries ago is completely supported by most modern economic and political theories. But where the state is unable to find work for the unemployed, the public treasury will support them until their circumstances improve. There is nothing wrong in this, for Muslims are generous to themselves, to the state and to others.

CHAPTER 5

NATIONAL SOCIALISM

THE NIHILIST revolution of National Socialism sets out to destroy everything that it cannot itself take over and convert to its own pattern. This explains its forcing into conformity of all elements of society and of every independent activity, or else their total suppression. The New Social Order consists of universal and equal servitude, a general mobilisation, not only for the purpose of military preparedness, but as a permanent revolution-army system—a servitude which will remove human labour from the sphere of economic and social consideration and subject it to the principle of blind obedience to be an absolute despotism.

“Thus National Socialism is at issue with every independent activity or ordering life Nothing is now tolerable to it in its revolutionary course than originality, individuality, character, or true public spirit. Whatever it cannot dominate it must destroy ; whatever it cannot absorb and master, must go.”

(DR. RAUSCHNING—*Germany's Revolution of Destruction*)

“The ideas of Adolf Hitler contain the final truths of every possible scientific knowledge National Socialism provided the only remaining possibility of working scientifically in Germany.....In our opinion there can be only one starting point for the German historian

of law as for all scientists; the duty to conceive of German history as nothing but the pre-history of German National Socialism. We believe that every scientific work (whose purpose is after all to serve the investigation of truth) must coincide in its results with the starting point of National Socialism. The programme of the Nazi party has become the only basis for all scientific investigation. The true Front spirit is more important than scientific discussion.”

(ROBERT A. BRADY—*The Spirit and Structure of German Fascism*)

“Now the one alternative to freedom that is being practically suggested in our day cannot be regarded as offering any such promise. It is the alternative of violence, and violence in whatever name it be exercised, whether of race, of country or proletariat, can have no status as morality. Violence contains within itself none of those energies that enhance civilised human living. It is capable at best of expanding in a very problematical future the physical living of a few individuals while narrowing the physical living of all others. Violence may punch to the floor and silence a person for instance, who is trying to solve a problem in mathematics, but no one will claim that the silence thus brutally obtained will provide the solution for mathematical problem. All we shall have will be a man on the floor and problem still pending—it will pend till some mathematician is allowed to speak and solve it.” (BENEDETTO GROCE.)

The various National Socialist movements in Western Europe were a challenge to Bolshevism which naturally made a strong appeal to the poorer sections in

all countries which imagined that under the Bolshevik system everybody would be supplied with an abundance of the necessaries of life—food, clothing, medicine and that all their needs would be readily satisfied. The spread of Bolshevik or Communist doctrines in the continent of Europe was viewed by Italy and Germany with great apprehension. They had hoped to succeed to political and economic dominance in the world on the decline of the then dominant powers—England, France and the U.S.A. Imagining that these older powers were on the decline the national socialist began to cherish dreams of world dominance. Germany, Italy and Spain were in the forefront of those who fancied themselves in this role. To them the spread of Bolshevik doctrines seemed nothing less than the death-knoll of their hopes and ambitions. Like vultures they hovered around a dying bullock. Germany and Italy were waiting for the collapse of England, France and the U.S.A. hoping they would succeed to a position of dominance and would be able to exploit the world for a long time to come. A movement like Bolshevism which had as its object the upsetting of all States as then conceived and organized, appeared to these new powers a very dangerous one and evoked a strong reaction in the countries concerned. In Italy, it became Fascism under the leadership of Mussolini; in Germany, Hitler laid the foundations of Nazism; and in Spain, Franco became the leader of the Falangists.

Hitler and Mussolini invented Nazism and Fascism as weapons to fight Bolshevism. They explained that under their systems the State would also assume control

over industry and commerce and over the wealth of the nation and would bring about a more equitable distribution so as to afford relief to the poor sections of the population. Under these systems the State became an intermediary between the man of capital and the worker so as to secure better returns and better conditions for the worker. On the other hand it was also stressed that it was necessary to foster the nations resources and wealth by means of increased commerce and greater industrialisation, so that more wealth should become available for distribution among the poor. It was pointed out that for the promotion of national prosperity and the raising of the standard of living of the poor it was necessary to foster international commerce by means of which they could exploit other countries and utilize their wealth to relieve poverty and distress at home.

For this purpose it was unnecessary to develop national shipping, national industry and national and international commerce. It was pointed out that big merchants and big industrialists helped increase national wealth and, like the goose that laid the golden egg, should be fed rather than starved. The greater the amount of wealth they produced, the more amount available for distribution among the poor. It would be more beneficial for the workers and the poor that the industrial and commercial classes should continue to earn and accumulate wealth which could be continuously utilized for the benefit of the poor rather than that their wealth should be confiscated once and for all.

These countries, therefore, progressively adopted the doctrine they term the National Socialist programme:

under different names with a view to pulling down England, France and the U.S.A. so as to be able to appropriate for their own use the wealth of these countries as well as that of the rest of the world.

The doctrine of National Socialism may be summarised as follows :

- (i) National Socialism recognises private property in principle and gives it the protection of the state as is done in Germany.
- (ii) The national welfare, however, demands that a limit shall be set to the amassing of wealth in the hands of individuals.
- (iii) All Germans form a working community for the promotion of general welfare and culture.
- (iv) Within the limits of obligation of every German to work and the fundamental recognition of private property, every German is free to earn his living and to dispose of the results of his labour.
- (v) The healthy combination of all forms of business, small and large, in every domain of economic life, including agriculture shall be encouraged.
- (vi) All existing businesses which until now have been in the form of trusts shall be nationalised.
- (vii) Usury and profiteering and personal enrichment at the expense of, or to the injury of the nation, shall be punished with death.
- (viii) Introduction of obligation to work for a fixed period for the State is incumbent upon all Germans.

The political system which advocates the above system is termed "Fascism", which in my opinion is another name for militant Capitalism, the individual is "liquidated" under the pretext of multiplying the social strength. To the dictator, "everyman" is a highly temporary chemical episode on a most petty planet. He is there to be used as cannon-fodder.

The movement of National Socialism, aims at raising the standard of living of the poor and yet encouraging individual talent and capacity. But as the leaders of the movement believe that highest talent and capacity are monopolies of their own respective peoples, their object is to raise the German, Italian and Spanish people at the expense of other peoples and nations. The latest adherent to the movement was Japan. This movement is open to several objections.

It aims at the improvement of national standards at the expense of other nations and is not universal in its application.

Secondly, it fails to provide for spiritual peace and contentment and, on the contrary, imposes restriction upon religion. The very idea of religion carries the notion that is based upon divine injunctions ; any limitations and restrictions put on it must also be imposed by divine command.

Thirdly, it exalts the individual unduly as against the collective wisdom of the nation. It may often happen that the views of one individual, however high his intellect, may be at fault compared with the collective intellect which may not be as high as that of the individual.

The system devised by Islam seeks to utilize in the service of the nation the individual as well as the collective intellect. It provides that the Khalifa, who himself is elected, should seek to guide himself by the advice of the representatives of the nation, but if he should, on any particular occasion, be of the opinion that in accepting and following the advice tendered to him he will be putting the national interest in jeopardy, he is entitled to overrule such advice.

This system makes available to the nation at once the collective wisdom of the nation as well as the judgment of the highest intellect among them. But National Socialism carries the individual principle to an extreme. We have all had no doubt the experience of occasions when the whole village is in the wrong and one old man offers the best advice, or when the elders may be in the wrong and the young men may be in the right.

Another doctrine propagated by the National Socialists was that in order to strengthen their national system they had to fight not only Bolshevism but also such religious systems as received their direction and inspiration from outside. These systems were regarded as sources of strife and weakness. It was in pursuance of this theory that Hitler began to persecute the Jewish and Roman Catholic faiths.

Italy did not adopt this doctrine to the same extent as Germany did. One reason for this is that Rome itself is the centre of the Roman Catholic faith. The Fascist Party, therefore, have not started any direct opposition to Roman Catholicism, but have, to some extent, tried to check its influence, so that the Church should not

interfere unduly with the political activities of the party.

Later on, under Hitler's influence, the Fascists also began to adopt an anti-semitic policy, because it was pointed out to them that the Jews not only supported the Bolsheviki, but also tried to strengthen the three capitalist powers.

Spain is opposed to Bolshevism and to the Capitalist Powers but has not adopted any anti-semitic measures.

Hitler invented another doctrine to consolidate support for himself. He said that the theory of evolution had established that it was only the fittest who went forward and that the progress of the world depended upon the fittest being placed in a position of predominance. In accordance with this theory he contended that as the Aryan race had proved itself to be the best, it ought to occupy the greatest position and that this applied more particularly to the Nordic Aryans, that is to say, the Germans.

CHAPTER 6

CRITICISM OF SECULAR IDEOLOGY

“We need, in order, to dissolve the cash-nexus, a revolution, a great renewal of society. Before economic life can be put on the modest plane, where it belongs, it must be properly subordinated to the moral and the spiritual life of the community. Justice not wealth must be the measure of utility. And Justice? It is at any rate the opposite of the prevailing capitalistic spirit. Socialism is merely the workman’s aching envy of his master. To cure the workman of his Socialism the upper classes must cure themselves of their Capitalism.”

(NIETZSCHE—*The Will to Power*)

“God moves in a mysterious way,
His wonders to perform.
He plants His footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines,
Of never-failing skill,
He treasures up His bright designs,
And works His Sovereign will.

(WILLIAM COWPER)

We have so far dealt with Feudalism, Capitalism, Socialism, Communism and National Socialism as secular movements which had started with the object of

abolishing want and poverty as well as of replacing religion in the minds of the people who practise them. All these movements however possess certain extreme traits which have led to friction and conflict; for example the communists desire that their theories should gain universal acceptance and the system should be adopted everywhere. They have therefore encouraged arms conflict and guerilla warfare in all parts of the world since they believe that Communism can only be established by force.

Islam does not believe in the economic and material interpretation of history. It believes in human interpretation of history. Islam suggests ways and means of building up a harmonised and the balanced society. The objective of the Islamic financial system has always been the public benefit, and neither private gain nor state profit has been its end view. Islam condemns extravagance and as a divine religion, it is poles apart both from Capitalism and Communism. It puts a ban on usury (interest) which is freely allowed in the capitalistic economy. Usury is prohibited in Islam because it is anti-social and capitalism promotes this anti-social practice. According to the principles of Islam, a trader is not permitted to make exorbitant profit, at the same time anti-social practices like hoarding, smuggling etc. are also considered undesirable.

The greatest good of the greatest number is the ideal which Islam sets before the human society, whereas capitalism stands for monopoly and accumulation of wealth in a few hands. Islam teaches the rules of decency and correct behaviour in business and warns

against all fraudulent practices. On the practice of fraud the Qur'ān says : "Woe unto the defrauders." The Capitalistic society is divided into two clearcut classes: the capitalist and the labour. Islam has no such class distinction.

Capitalism squeezes out whether it can get from the labourers whereas Islam stands for just and prompt payment of wages.

Islam stands for a free society and free enterprise but free from all the evils of capitalism.

On the other hand, it recognises private property and enterprise. Actually, "by its balanced approach it (Islamic system) does strike a gold-mean between the conflicting economic theories of capitalism and socialism.

Islamic ideology presents a complete code of life. The teachings of Islam throw light upon the fundamental problems of human life and provide satisfactory answers to the questions which arise in this connection as to, what the universe is? Who is its creator? What is the place of human beings in the universe? What is the relationship between Man and the Creator? What is the purpose of life? What is the law that binds the Universe and human life? By providing a suitable solution to all these problems, Islam gives to man a true perspective of the universe as well as human life; at the same time Islamic beliefs tell him the realities of life.

Islam not only tells us about the nature of the universe, human life and its realities, but also presents as stated earlier, a complete code of life. It shows such a straight path which has not the slightest wedges, which is

free from excesses and is characterised by harmony and balance; Islam is a combination of the kind and the just.

The basic characteristics of Islamic Ideology are simplicity, explicitness and highly realistic attitude towards problems, leaning neither towards excessive optimism nor towards excessive pessimism; it enjoins on all Muslims moderation and balance of mind in all things. It gives what a man requires to live in this world and to prepare himself for the hereafter. Islamic Ideology considers the social, political and economic aspects of life in consonance with the spiritual and moral ends as preached by Islam.

It advocates and insists upon both individual reform and self-discipline through belief in God, and the Hereafter; it also insists on social, political and economic reforms because, according to Islam, the spiritual and material aspects of life are interdependent, and if either one of the two is neglected, the whole object of life will be doomed. Islamic Ideology sees life as a whole and treats it as an indivisible unit not to be broken into fragments.

The line of thought and action as enjoined on man by Islam is a sufficient guide to his individual and social life. The beliefs and the line of action prescribed by Islam constitute what may be termed as Islamic Ideology. This Ideology is quite different from all other Ideologies. None of them has got a complete code of life which includes social, political, economic, moral and religious aspects. Islam has all these. The socio-moral code in Islam is something which is lacking in all the other ideologies. It is this code of morality in Islam that

that makes man, a human being in the true sense of the word. It is by following this path, that a human being can claim to be the most superior in the whole of creation.

The other ideologies if they are religious in character, have as their main drawback the incomplete nature of the codes of life which they present. They do not for instance provide for a satisfactory solution to the fundamental problems of human life. As far as the secular ideologies are concerned, they lack the conception of God so their philosophy is devoid of that inner light which guides man on to the right path. It is only those who have dared to go through the utter darkness of these ideologies and have managed to come out of it that can tell the folly of these secular ideologies.

To sum up, Islamic Ideology is an ideal and complete philosophy of life which solves all the fundamental problems of human life; it shows man the right path, gives him a true vision, and helps to shape his life on a moderate line through a complete code of life which it possesses. Islamic Ideology is based on revelation which is the most reliable source of knowledge. It is not based on unreliable senses, or on imperfect reason. In this way, too, Islamic Ideology is superior to all other secular and religious Ideologies.

The angle of thought and the line of action which this ideology has given to man, is an open challenge to both Communism and Capitalism—the two most important “isms” of the present day, which claim that they have solved most of the problems of human life, but in fact, have not yet touched even the first step in

this direction. It is indeed beyond their scope to attempt a solution of the fundamental problems of human life altogether.

Islamic Ideology is a reformatory movement in the sense that its purpose is to establish good and stop evil. It is revolutionary in the sense that it can face the challenge of all secular ideologies of modern times; it sums up in itself all the virtues of all these ideologies and is free from any one of the evils infesting them. Most of the secular ideologies have failed while the remaining ones are failing. Only Islam survives. It is found in the same position today as it was when Hazrat Muhammad (peace be upon him) preached it in Arabia and it will remain in the same condition till the last day.

Islam is not a mere creed, nor does it represent simply an edification of souls or a refinement and training of human virtues, but is rather a harmonious whole that also includes a just economic system, a well balanced social organization, codes of civil, criminal as well as international law, a philosophical outlook upon life along with a system of physical instructions, all of these flowing from the fundamental creed of Islam and its moral and spiritual temperament.

Islam does not belong to a remote past, it is not an obsolete or antiquated religion, but is a living and flourishing system of life even at the present moment as it holds within itself such elements of life as no other system known to humanity does, including socialism as well as communism or any other religion.

Islam is a system of life that is at one spiritual as well as practical—a system embracing belief no less than

life at once and at the same time. The religion of Islam may be described by the following quotation:

“The light is not without but within me and I myself am the light.”

Let the humanity turn towards this word of God, as this alone can save it from the doom brought on it by the Godless western civilization. Islam equips man with a sound outlook upon life telling him that whatever knowledge he acquires or the material or spiritual benefits he enjoys, are in fact some many gifts of a Beneficent God to him. And that He is pleased with man so long as he employs the knowledge thus acquired in the service of mankind and that God of Islam does never get angry with His creatures for their aspiring after knowledge nor does He have any fear whatsoever of them that they would challenge His authority or vie with Him; and that He is provoked to anger only when man abuses his knowledge of science and makes it a means to torment others or commits aggression against his fellowmen.

Thus Islam establishes not only peace and harmony but also rids mankind of tyranny and oppression. The contemporary world presents in this respect no better view than it did fourteen hundred years ago, when Islam freed it from all false gods. Tyranny still struts abroad in the guise of haughty kings, insolent demagogues and heartless capitalists who are busy as ever in sucking up the blood of the working millions, subjugating them and making capital out of the helplessness and miserable plight. There is still another class of dictators who rule with fire and sword, usurp people's liberties and go about chanting that they are merely instruments in

enforcing the people's or the proletariat's will.

Islam to my mind is the only hope for humanity, for it alone can restore peace between religion and science, bring back once more the tranquillity and concord to this distressed world today that has lost them through the perverted attitude towards life of the dominant Western Civilization forestalling an irreconcilable antagonism between man's reason and intuition, between his desire for knowledge and a craving for God.

PART II

INTRODUCTION TO THE DOCTRINE OF WELFARE STATE

“There is therein (enough provision)
For thee not to go to hungry
Not to go naked” (Al-Qur'an : 20 : 118)

“No fancied boundaries of mine and thine,
Restrain our wanderings! Nature gives enough
For all; but man, with arrogant selfishness
Proud of his heaps, hoards up superfluous stores
Robbed from his weaker fellows, starves the poor,
Or gives to pity what he owes to justice!

(SOUTHEY)

CHAPTER I

ISLAMIC CONCEPTS OF WELFARE STATE

ISLAM inspired and emphasised the responsibility of man for his fellow man. Muhammad (peace and blessings of Allah be upon him) advocated fundamental social change in the interest of man as well as equal emphasis in prayer to God as a service to humanity; he also laid down practical schemes for giving effect to the change.

The Holy Qur'an says:

“Hast thou seen him who denies the Judgment? That is he who drives away the orphan, and urges not the feeding of the poor. So woe to those who pray, but are unmindful of their Prayer. They like only to be seen of men, and withhold legal alms.”

(107 : 2-8)

From this it will be seen that prayers without service to the poor is not sufficient. It is recognised by the Holy Qur'an that service to humanity is a more arduous task than prayer to God.

“Does he think that no one has power over him? He says, ‘I have wasted enormous wealth.’ Does he think that no one sees him! Have We not given him two eyes, and a tongue and two lips? And We have pointed out to him the two highways of good and evil. But he attempted not the steep

ascent; and what should make thee know what the steep ascent is? It is the freeing of a slave, or, feeding on a day of hunger an orphan near of kin, or, a poor man lying in the dust.” (90 : 6-17)

Indeed it is emphasised in the Qur’an that the orphan and the needy are not only to be helped but also to be respected. This is to inculcate a truly human feeling of sympathy without any feeling of contempt for the recipient of the help. The Qur’an says:

“Nay, but you honour not the orphan, and urge not one another to feed the poor; and devour the heritage of other people, devouring greedily and wholly; and you love wealth with exceeding love.” (89 : 18-21)

It is also made clear that rich persons are not to amass wealth; the less fortunate poor and needy should have a share in their wealth. The Qur’an says:

“And in their wealth was a share for those who asked for help and for those who could not.” (51 : 20)

Indeed severe chastisement is ordained for those possessors of wealth who do not help the poor. It is laid down in the Holy Qur’an:

“We will surely, try them as we tried the owners of the garden when they vowed to each other that they would, certainly, gather all its fruit in the morning. And they made no exception and said not, ‘If God please’. Then a visitation from thy Lord visited it while they were asleep. And the morning found it like a garden cut down. So they called to one another at the break of dawn, saying, ‘Go forth

early in the morning to your field, if you would gather the fruit.’ And they set out talking to one another in low tones, saying, ‘Let no poor man today enter it while you are there. Thus they went forth early in the morning, determined to be niggardly, but when they saw it, they said, ‘Surely, we have lost our way!’ ‘Nay, we have been deprived of all our fruits.’ (68 : 18-22)

In fact the Holy Prophet (peace be upon him) showed by his example how earnestly he was as a supporter of the weak and the oppressed. When he was quite young, he started a society called Halful Fudul to vindicate the rights of the oppressed against the tyranny of the strong. Each member was in honour bound to defend the helpless against all kinds of oppression. Human sympathy was ingrained in the Prophet and he had not only a deep concern for the physical ills of humanity but also a deeper one for its moral degradation and spiritual fall. This is stated in the Holy Qur’an as follows:

“Haply thou wilt grieve thyself to death because they believe not.” (26 : 4)

“So it may be, thou wilt grieve thyself to death sorrowing after them if they believe not in this Discourse.” (18 : 7.)

When the Prophet (peace be upon him) became the head of the state in Medina, one of his first reforms was to abolish the unjust law which deprived the orphans and women of their share in inheritance. It was by this reform that he abolished all such discriminations against the weak and the helpless, and placed the woman and

the child on a par with the soldier; according to Arabic tradition the only one best entitled to inherit was the one who could smite with spear.

The Holy Qur'an says:

“For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.” (4 : 8)

Again the Qur'an says:

“And give to the orphans their property and exchange not the bad for the good, and devour not their property by mixing it with your own. Surely, it is a great sin.” (4 : 3)

In a number of his sayings the Holy Prophet of Islam has stressed that the service of humanity was a great meritorious act. Some of them are as follows:

- (1) Thou will see the faithful in their having mercy for one another and in their kindness for one another like the body—when one member of it ails, the entire body ails. (*Bukhari* 78 : 27)
- (2) Your slaves are your brethren; Allah has placed them under your control, so whoever has his brother under his control, he should feed him from what he eats and should give him clothes to wear from what he wears; and do not impose upon them a task which should overpower them; and if you do impose on them such a task then help them. (*Bukhari* 2 : 31)
- (3) One who manages the affair of the widow and the needy is like one who exerts himself hard in the way of Allah, or one who stands up for prayer in the night and fasts in the day. (*Bukhari* 69 : 1)

- (4) Allah has no mercy on him who is not merciful to me. He is not of us who does not show mercy to our little ones and respect to our great ones.

(Mishkat 24 : 15)

From the very beginning, Islam has laid great stress on relieving persons in distress both individually and collectively. Indeed the basic economic concept in Islam is that absolute ownership in everything is vested in God.

To achieve this, Islam has prescribed a legal tax in the form of Zakat but the greater part is left to voluntary effort through a desire to achieve the highest moral and spiritual benefits. It may be noted that in the Islamic system, the supplementing of legal obligations with moral obligations exists in every sphere of its activity. As an example, it can be seen that in addition to the five obligatory prayers, there are optional prayers for acquiring additional spiritual benefits.

The same is the case with the economic system, where the object is to secure the widest equitable distribution of wealth by keeping it in constant circulation among all the sections of the society instead of making it exclusive to the rich.

As stated above the principal obligation is the payment of the capital levy called 'Zakat' which means that 'which purifies'. In the production of wealth there are three parties which are chiefly concerned and are entitled to share in it; these are: the capitalist or the one who supplies the capital, the workmen both skilled and unskilled and the community.

Zakat is the community's share in the produced

wealth. After its payment, the rest is 'purified' and may be divided between the remaining parties that are entitled to it.

Indeed in the Holy Qur'an it has been repeatedly laid down that as wealth is the bounty of God and is acquired through the use of the resources which He has provided for the benefit of the whole mankind, it is incumbent upon the rich persons to spend a part of the wealth to relieve those in distress.

The Holy Qur'an says:

“Behold: you are those who are called upon to spend in the way of Allah; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allah is Self-Sufficient, and it is you who are needy: And if you turn your backs, He will bring in your place another people; then they will not be like you.”

(47 : 39)

“Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord, on them shall come no fear, nor shall they grieve.”

(2 : 275)

It must be stressed that the mere fact of possession of wealth confers no special benefit in an Islamic society, but a good deal of emphasis is laid on social service. Thus while permitting the acquiring of wealth it is incumbent on the state to see that the social obligations are discharged. The conception that state action should be narrowly confined and economic life be left unregulated as far as possible to the skill and good sense of the individual citizen actuated by the motive of trying to get

on in the world has no basis in Islamic ideology. Thus in Islam it is the responsibility of the state to control and regulate the wealth earning activities of its subjects.

There is also the principle established by the Qur'an and Tradition of "Blocking all roads leading to mischief and following the course leading to good." This principle together with that permitting regulations are to be governed by the prevailing conditions; if applied on a large scale it will give those in authority absolute power to prevent all social harms and to achieve social justice and solidarity. Thus, the principle of the right of private ownership does not result in preventing the state from taking an unlimited percentage of profit or capital. Whatever is taken can be limited only by the society's requirement.

Indeed Islamic economic doctrine holds that economics must be guided by such moral principles which are grounded on the highest spiritual truth and must be for the total welfare of the community.

Under the Islamic doctrine of Social Welfare services and equalisation policy, the treasury is to be responsible for the finance of all projects involved in achieving this objective.

Centuries after Muhammad (peace and blessings of Allah be upon him) the great authority on economics, Lord Keynes criticised the laissez-faire attitude of British society. He said that the accumulation of wealth in one's hands does not give one any inherent right in one's economic activities. He goes on to say:

"It is not true that individuals possess a prescriptive right 'natural liberty' in their economic activities,

There is no 'compact' conferring perpetual rights on those who have or on those who acquire."

"The world is not so governed from above that private and social interests always coincide. It is not a correct deduction from the principles of economics that enlightened self-interest generally is enlightened; more often individuals acting separately to promote their own ends are too ignorant or too weak to attain even these. Experience does not show that individuals, when they make up a social unity, are always less clear sighted than when they act separately."

(Keynes : *The End of Laissez-Faire*, pp. 39-40).

While it is necessary that the State should assume the responsibility of controlling and regulating the wealth earning activity of its subjects to prevent social injustice, should it not be allowed to have unlimited powers. The difficulty of striking a happy balance is thus described by Burke.

"One of the finest problems in legislations is to determine what the state ought to take upon itself to direct by the public wisdom, and what it ought to leave, with as little interference as possible to individual exertion."

This balance is also recognised by Islam. While it allows a full scope to private enterprise and acquiring wealth, it puts a healthy check upon its concentration in individual hands or its hoarding both by legal and moral obligations. While it has given an outline of the system, it has left the details to be filled in by the State or the individual according to the prevailing conditions and requirements, which will obviously vary from country to country and from time to time.

CHAPTER II

HISTORY OF MODERN SOCIAL LEGISLATION IN EUROPE

The early history of social welfare in most western countries is the history of the poor law and of the private charities and foundations which supplement it.

Practically all those nations that have developed social welfare are those which moved from agrarian to industrial economics. In pre-Industrial societies the family group cares for its young, its aged, its sick and disabled; what food and shelter is available is distributed among all members; whatever social maladjustment occurs is dealt with by the family. But as industries develop this system of mutual responsibility becomes unworkable as a large population crowds in urban centre.

It thus becomes the responsibility of the states to provide, medical care, public health services, adequate houses, old age pensions and to care for the old and handicapped persons, the unemployed and others.

Social welfare services may be rendered by governmental agencies, by voluntary organisations, by mutual aid, cooperative and other like groups. In general, democratic societies lean heavily on social services. These help to equalise in equities in opportunity, and to preserve the sense of human dignity and responsibility.

Among the nations of the world devoting large proportions of their resources to social welfare, Sweden

holds a prominent position. In 1950, for example, Sweden spent 2,622 million Kroner (\$506,200,000) on social services, industrial injuries, insurance, employment measures, unemployment insurance, old age and disability benefits, family and child welfare, and public assistance. This expenditure represented about 11 per cent of the national income.

I

BRITISH SOCIAL LEGISLATION

By the beginning of World War II in 1939, Britain had a fairly comprehensive public social welfare system. There were public medical services, a national health and unemployment insurance system, widows and orphans' pensions, old age pensions, public assistance and provision for the control and subsidisation of housing and the supervision of town planning.

After the Second World War, the British social welfare system was recognised and enlarged on the basis of the well-known "Beveridge Report in 1942" on Social Insurance and Allied Services. The Report recommended the extension of social insurance so that a true national minimum standard of living from a "cradle to grave" of social security would be available to all no matter what exigencies might occur.

Accordingly, a series of acts were passed which form the framework within which this system is still developing. The Family Allowance Act of 1945, the National Insurance Act of 1956, and the National Insurance (Industrial Injuries) Act of 1946, established

the new health services. The new Town Act of 1946 and the Town and Country Planning Act of 1947 made provision for a systematic building and expansion of towns.

The National Assistance Act of 1948 provided assistance for anyone in need out of government funds. The amount of grant payable is determined by comparing any resources already available to the applicant with figures at which his needs are assessed according to regulations.

Child Welfare services are also the responsibility of the local authorities and their cost is shared by the localities and the exchequer. By the Act of 1948, it becomes the duty of the local authorities to receive into their care any child under the age of seventeen who appears to them to have no parents or guardian, or who has been abandoned or whose parents are unable to provide for him temporarily or permanently.

Local authorities must also accept children committed to them by the juvenile court or by a divorce court, under the Matrimonial Proceedings Act; children in such cases, if possible, are boarded with foster parents or may be placed in children's homes managed by a local authority or voluntary organisation. The children's officer of each locality is assisted by a staff of social workers who undertake inquiries, give help and advise in planning for the care and upbringing of individual children and supervise them in foster homes.

It should be noted that the establishment of these public social services has not deprived the private organisations of their useful role: the private organisations

complement the work of the statutory bodies which are aided with public funds, and in many aspects of their social work act as agents of public authorities.

Examples of these large societies looking after children are Dr. Barnardo's Homes, the Church of England Children's Society and the Catholic Child Welfare Council. In addition to these there are social settlements in the poorer districts of the cities. In all large towns, and some small ones there are Citizen's Advice Bureaus. Besides all these there are the Marriage Guidance, the Order of St. John, St. Andrew's Ambulance Association and the like.

Great Britain has the most comprehensively planned and integrated security system in the world. In the estimates presented for the financial year (1965-66) there was a provision of N234 million for health and welfare, N234 million for benefits and assistance and N244 million for education.

II

SCANDINAVIAN AND UNITED STATES SOCIAL LEGISLATIONS

From the early 1930's onward, the Scandinavian countries (Norway; Sweden and Denmark) have been governed by socialist governments and they have got a remarkable record of social reform. It may be noted that in their policies more emphasis has been laid on economic development and social security than nationalisation, and their economic policies are based on fiscal measures (such as cheap money) and taxation rather

than on reform of ownership. In Britain the approach to social and economic change engendered the tendency to substitute state ownership and management for private ownership. In the Scandinavian countries the forms of social ownership have been used in place of state ownership. There the co-operative movement instead of the Government, act as the agent of reform. Thus a co-operative system has been used for slum clearance, health insurance, and in industrial production and distribution. Sweden has tried to avoid, in this way, the evils of capitalism and too much state control.

A welfare state is now considered the ideal by all the countries in the world, from the highly advanced countries of the West, to the less advanced or even backward countries of the East and Africa. The principle is that because he is a human being every member of the community is entitled to a minimum standard of living, and to be provided with full employment ; this principle is put at the top of social gains and made a state policy. It is being worked in two different ways—by nationalisation of the economy in communist countries and by a combination of private ownership and a properly worked out system of taxation in other countries.

In the United States it was firmly believed that free enterprise could be preserved and strengthened by full employment measures without resources to nationalisation.

“Taxation properly adjusted to periods of prosperity and depression, interest rates determined by governmental decision according to economic needs, fiscal policies designed to redistribute purchasing

power in harmony with the best interests of the nation, investment incentives in terms of contracting business, public works for direct unemployment relief, government credits to builders or buyers of homes are but a few of the measures which the government can adopt in stabilising the economy without changing its foundation.

In the field of social security, the protection against the worst dangers of want, sickness, and old age, is not only indicated by humanitarian considerations, but has also important economic effects since such measures of social security provide people with a minimum purchasing power indispensable to the functioning of industry either during the time of prosperity or of depression.

Collective bargaining between labour and capital is another basic consideration towards a more stable and prosperous economy because higher wages—if based on higher productivity—create a higher market for the products of industry and agriculture. Similarly an active support programme for agriculture—guaranteeing the farmer a minimum price level for his products, is not only of benefit to the farmer but also to the worker and the industrialist, because a prosperous industry depends upon a prosperous agriculture.” (*Encyclopaedia Americana*, vol. 25, p. 1860. S).

In America the great depression of 1929-33 undermined the faith in the orthodox philosophy of *laissez-faire*, according to which the unequilibrium of the market would eventually be restored to a new equilibrium without any inference from outside. But when the American economy reached the stage in which every fourth person found himself out of work, in which the farmer

would not sell his products at reasonable prices, in which more and more business enterprises went bankrupt, or were unable to pay wages to their employees or earn profit for their shareholders, something had to be done.

The New Deal of President Roosevelt in 1933, The Agriculture Adjustment Act attempted to help the farmer by raising farm prices. The Works Progress Administration Act of 1935 and 1939 was enacted to provide work relief rather than cash doles. This together with the National Labour Relation Act of 1935 (commonly known as Wagner Act) also aimed at promoting collective bargaining between labour and management were some of the measures designed to meet the crisis. These measures brought back economic prosperity as the following statement in the *Encyclopaedia Americana* has shown:

“Thus without altering the basic form of government or way of life, the welfare state in the United States, Britain and other nations has strengthened democracy by enhancing the security, self-respect, and freedom of the citizens. In face of world conflict and severe economic crises, the welfare state has weathered the tensions and strains without civil wars, concentration camps, gas chambers, and fratricidal hatreds, such as have characterised regimes of totalitarian fascism and communism.” (*Encyclopaedia Americana*, vol. 25, p. 180).

Not only a Welfare State is now an accepted ideal of all the governments in the world no matter in what stage of development they are, but internal

social welfare programmegs have increased and expanded with the growing realisation that the development of human resources is the real key to better way of life of the peoples of all countries and that relieving poverty, ill-health and misery is an important task of maintaining peace. The focus of such activity is the United Nations, where the Department of Economics and Social Affairs of the U.N. Secretariat administers a world-wide programme of research, technical assistance, community development and information. The pricipal organ of the U.N. in social field is the Economic and Social council. Policy recommendation for the groups are developed by the U.N. Social Commis-sion and carried out by the Bureau of Social Affairs and Advisory Welfare services.

Other social welfare activities are carried on by specialised agencies which have been established by inter-governmental agreement and are conducted by the U.N. Economic and Social Council, The World Health Organisation (WHO) helps to combat diseases and epidemics throughout the world. The United Nations Educational, Scientific and Cultural Organisation (UNESCO) assists governments to eradicate illiteracy. The Food and Agriculture Organisation of the United Nations (FAO) seeks, among other things to overcome chronic food shortages. The U.N. High Commissioner for Refugees supervises the application of the international convention relating to the status of refugees. The oldest of the specialised agencies

is the International Labour Organisation (ILO) which gives special attention to the problems of income, security and labour legislation.” (*Encyclopaedia Britannica*, vol. 20, p. 907).

By undertaking huge expenditure on social, medical and other utility services, England and the Scandinavian countries have become Welfare States, while other states both in Europe, Asia and Africa are trying to achieve that goal. As human knowledge progresses and new inventions are coming into existence, it goes without saying that the expenditure on welfare services will continue to increase.

strains that lead to crime among the weakest. The faster the “rat race”, the more tempting it becomes for little rats to cut the corners. This is the melancholy prospect of societies dedicated to growth, expansion, and yet a higher standard of living without reference to religious teaching.

We are thus witnessing the strange phenomenon that in all classes where there is a steep and steady rise in the standard of living in Europe and America, and now in Nigeria there is a steep rise in the rate of crime, including all property crimes. Nigeria today is fast becoming a den of highway robbers as a result of the rise in living standard.

It is usually in acquiring property that an individual or the majority of the community rely more and more upon material means and their moral sense of right or wrong is either dulled or lost unless such acquisition is based on religious principle.

(2) Increase in Suicide Rate

Another startling result of the unsteady peace of mind is that when anything happens which causes shock or disappointment people, even the very well-to-do ones try to end their lives. This type of suicide (which is due to lack of proper religious up-bringing) is another growing evil of the affluent society.

From a study based on facts and figures it has been proved that in those so called civilised communities of Western Europe and America where religious and secular restraints have either been relaxed or abandoned the rate of suicide is much higher than in places where

religious and secular controls still hold sway. Addressing a conference in London in 1951, Dr. A. Torrie, Medical Director of the British National Association for Mental Health said that more than half of the students at Oxford University who were absent from lectures owing to sickness suffered from psychological disorders. The suicide rate among the undergraduates in Oxford in 1946 had been seven times more than that of young men outside Oxford.

The rate of suicide today has been far more than what has existed before. Modern man is losing his unified religious outlook on the world; this loss means intellectual and moral disquietude and anarchy as it is more or less a violent rejection of the old values; it is a struggle between the incomplete and inconsistent. He is tired, wearied, nervous, irritable from the struggle. He does not get full, fresh enjoyment, out of life—hence he is lost or weak spiritually. He may be likened to a rudderless boat which is incapable of facing the storms and vicissitudes of life.

Economic factors have a considerable influence upon the spiritual condition of the community: man is not a soul without a body. But neither is he a body without a soul. The manner and method of production and the whole economic order of a community have a considerable influence upon the initiation and development of man.

(3) Loneliness

The undue emphasis on individualism and the great desire to lead a life of our own without any concern for

the needs of others have created a very serious situation. Home is no longer the centre of existence; it is becoming a place where a number of people eat one meal a day, sleep and spend a certain number of hours when they think of nothing better to do. In trying to be self-centred and individualistic, man is witnessing the break-up of home life in the welfare society of the West. The individual is taken as the starting unit, whereas in reality the natural life of man as Islam has advocated is in the community of which an individual is only a part. F.D. Maurice says:

“Many writers begin with considering mankind as a multitude of units. They ask, how did any number of these units form themselves into a society? I cannot adopt that method. At my birth I am already in a society. I am related at all event to a father and mother. This relation is the primary fact of my existence. I can contemplate no other facts apart from it... And if you determine not to take notice of this fact, not to give it precedence of every other, the effect is that, instead of contemplating the world at large, you will contemplate yourself. You will be the unit about which all vents and persons will revolve. Each man will regard himself as the centre of the Universe. You will come at last to an understanding, a very imperfect understanding, that each must occupy this place in his own estimation; you will be forced to construct a society on that hypothesis.”

(F. D. Maurice, *Social Morality*)

If, on the other hand, you start from the indisput-

able commonplace 'We are sons', such a way of considering the Universe is from the first impossible. I cannot be the centre of the circle in which I find myself, small as it may be. I refer myself to another. There is an author of my existence. If we adhere steadily to this, which would strike anyone as the true chronological order, some of the greatest difficulties will be taken out of our path; instead of being obliged to invent explanations of social existence, we shall find the explanation dying at our feet."

This was written in 1869, but it is remarkable how he foresaw the direction in which the society was moving.

Today, in the post war Nigeria, we start our thinking from the individual instead of starting from the community which has been the law of our traditional way of life. Hence, in our traditional society, the community or the family is of supreme importance. That and not the individual is the unit out of which all the large forms of social life, the village, the nation, and ultimately the world family must be built up. No other form of social organisation can produce sound and healthy life unless it is based on family. It is only in it are found all kinds of human relationship in their simplest form.

First, there is the relationship of authority as every family must have a head, who is specially entrusted with the welfare of something larger than himself. He has to look after the happiness and welfare of all the members of the family living in his charge. At times he will require all his ingenuity and tact to bring about

settlement and reconciliation in case of dispute and quarrels.

Secondly, there is the relationship of obedience, which in a well ordered family does not imply blind submission. It is the recognition of the fact that the individual is a part of a larger whole and he cannot claim absolute liberty of self assertion as it would break up the whole family.

Thirdly, there is a relationship of co-operation between those with different degrees of responsibility, as between parts and children, and between those of more or less equal responsibility, as between children and children.

Fourthly, it is the forum where one learnt the art of mutual respect and forbearance. It is also the place where every member has an opportunity to appreciate the value of the varying contributions made by everyone in the interest of the whole, specially when they happen to clash with those of the individual.

All these are elements of state craft and of the political life of nations. If they have been well and truly learnt in the small state of the family, they will find natural expression in the life of larger whole. It is only in a family that these can be learnt thoroughly and naturally.

But the over-emphasis which is being put on individualism in modern Nigeria in imitation of Western Europe is disturbing the family ties.

The accent in modern European society is on aloneness. As individuals may feel alone, unrelated to others, unable to communicate with others, unable to

feel at one with them. The break up of the family also thwarts the growth of intellect and minimises all chances of the emergence of an exceptional genius. Bertrand Russel in his book *Principles of Social Reconstruction* says:

“But so long as children continue to live with their parents, parental example and early education must have a great influence in developing their character, even if we leave heredity entirely out of account. Whatever may be thought of genius, there can be no doubt that intelligence, whether through heredity or through education, tends to run in families, and that the decay of families in which it is common, must lower the mental standard of the population.”

To destroy a family is to weaken the moral and spiritual basis of human society. Creches are a poor substitute for the home with its salutary spiritual atmosphere in which the personality of man grows to its full stature. Public nurseries whether run by the state or privately, mainly look after the material side. They turn out ‘Mass Men’ more akin to machine than to real human beings.

In a striking passage Dr. Oldham in his book says: “In the home persons are valued for what they are in themselves, rather than for what they do. Work and business engage only a part of the personality but in the love of the family the whole man can find his satisfaction. The family is a school of character providing an education in sympathy and understanding, in self-control and co-operation. It is a training ground in responsibility and mutual

obligation, and builds the disposition which fits its members to participate in the wider life of the community.”

With the undue emphasis on individualism especially in the urban areas in Nigeria the old family ties are being snapped and individuals are developing an attitude of aloneness. What a paradoxical situation is developing and with disastrous consequences. Thus in a world in which modern transportation and communication have brought face to face peoples of different nationalities and races throughout the world, but a majority in the affluent society of the Western world and urban cities—developing countries feel emotionally and spiritually alone.

As a result of the attitude of aloneness and disregard of the conditions the neighbours and even of relations and friends, more and more people are suffering from loneliness in Europe and large cities in Nigeria. It is a disease without any outward sign, only the persons concerned know what they are suffering as its results. True one will not find any clear sign of loneliness in a fashionable and crowded street in Lagos or London nor in a middle-aged woman in office or a sudden invasion of old men and women on park benches in London on the advent of the first spring sunshine sitting and watching for conversation alone, will give any idea as to what frustration they are suffering.

The number of lonely people in Britain and other Western countries and even in U.S.A., the richest country in the world, is steadily rising for the last twenty years, and is posing a very hard problem for general practitioners, psychiatrists and social workers as a

serious malaise in these countries, which are becoming steadily more impersonal as their mobility grows.

In England mental patients occupy a third of all hospital beds, and hundreds put an end to their existence unable to bear the strain of life in solitude.

This lopsided individualistic attitude has created a sense of deprivation, though longing for a contact with others, but whom circumstances or temperament prevent to create contacts. Thus in England, circumstances mean New Towns, television, speed : all things that force persons into separate cells of a honey comb society.

In the towns of Britain, where no one knows his neighbours, more than two million people now live alone—twice as many as before. Nearly all the old town family houses have been converted into flats and bed-sitting rooms. Into them every year, come thousands of young men and women from schools, universities or small town jobs. They expect the life of gay independence but in practice a world of the bed-sitter, where occupants shut away in the separate rooms, meet only on hasty journeys to and from the bath room.

The National Council of Social Services has pointed out that what most of the young people want after their work is social clubs, which are not enough. Meeting places already founded for young professional people, like coffee-pot clubs, have long waiting lists, for the rest there is no place to go. This is a tragic result of the break-up of the family life in an affluent society.

Many of the lonely young seek new contacts by changing their jobs frequently, which can bring only a

worse feeling of restlessness. Those who remain in one job often find themselves stuck in back water with the years rolling emptily by. A case cited in the *Sunday Times* will illustrate the piquant situation of a lonely person "Ann C." a teacher, young, cheerful and attractive. Her parents are dead, and when she came to work in London after four years away at a university, her friends had scattered. She says, "Now, after seven years, I can honestly say that I still have no social contacts. I believe, I have spent every evening of the last four years quite alone". She has tried making friends at clubs, but without success. "One departs with the rest of the audience when the madrigals are over." The thought of visiting old-age pensioners in the evenings, she says with honesty, fills her with despondency, but it seems the only alternative to condition which she views with a kind of horrified wonder. "I feel that if anyone as normal and ordinary as I can find myself as lonely as I am at the age of twenty-nine, my situation must be only too common."

Living alone, for those who are not solitary by nature, can be a dangerous state. One has to depend on one self—eating alone, sleeping alone never using one's voice unless to talk to oneself. Thus one becomes intolerant and selfish.

After a decade or so, someone like Ann C. will join the lonely group of the middle aged spinsters. As it is difficult to make first advances of friendship in an individualistic society, where every one minds his own business even in a young age, it becomes still more difficult for the middle-aged persons. To avoid loneliness more and more people are joining evening classes,

but very often they find that even here there is no better answer to loneliness than during the day.

Middle-aged secretaries, civil servants, teachers, nurses, personnel officer, estate agent, shop manageress, even doctors complain of loneliness. Their work involves peoples, they are not lonely by nature, but they have no opportunity to form parsonal relationship in the city where they live alone.

It is surprising to find loneliness in a country like England where there is so much free mixing and free thinking, one kind of institution, however, thrives on loneliness, and that is marriage bureaus which have sprung up all over Britain after the war and seem to do a thriving trade. "Oh yes, dear, we get all kinds," said the manageress of a bureau, "all ages, quite a lot of foreigners too, only we won't take coloured people of course. We've never had a couple come back complaining. They write some lovely letters." Curiously enough these arranged marriages seldom break up because they are as the National Council of Social Services observes, "a sad commentary on our way of life."

Thus the loneliness of the young and that of the old in Western Europe has the roots in the same malaise, one has his job, and the other his pension, and no one bothers whether they might need anything more. Even in small towns there are plenty of people suffering from loneliness. The young can move but many older people, still having a small town job, live a life of a particular type in which only those who can fit in this pattern are welcome.

As stated above loneliness is a disease without symptoms, but it is itself a symptom of something more terrible. It is making people forget how to communicate and form relationship.

There has been a sharp increase in the number of mental patients in England. In February, 1965, Mr. Robinson, the Minister of Health in the then Labour Government said,

“In the past five years expenditure by local authorities on the mental health services had risen from four million pounds to £9,250,000. It would exceed £10 millions in the present year. . . . The total number of mentally disordered people receiving care from local health authorities increased from 115,000 at the end of 1960 to 140,000 at the end of 1963, a rise of more than 20 per cent. The number of mentally ill people included in this total rose from 32,000 to more 55,000, i.e. 70 per cent.”

What a sad paradox! Much is being done materially in the provision of pensions, medical treatment, and old people's homes. But the responsibilities of the Government and local authorities begin and end on this material level. It is necessarily clinical and impersonal. And the more the public bodies achieve materially, the greater becomes the temptation for relatives and friends or others who would ordinarily be charitably disposed to shrug off the responsibility for providing that human companionship and affection without which the material becomes black indeed. The problem of our age is how to preserve moral responsibility and the family virtue while relieving individuals and families of ultimate material anxieties.

Warm rooms do not compensate for cold hearts.

The famous economist, Lord Keynes in his book *A Short View of Russia* says about the evil effect of the money economy on man's mind:

“At any rate to me it seems clear every day that the moral problem of our age is concerned with the love of money, with the habitual appeal to the Money Motives in nine-tenths of the activities of life, with the universal striving for the individual economic activity, the social approbation of money as the measure of constructive success and with the social appeal to the hoarding instinct as the foundation for the necessary provision for the family and for failure.”

A French writer, Henri Massis in his book *Defence of the West* says:

“Modern civilization is the great evil in that it makes material well-being the end of life and that it bewitches Europeans and corrupts Orientals, that makes them slaves of money, incapable of peace and inner repose.”

A curious result of the working of full employment in Britain is the growing rate of incidents on British railway lines caused by children and young boys. This is causing serious concern to the police and the drivers and signalmen. Thus in the Eastern region of the British Railway during 1964-65 there were 377 cases of stone throwing at trains and overhead wires of the electrified lines, 77 cases of shots at trains from air guns, 263 cases of obstruction placed on the lines, 55 cases of fouling the overhead electric wires, 142 cases of interference with

equipment and 51 cases of trespasses (those are only the ones who got caught).

It has been found that children of even eight or so put something on the line just for fun. If they are caught and they are under 10 years then nothing can be done as a child under that age cannot be prosecuted under the British Law. Even to the older children and boys all that happens is that they are sent in probation to remand homes. A superintendent of the British railways said, "In 1964, out of an estimated 9000 incidents in one region alone, only 451 culprits were apprehended, of those only 168 were prosecuted. Most of these got off with a fine of £10 or probation".

No wonder that eminent thinkers, philosophers, social workers, and others view with deep concern at the appalling sign of the moral chaos which has set in Britain and other Western European countries.

Thus Spengler predicts in his book the *Decline of the West*, the end of the present civilisation. And H. G. Wells in his autobiographical novel *The World of William Clissold*, maintains that our social system is on the edge of ertigo. In *Icarus*, Bertrand Russel describes the future of man and science as dismal and ominous. Wydham Lewis, in his *Art of being Ruled*, reiterates the same criticism. "Science", he asserts, "in its present vulgariser condition . . . represents simply the principles of destruction, it is more deadly than a thousand plagues, and every day we perfect it, or our popularly industrially applied version of it."

In Americal Waldo Frank, aghast at this spectacle of human chaos and worldly calamity avers:

“We are decomposing because the experimental assumptions that held our culture together are on the wane our spiritual body is breaking up.”

To the Muslims the present lopsided development of human life presents both a challenge and an opportunity. It is a challenge to provide a better way of life and an opportunity to suggest a solution of the present difficulties.

The undue emphasis on individualism and in an effort to lead a life of our own without any concern with the needs of others has created a very serious situation. Home is no longer the centre of existence; it is becoming a place where a number of people eat one meal a day, sleep and spend a certain number of hours when they think of nothing better to do. In trying to be self-centred and individualistic we are witnessing the break up of home life in the welfare society of the West. The collapse of parental authority, the old moral taboos, bans and inhibitions have been more than counter-balanced by breaches, violation and outrages committed by the new emancipated young.

These youth are strangers to idea of domestic peace and happiness. Their homes are racked and wrecked by cat and dog life.

The individual is taken as the starting unit, whereas in reality the natural life of man is in community, and an individual is only a part of it.

F. D. Maurice says,

“Many writers begin with considering mankind as a multitude of units. They ask how did any number of these units form themselves into a society? I cannot

adopt that method. At my birth I am already in a society. I am related at all events to a father and mother. This relation is the primary fact of my existence. I can contemplate no other facts apart from it. And if you determine not to take notice of this fact, not to give it precedence over every other, the effect is that, instead of contemplating the world at large, you will contemplate yourself. You will be the unit about which all events and persons will revolve. Each man will come at last to an understanding a very imperfect understanding, that each must occupy this place in his own estimation : you will be forced to construct a society on the hypothesis."

Everyone in the present day Nigeria becomes concerned with his own desires, and happiness. The sense of human sympathy and fellow feeling is lost, and thus selfishness grows.

With the decline of moral checks, greediness grows and the more one gets the more one wants. One does not feel content with what one has and there is always a restlessness and eagerness to acquire whatever one thinks he ought to have by whatever means whether legal or illegal. It is thus we find the alarming increase of crimes in welfare countries, where the state looks after the well-being of its inhabitants.

In the words of Dr. Walker, "To this extent, entrancement of status might be said to be a goal which these societies actually force upon the individual." In unscientific terms it is called the "rat race."

Islam looks upon earthly life with calmness and

respect. It does not worship life, but regards it as a passing stage on our way to a higher existence. But just because it is a stage, and a necessary stage, too, man has no right to despise, or even to underrate the value of earthly life. Our travel through this world is a necessary, positive part in God's plan. Human life, therefore, has a tremendous value; but it must not be forgotten that it is purely instrumental value. Material prosperity is desirable, though not a goal in itself. The goal of all our practical activities always ought to be the creation and maintenance of such personal and social conditions as might be helpful for the development of moral stamina in men. In accordance with this principle, Islam leads man towards a consciousness of moral responsibility in everything he does, whether great or small. It does not allow of a differentiation between the moral and the practical requirements of our existence. In everything there can be only one choice: the choice between right and wrong. Hence the insistence on action—an indispensable element of morality.

Every Muslim has to regard himself as personally responsible for all happenings around him and to strive for the establishment of Right and the abolition of Wrong every time; this is laid down in the Holy Qur'an which says:

“You are the best people, raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors.” (3 : 111).

This means the construction of a worldly frame for the best possible spiritual development of man. According to the teachings of Islam, moral knowledge, automatically forces a moral responsibility upon man. A mere platonic discernment between Right and Wrong and without the urge to promote the Right and destroy the Wrong is a gross immorality in itself.

In Islam, morality lives and dies with the human endeavour to establish its victory upon earth. Thus, the first and foremost goal is the inner moral progress of man, and therefore the ethical considerations over-rule the purely utilitarian.

In the modern Western world, and in post-war Nigeria the situation is just the reverse. The consideration of material utility dominates all kinds of human activities, and ethics are being relegated to an obscure background of life. But in Islam moral and material sides of human life are co-ordinated as a whole. Thus, it has brought a new message to mankind that worldly life should not be despised in order to attain spiritual success as is the case with some of the religions of the world. The Holy Prophet of Islam has specifically laid down that there is no renunciation of the world in Islam.

If the teachings of Islam are properly inculcated in man's mind, they will provide a purpose to his present life and act as a safeguard against despair and prevent him from committing suicide which is prohibited in Islam.

As a step against loneliness which is at present causing such a havoc in the Western affluent society, Islam

has laid great stress on the home and married life.

The Holy Prophet (peace be upon him) says:

“O assembly of young people! Whoever of you has the means to support a wife, he should get himself married, this is the best means of keeping the looks cast down and guarding chastity and he who has not the means, let him keep fast, for this will act as a safeguard.” (*Bukhari*, 67 : 2).

One of the sayings of the Holy Prophet (peace be upon him) is that “A virtuous wife is a man’s best treasure”.

The Prophet Mohammed (peace be upon him) also says that the man who marries perfects half his religion. Marriage is thus recognised as a means to the moral uplift of man which indeed it is. Mutual love between husband and wife—a love based not on momentary passion but on a life-long connection and the consequent parental love for offspring—leads to a very high development of the feeling of love; this in turn leads to the disinterested service of humanity. Through marriage the home is made a training ground for the development of the feeling of love and service. Here a man finds a real pleasure in suffering for the sake of others, and the sense of service is thus gradually developed and broadened. In order to safeguard the sanctity of home life extra marital relations have been forbidden.

(*Al-Quran*, 18 : 33)

Notwithstanding the great onslaught which the Western society has made on the life of Muslim people, we find that the family life is still intact to a very great extent in Muslim countries. But if care is not taken to

convey to the younger generation the teachings of Islam and the usefulness of family life, the rapid industrialisation in Muslim countries may bring about the same situation which is causing so much concern to the Western thinkers or philosophers.

If by our neglect we allow those Islamic institutions which have served the Muslims so well to decay and perish there will be utter chaos and evil. This, however, does not mean that these institutions need no improvement or changes to suit the requirements of the present dynamic age.

PART III

INTRODUCTION TO ISLAMIC SOCIAL DOCTRINE

“Not only are rich not compactly united among themselves, but there is no real bond between them and the poor. Their relative position is not a permanent one; they are constantly drawn together or separated by their interests. The workman is generally dependent on the master, but not on any particular master; these two men meet in the factory, but know not each other elsewhere; and while they come into contact on one point, they stand very far apart on all others. The manufacturer asks nothing of the workman but his labour; the workman expects nothing from him but his wages. The one contracts no obligation to protect, nor the other by habit or by duty..... Between the workman and the master there are frequent relations, but no real partnership.” (TOCQUEVILLE.)

“Capitalism is a religion of the Golden Calf and the most astonishing thing of all is that there are disinterested defenders of it. Capitalism is not only an outrage upon the “have-nots” and the oppression of the ‘have-nots’ it is above all an outrage upon the prosecution, of human personality, of every human personality.” (NICOLAS BERDYAEV.)

“It is the predicament of our age that we realise that planning is necessary, but also know that wrong

planning may be disastrous. It has always been open to question how far an institution can foster religious experience. In an age of planning, when the number of institutions is increasing, and these institutions are being co-ordinated, the problem becomes still more acute. On the other hand even those who look at planning with the eyes of an engineer, and are inclined to believe that their approach to social affairs is all-embracing, realise that the purely technical and functional view is incomplete, and that when society is directed by purely utilitarian motives it lacks an inner dynamic. In times of prosperity and peace it looked as if man could live on Hollywood and ice-cream soda alone, but now that mankind is engaged in a life-and-death struggle for civilisation even the engineer realises that society is rooted in deeper layers of human soul than he ever thought." (KARL MANNHEIM)

"All our knowledge brings us nearer to our
ignorance.

All our ignorance brings us nearer to death.

But nearness to death no nearer to God.

Where is the life we have lost in living?

Where is the wisdom we have lost in information?

The cycles of heaven in twenty centuries.

Bring us farther from God and nearer to the Dust." (T. S. ELIOT)

"We may question with word of science,

Explain, deride and discuss,

But only in meditation.

The mystery speaks to us." (ROBERT BROWNING)

"What the scientist cannot do is to define virtue

and vice. Everything that has to do with values is outside the province of Science. Given the power conferred by science, without a just estimate of values, the power will be used to produce bad effect. But what is “just” estimate of values, and what are bad “effects”? Can I say anything more than that a “just” estimate is my estimate, and “bad” effects are those which I dislike? To such questions, since as such can offer no answer.”

(BERTRAND RUSSEL).

CHAPTER 1

THE PRIMARY ISLAMIC PRINCIPLES THAT GOVERN ALL ASPECTS OF HUMAN LIFE

The understanding of Islamic Principles that govern all aspects of human life will show the general environment in which Islam seeks to plant its economic system. For, however, good the seed is itself, it will not thrive unless it is sown in a soil and climate agreeable to its growth. Thus it will be useful to understand the Islamic conceptions of human life.

- (a) The Islamic concept of ownership.
- (b) The Islamic injunction to those who hold the reign of authority.
- (c) And the Islamic idea of justice.

(a) Islamic Concept of Ownership

The hub and pivot of the system of owning in Islam is the concept of trust. The rich are the trustees and they can vindicate their trustworthiness by so dealing with their wealth that it becomes wealth radiative and not wealth reflective.

How can Islam tolerate the rich with groaning tables and the poor groaning under their tables? It can never approve property which breeds poverty because it involves violations of the sacred formula that the Muslims are like brethren to one another and

that they constitute a harmoniously integrated *jama'at*.
(Al-Quran, 3 : 104, 49 : 11).

Thus when the accumulation of wealth is in a small section of the society it tilts the balance against the whole society. The Islamic state as representative of God on earth can rectify it by diverting wealth from where it stagnates to where it fructifies into social well-being.

Today many Muslims in Nigeria, especially those who are politically ambitious, dilly-dally with the present and distressing economic problem. They, like their counter-parts of other religions are so self-obsessed that they do not care to capitalize the surge of patriotism and the strong sense of emotional integration and propound the so-called secular socialist doctrine as an acceptable policy.

This so called socialism is nothing but a naked capitalistic tyranny masquerading in the trappings of a make-believe democracy. This they deceptively call social democracy which may bequeath a heritage of hate between the have and havenot. They forget that secular socialism is nothing more than dictatorship which cannot bring a solution to our pressing economic need. The solution to the economic problem is only possible when the secular socialist dictator has a democratic heart and is not exploiting his despotism tampered with epigrams to feather his own nest and the nest of his active accomplices.

In the regime of this so-called social democrat in the past, freedom was a pretence, democracy an imposture, the business tycoon dictated opinions, the Western

orientated craft-rulers did the brain washing.

Some Muslim leaders may support this on the grounds that they are trying to establish Islamic socialism. As I have written, in the introductory part of this book, Islamic socialism as a regular term is as offensive as Islamic capitalism. For instance, those who support free economy cannot venture to call it Islamic capitalism as it will amount to blaspheming Islam. Similarly, those Muslims who regard themselves as socialists should be open and above board and should not conceal their vulnerability by the fig-leaf of a casual remark. They cannot cogently say that socialism is not a self-contained creed.

According to Bertrand Russel it has its own religion which his historical materialism, that is, the system of production at any given time which gave shape to the religion, law, and ethics of their time. The politics to socialisms is class-war which means that the workers should dispossess the possessing class by naked force. The economics of socialism is the theory of surplus value, which means that labour creates value of which the workers get a very small portion and the capitalists gain the rest.

Islam has no room for this type of doctrine. Islam condemns both capitalism and secular socialism as both these doctrines are inimical to social wealth. Islam supersedes capitalism and socialism in harmonising the concept of private ownership with the doctrine of social welfare without abolishing private ownership. If the Islamic view is propagated I am sure it will take the wind out of the sails of the

secular socialists who just make half hearted portrayals of the concept of social justice.

Islam as practised by the Holy Prophet (peace and blessings of Allah be upon him) and by his companions cannot connive at economic pauperisation, intellectual impoverishment and political enslavement of the masses.

Islam is not opposed to private ownership in the sense of the article of personal consumption. It gives it an inviolable sanctity which every sane man will defend.

Islam as an ideal, rational, revealed religion recognises the sanctity of the right of ownership. It does not leave its protection to the whims and fancies of the state. There is an authentic Hadith to this effect which says :

“He who is killed in defence of his property is a Martyr”. (*Bukhari and Muslim*).

The Prophet Muhammad (peace and blessings of Allah be upon him) in his historic farewell address says :

“O ye people, your blood and money are sacred to you”.

Here, money which means a Muslim possession is equated in sanctity with his life and blood.

But the modern birth wealth invested by idle rich in money minting enterprises cannot be regarded as private ownership.

The Holy Quran has left no room for stupid reference to a modern ill-gotten wealth and affluent living.

Islam has laid special emphasis on the quality of human rights to reasonable living standards.

It also commands that Muslims are like brothers, one to another.

Unlike capitalism where ownership is exaggerated into capitalism, it is this rapacious capitalism which is euphemistically called private ownership. Here the notion of fraternity goes by the board. How can exploiters be brothers of the victims of their exploitation?

It is self-defeating to make fetish of private ownership and vest in with an unwarranted sanctity. It is this attitude that makes the socialist advocate complete nationalization of the means of production and make a clean sweep of private ownership.

On the other hand, the Islamic concept of ownership crystallizes into two clear-cut aspects—the legal aspect and the beneficial aspect. The former refers to the starting point of all Islamic thought, whether political, economic or social, as the truth that real ownership, sovereignty and power belong only to God.

“And blessed is He to Whom belongs the Kingdom of heavens and the earth and all that is between them, and with Him is the knowledge of the Hours, and to Him shall you all be brought back.”

(Al-Quran, 43 : 86)

The truth expressed in these words forms the fundamental basis of all Islamic teaching. Ultimate ownership over the Universe, with everything it contains, lies with God, to whom it returns in the end.

The Quranic verse quoted above thus makes it

clear that all empires and kingdoms, and all instruments of control by man over man, and the lower animals, are mainly TRUSTS put into their hands with a view to affording mutual benefit to all. No one therefore should presume to act as if he were the absolute master, because real ownership and mastery over everything and everyone lies only with God; others in these respective forms are no more than mere TRUSTEES, answerable before God for the manner in which they discharge the trust reposed in them.

The latter aspect relates to the owner's obligation to society. Both these aspects emphasise the equation of personal well-being with social welfare to bring about complete emotional integration in society and this rules on the apprehension of class conflict between the poor and the rich and consequently of secular socialism.

It will thus be seen that the Quranic concept of ownership is an effective antidote against secular socialism and communism which pass death-sentence on private ownership as they fail to make it compatible with social welfare.

Islam recognises private ownership where it is not detrimental to the social welfare.

The powers that be can take away the surplus wealth in time of national emergency, or redistribute the wealth in favour of the poor at any time.

The Islamic state is to assume plenary power to plant out the type of social fabric that will generate social integration. The owner of property is armed with intensive power to enjoy it but the primary limita-

tion on this is that it must have been acquired by legitimate means. This limitation, if it is effective, is a bar against enormous concentration of wealth in the hand of a few for the detriment of the masses.

The overriding consideration in Islam is the subordination of private possession to the superior needs of the nation.

(b) Islamic View in Regard to Moral Base of Government and the Right to Rule Over Others :

The Holy Quran declares in clear, unmistakable words that the right to rule over others comes from God; no one has any inherent, personal, intrinsic, independent claim to it. We are told that Allah is the King of all Kings, the Master call Masters. He bestows kingship and kingdoms upon whomever He pleases. The Qura'n says :

“Say, ‘O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest.

Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely has power to do all things.”

(3 : 27)

So that when kingship falls to the share of anyone, it bestows upon him only a mandate, not the right of absolute ownership. The verse however should not be taken to imply that this bestowal from God establishes an inalienable right to that

position, or that a king or ruler, however worthless, is in any case a representative of God.

It means that the factors which raise a man to kingship or power are created by God, so that when a man becomes king, he does so by utilising these factors, and he should never become unmindful of the Agency which has permitted his rise, or the mandate underlying that permission—an indispensable sense of trusteeship, never the slightest vestige of absolute ownership, the final power and the ultimate decision in every case being in the Hands of God.

No matter what form authority takes, no matter in what shape the instruments of control are fashioned—empires, kingdoms, city states, democracies, dictatorships, Military or what not—whatever usages or law are established by these agencies, for putting them into operation the agencies remain answerable to God. If their laws create unrest, discord, strife and unhappiness or if they fail on the score of positive achievement in the pursuit of the common objective of human civilisation, these agencies expose themselves to indictment before the august throne of the Divine Maker and Master of all.

We see, therefore, that it is not the intention of this verse to imply that bestowal of power by God entitles the recipient to proceed as if he were his own master and the master of everything put into his hands. Nor that the mere fact of a man having risen to power should be taken as an indication that it is specifically the will of God that he should so rise, making opposition to him into a sin by inference.

It simply means that he is allowed to gather into his hands, powers of control which primarily and first of all belong to God, to be exercised by others only in accordance with the mandate issued by Him. If he fails to do so, he is liable to be called to account.

(c) Islamic Injunction to Those Who Hold the Reign of Authority.

The Holy Qur'an makes a classification of those in authority which is extremely illuminating and full of deep meaning.

“And of men there is he whose talk on this life would please thee, and he calls Allah to witness as to that which is in his heart, and yet he is the most contentious of quarrellers.

And when he is in authority, he runs about in the land to create disorder in it and destroys the tilth and the progeny of man; and Allah loves not disorder.” (2 : 205-206)

History bears out the truth and justice of this classification only too well. We know to our cost that rulers of this type are the general rule than the exception. Their aim is not to serve their country, nor to establish security and peace, nor create reassurance in the hearts of men. On the contrary they set schemes afoot which make various nations, groups, classes and religious war one against the other; so that chaos results in the land.

Their discriminating policies wreck civilisation by crippling production; they knock the economic bottom out of society and ruin the future of coming

generations.

The word 'tilth' used in the text here literally means an agricultural crop, but figuratively the meaning has a wider field of application similar in sense to what we call "productive capacity". They do all these things, forgetful of the fact that Allah does not countenance injustice or disorder, so the tyrants merit at the last wrath of Heaven and sharp reactions take place against their policies, which, in time, sweep them and their works away into the limbo of things.

It is evident from this text that in the light of Islamic teachings, only those rulers are rulers in the proper and commendable sense who give peace to the people and a sense of security; who strengthen the economic roots of society, who do not squander the manpower and other resources of the country in aggressive, unnecessary wars, but concentrate instead upon efforts to improve conditions of life for the people. All these duties, according to the Islamic view, devolve upon the state.

The practical shape which the Islamic State gives to the economic philosophy outlined above is this; that it makes itself responsible for feeding and clothing the public. In the reign of Haḍrat Umar, when this New Order was completely established, a careful census was taken, each name having been registered, to facilitate the task and to ensure that everyone was provided with food and clothing. Even European writers admit that to Haḍrat Umar belongs the credit of being the first ruler to maintain registers showing the number and needs of the people to enable the State to

discharge efficiently its duties to the public.

It is the impression with some people that the Soviet State has been the first to recognise its duties to the people in regard to the satisfaction of their primary needs; but truth—to tell, this credit was earned by Islam more than fourteen hundred years ago. Registers maintained by Haḍrat Umar's administration were thorough and complete; they show the number of members in each family, their ages and needs and the quantity and kind of food sanctioned.

(d) Islamic Idea of Justice

On justice and rule of law Islam enjoins its followers to decide the problems which confront them with justice, whatever be the consequences. In matters of law, all are equal and no distinction can be entertained in the administration of justice. The rule of law is supreme and the administration of justice is above everything else. In matters of law and justice, Islam does not recognise any distinction even between Muslims and non-Muslims.

The Holy Qur'an says :

“Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allah admonishes you. Allah is All-Hearing, All-Seeing.” (4: 59).

When in a position to have a say in the matter of appointment to functions of government, our duty to God is to select the best man for the job, capable of handling the affairs of the state with integrity, forbearance, sagacity and strength, while those who are

appointed to these offices of trust are enjoined to guard against partiality for or against particular individuals, classes or nations. No one is to be unduly suppressed, no one unduly uplifted to the detriment of others.

We are told, moreover, that this in any sense is not an arbitrary order devoid of rational basis; it rests on the sure foundation of a deep truth which leads to far-reaching beneficial results when properly observed. Even-handed justice for all, irrespective of the circumstances of birth, financial weight, colour, class, political leanings or religious affiliations, is the foremost condition for the creation of a sense of security in the public without which no regime can last or achieve anything of real benefit to people.

Differential policies upset essential equilibriums, creating thereby severe heart-burning and deep-seated hatreds, which make peace impossible except for brief, uncertain periods which are followed by beastly demonstrations of baseness and cruelty by the underdogs whenever they get a chance to bite in turn.

Allah, indeed, is the Hearing and the Seeing. He has seen how the heels of tyrants plunge into fellow human beings, how their homes are desecrated and the bread snatched out of their hungry hands; how intelligent human beings are turned into low cads, moral sores or political idiots. Seeing these things, His mercy has moved to guide man out of these woods reeking with the smell of human bloodshed in fiendish struggles.

He has therefore directed and decreed that those set to rule over their fellow men must rise to their posts through elections on the part of the public, conducted in

a scrupulously honest spirit and bent upon finding the most capable men. A perpetual mandate has been set to be steadfastly kept in view by those elected to positions of trust in that their duty is to deal out justice and sympathy, to strengthen economy, to bridge gulfs which separate man from man, class from class and nation from nation—to foster national potentialities, and in no case to squander them.

This is the general background in which Islam places its economic system, and it goes without saying that no system could do any good unless it was placed in an environment suited to its working. Of all the religions in the world, Islam has been the first to :

- (1) Advocate a system of Representative Government and to set down capacity and integrity as the only conditions which should govern elections to offices of states ;
- (2) formulate the principle that the privilege to rule is a TRUST and a RIGHT;
- (3) declare that an equitable peace and progress for all should be the single aim of government;
- (4) enjoin upon the rulers to always remain impartial judges between contending interests, individuals, classes, colours, creeds or other conflicts; and
- (5) let Muslims decide their affairs by mutual consultation, and in all matters the head of state should consult representatives of the people.

In short, Islam is not in favour of hereditary kingship. Its teachings on this point are unmistakable—that offices of government are to be put only into the hands of capable men and that choice or election is not to be

influenced by any other motive. Election and selection are to be the guiding principles. It is the duty of Muslims that after careful thought they should put the reigns of Government into hands best qualified to hold them—not from the point of descent or wealth, or the influence and strength of adherents, but solely on the criterion of whether or not the candidate possesses those qualities without which no ruler could be a source of blessing for those he ruled over.

Simultaneously, integrity, justice, the equitable treatment of all, and the good of all, are to be the constant guiding principles of its administration. This vigorous and vital teaching explains why even after the fabric of the Muslim State had reverted to hereditary patterns, Muslim political thought showed a tendency to republican leanings.

CHAPTER 2

THE ISLAMIC ECONOMIC SYSTEM

Islam is a spiritual and economic science because it lays down laws for the welfare of the soul as economics does for the body. One is the bread of spiritual guidance while the other is the hard store of intellectual curiosity. It strengthens the bonds of human society and endeavours to discover some moral purpose of the governance of the universe.

What is wanted in man is a change of heart. This cannot materialise under the wet-blanket of the morbid economic doctrine. Islam, rightly understood, can bring about this change. It introduces in our lives a wholesome quantum of other-worldliness. It lifts our pursuits on to higher planes. It tells that life is more than meat and body is more than raiment.

Those who have made a thorough study of Islam fearlessly, claim that it seeks to guide its followers in secular as well as spiritual affairs. It supplies us with a sound conception of state and society. Spirituality is, no doubt, the whole core of the economy of Islam but it does not ignore material welfare. It aims at making life worth living. It tells us that the whole universe and all that is in it is for the benefit of man.

Islam takes due notice of the worldly aspects of man's life and lays down rules to enhance its purity and dignity. It inspires man with a quest for noble living. It seeks to

make him an efficient member of society and not a recluse or an anchorite who exults in renouncing the world and its affairs.

God has endowed our earth with plentiful resources for the welfare of man. Man must, therefore, explore and exploit them to avail himself of them. He can do so as a citizen. This is why time and again he is urged by God to be active in his search for the means of living. The Holy Qur'an says :

“And when the Prayer is finished, then disperse in the land and seek Allah's grace, and remember Allah much that you may prosper.” (57 : 11)

“. . . Then seek sustenance from Allah, and worship Him, and be grateful to Him. Unto Him will you be brought back.” (29 : 18)

Islam emphasises the need of earning a livelihood.

It also lays down certain rules which govern and determine the form and intensity of wealth-earning activities of man. They are so restrained as to be in complete harmony with the peace and well-being of society as a whole. At no stage are these economic activities are to be shorn of morality. This is why the individual is strictly enjoined upon to see that what he earns is pure and the means he adopts to earn it are also above question.

“O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan, surely he is to you an open enemy.” (2 : 169)

“O ye Messengers, eat of the pure things and do good works. Verily, I am Well-Aware of what you

do. (23 : 52)

“Those who follow the Messenger, the Prophet, the Ummi, they find mentioned in the Torah and the Gospel which are with them. He enjoins on them good and forbids them from evil and makes lawful for them the good things and forbids them the bad things and removes from them their burden and the shackles that were upon them. So those who shall believe in him and honour and support him and help him and follow the light that has been sent down with him—these shall prosper.” (7 : 158)

These verses are comprehensive. They forbid the use of all such things as are impure.

As Islam builds up a balanced society, it not only interdicts self-mortification and monkish denial of worldly good but also provides ample safeguards against reasonable living degenerating into luxury and libertinism. It, therefore, bars the use of silken dresses, gold and silver utensils and other expensive materials.

“O children of Adam! take your adornment at every time and place of worship, and eat and drink, but be not immoderate; surely, He does not love those who are immoderate.” (7 : 32)

“Verily, the squanderers are brothers of Satan and Satan is ungrateful to his Lord.” (17 : 28)

These two verses forbid a reckless waste of wealth in pursuit of sensuous pleasures and thus tend to conserve it for beneficial use.

“Satan seeks only to create enmity and hatred among you by means of wine and the game of

chance, and to keep you back from the remembrance of Allah and from Prayer. Then will you keep back?" (5 : 92)

As a rich man's expenditure has a great bearing on social life, it has been subjected to a strict regulation lest it should undermine morals and paralyse lawful economic activities.

Islam is equally severe in stinginess and extravagance.

"And keep not thy hand chained to thy neck out of miserliness, nor stretch it forth to its utmost limit out of extravagance, lest thou sit down blamed, exhausted." (17 : 30)

"And those who, when they spend, are neither extravagant nor niggardly but adopt a moderate position in the middle." (25 : 68)

Islam in its pure unalloyed form can be a great regulator of the economic life of individuals and nations. Righteous and not riotous living is the fruit of religious controls.

The modern world stands in need of biological renewal, and Islam which on its higher manifestations is neither dogma nor priesthood, nor ritual alone, ethically prepares the modern man for the burden of the great responsibility which the achievement of modern science necessarily involves and restores to him that attitude of faith which makes him capable of winning a personality here and retaining it Hereafter.

It is only by rising to a fresh vision of his origin and future, his whence and whither that man will even-

tually triumph over society motivated by an inhuman competition and a civilization which has lost its spiritual unity by its inner conflict of religious and political values.

In Islam, there is nothing but condemnation of capitalists and their end is predicted in the parable of Qaroon who was a great capitalist of his time and came to grief for his devouring greed and callous aggrandisement. The same grievous end awaits his progeny of today.

“Verily, Qaroon¹ was of the people of Moses, but he behaved tyrannically towards them. And We had given him treasures of hoarded wealth so much that the keys thereof would have weighed down a party of strong men. When his people said to him, ‘Exult not, surely Allah loves not those who exult; ‘And soak, in that which Allah has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as Allah has

1. Qaroon (Korah) was fabulously rich. He stood high in the favour of Pharaoh and was very likely his treasurer. It seems that he was officer in charge of the gold mines belonging to Pharaoh and was a specialist in the art of digging out gold from the mines. In Southern Egypt the territory of Karu was famed for gold mines. The Arabic suffix ‘An’ or ‘Oon’ means’ pillar or light, the combined word ‘Qaroon’ signifies, ‘the pillar of Karu’ and was the title of Pharaoh’s Minister of Mineralogy. He is said to be an Israelite and a believer in Moses. In order to win favours from Pharaoh he seemed to have persecuted his own people and to have behaved arrogantly towards them. As a result, Divine punishment descended upon him and he perished.

done good to thee; and seek not to create mischief in the land. Verily, Allah loves not those who create mischief;”

He said, “All this has been given to me because of the knowledge I possess.’ Did he not know that Allah had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked to offer an explanation of their sins.” (28 : 77-79)

These foregoing verses depict the voracious and rapacious mentality of the capitalist and an overweening pride in their business acumen and uncanny genius of amassing wealth. These verses also mirror forth the tragic end of the accumulation of unsocial wealth.

“Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allah, nor was he of those who can defend themselves.” (28 : 82)

Islam foresaw both the rise of capitalism to the dizzy heights of power and glory and the uprising of the economically disinterested people against the exploiters and usurpers.

Islam established social equilibrium in its emphasis on equality. The Holy Qur’an says:

All men are equal in their human rights. (49 : 4)

Haḍrat Abu Bakr adhered to the principle of equality in the distribution of wealth and did not pay heed to the special merits of men which is not based on service rendered to the nation.

Islam approves of “wealth radiant” which radiates

and flows to places where it is most needed. Thus, the bias of Islamic teaching is towards the dispersal of wealth.

“And Allah has favoured some of you above others in worldly gifts. But those more favoured will not restore any part of their worldly gifts to those whom their right hands possess, so that they may be equal sharers in them. Knowing this, will they still deny the favour of Allah?” (16 : 7)

In this verse economic superiority of one person over another is regarded as imminent in the very scheme of things. But the wealthy class must part with their surplus to relieve the poor.

The Holy Prophet (peace be on him) summed up the obligations of the rich to the poor in a highly expressive sentence:

If any Muslim has his brother holding a position inferior to him, he should let him partake of what he eats and what he wears. (*Bukhari : 9*)

This acts as a throttle-grip on the capitalists who would otherwise suck the very life-blood of the poor.

In Islam, riches carry a heavy social responsibility. Unless the rich discharge it wisely and well, they forfeit their right to their possessions. For example, before 1929, the world followed Gold Standard and economic depression in all its disastrous manifestations descended like the crack of doom on the Western world. They found their system threatened with great slumps and all European countries abandoned the Gold Standard and the much adorned metal went out of circulation. The

world has not yet given up its irrational worship of a metal which is worse than worthless if it is divorced from human needs.

God warned the world against the dire consequence of the insane pursuit of gold and silver.

“O ye who believe! surely many of the priests and monks devour the wealth of men by false means and turn men away from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah—give to them the tidings of the painful punishment.

On the day when it shall be made hot in the fire of Hell, and their foreheads and the sides and their backs shall be branded therewith and it shall be said to them: ‘This is what you hoarded for yourselves; so now taste what you used to hoard.’ (59 : 34-35)

From this verse it is clear that God enjoins the wealthy to keep wealth in a state of circulation. Islam views with extreme disfavour the monopoly of resources by a few self-seeking millionaires.

“Whatever Allah has given to His Messenger as spoils from the people of the towns, it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, in order that it may not circulate only among those of you who are rich. And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain from it. And fear Allah; surely Allah is Severe in retribution.” (Al-Qur’an 59 : 8)

The Holy Prophet. (peace be on him) enjoins

socially beneficial expenditure.

Riches should be taken from the rich and returned to the poor. (*Bukhari* : 8)

There is a grievous punishment in store for those who abuse their riches to the detriment of society.

“The angels will be commanded: Seize him and fetter him, Then cast him into Hell; Then bind him with a chain, the length of which is seventy cubits.” (Al-Qur’an, 69 : 31-33)

Islam is for equitable distribution of wealth and does not countenance idle hoards of Napoleons or finance and other ilk who profiteer at the cost of others.

But unlike communism, it does not hold rich men under a sentence of death. It permits the holding of what is known as ‘functional property’ and encourages the productive and beneficial use of capital.

Islamic teachings seek to discourage hoarding and stimulate spending because wealth whether in the hands of one or a few men, has a social destiny.

“Say to My servants who believe that they should observe Prayer, and spend out of what We have given them, secretly and openly, before there comes a day where there will be neither bargaining nor friendship.” (Al-Qur’an, 14 : 32)

“Surely, only those who follow the Book of Allah and observe Prayer and spend out of what We have provided for them, secretly and in public, look for a bargain which will never fail.” (Al-Qur’an, 35: 30)
These verses stress socially beneficial spending only.

God warns against ostentatious extravagance and reckless spending.

“And of the cattle He has created some for burden and some for slaughter. Eat of that which Allah has provided for you, and follow not in the footsteps of Satan. Surely, he is to you an open foe.”

(Al-Qur'an, 6 : 143)

“And give to the kinsman his due, and to the poor and the wayfarer, and squander not thy wealth extravagantly.

Verily, the squanderers are brothers of Satans and Satan is ungrateful to his Lord.”

(Al-Qur'an, 18 : 27-28)

Capitalist extravagancy on an insignificant social occasion is condemned by God.

“On the day when every soul will come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.”

(Al-Qur'an, 16 : 112)

“There is catastrophe for misuse of wealth.

Hast thou seen him who denies the Judgment?

That is he who drives away the orphan,

And urges not the feeding of the poor.

So woe to those who pray.

But are unmindful of their prayer,

They like only to be seen of men,

And withhold legal alms.” (Al-Qur'an, 107 : 2-8)

In this small chapter God declares such prayers nugatory as fail to fill one's mind with the milk of human kindness.

Islam does not ban private wealth but subjects it to social welfare and seeks to kill avarice.

In regard to the legal nature over what God has created, the Holy Qur'an says:

“Believe in Allah and His Messenger, and spend in the way of Allah out of that to which He has made you heirs. And those of you who believe and spend will have a great reward.” (57 : 8)

This verse may be elaborated upon thus: That the property you have in your hands is God's by virtue of His making and creating it. He supplied you with it and permitted you to reap its benefits, and made you His heirs and successors in dealing with it but it is not really yours and you are only God's agents and representatives.

The pivot of the system of owning in Islam is the concept of Trust. The rich are the Trustees and they can vindicate their trustworthiness by so dealing with their wealth that it becomes Wealth Radiative and not Wealth Reflective.

Thus, the Islamic concept of ownership crystallizes into two clear-cut aspects—the legal aspect and the beneficial aspect. The former is referable to the basic principle that all that is on the earth belongs to God. The latter aspect relates to the owner's obligation to society. Both these aspects emphasise the equation of personal well-being with Social Welfare, to bring about complete emotion integration in society and thus rule out the apprehension of class-conflict between the poor and the rich, and consequently of secular Socialism. It would

thus be seen that the Qur'anic Concept of Ownership is an effective antidote against Secular Socialism and Communism which pass death-sentences on private ownership as they fail to make it compatible with Social Welfare.

The Holy Qur'an lays special emphasis on the equality of human rights to reasonable living. Qur'an says:

“He placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days—alike for all seekers.” (41 : 11)

The Holy Qur'an also commands:

Muslims are like Brothers one to another. (3 : 104)

If ownership is exaggerated into Capitalism or if rapacious Capitalism is euphemistically called Private Ownership, the notion of fraternity goes by the board, how can exploiters be the brothers of the victims of their exploitation?

It is self-defeating to make a fetish of private ownership and vest it with an unwarranted sanctity. Islam recognises private ownership if it is not detrimental to social welfare and where there is a conflict between social and individual interest, the power that be can take away the surplus wealth to meet social emergencies. The state will assume powers to plan out dents from the social fabrics. The owner of property can enjoy it but the primary limitation on it is that such property must have been acquired by legitimate means. This limitation if it is effective is a bar against enormous concentration

of wealth at the cost of others. The second limitation is the subordination of private possession to the superior need of the nation.

Islam does harmonising private ownership with the social welfare without abolishing it. If these views are propagated by the Muslims it will take the wind out of the sail of the Secular Socialists.

In Islam, superiority covers from moral virtues and not from property and possessions.

Islam puts an end to the class-war. The Holy Qur'an says:

“O mankind, We have created you from a male and a female; and We have made you tribes and sub-tribes that you may know one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.” (49 : 14)

Islam does not countenance race-arrogance or colour conceit.

“And turn not thy cheek away from men in scorn, nor walk in the earth haughtily; surely, Allah loves not any arrogant boaster.” (31 : 19)

This verse embodies the principle of human equality and denounces people who talk of glories of caste, colour and class.

The Holy Prophet (peace be upon him) says:

Thou art not good Abu Dharr because of the red or black complexion, but thou are more worthy because of thy good acts. (Musnad Imam Ibn Hanbal).

And again:

Verily God looks not at your figures nor bodies but He looks into your hearts and bodies.

This sublime aspect of the Islamic teachings has been receiving glowing tributes even from the enemies of Islam.

“The stress Islam lays on equality of all men of creed and class and the practical domestic brotherhood of Muslims has made the faith one of the greatest forces of the civilized world today.”¹

By laying special stress on merit and virtue to the entire exclusion of all other conventional labels and badges of distinction Islam created a balanced society.

It did not merely emphasise social quality, but also disallowed all attitudes and activities such as are likely to disrupt social harmony in the long run.

It is a fact of history that capitalistic civilization and development is mainly due to the institution of usury.

In economics language, it is known as “unearned income”. In the absence of the prohibition of usury, a wealthy man can devise a hundred and one methods of augmenting his possessions which undermine his moral and afflict him with an insatiable lust for more and more. This is why Islam has been deadly against all kinds of usury.

“O ye who believe! devour nor interest involving multiple additions, and fear Allah that you may prosper.” (Al-Qur’an, 3 : 131)

1. H. G. Wells: *Authors in History*.

Allah allows trading but forbids usury (riba). God forbids usury because it promotes economic aggression and enriches the lenders of the cash of the borrowers and splits up the society in "top-dogs and under-dogs". A faith which seeks to foster human brotherhood cannot permit this inhuman institution. There is no sympathy in lending money to a man in distress at exorbitant rates of interest.

"Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say, 'Trade also is like interest;' whereas Allah has made trade lawful and has made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that which he received in the past be his; and his affair rest with Allah. And those who revert to it they are the inmates of the Fire; therein shall they abide. Allah will blot out interest and will cause charity to increase. And Allah loves not anyone who is a confirmed disbeliever and an arch-sinner."

(Al-Qur'an, 2 : 276-277)

"O ye who believe! fear Allah and give up what remains of interest, if you are truly believers. But if you do it not, then beware of war from Allah and His Messenger; and if you repent, then you shall have your principal; thus you shall not wrong nor shall you be wronged."

(Al-Qur'an, 2 : 279-280)

Usury is a naked exploitation of a brother's need.

Today we find how a creditor nation holds a debtor nation in bondage through usurious loans. Take example

of the present economic difficulties of Ghana. We know that such international debts breed bitterness and estrangement. In another example, the huge loan negotiated between the U.S.A and U.K. under the Bretton-woods Agreement embittered mutual relations of these two Allies immediately after the World War II. The blazing kernel of this bitterness was the interest charges by the creditor Lord Keynes, the author of this Agreement on behalf of England. He later regretted that the U.S.A. did not see fairness to grant an interest free loan to his country.

The Holy Qur'an also forbids gambling.

“O ye who believe! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not your people. Surely, Allah is Merciful towards you.” (4 : 30)

“And do not devour your property among yourselves by false means and offer it not as bribe to the authorities that you may devour a part of the wealth of other people wrongfully while you know.” (2 : 189)

“They ask thee concerning wine and games of chance. Say, ‘In both there is great sin and harm and also some advantages for men ; but their sin and harm are greater than their advantage.’ And they ask thee what they should spend, Say, ‘Spend what you can spare.’ Thus does Allah make His commandments clear to you that you may reflect.” (2. : 220)

“Satan seeks only to create enmity and hatred among you by means of wine and the game of chance, and to keep back from the remembrance of Allah and from Prayer. Then will you keep back?”
(5 : 92)

The Holy Qur'an recognises the dignity of labour.

“It is these whose reward is forgiveness from their Lord, and gardens beneath which rivers flow, where in they shall abide; and excellent is the reward of good workers.” (3 : 137)

“Those of the believers who sit at home, excepting the disabled ones, and those who strive in the cause of Allah with their wealth and their persons, are not equal. Allah had exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each Allah has promised good. And Allah has exalted those, who strive above those who sit at home, by a great reward ” (4 : 96)

The Holy Prophet (peace be on him) is reported to have said:

Never has anyone eaten a better thing than when he eats of the work of his own hand. (*Bukhari*)

“So their Lord answered their prayer, saying: I will suffer not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted for My cause, and have fought and been slain. I will surely remit from them their evil deeds and will cause them to enter gardens through which streams flow—a reward from Allah,

and with Allah is the best of rewards.”

(Al-Quran, 3 : 196)

Islamic society is based on equality and liberty in the most natural sense of the words, a society in which class conflicts disappear and which realises the truest and sincerest human solidarity. This social order is shaped not by the sickly reason of the fallible man but by the divine philosophy of the Holy Qur'an.

According to Islam, world resources belong to mankind.

“Moses said, ‘Our Lord is He who gave unto everything its proper form and then guided it to its proper function.’” (Al-Quran, 20 : 51)

God has created resources in abundance, God gave man conscious intelligence to exploit world resources.

Earth has all that man needs for living, he has only to exert himself properly to eke out his living.

“And We have established you in the earth and provided for you therein the means of subsistence But little thanks do you give.” (Al-Qur'an, 7 : 11)

All that is on land and sea is harnessed to the service of man.

“And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth; all this is from Him. In that, surely, are Signs for a people who reflect.” (Al-Qur'an, 45 : 14)

Man has to toil and toil to make his living. When he ceases to endeavour, he ceases to exist.

“And that man will have nothing but what he strives for.” (Al-Qur'an, 53 : 40)

But even among human beings, there are great differences. All are not cast in the same mould. Some are physically fit while others are not. This difference is reflected in the differences of their standard of living. But for this difference, human life will be dull, drab and colourless. Social inequality born of varying natural talents is inescapable. Any attempt to standardise and regimentalise humanity will have boomerang effect.

“Surely, your strivings are diverse.”

(Al-Qur’an, 92 : 5)

Variety is the spice of life so long as it does not split up society into warring and wrangling groups of victims and victimisers. A natural social classification inherent in the scheme of things is indicated in the Holy Qur’an:

“And He it is Who has made you successors of others on the earth and has exalted some of you over others in degrees of rank, that He may try you by that which He has given you. Surely, thy Lord is Quick in punishment; and surely, He is Most Forgiving, Merciful.” (6 : 166)

“Are they then the distributors of the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass.” (92 : 33)

“And Allah has favoured some of you above others in worldly gifts. But those more favoured will not

restore any part of their worldly gifts to those whom their right hands possess, so that they may be equal sharers in them. Knowing this, will they still deny the favour of Allah?" (16 : 72)

All these verses bring home to us that some sort of inequality is an ordained fact of nature because generally it is due to our unequal mental and corporeal equipment which we bring to bear in the struggle of life.

But this does not mean that the present chaos born out of social divisions is natural and that the strong have the right to grow stronger at the cost of the weak, one has a right to earn one's own living, but it is oppression pure and simple to rob others of their living or impoverish them to gain economic ascendance after them. The tendencies now at work are that people amass riches and build factories or start businesses to subjugate others to their will and volition. The result is economic chaos.

Man is not sold or purchased in a slave market. But it is extremely revolting that he is his own auctioneer in the wage market. He must sell himself duly for a stipulated period at whatever is offered to him but his master, the factory owner, has nothing to do. As such, he is a mere cog in the Capitalist machine. The complaint is not why a worker has to work. Work he must so that he might live. What evokes protest is that he enjoys no sense of security despite his strenuous work. He has no command over the economic systems from which he draws sustenance. Political freedom without economic liberty is, therefore, a tale

told by an idiot full of sound and fury, signifying nothing. Business, which should be the servant, has become the master of man.

The Holy Qur'an has provided an adequate safeguard against man's inhumanity to man. It lays down that the indigent and the destitute have a fixed share in the property of the wealthy.

“And those in whose wealth there is a known right.”
(70 : 25)

Islam exercises no curbing or burking influence on the growth of natural endowments. It does not withhold the right of earning one's livelihood.

Islam views with scorn and contempt the unsocial accumulation of wealth because of its disturbing repercussions on society. But it lays down a different course of action from that advocated by Socialism and Communism. It countenances social economic gradations which do not prejudice the welfare society.

“Allah enlarges His provision and straitens it for whomsoever He pleases. And they rejoice in the present life, while the present life is but a temporary enjoyment as compared with the Hereafter.

(13 : 27)

In Islam, there is no classification of proletariat and bourgeoisie. Man is treated as an active and useful agent in the field of social activities. His right to private property is recognised, but it is hedged round by salutary check. An owner of property can use it but not in an anti-social manner. In any case by designating all properties as trust from God,

Islam cuts away all ground from under the feet of Capitalists.

Communism is a barren philosophy, for a communist begins his career as a votary to violence and a votary to violence he remains even after he has achieved his objective.

Communism instead of cementing bonds of union among men, has fermented class struggle; instead of discovering moral purpose, it vanishes all moral law from the social destiny of man. That is why human heart continues to elude their grasp. They draw upon psychological forces of hate, suspicion and recantment which tend to impoverish the soul of man and close up his hidden source of spiritual energy.

But Islam reforms a man, uproots, his evil passions and endows him with a new and noble objective. Individuals thus formed and fashioned constitute a healthy society free from fissiparous tendencies.

The honest enforcement of Islamic teachings will simulate an equitable circulation and continual dispersal of wealth. Therefore, Islamic private ownership cannot be exercised to enslave others or to prejudice the well-being of any section of the society as in the case of Capitalism.

Islam has also determined the individual place in the society. While allowing him full liberty in the matter of business and trade, it has clearly defined his obligations to society. The greater his possessions, the heavier are his responsibilities to maintain social peace and harmony. The moral restraints imposed on the use of his wealth prevents the owner from

behaving like an unchartered libertine. Here again, Islam proves superior to Capitalism and Communism as neither of them has succeeded in harmoniously fitting the individual in social mosaic.

Thus, there is no social maladjustments, no dictatorship of any class and no class antagonism. There is no opportunist solidarity to fight and rout a common foe. Altruism based on Islam is eternal and not vague and intermittent. Privileges and distinctions are obliterated by violence. But, there are adequate safeguards against rich people deteriorating into "Privileged class" or into a class of "vested interests". Social distinction, if any arise not from material possessions but from virtue and piety. Such spiritual distinctions as conducive to social welfare are recognised and encouraged.

"And everyone has a goal to which he turns his whole attention. Then vie with one another in good works. Wherever you be, Allah will bring you all together. Surely, Allah has the power to do all that He wills." (2 : 149)

In a society where rich people vie among themselves to do the greatest good, there can be no class hatred nor any social issuing in internecine warfare. The poor are also forbidden envy and jealousy or any aggressive designs on the property of the opulent sections.

"And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of

His bounty. Surely, Allah has perfect knowledge of all things.” (4 : 33)

As proletarian risings no matter where they occur are admittedly the result of the oppression and tyranny of the rich, a great admonition is addressed to the possessing classes.

“And worship Allah and associate naught with Him, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, Allah loves not the arrogant and the boastful;

Who are niggardly and also enjoin people to be niggardly, and hide that which Allah has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment.”

(4 : 37-38)

This is how Islam maintains balance between the exaggerated opposites of Capitalism and Communism. It is opposed equally to the anarchy of the febrile nationalism of the fascist fashion and the ruthless and remorseless regimentation of the Communist. It is due to its inner spiritual dynamics that it has never succumbed to that obsession with the side of life which is characteristic of the present Communism.

Islam provides for the social welfare of all members of the community. The Holy Qur'an makes a

symbolic but unmistakable mention of it in its reference to the fall of Adam.

“It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked.” (20 : 119)

Such is to be the heritage of Adam’s progeny and according to the Islamic teachings, they must get food, clothes and houses as a matter of right. This right is not circumscribed by any oppressive conditions as are imposed in the Communistic society.

CHAPTER 3

ISLAMIC ECONOMIC STRUCTURE

Economy has been the most important factor in modern history. It is still the charging and stabilising factor in the world. Therefore, it is the duty of every Muslim to know what is Islamic position in the Universal struggle between different economic principles and ideologies.

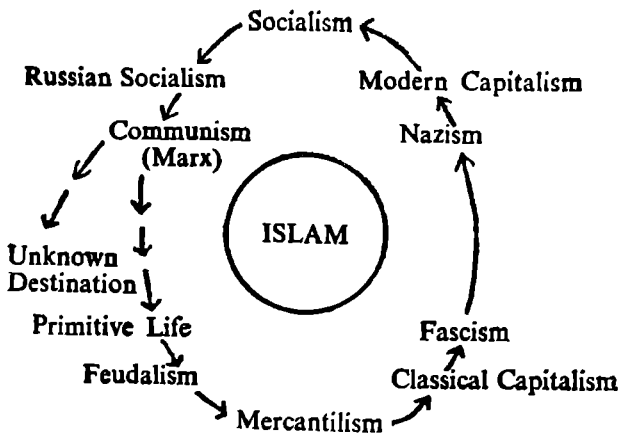
To make a comparative study of the different principles, the diagram on next page would be helpful.

This diagram is based on several facts and explains many facts. Everyone of the principles in the diagram is neither absolutely right nor absolutely wrong. Everyone of them has advantage which naturally turns towards the right idea which is inside the circle; it has also disadvantages which run away from the central point, going out in different directions.

This fact will become clearer through the analytical comparison between the various economic theories and ideologies i.e. primitive life, Feudalism, Classical Capitalism, Fascism, Nazism, Modern Capitalism, Socialism, Russian Socialism, and Marxist Communism.

As has been shown in this diagram Communism will lead to primitive life or an Unknown Destination.

Capitalism whether termed modern, liberal or Neo-Capitalism does not differ from the Classical Capitalism.



Capitalism of all description is based on the notion of liberalism, “Laissez faire laissez passer” i.e. the Individuals are completely free to collect and to own material means of production, as much and as soon as they can. Thus, severe competition always occurs between the capitalists. This rigorous Competition, naturally increases in the capitalist strong eagerness and great greed for more money and more wealth, and subsequently it increases and even multiplies their love for money and riches. It is obvious, as the Holy Prophet had said, that :—

“Those who love something become servants of it”.

Therefore, it is not they who own wealth and money but on the contrary money and wealth own them. This main slavery of human souls which prevails in capitalist societies has been condemned by Islam. It is this material slavery which is in fact the main cause for the social, economic and political

problems of modern human societies, national as well as international.

The basic ideal of communism or authoritarian socialism is that the material means of production should not be owned by individuals. Hence individual or private ownership of material means of production should be abolished. The state must be taken them over and control them.

The production and distribution will be as follows: "from everyone as much as he can, and for everyone as much as he wants."

Moreover, according to Marxist Communism, the state itself will wither away, and then society will remain without a Government.

In analysing these communist dogmas, it will be clear that the total needs of people are almost unlimited while their ability and willingness to work are greatly limited. That the total supply of products and out-puts will decrease. This increasing difference between the total needs and the total product will push individuals and groups into severe competition with each other in maintenance of their position of the decreasing products. This will push them to fight each other. What will happen in such fighting and quarrel in society in which there is also no government to settle and to mediate between them ?

Naturally, the final conditions of a communist society will be a return to a primitive life or the communist society may proceed to an unknown destination as depicted in the diagram.

In the practical applications of communist theory

all material means of production are owned and controlled by a strong centralised arbitrary government. Individuals become employees, workers and labourers in government establishment and for the government. Thus the government will not actually wither away but it will get more power and authority. It is for this reason that communism is greatly liked by ambitious politicians who love power and authority.

Communist Society is like a pyramid. In the lower end are the majority of ordinary people. It becomes gradually smaller and smaller until it reaches the top. At the top one finds a strong dictator.

Thus, if theoretically communism can release the people from material slavery, it will bring them bowing in slavery to a small group of politicians. Besides, communism cannot be applied except through revolution, by destroying the entire structure of society, especially those of spiritual life.

Communism considers religion as opium intoxicating the spirits of people. It denies the essential of fundamental human rights such as right of freedom in thought, expression, religion, politics, etc.

The question is, if capitalism was a thesis and communism has come out as its anti-thesis where is the synthesis between the two extreme economic systems?

Islam which teaches the golden means has provided the much needed synthesis.

The Prophet of Islam was a practical idealist. He realised that metaphysical or utopian idealism had little use for the common man. In the entire scheme of Islam the body is indissolubly linked with

the soul. The soul is not a product of the body but on this physical aspects are so interlinked that whatever happens to the one affects the other either directly or indirectly. The world of God's creation is a real world; everything in nature is a gift of God meant to be enjoyed by His creatures. There are, no doubt, realities higher than the physical world but the physical world too is spiritual in its own way. The body must be looked after to become fit and strong and pure in order to help the harmony of spirit.

Hence Muhammad (peace be upon him) transformed all honest work into worship. He said that the man who is seeking honest livelihood for his family is also worshipping God. 'The wage-earner is a friend of God.'

Muhammad (peace be upon him) was determined to liberate man economically. The following are the chief measures that he adopted :

- (i) On account of the differences in opportunities and aptitudes some people are bound to earn more than others; even by nature some are gifted more than others. It is a falsehood to say that men are born with equal capacities. Free initiative must not be curbed; only unlawful means of the acquisition and accumulation of wealth must be stopped by legal sanctions as well as moral injunctions.
- (ii) Usury in all forms and speculations in trade must be legally stopped. Money must not breed without effort. Usury must not be mixed up with trade.

- (iii) All trade and partnership in trade even between capital and labour are allowed, where the benefits as well as the risks are shared. There should be cooperation without exploitation.
- (iv) The hoarding of essential commodities for profit is prohibited.
- (v) Beyond a certain minimum determined by legislation the rest of wealth shall be considered as a surplus and must be taxed to be spent on the less fortunate individuals.
- (vi) Private charity is good but the essential needs of the poor must be looked after by the state which must work as a welfare state.
- (vii) There must be promulgated an equitable law of inheritance; men as well as women shall inherit in accordance with a prescribed system.
- (viii) Although a man in his lifetime is an absolute owner of his property he cannot will it away entirely to the benefit of some and to the detriment of others. He can will away his property only to the extent of one-third. Lawful heirs must not be deprived.
- (ix) All ostentatious and luxurious living shall be prohibited by law. Gold should not be used except as currency or in a limited measure for women's ornaments. The wearing of silk was also prohibited for men.
- (x) Living on unearned income is bad for the wealthy as well as for the poor. Begging is a disgrace for man. Instead of offering charity it is much better to help the beggar to earn his living. The

Prophet said,

“On the Day of Judgment, the beggars shall be seen without any flesh on their face; begging makes a man “lose face.”

- (xi) As all estates must be divided on the death of the owner, according to the law of inheritance, the law of primogeniture shall not be valid for upholding the feudal system.

One should easily see from the main items of this Islamic programme of economic reconstruction that it is a *via media* between extremes. To give away your coat to whosoever asks you for your shirt may be the ideal of love and goodwill or non-resistance to evil, but it is not a practicable precept for common humanity nor could any state be organised on that basis.

While looking upto heaven the Prophet of Islam had always his feet on the earth. Islam is not earth-rooted but it never ignores the fact that man's physical frame was fashioned out of clay and he cannot ascend to heaven without first planting his feet firmly on the earth.

Unlike Jesus Christ, Muhammad (peace be upon him) was the founding father of the doctrine of welfare state.

Without agreeing with Marx that man's economic life is coextensive with his entire existence and all other values are derived from it, the Prophet was fully conscious of the fact that economic life reacts very intimately on the advancement or retardation of spiritual or non-economic values. He realised that the dignity of human life cannot be preserved with-

out economic security. Social justice is, to a very large extent, based on economic justice.

He devised a system that could prevent society from splitting up into classes of haves and have-nots. All the measures that could prevent the concentration of wealth in individual hands were adopted.

The Prophet was dealing with the economic system of his own times but the broad principles on which his measures were based are basic for all future applications. The spirit of the whole system is so manifest that anyone who cares can appreciate it.

There are numerous sayings of the Prophet that throw further light on his fundamental outlook about economic justice. Fixed Zakat is an obligatory payment on savings; he is reported to have said that, if the need arises, much more could be taken from the wealthy and spent on the relief of the distressed.

All other religions, also preached the virtue of private charity without any conception of remoulding the economic order in such a manner that exploitation should become difficult if not impossible.

Belief in Islamic values can form the basis of ideology which we Muslim must be anxious to promote and foster. I am convinced that these values furnish the most beneficent standards for healthy, prosperous and progressive life in all spheres.

Furthermore, one of the unique features of Islam is that it establishes a balance between individualism and collectivism. It believes in individual personality of man and holds everyone personally responsible and accountable to God. It guarantees fundamental rights

to the individual not permit anyone to tamper with them. It makes the proper development of the personality of a man as one of the prime objectives of its educational policy. It does not subscribe to the view that man must lose his individuality in the collective social life or in the state.

It also awakens a sense of social responsibility in man, organises human beings in a society and a state and enjoins upon the individual and the entire social organism to subscribe to the social good of all.

The Holy Prophet (peace be upon him) said,

“He is not a believer who takes his full meal while his neighbour starves.”

In short, Islam neither neglects the individual nor the society—it establishes harmony and balance between the two and assigns to each its proper role.

Islam also meets the needs of Permanence and change.

Deeper reflection reveals that life is neither rigid beyond change nor is it a change pure and simple. The basic problems of life remain the same in all ages and countries, but the ways and means of solving them and the techniques of handling them have undergone various changes with the passage of time. Islam provides for both.

The Qur'an and the Sunnah embody the eternal principles of guidance given by the Lord of the Universe. This guidance comes from God who is free from the limitations of 'space' and 'time' and as such the principles of individual and social behaviour revealed by Him are based on reality and are eternal.

But God has given us the general principles only and has endowed man with the freedom to apply them in every age in the way suited to the spirit and conditions of that age. It is through Ijtihad that the men of every age try to apply divine guidance to the problems of their times. Thus the basic guidance is eternal and permanent but the details may be made and applied to the peculiar needs of every successive age. That is why Islam ever remains fresh and modern.

ECONOMIC PLANNING

There are some who argue as to whether Islamic economic system recognises planning. This is a very strange question. As anybody who is familiar with the Holy Quran as well as Islamic economic system would realise that Islamic economic system is based on planning and indeed Prophet Muhammad (peace be upon him) was well aware of the planning.

Economic planning properly understood is designed to assist in the choice of national objectives both material and non-material and to provide the technique of mobilising and combining limited resources for attaining as much as possible both of these types of objectives whether in a particular year or in five years or in a given period.

Economic planning is for Development at attaining both material objectives and non-material objectives. Material objectives of meeting better requirements of the body of Man by producing and increasing the consumption of food and clothing and other consumption-goods and services. Non-material objectives of

meeting better the requirements of the Mind and Soul of Man by providing facilities for knowledge and cultural activities of different types.

An Economic plan should have its own quota of activities which are designed for satisfying the hunger of Man's Soul, in addition to activities satisfying the hunger of his body.

It must be remembered that what man wants from development is a higher level of all experiences in life, and not just of one particular experience.

However important is the question of getting more food and clothing and necessities and comforts and luxuries. A plan must not forget to include some activities for elevating Man's Soul, from one level of experience to a higher one, along with raising the level of his physical experiences. If this is not done, conflicts will arise in Man's own self and personality conflicts which are inevitable, if one part of a balanced and integrated organism is given exaggerated importance, and the other part completely ignored.

All plans are, and should be, basically and essentially, designed for increasing Man's happiness, understood, interpreted and worked on, as visualised by the whole society itself, and not by a tiny section of the society, or of national groups, who may find themselves in the fortunate position of deciding matters for all.

The relative importance of the material and non-material components of man's happiness in any society depends, in fact, primarily on the level of such society's experiences on the material plane. The philosophy that

“Man does not live by bread alone” is practically meaningful, only in a society which has already solved the problem of bread; and not in one, in which Man has yet to struggle hard for getting two square meals a day.

In an affluent society, belief in God can, in fact, be given a more concrete and even exaggerated form, symptomatic of affluence in that society; whereas in a predominantly underfed society, the hunger of the Soul is, in fact, relegated to a negligible position, as Man has to worry himself, twenty-four hours of the day and night, about earning his bread.

What is worse, in such poor societies, the only possible soul-elevating experience, namely Religion, has also become the profession of illiterate. Mallams, Alfas and Priest uneducated and irresponsible persons, who usually turn it into a dishonest pursuit merely for earning their own bread. This explains why and how even the Muslim World has a tendency now-a-days to talk about material progress, and material progress alone and less emphasis on nonmaterial object.

All development planners have to be economists in fact, because they have to plan, mobilise and utilise limited resources for attaining certain chosen objectives, pre-determined, for the planner, by people who take decisions. A planner does not, cannot and should not, make decisions; his role is essentially that of an adviser to the decision-maker. Sometimes he has to carry his advice even to the point of nagging; but all this must be done before a decision is made, by persons who are competent to do so. Once a decision

is made, a planner's job is to plan alternative ways of implementing that decision, and again advise the decision-maker. Which of these ways will in fact be chosen is the responsibility of those who make decisions. The alternatives offered by the planner are those of different permutations and combination of measures for mobilising and utilising limited resources, to attain pre-determined objectives.

On the issues involved in economic planning for development, the question of mobilising adequate savings assumes great importance. Basically, savings are in economy's term unconsumed portion of current production of goods and services, deliberately set apart, mostly before consumption starts, to be utilised for production in future. Such savings are essentially in real terms, converted into money for convenience and necessity both in local currency and foreign exchange both earned through the sale of real goods and services.

The value of savings today lies in the prospect that they will help producing more and more, various goods and services for consumption in future.

Since developing countries cannot mobilise adequate savings for the size of its plans, they have to depend on a good deal of foreign aid, in cash and credit and commodities. Sometimes they also have to create savings artificially, by injecting inflationary finance into the economy, so as to force it to forego a part of what would have otherwise been consumed.

Savings thus mobilised have to be channelised into investment, for current as well as future production for infrastructure and for consumption of goods

and services. Such investment is today made not only by the individuals in the Private Sector, but also by the Government in the Public Sector, with or without the partnership of the Private Sector.

How a country's developmental activities are distributed between the Public and Private Sectors, in many developing countries is a matter more of necessity than of philosophy ; although a nation's philosophy of life helps it in keeping the activities of either sector within desirable limits.

Be that as it may, it so happens, in almost all economies, that the saver and the investor are two different persons, or better still, two groups of persons. The liaison between them is established by banks and financial institutions of all varieties, which collect individual savings from all savers, big and small, and make them available for investors, who are usually big businessmen.

The banking system of a country is thus a vitally important link, in translating savings into investments. In doing so, it adopts policies which affect both savings and investments, in a number of ways. It may equate savings, and investments ; it may keep investments lower than savings ; and it may push investments beyond savings. Which particular course of action it chooses to undertake, is very often an indication of its wisdom, realism and imagination.

How quickly a country can develop, depends to a very significant extent, on how much it can save (including how much it can beg or borrow), and how smoothly it can convert savings into investments. For any

developing country, the Government has an important role to play in respect of satisfying each one of the three important groups—namely, the saver, the banker and the investor (and of course all of them as consumers). The volume of savings, the smoothness of the relationship between savings and investments, and the role of the Government, are all contributory to planned development, more effective when combined than when isolated. This is true of any developing country, and hence of Nigeria and of the Muslim World and other developing world as a whole.

The Economics is concerned, as it is, with mobilising and utilising limited resources, in their best combinations, for certain chosen objectives, economics finds itself today in a position in which it has to recommend the best possible ways of encouraging, mobilising, and utilising savings for certain selected investments; it does so, with the help of several criteria and, calculation depending on the genius of the people and the economy concerned. But the essential fact remains that today the State has to play a positive developmental role, and that savings have to be mobilised into investments through a mechanism acceptable to the saver, the banker and the investor. This is a fact which is recognised today by each and everyone, irrespective of whether he is a Muslim or a free-thinker, or a free lancer or a communist.

The contribution of Islam to this many-sided problem of development is yet to be found out acknowledged and expressed in clear and unequivocal language.

But, even as it is understood today, Islam's insis-

tence on Man living within his means and being frugal in expenditure, and its abhorrence of excesses, showing off, and luxuries, are good indications of encouraging private savings.

Islam's injunction on Zakat, which is compulsory levy on all forms of wealth, is a clear recognition of the principle of tax revenue for community purposes, which include development today. It must be remembered that these ideas, encouraging Man to save, and compelling him to pay a part of his income for community expenses were mooted by Islam at a time when the rest of the world mostly did not even think or hear of these. These ideas have been further explored, expanded, modified and ramified by subsequent thinkers, both by Muslims and by non-Muslims.

Islam also visualised the need for institutional mobilisation of savings for investment in community projects in its concept of 'Baitul-Mal' (Treasury). Again, it is this principle that Islam promulgated; which has not only been worked into details, but ramified and refined by subsequent generations of Western European businessmen into the mighty banking system of today. But why deny Islam what is its due credit—namely, the first enunciation of the principles of savings, and of taxation and of institutional pooling of resources for financing of development (as distinguished from details) ?

Islam's pronouncements on the role of the State for development are even clearer. The Holy Quran states again and again that the ultimate ownership of everything in Heavens and the Earth belongs to God; implying thereby that the ownership by Man of the God-given

natural resources is only immediate, and as His vicegerent and agent; implying further, that Man owns these properties and resources in ultimate trust for God, for whom he is working as agent in this world of flesh and blood.

Man's use of these properties is therefore, in trust for God, and is for 'His way, of fulfilling Man's purpose in life. Islam makes it obligatory for the State to provide the basic needs of all its citizens.

The role of the private sector, in the Islamic system of development, is that it is 'free' and yet controlled 'at the same time'. A position which has been accepted by almost all non-communist countries in the world. If man owns and uses property in trust for, and in the way of God, the Private Sector's exploitation of resources for given objectives cannot go to a point where some section of the society will be denied their due share of national income. If such denial does take place, contrary to Islam's intentions, indications have been given that such men who are responsible for such state of affairs would be punished in this world and in the next.

Islam has already given the essential background for private sector activities, namely, that of free operation within reasonable limits of profit, tempered with Government control, when this limit is exceeded at the cost of some other parties involved.

All that a modern economy has done is to give specific forms to these ideas, of punishing the inconsiderate exploiters in the Private Sector.

The Problem of Interest

The modern economy's most important challenge to

Islam, namely, Interest, is also increasingly losing the ground under its feet.

It is well-known that Islam prohibits interest, as a predetermined payment on borrowed funds, irrespective of the purpose, or the results of use, of such funds. It encourages, instead, a sharing of post-determined profits, between the borrower and the lender. It has been alleged that a modern developing economy cannot work except through interest, for encouraging savings, mobilising them into banks, and allocating and channelling them into investments. If so, interest is the basis of economics and of economic planning.

But the question is: Is it really so? Is interest playing such an important role in any of these activities ?

Interest might have been freely determined, and might have been a powerful influence, in the hey-days of free enterprise. But these hey-days have long ceased to exist, since the establishment of the first Central Bank in the world, which influenced, and later on controlled, the rate of interest.

Even when interest influenced mobilisation and allocation of resources, it was controlled, controlled severely, and even made ineffective, by deliberate policies of the Central Bank. Now that we have a planned economy, everywhere in the world, the allocation of resources presents a problem, not of interest but of choice. Once this very important choice of investments is made, interest, as well as other policies of the Government, are made to serve the only purpose of implementing these decisions, and inducing, and if necessary compelling, these investments. In the planned

economy of today, interest has been relegated to a negligible position.

Interest is regarded as the price of funds, borrowed by the banker from the saver, and by the investor from the banker; and this price, as any other price, is alleged to have an influence on the supply of funds at both ends.

It is true that interest works as the price for borrowed fund; today this price is pre-determined and fixed; this is said to ensure enough borrowed funds. If this price is made indeterminate, and is fixed ad-hoc as a share of profits and losses, actually made at the end of a business year, it is alleged that the price will be uncertain, and therefore, the supply of borrowed funds will be fluctuating. This uncertainty will be there even if the share of profits and losses, as between borrowers and lenders, is pre-determined, on the basis of the share of stake, taken by respective parties in business. Therefore, so it is said, the replacement of interest by profit-and-loss-sharing is bound to affect a modern economy adversely in its problem of mobilising adequate savings into proper investments.

But, do we have knowledge enough, to be dogmatic about this predominant role attributed to interest, in channelling savings into investment? Have we searched, adequately or at all, the minds of the saver, the banker, and the investor, so as to know how they will react to a sharing of profits and losses, in place of the present interest? How will they respond to a pre-determined share of post-determined net profits, as against a pre-determined interest, irrespective of profits or losses ?

This search, not research, into the hearts of

the saver, the banker and the investor is yet to be made and that being so, should we not keep our minds open, and not hazard a dogmatic proposition—either this way or that, till an intensive search is made to know the reactions of the groups involved?

Subject to this supreme need for search for knowledge Islam wants us to go even to China for that, may perhaps indicate a few probabilities of replacing interest by a sharing of net profits :

- (a) The new model would be one in which a pre-determined share of post-determined net profits will replace the present pre-determined interest. The investor will pay a share of his profits minus losses to the banker ; who, in turn, will pay a share of his net profits to the saver.
- (b) What is likely to be the reaction of the saver to this ? Why does he save ? Does he save for security, or for income, or for keeping down inflation, or for all these at the same time ? Will he, or will he not, save if there is no income from savings ? Will he spend all his income ? If so, does not his spending accelerate economic development ? True, we want him, and may even direct him today, to save ; because we want him to help development of the economy, and because we are unable to produce enough for his consumption today. But shall we not want him to spend for “High Mass Consumption” what we are planning for, eventually ? Saving Campaigns are temporary phenomena ; spending sprees are what we are planning for, with the help of saving

campaigns today. Let us not forget this, in the midst of the temporary confusion in which we find ourselves at the moment.

- (c) Suppose, circumstances force him to save ; where will he keep his savings? In gold ornaments? Improbable, because of relevant regulations in all the various countries of the world. Keep it in boxes or pillows or underground? Impossible, because it will only indicate his folly. Buy an industrial share? Good, if he can do so ; but improbable again, because in the developing world he is unable to choose which particular share to buy. The only other alternative before him is to keep his savings in a bank, primarily for security, and secondarily, for an income, if it comes. In the new model, he will have all the security he has today ; he will also get an income, the only difference being that it will be a pre-determined share of post-determined net profits, in place of the present pre-determined interest irrespective of profits. Why then will he not save, or save as much, as he is doing now?
- (d) In the new model, the saver, the investor and the banker will get an income, if the investor makes profits on the whole. Even today, the investor is making net profits on his whole business, in a year, and over a number of years; otherwise, he would have gone out of business. In the new model, the banker will share his profits and losses, and will, therefore, supervise his business

much more effectively than at present. This will serve two highly useful and desirable purposes :

- (i) the investor's 'ambitions' will be tempered with the banker's 'realism'—both essential for successful development, and
- (ii) the trade cycle, which originates in undue optimism or pessimism of the investor, will be reduced in severity of effects.

Any economy should be grateful for both of these highly probable consequences of profit-sharing taking the place of interest.

In the new model, sharing of losses would be a mere theoretical possibility ; in fact, only profits, and greater profits every time, would be made by the investor, arising out of greater realism in his investment decisions and activities, participated in by the banker.

If the investor makes net profits, the banker and the saver would get, in fact, a pre-determined share only of profits-screened and purified at every preceding stage, to such an extent, that for all practical purposes, the incomes of the banker and the saver would be insured.

Therefore, in the new model of interest-free, and profit-orientated economy, as enjoined by Islam, chances are that we would not only have a modern economy working satisfactorily, for sustained development, but we would also be saved from the severity and the viciousness of the trade cycle the present cancer of our body economic, generated primarily through our bad habit of taking any paying interest.

Highly imperfect as it is, my understanding of Islam

is that it is a complete Code of Conduct for Man as a whole. It is not a panacea, only for salvation in the world hereafter, as other religions are; nor is it a believer in the proposition of dividing Man artificially into impossible bits and pieces, such as a political citizen, an economic producer and consumer, a religious preacher and follower, and so on.

Man is a complete entity, a synthesised, assimilated and integrated whole; he is political, economic, and religious at the same time, and not a different person ; in the same breath.

Islam takes Man as he is in fact ; and furnishes answers to all his queries and problems, in their fundamentals and essentials. These fundamentals have been there, ever since Man was first created ; they will be there, and they will remain as true as ever, till Man dies out at long last.

Throughout human history, man's peaceful activities have always accepted Islamic peace concretised either knowingly, or unknowingly, or even denyingly. So is it happening today. Barriers of national frontiers are breaking down; world organisations are being made more effective; cultural and spiritual values are being re-discovered; governments are increasingly working for peoples' welfare, and seeking their participation in all work; economic policies are accepting the fact of human determination to achieve material welfare, and to direct all efforts, energies, activities and tools, towards achieving material welfare. Even as one of these tools, interest has a very minor importance and is quickly kissed good-bye, the moment it threatens to come in

conflict with other 'fairer' competing tools. The world is in fact though not in form, accepting Islam in its universality an eventuality indicated in the Holy Quran itself; the universality of Islam which is pervasive, comprehensive, and integrative of all men and women, of all ages, and of all facts of human life, both in this world and in the next.

TRADE AND COMMERCE

Islam advocates a directive or guided economic system based on the idea that everybody has to work productively for the interest of the society.

Islam advocates that the state or community should have substantial share of control in the field of production and consumption. But that the means of distribution should either be nationalised completely or handed over to co-operative society; the state is to undertake the work of distribution.

The central government ministry of Trade is to establish a central bureau in every state, province, town and village and the bureau should open public market in every part of the country.

The central bureau together with the state bureau will be responsible for all imports and exports and the distribution of imported as well as national products.

The state will also establish a council of supervisors beside every bureau and public market to direct and supervise the work and to render explanations to the people.

This council and its supervisors will gradually wither away. This will be the first step in applying and carrying

out this process of “directive economics”.

The advantages which will accrue from the process of “directive-economics” are many. Those who are engaged in trade now especially distributive trade will have to or invest their money in productive enterprise. This method ensuring that distribution is just, production will increase and lead to greater prosperity.

This method will have no retrogressive effect like communism, because the traders will still own their capital and all their properties. In communism, to abolish individual ownership of the material means of production, means to take forcibly what people have gained in the past. This is contrary to the basic principle of Islam. It is contrary to the teaching of the Holy Quran which says:

“Those who after receiving direction from their Lord desist, shall be pardoned for the past” (8 : 38)
Quran says further while prohibiting usury,

“You shall have your capital back; deal not unjustly and you shall not be dealt with unjustly.” (2 : 279)

Under this method of “directive economics”, the monetary system will become stable, the frequency of circulation will become less and the total circulated money will remain the same. Thus inflation cannot happen, mainly because money will be used only for its two original functions namely as means of exchange and yard stick for values and prices.

Money is a necessary evil. By applying this system of a “directive economics,” society will be secured from the evil influence, authority and even slavery of money. Usurious transactions lotteries and all sorts of gambling

can be uprooted.

In this system, there will be a centralisation of distribution as well as decentralisation because every state, province, town, village will have its bureau of commerce and people's market which will have complete autonomy as far as its local interests are concerned.

Under this system, there would be peaceful vertical growth, not forced horizontal spreading and expanding like that of communism and capitalism. Thus, countries which embrace this system will have no tendency towards oppression, exploitation or colonization over any other country. Islam teaches us to be tolerant and co-existent with other principles.

By returning money back to its two original functions, the influence and power of money will decrease and may disappear, and mankind will be free from material slavery. By limiting the function of government into just mediating, protecting and directing, the so-called supreme power of government will become less. There will also be less competition and struggle between ambitious politicians and people will become free from enslavement by a small group.

This Islamic economic system has real advantages and deserves to become a universal synthesis between the thesis of capitalism and the anti-thesis of communism.

TREATMENT OF LABOUR

The problem of labour is inseparably linked up with the problems of Industry. In Islam, labour enjoys a high dignity. On the authority of Hadrat Abu Hurairah, it is

reported that the Holy Prophet said :

“Allah did not raise a Prophet but he pastured goats.”

The Holy Prophet Muhammed (peace be upon him) the highest, dignitary in Islam, used to pasture goats in Mecca for some kobo. The Holy Prophet directed that labourer should be paid his wages before his sweat dried up. In Islam, every vocation is honourable provided it is pursued with honesty and efficiency.

In an Islamic society, social status of a man is not determined by his vocation, but by his personal qualities and his actual contributions to social welfare. An honest and efficient cobbler is more honourable than a dishonest and inefficient governor, Sultan, Amir or Chief.

Islam stands for justice and fair play and condemns bargaining the helplessness of a poor person.

Labour in an Islamic state is permitted to organise trade unions for securing their just dues, but not for collective bargaining. The employer is not permitted to take any advantage out of adverse circumstances of his employees. The employers and the employees must not be left to themselves to settle terms and conditions of employment, but the state should set up an efficient machinery to keep perpetual vigilance over the attitude and behaviour of the employees and of the employers. During the days of pristine glory of Islam, disputes between the employer and employee would always be referred to, and adjudicated by the Holy Prophet (peace be upon him) and after him, by his righteous caliphs.

Islamic Principle which was laid down in respect of wages and salaries for workers in the private sector of

the Economy is that the workers should share the profits with the employers.

Some Maliki Jurisprudence went far as to give the employee an equal share in the profit. Since the employer provides all capital and the workers do the work, the two efforts are entitled to an equal share in the profit.

CONCLUSION

In Islam, public resources are public property. But where principle of Justice requires it, Islam prohibits private ownership but permits it only where satisfactory guarantees had been made against injustice such guarantees provide for fair distribution of wealth and thus bridge the gap between the classes.

In the Islamic State, the functions, which are of general utility must be exercised by the state or community. They have to be controlled by the community through its ruler, as a means of giving everyone an equitable share in the national cake.

Islam also urged the state to guarantee the basic necessities of life to all its citizens.

Full employment is incumbent upon the state.

Islam gives control to the state over great affairs of public welfare. The state may take all that it considers essential for general welfare and public good.

In Islam, the ruler is to conduct the economic affairs on a well-conceived plan having potentiality to provide employment and occupation to a maximum number of men and women who can be usefully utilised in commerce, agriculture, industry and social services.

It should operate an economic system which will guarantee work and reasonable wages to all, according to their taste and capacity. It should provide free sustenance to the old and the invalid and cares for the orphans.

It prohibits all anti-social and anti-humanitarian use of material resources.

Islam, the gospel of justice and equality, does not measure the prosperity of a country by the overflowing luxury of its city life which does not reflect the actual living conditions and standard of living of its people, but by the amenities of life and the standard of development of human values of its toiling masses.

The state must formulate and faithfully execute its policy of agriculture, industry, trade and commerce and social services for a harmonious and progressive welfare of its people on a scheme conducive to the fulfilment of this end.

Thus Islamic economic system can be likened to a man who cultivated a garden on a set plot, gave due thought and care to each plant held to be necessary and weeded out unwanted growth.

The purpose of Quranic Social Order is to ensure for every individual, the provision of the basic necessities of life so that he may be free to devote himself for the development of his personality in that social order.

Hence the concept of class struggle is alien to the spirit of Islam. The Quran claims true faith to be one which gives unity of purpose to the faithful and cuts across all dissensions making them as good as real brothers.

And hold fast All together, to the cable
Which God (stretches out for you) and be not
divided.

Among yourselves.

And remember with gratitude

God's favour on you!

For ye were enemies

And He joined your hearts

In love, so that by His Grace

Ye became brethren. (3 : 103)

God has made enough provision for man on earth.
Islam therefore persuades man to go about and harness
the forces of nature and exploit them for his profit. The
state must use its natural resources to discharge its res-
ponsibility of meeting the basic necessities of life, of
each and every individual of its citizen.

It is God Who hath Created

The heavens and the earth

And sendeth down rain

From the skies and with it

Bringeth out fruits wherewith

To feed you: It is He Who hath made the

Ships subject

To you, that they may sail

Through the seas by His Command;

And the rivers (also)

He hath made subject to you,

And He hath made subject

To you the Sun and the Moon

Both diligently Pursuing

Their courses ; and the Night

and the Day hath He (also)

Made subject to you. (Al-Quran, 14 : 31-33)

To sum up, Islam's economic system is liberal, progressive, equalitarian, productive and intensely responsible from a social point of view. While it definitely tends to control capital, it insists on leaving men free. It is distinctive and can neither be equated with communism on account of its authentic evaluation of free enterprise, private property and class-struggle, nor with capitalism on account of Islam's uncompromising opposition to the institution of interest and the inhuman actions of the capitalist.

CHAPTER IV

ISLAMIC ECONOMIC VALUE

The Basic Economic Concept in Islam is, that absolute ownership of everything belongs to God alone.¹

Man is God's viceregent on earth. God has subjected to man's service,

“whatsoever is in the heavens and whatsoever is in the earth. In this surely are signs for people who reflect.” (Al-Quran, 45 : 14)

This has reference to man as such, to the whole of mankind and not to a particular individual or group.

“Allah is He Who has appointed you (mankind) His vicegerents on earth. Know then, that he who fails to recognize this dignity and to act in accordance therewith shall be answerable for his neglect and will himself suffer loss and also incur the displeasure of his Lord.” (Al-Quran, 35 : 46)

Legal ownership by the individual, that is to say, the right of possession, enjoyment, and transfer of property, is recognized and safeguarded in Islam, but all ownership is, as we have seen, subject to the moral obligation that in all wealth all sections of society, and even animals, have a right to share.²

1. See Al-Quran, 3: 190.

2. „ *Ibid.*, 51: 20.

Part of this obligation is given legal form and is made effective through legal sanctions, but the greater part is secured by voluntary effort put forth through a desire to achieve the highest moral and spiritual benefits for all concerned. In fact, this supplementing of legal obligations which secure the irreducible minimum with moral obligations to be discharged through every part of the Islamic system. Its operation can be observed in every sphere. For instance, there are the obligatory prayer services, and supererogatory prayers, and prayer and remembrance of God at all other times. There is the obligatory fast during the month of Ramadan and supererogatory fasts at other times. There is the obligation upon those who can afford it to perform the pilgrimage once, but 'Umra may be performed at any time, and the pilgrimage itself may be repeated as often as a person desires. The same principle holds in the economic sphere.

The object of the Islamic Economic System is to secure the widest and most beneficent distribution of wealth through institutions set up by it and through moral exhortation. Wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich.¹

Islam recognizes the diversity of capacities and talents, which is in itself beneficent, and consequently the diversity in earnings and material rewards.²

It does not approve of a dead-level equality in the

1. See Al-Quran, 59 : 8.

2. „ *Ibid.*, 4 : 33.

distribution of wealth, as that would defeat the very purpose of the diversity, and would amount to denying "the favour of Allah."¹

It is obvious that if the incentive of proportionate reward for labour, effort, skill and talent were to be removed, not only would initiative and enterprise be adversely affected, but intellectual progress would also be arrested. That is why the theoretical doctrine of equal reward irrespective of the diversity of skill, capacities, and talents that have gone into the production of wealth has never been maintained for long, even where it has been proclaimed as state policy, and has had to be modified through recourse to various devices designed to secure diversity in reward. On the other hand, Islam does not leave the principle of competition and of proportionate rewards to work itself out mechanically; that too would lead to hardship and injustice, and would retard the moral and spiritual development of individuals as well as of society as a whole.

But the State in Islam penetrated with a deep religious spirit, cannot and will not let things take their own course and be indifferent to the moral and economic crises which threaten society. Zakat with its moral and material implication is its most effective device for taking money where it is most urgently needed. Thus it produces the maximum of social benefit without creating any economic disturbance.

The very fact that the Muslim State levies and collects the Zakat for the uplift of the poor indicates the

1. See Al-Quran, 16 : 72.

imperative need of a conscious and comprehensive social ordering to uproot poverty. The Zakat scheme is self-adjusting and is best fitted to meet the protean economic problem. It binds the Muslim State to use the Zakat fund in the most productive manner to ensure a reasonable living for each member. But at the same time it leaves adequate scope for goodwill and mutual aid. Private philanthropy is not killed or crushed as is done under a socialistic regime.

In Islam, the State insurance against poverty does not mean cast-iron "standardisation" or "mechanisation" as we witness in Socialist Republic. The Socialist scheme does not merely coax out dents from the social fabric, but it also "plans" out all forms of reasonable freedom and personal initiative. On the contrary, the Islamic concept of a healthy society is penetrated by a noble and ennobling spirit of charity which shuns pride and ostentation. Islam aims at a world that is morally clean, socially just, economically productive and aesthetically symmetrical. The aim of Socialism is of a diametrically opposite character. It tends to produce a harvest of robots, living, thinking, feeling and aspiring in a state-prescribed manner. In this respect it has already made considerable progress in fashioning this "collective man."

In Russia, "Aldous Huxley" designates an individual in society planned on socialistic lines as the "national person". His observations in this respect are worth quoting.

He writes, "The nation is personified as a living being with passions, desires, and susceptibilities. The

national person is superhuman in morality. Ordinarily decent behaviour cannot be expected of the national person, who is thought of as incapable of patience, forbearance, forgiveness and commonsense and enlightened self-interest”.

Social planning under the Quranic principles does not assume such hideous dimensions. It only tames the beast in man and does not turn man into beast. In short, there is planning without regimentation. This fact alone guarantees its immunity from the insidious virus of Communism which infects a country suffering from social anarchy.

Professor John Macmurray who is ardent admirer of the principles of Marxism says:

“There is only one way to escape from some form of State Communism, maintained by a dictatorship of force which would destroy freedom and with it individuality and that is by creating a form of community life which is compatible with the individuality of its members”.

The capitalistic societies go down before the onslaughts of Bolshevism because they breed social anarchy and expose an average individual to the aggression of his more powerful neighbour. The upshot of these social perplexities is that people succumb to the lure of totalitarian planning and barter away their human liberty for two square meals a day. But a society built on the Quranic principles is so cohesive, harmonious and symmetrical that there is neither tyranny as in the authoritarian states, nor anarchy as under Western

democratic regimes. The problem of poverty which is the greatest enigma of present times and which has bred all sorts of socio-economic doctrines, has been adequately tackled by the Social Laws of Islam and the most effective blow can be dealt at the hydra-headed giant of poverty by the proper enforcement of the Zakat plan. As a fitting conclusion to this discussion on this burning problem of our age, I quote Syed Ameer Ali's mature observations on this superb institution of Zakat. He writes :¹

“In Islam all men, rich, and poor are equal in the sight of God and the rulers are only His lieutenants to protect them from anarchy. The revenues collected by the State are not for the benefit or enrichment of the Caliph, but the good of the people. The poor due (Zakat) was ordained from the rich for the relief of the poor and charity was embodied into law. Consequently in the early days of Republic, the treasury required neither guard nor account books ; the titles were received or were applied in the equipment of the troops who defended the states. The spoils of war were similarly distributed, but in these, all shared alike old, male and female, bound and free. Afterwards these distributions being found unwieldy in practice was commuted into fixed allowances. The entire nation became entitled to stipends out of the public revenues which were according to a graduated scale. And the benefit was not confined to Muslims. The people of the Zimmah, if distinguished for loyalty or faithful

1. Syed Ameer Ali, *A Short History of Saracens*.

service, received similar consideration. The Caliph had no civil list or any extraordinary allowance. The subdivision of landed property was never within the contemplation of the Prophet or his lieutenant ‘Umar for it involved the eventual pauperisation of families. As a safeguard against the eventuality the lands of Medinites were protected from subdivision and alienation by entailment (Waqf) and with this same object the public lands in the conquered countries, instead of being parcelled among the soldiers were held by the State, and the income only after defraying the charges, was distributed among the people entitled to it.”

Another major provision against accumulation of wealth in a few hands is the prohibition against the making of loans on interest. The word used in this connection in the Quran is *riba*, the connotation of which is not identical with that of the word “interest” as commonly understood but for our present purpose, “interest” may be used as a rough equivalent. *Riba* is prohibited because it tends to draw wealth into the hands of a small circle and to restrict the exercise of beneficence towards one’s fellow beings. In the case of loans which bear interest, the lender in effect takes advantage of, and makes a profit, from the need or distress of another. Islam urges the making of loans, but says they should be beneficent loans, meaning without interest. If the debtor finds himself in straitened circumstances when the time for repayment of a loan arrives, he should be granted respite till he finds himself in easier circumstances, but

“if you remit it altogether as charity, that shall be

the better for you, if only you know : ¹

It is a mistake to imagine that transactions involving interest bring about an increase in the nation's wealth. The Quran says that, "in the sight of Allah it is not beneficent to increase their wealth manifold."²

In Islam trade, commercial partnerships, co-operatives, joint stock companies, are all legitimate activities and operations.³

Islam does, however, lay down regulations with regards to commercial activities designed to secure that they be carried on honestly and beneficently. All contracts, whether involving large amount or small, must be reduced to writing, spelling out all the terms thereof, as this is more equitable in the sight of Allah, and makes testimony surer and is more likely to keep out doubts, and avoid disputes.⁴

The writing, should set out the terms agreed upon fairly, and as a further caution it is laid down that the terms of the contracts shall be dictated by the person who undertakes liability. If the person on whose behalf the liability is undertaken is a minor, or of unsound judgment, then his guardian or the person representing his interest should dictate the terms of the contract.⁵

Monopolies and the cornering of commodities are prohibited; so also the holding back of produce from the market in expectation of a rise in prices. All this is

1. See Al-Quran, 2 : 281.

2. „ *Ibid.*, 20 : 40.

3. „ *Ibid.*, 2 : 276.

4. „ *Ibid.*, 2 : 283.

5. „ *Ibid.*, 2 : 283.

opposed to beneficence, and those who indulge in such practices seek to take advantage of the need or distress of their fellow beings. The seller is under obligation to disclose any defect in the article offered for sale. Goods and commodities for sale should go into the open market, and the seller or his agent must be aware of the state of the market before proposals are made for purchase of the goods or commodities in bulk. He should not be taken unawares lest advantage be taken of his ignorance of the state of the market and the prevailing prices. All this is very clearly laid down by the Prophet.

There are stern injunctions in the Quran with regards to the giving of full weight and measures.¹

“Woe unto those who give short measure; those who, when they take by measure from other people, take it full, but when they give by measure to others or weigh out to them, they give them less. Do not such people know that they will be raised again unto a terrible day, the day when mankind will stand before the Lord of the worlds”²

Defective or worthless goods or articles should not be given in exchange for good ones.³

In short, any kind of transaction which does not comply with the highest standards of honesty and integrity must be eschewed, for God loves not the dishonest.⁴

1. See Al-Quran, 26 : 182-185.

2. „ *Ibid.*, 83 : 2-7.

3. „ *Ibid.*, 4 : 3.

4. „ *Ibid.*, 8 : 59.

All unlawful means of acquiring property are prohibited, as these in the end destroy a people.¹

Acquisition of property or goods through falsehood falls in the same category. It is equally unlawful to seek to establish a title to property by obtaining judgment through corrupt means like bribery or false evidence.²

The Prophet has said that a party in a dispute which obtains a judgment in its favour, knowing that it is not in the right, only collects a quantity of fire for itself and not something from which it can draw benefit.

On the other hand, goods and property lawfully acquired are a bounty of God which is provided by Him as a means of support. They should be properly looked after and should not be wasted through neglect. A person of defective judgment should not be permitted to squander away his substance. It should be managed and administered for him, and provision should be made for his maintenance out of the income.³

The duty of making such provision would normally appertain to the community or to the state.

Niggardliness is condemned as a negative and destructive quality. While, on the one hand, ostentation, and vanity are disapproved of, on the other, it is not considered right that a person who is well-off should pretend to be poor, fearing lest he be called upon to help others.

By doing this he makes himself poor in effect, and

1. See Al-Quran, 4 : 30.

2. „ *Ibid.*, 2 : 189.

3. „ *Ibid.*, 4 : 6.

deprives himself of the benefits that may be derived from God's bounty.¹

The wealth of misers, instead of bringing them any advantages becomes a handicap and arrests their moral and spiritual development.²

The other extreme, extravagance, is equally condemned. Even when giving to, or sharing with others, a person should not go so far as to render himself in turn an object of charity.

Hoarding is absolutely prohibited because it puts wealth out of circulation and deprives the owner as well as the rest of the community of its beneficent use.³

The truth is that God alone is All-Sufficient, and all prosperity proceeds from Him. It is men who are in need and prosperity is achieved not through miserliness or holding back but through beneficent spending, which is spending "on the cause of Allah", namely, in the service of His Creatures.⁴

As already stated, a legal owner of property is not the only person entitled to its use. Those in need who ask, and even those who do not ask or are unable to express their need, have a right in the property of those who are better off, inasmuch as all wealth is a bounty of God and is acquired through the use of resources which God has provided for the benefit of the whole of mankind.⁵

1. See Al-Quran, 4 : 38.

2. „ *Ibid.*, 3 : 181.

3. „ *Ibid.*, 17 : 30.

4. „ *Ibid.*, 9 : 34.

5. „ *Ibid.*, 51 : 20.

That is why the Quran directs that kindred, the needy, the wayfarer, must be paid their due.¹

To this end there is emphatic and repeated exhortation in the Quran. Such giving should be in proportion to the need of the person to be helped and in accord with the means of the giver, and should not proceed from any expectation of receiving a return.²

When Islam permits the ownership of worldly possessions, it does so to promote private initiative and to save an individual from becoming a mere automaton. It lets him develop his business to the full so long as he does not disturb the social equilibrium. To ensure a healthy growth of trade and industry it sets bound to the freedom of personal initiative. It is because private property and social welfare are vitally interrelated. Only they have to be maintained in a state of mutual harmony. To the individual engaged in an independent economic activity, an increased income as a reward for his exertions becomes an incentive for an economically efficient and beneficent activity. His business and his efficiency are of supreme importance to social welfare. But the rub comes when capitalistic ravages run riot and lead to extremely awful moral and social consequences. The undesirable aspects of private enterprise become conspicuous when the entrepreneur, especially the one who owns the instruments of production, acquires a degree of economic, social and political ascendancy which is incompatible with communal well-being. On

1. See Al-Quran, 30 : 39.

2. „ *Ibid.*, 74 : 7.

the other hand, if all the goods produced were equally divided, relatively little more would fall to the share of each person than a workman's daily wage. And it would be no matter for surprise, if practically everything is exhausted and even "nest-egg" is not left to prevent complete breakdown of the economic machinery. In either case, there is a serious danger of society going to pieces. It was this weird phenomenon which led Mr. Churchill to remark, "Capitalism is the unequal sharing of blessings. Socialism is the equal sharing of misery. Let us have a system which ensures the greatest good of the greatest number".

Islam undertakes to provide such a system. According to the Holy Quran all that is in the heavens and all that is on the earth belongs to Allah.¹

Ownership by Allah in the Islamic ideology means the state trusteeship for the good of the people. If anybody happens to possess wealth more than his fellow men, he does so as a trust from God to fulfil the divine purpose of providing subsistence to others. If the possessor does so, he not only proves himself worthy of the grand trust, but also becomes instrumental in achieving the divine purpose. God created the world and people in it with creatures created in His own image. He did not, therefore, abdicate His God-Head. He took upon Himself the provision of reasonable livelihood to His creatures.

This is embodied in several verses of the Holy Quran :

"There is no moving creature

1. See Al-Quran, 2 : 225.

On earth but its sustenance
Dependeth on God” (11 : 6)

“And in heaven is
Your sustenance, as (also)
That which ye are promised” (51 : 22)

“Kill not your children
On the plea of want,—We’ll
Provide sustenance for you
And for them” (6 : 151)

“And who gives you sustenance
From heaven and earth?
(Can there be another) god
Besides God?” (27 : 64)

“For God is He Who
Gives (all) sustenance,—
Lord of Power,—
Steadfast (for ever)” (51 : 58)

“And We have provided therein
Means of sustenance,—for you
And for those for whose sustenance
Ye are not responsible” (15 : 20)

“He set on the (earth)
Mountains standing firm,
High above it,
And bestowed blessing on
The earth, and measured therein
All things to give them

Nourishment in due proportion
 In four days, in accordance
 With (the needs of)
 Those who seek (sustenance)” (41 : 10)

All these verses speak eloquently of the economic millennium as envisaged by Islam, and the Muslim State which claims to be God's vicegerent on earth, can only vindicate its grand title if it realises its immense implications in actual fact. That no individual should be benefited of the reasonable means of existence and that he should be immune against any and every encroachment, is God's will. A State which fails to fulfil it, is corrupt and vitiated and deserves not a day's existence. The Muslim State can only succeed in its divinely entrusted mission, if the individuals who compose it also strip themselves of greed and avarice and disabuse their minds of all aggressive designs against one another. The Quranic verse quoted above bars the way to hoarding, profiteering and unsocial accumulation of wealth as we see today under the sinister regime of quasi-capitalism in Nigeria which has circumscribed the scope of the beneficial State activities by its shibboleths of laissez-faire and laissez aller and is launching the individuals on beggar-my-neighbour competition.

In the Islamic scheme of things, the tragedy of a competitive social order has no place, because the creation of one over-rich man means economic servility for many. There can be no genuine and lasting brotherhood when an abysmal economic chasm yawns between various sections of society. There will be patronage on

one side and sycophancy on the other. It is to guard against such unnatural distinctions leading to class domination that Islam condemns “profiteering proclivities and a pathological craze for wealth.”

The Communist formula of production and distribution has some humanitarian bias because in Communism the rich are ironed out and the right of possession is limited to the needs of the individual. Fascism ensures a bare livelihood to the individual but it first destroys his independent entity by merging him in the demoniacally-mechanised national whole. The individual had to pay a heavy price for a mess of pottage. View them how we may, both the socio-economic ideologies are lopsided. Communists live for “The Proletariat” and the Fascists for “The Nation”. The good they advocate is not common because Fascists exclude Socialists, and Communists exclude Capitalists from their “Eden”. Last but not least, the good they offer is not good enough, because it excludes that good which is “choosing one’s own good”.

In Communism also the individual fares no better. He is idealised in the abstract. But in the matter of fact, he is little short of a pawn on the chessboard. He must dance to the tune of party bosses or he will be “liquidated” in some more painful manner. It is truly said that a party member is a marionette. He must steal, spy and sabotage, even betray and let down his dearest and nearest, to carry out the demands and commands of the party. One may refer to the slogan of some communist which stated that

“Away we’ll dash the tyrants”.

Lash so rouse yourselves, my hearties to slay and slash,

To smite and smash their cursed game of parties.
 Our hearts, God wot, may well wax hot,
 To think how we've been cheated
 'T will be our lot with steel and short
 To see our foes defeated''

To be a brother's keeper is not to be his carping critic and to dog his heel as a police sleuth as it is being practised in Communist countries.

But under the Quranic alternative there is no classification of proletariat and bourgeoisie. Man is treated as an active and useful agent in the field of social activities. His right to private property is recognised, but it is hedged round by salutary checks. An owner of property can use it, but not in an anti-social manner. All anti-social activities are banned. When an increase in one's possessions becomes incompatible with social well-being, Islam draws the line there and then and any transgression of this limit comes under the Quranic prohibition. "Superfluous wealth" as the Holy Qur'an designates it, is not to be retained by the owner. He must part with it in a manner which is conducive to communal good.

In the Capitalistic regime like the present Nigeria the social and economic evils that flow from "horn of plenty" possessed by any one individual are too well-known to need any elaboration. Excessive wealth corrupts its owner and vitiates his outlook on life. A huge store of sterile savings in a few hands is destructive of social harmony and concord.

Harold Laski rightly observes:

"The present system of capitalistic production stands condemned from almost any angle of analysis. It is

psychologically inadequate because for most, by appealing mainly to the motive of fear, it inhibits the exercise of those qualities which make for rich life. It is morally inadequate also, for it confers right upon those who have done nothing to earn them, and where these rights are related to effort, this, in turn, has no proportionate relevancy to social value. It makes a part of the community parasitic upon the rest, and it deprives most of the opportunity to life on a human plane of existence. It is also economically inadequate because it fails so to distribute the wealth it created, as to offer the necessary conditions of right living to those dependent on its processes. No one, I think, can survey the temper of the working class today and honestly conclude that the business man retains the allegiance of the multitude. Some regard him with hate; most regard him with indifference. No considerable section thinks of him as genuinely concerned for the purpose a state must serve. He has lost the power to move his fellows on terms of moral appeal”.

Harold Laski incidentally throws into sharp relief the grim fact that in this era of Capitalism some live ‘by owning’ others live ‘by obeying’. One section has what it likes, the other has to like what it has.

This is inhuman and is repugnant to the very spirit of Islam. By designating all property as trust from God, Islam cuts away all ground from under the feet of capitalists. The honest enforcement of its teachings stimulates an equitable circulation and continual dispersal of wealth. Then and then alone wealth loses its malignant and anti-social attributes. When every individual

must perforce part with the superfluous wealth maldistribution and its dangerous aftermath are bound to vanish for good.

Bacon, unconsciously but nonetheless truly, voiced the spirit of Islam when he said:

“wealth is like a heap of manure useless unless it is spread”.

Ruskin writes in the same strain. He likens the circulation of wealth in society to the circulation of blood in the human body. Unless all parts receive their due share of the stream of warm blood, the body will not be sound. The question of accumulation of wealth should be discussed in the light of the moral laws. It may be the result of immoral or moral policies. Or it may be the result of honest labours—“progressive energies and productive ingenuities. Some treasuries are heavy with human tears as an ill-stored harvest with untimely rain; and some gold is brighter in sunshine than it is in the substance”.

Islam is alive to the dangerous possibilities of the concentration of wealth in the hands of the few. It permits private property, but does not condone its social ravages by exploitation. Hadrat Abu Saeed Khudri relates that once the Holy Prophet (peace be on him) said that he whose means and resources are more than his genuine needs, should part with the surplus in favour of the destitute and indigent folk. He who has more than his needs, should give away the excess to the poor. The narrator says that the Holy Prophet (peace be on him) made mention of so many things, the excess of which over a genuine need of them, was not permissible that

all those who were present felt that no one had any right to a surplus in anything.

Hadrat ‘Umar (may Allah be pleased with him) also once said that if he had realised it earlier, he would have made no delay in distributing the wealth of the wealthy among the poor and the emigrants.

It is authentically reported that once Hazm Abu ‘Ubaidah and his three hundred men almost ran short of their provisions. Abu ‘Ubaidah ordered his men to bring all they had with them. He pooled all that was thus brought and distributed it equally among them all.

Hadrat ‘Ali once said, “God has made it obligatory on the rich to minister to the needs of the poor. If, in spite of this obligation, the poor folk go unfed or unclothed or experience economic distresses, it only shows that the rich have not fulfilled the obligation laid on them by God. On the day of Reckoning they will be called to account for this lapse on their part and God will inflict a grievous punishment on them.”

A famous Muslim servant Ibn Hazm Zahari maintains that in every town the rich people owe a duty to their poor neighbours. If the Baitul-Mal (Public Treasury) cannot relieve economic misery, a Muslim Sultan or Amir can compel the wealthy people to contribute to relief works. *Their excess possession can be forcibly taken away from them to fight out poverty from society.* This process can continue until every man has just enough to eat and wear in all seasons and also has as a shelter from the inclemencies of weather.

The Holy Prophet (peace be on him) said, “The son of man has no greater right than that he should have a

house wherein he may live and a piece of cloth whereby he may cover his nakedness and a loaf of bread and some water.” (Tirmizi).

The foregoing citations from the Traditions give one a deep insight into the spirit of the Quranic Social Order. The attitude of Islam towards the immemorial institution of private property is characterised by sanity and sobriety. It is a golden mean between Capitalism and Communism. In its attitude to the right of private ownership, it eschews the excesses and atrocities of both. It leaves no room for the impoverishment of society which is inevitable under Capitalism. It also forbids recourse to violent expropriation of the property-owners as is ordained in the Gospel of Marx and Engel.

The ideal of Islam is a world-wide fraternity. It does not seek to realise it by fratricidal war. Communism also pretends to lay the foundations of a universal brotherhood. But its methods of achieving it are barbarous. It must smash first and build afterwards. “In order, to bring in peace you must split open men’s skulls”, says Lenin.

Zinovieff, an able interpreter of the Marxian creed, also speaks in the same vein. He says,

“The hate-laden cry of rage is our delight”.

Brotherhood born out of hate and violence must naturally be a shaky structure and is bound to collapse under the impact of its internal strains and stresses. The Communistic brotherhood is, therefore, poles apart from the Islamic fraternity.

The Holy Quran says:

“Oh ye who believe !

Fear God as He should be
 Feared, and die not
 Except in a state
 Of Islam.
 And hold Fast,
 All together, to the cable
 Which God (stretches out
 For you), and be not divided
 Among yourselves;
 And remember with gratitude
 God's favour on you;
 For ye were enemies
 And He joined your hearts
 In love, so that by His Grace,
 Ye became brethren;
 And ye were on the brink
 Of the Pit of Fire,
 And He saved you from it.
 Thus doth He make
 His Signs clear to you;
 That you may be guided" (3 : 102-103)

The Holy Prophet (peace be on him) said :

“The Muslims are as well, one part of it supports another.”

“The Muslims are all one body. If an eye is injured, the whole body suffers and if a foot is injured, the whole body suffers”.

Economics and politics are not ends in themselves. They are a mere means to the high and noble end of human welfare. As private property has been potent

for good and evil, it cannot be lightly passed over. Those who realise how deeply it is embedded in human economy, can appreciate the beneficent role assigned to it in the Islamic social philosophy. It is only under Islam that private property and social welfare cease to be antithetic.

Dr. de Santillana in his enlightening contribution under the caption of “ Law and Society” to the Legacy of Islam, writes:

“Potentially any man is entitled to anything because all the world’s goods have been created for the use of man. By instituting property God has set a limit to this right: Thus enabling everyman to know the lot assigned to him by God in the general stock of wealth and securing social order. But it would be erroneous to suppose that property as a right is unlimited—it finds a limit in its every nature and the end to which it may be subservient. Earthly goods are bestowed upon man in order that he may provide for his existence, that is to say, to employ them usefully, not to squander them without purpose, or according to his whim. Following the precepts of the Holy Quran and Traditions, Muslim law brands as a form of squandering any consumption of wealth not required by real use. In its eyes, prodigality is a form of mental disease. It insists on moderation, following the middle way in the use of riches as most consonant with the nature of law and with the purpose for which God has bestowed His goods upon mankind”.

The above is a testimony from a non-Muslim writer on Islam. It makes clear that in Islam private ownership cannot be exercised to enslave others or to prejudice the

well-being of any section of society as is the case in Capitalism. It is the innate religious idea which has given the Quranic social commandments a moral bent. In Islam the legitimacy of ownership depends on the moral sign attached to it, just as that of a mathematical quantity depends on the algebraical sign attached to it. In short, Islam purges private property of its vicious potentialities and lets it have a beneficial growth. The Holy Prophet (peace be on him) says:

“God helps man so long as man helps his brother”. Again it is heartening to read a similar observation; “Man has no right in which God has no share; God’s share is His command to give everyone his due and not to encroach on what belongs to another”.

This rules out all possibility of capitalistic aggrandisement as well as forestalls and supersedes the Marxian methods of “expropriating the expropriators”.

The problem that confronts the political thinker is the extent of state intervention in the economic activities of the people.

The State stands saddled with the responsibility of controlling and regulating the wealth-earning activities of its subjects, to save society from sliding into the blazing hell of social tyranny and savagery.

This problem has yet to be solved by the political philosophers because the solutions hitherto found in the form of rival gospels of Fascism and Communism are lop-sided. They either put private enterprise in the strait-jacket of a suffocating dictatorial control or liquidate it altogether.

Islam has found a happy via media. It does not crush private initiative nor does it grant a continuous “initiative” to a few capitalists who play “ducks and drakes” with social resources.

Islam charges the state with the task of social planning. But it does not favour the motion of forced conformity. It inculcates love of one’s neighbour as the great social bond. The Holy Prophet (peace be on him) said:

“Your neighbour has a claim on you”.

The love of and the obligation of neighbour are the vital cores of all social planning in Muslim Society.

Social planning abrogates anti-social privileges and prerogatives but encourages freedom which are compatible with communal welfare.

In Islam there is no room for privileged classes who derive their morality from the account books and their philosophy from debit and credit balances and exult more in prices than in values.

Islamic state penetrated with a deep religious spirit, cannot and will not let things take their own course and be indifferent to the moral and economic crises which threaten society.

In solving these momentous problems which arise from the institution of private property, Islam has also determined the individual’s place in society. While allowing him full liberty in the matter of business and trade, it has clearly defined his obligations to society. The greater his possessions the heavier are his responsibilities to maintain social peace and harmony. The moral restraints imposed on the use of his wealth prevent the owner

from behaving like an unchartered libertine.

Social destinations if any, arise not from material possessions but from virtue and piety. Such spiritual distinctions as conducive to social welfare are recognised and encouraged. This is why God commands:

“Then strive together (as in a race) towards all that is good.” (Al-Quran, 11 : 148)

The mere fact of possession confers no plenary right of disposing of wealth in any manner the possessor likes. Any use of it which jeopardises public weal is repugnant to the spirit of the Quranic teaching.

The use of private property on the principle that one can do what one likes with it is a robbery of that which rightly and rightfully belongs to God, society and the State.

Quran taught man the duty of not only pursuing his personal interests but also of providing the community, according to his ability with the wherewithals for the secular and spiritual salvation of his fellow man. Islam laid great emphasis on social responsibilities of an owner of wealth.

There is now a consensus of opinion that it is the spiritual bankruptcy which has created a widespread chaos of competing barbarism in the affairs of man, having lost their faiths people thus lost vision and judgment and purpose and will as well.

The social philosophies failed to give the faith that men must have to lean on and love by. Purpose and dignity, vision and imagination continued to be absent from men's lives.

Man must go back to the teaching of religion of Islam. As Burnet says,

“ 'Tis religion which can give
Sweetest pleasures while we live
'Tis religion must supply
Solid comforts when we die”

The secular social philosophers, instead of cementing the bounds of union, have fomented class struggle, instead of discovering moral purpose they banish all moral laws from the social destiny of man. Hence human heart continues to elude their grasp.

CHAPTER V

AWAKE MUSLIMS, AWAKE !

The present so-called economic stability in Nigeria may be amply described by using the words of H. G. Wells: "Confusion roughly organised". With the best will in the world the system is manifestly unfit to provide a solution to Nigeria's economic and social problems.

Our society is corrupt. Grinding poverty, notwithstanding the so called oil boom, is written large on the horizon of the masses of the people. Unless the government makes a deliberate attempt to change our economic system by devising a more equitable redistribution of wealth, there will be chaos, and tyranny will be knocking at our door.

The poverty that will plague our society under the proposed universal free Primary education may paralyse the minds and bodies of the masses of our people and they may become helpless prey of the new nationalist and godless socialists.

The Nigerian elite must change their present outlook of trying to acquire wealth at all cost. Human society may be likened to fish. It sinks from the head downward. If the Head of State is put in the straight jacket of the Islamic teaching, he will radiate a wholesome influence and the state governors, the commissioners and all the high officials around him will inevitably emulate his example. Thus the affluent class will automa-

tically adjust itself. It is our rulers who manifest the worth of our action and the masses will emulate their leaders. Otherwise there will be revolution from the masses.

Islam civilizes man from within so that he can willingly discharge all his responsibilities as a member of a community. Thus it elevates man to the position of a conscious member of society with a will of his own, choosing his own job as well as the place he would like to work in freely. He enjoys freedom to comply with the orders of the ruler or refuses to obey him if the ruler should happen to transgress the bounds of obedience set by God in Islam. Thus Islam makes every individual a guardian of the community's morals besides holding him responsible for the eradication of all forms of evil and corruption.

While the communist philosophy is based on the assumption that it is the economic factor alone that is supreme in determining or moulding the diverse social relationships within a social group and bases its philosophy on this, Islam does not deny or under-rate the importance of the economic factor in human life, nor does it ignore the importance of a sound economic basis for the social life of a community, so as to make the moral and social virtues flourish. But it does not at all contribute towards the notion that life is but economics. It also does not believe that economic problems of the society will also be solved as a result thereof.

Islamic rational gives basic importance not only to economic values but also to the non-economic ones, the moral values in particular; for it believes that it is the

non-economic values that form the basis of human life for the proper organisation of which at least as much exertion and enthusiasm are called for as that needed in the case of purely economical ones. It, therefore, stresses a perpetual relationship between God and man: for it is this very spiritual bond between man and his God which is an excellent means for the full flourish of moral values in practical life as it lifts men from the plane of their humdrum existence where they are no better than mere slaves to their material needs and subject to internecine rivalries, hatred and rancour, to a higher, far higher plane where they are free from all these base earthly passions and where they move in a world permeated with virtue, goodness and love.

Islam holds the spiritual force in human life as of primary importance for it is a very precious possession of man on this earth besides exercising a powerful influence on his destiny as a man. If it is paid proper attention to and organised properly it might prove not less powerful as an agent shaping human society than any other including even the economic one. It might even prove far more effective and powerful than all the other agents of social change.

Islam, therefore, gives foremost importance to spiritual power, for it does not want to deprive man of the great and miraculous benefits it can bring to him. Although it does not at the same time sit idle nor does it refuse material means to realize its end. Islam does believe in miracles but of course not the idle waiting for the spiritual miracles to happen. Its constant guiding principle is rather: God restrains with Authority that

which is not restrained by the Quran.

On the other hand, it is next to impossible for men to exert themselves towards the realization of their economic ends in the way communism suggests and then be able to pay any attention to the moral values or betterment of their own spiritual life, because the exaggerated importance given to the economic aspect in communism favours but a one-sided development only. This may be likened to an out-growth of human heart or liver the invariable result being that such an outgrown organ of the human body hampers the proper development or functioning of other parts.

The communist economy rests on a full-fledged dictatorship of the proletariat, which means that the state alone decides as to the functions performed by different citizens without any regard whatsoever to their respective aptitudes or likings. The state alone controls all thoughts, acts, associations as well as the ends to be realised by them.

Islam does not believe in dictatorship of either a group or a single ruler. Islam gives the nation the right to chastise its rulers in case they fail to carry out their obligations.

Islam also enunciated the right of the state to institute an inquiry about the wealth amassed by the governors and other highly placed state officials with a view to know whence they had acquired it; if it was their own or misappropriated from public funds or gained through unlawful means. If it is found that the property is acquired through unlawful means or corruption it will be confiscated by the state. This acts as a check

on all state functionaries. As such the ruler in Islam has no more right to tamper with the public Exchequer than the lowliest of his subjects.

Islam is the first religion or any other ideology to advocate the principle of elections. Islam advocates a free and just election with no checks on voters, save those of justice, virtue and decency. This doctrine has been accepted in many countries of the world today.

Most countries today elect their rulers through general election and also have the right to suspend or dismiss them if they should fail in their duties to the nation.

Islam uses a every simple terminology. Its teachings are very easy to understand, perceive and believe in. It invites man to make use of the faculties given to him and try to acquire the fullest possible understanding of life surrounding him. It does not as such admit of any inborn hostility between reason and religion or for that matter between science and religion. It does not force man to believe in any silly stuff as a prior condition to his belief in God. Nor does it compel him to renounce his God so as to be able to admit of scientific facts. Not content with this, Islam impresses upon man in clear and unequivocal terms that it is God and God alone Who has in His immense mercy subjected all the things on this earth to man and that all the things that are discovered by scientific exploration or the material benefits that flow therefrom to man, are in fact a blessing of God, for which man should offer his thanks to God, and strive hard so as to become a worthy worshipper of so Merciful and Beneficent a Master. Thus Islam holds

knowledge and science as a part of faith rather than regard them as an evil intrinsically opposed to genuine belief in God.

Islam can restore peace between religion and science, bring back once more the tranquillity and concord to this distressed world of today that has lost them through the perverted attitude towards life of so-called modern western civilization and social ideologies.

Let humanity turn towards Islam as this alone can save it from the doom brought on it by the present western civilization. Islam equips man with a sound outlook upon life telling him that whatever knowledge he acquires or the material or spiritual benefits he enjoys, are in fact so many gifts of a Beneficent God to him.

The Islam that I am calling my fellowmen to adopt as their guide in life, is not one and the same thing as that passed off under this name by some Muslim rulers.

Most of the Muslims can find money and means for all sorts of trivial things such as the so-called "waking ceremonies" but they can hardly afford the expense and effort for the defence of Islam or for the diffusion of its teaching. These Muslims can find time for parties, scandal mongering, gossiping with friends but not for the learning or teaching of the Holy Qur'an.

Many so-called rich western-educated Muslims do not possess an elementary knowledge of Islam. Masses of Muslims all over the world generally have no basic knowledge of the principles of Islam; but they are quite prepared to fight with uncontrolled fury against anybody who condemns the un-Islamic practices of the so-called Muslims. Yet many of these Muslim masses do not

know the Kalima of Islam, to say nothing of its meaning and of its deeper import.

As a consequence the Muslims in Nigeria comparatively speaking are backward in Western Education and Islamic study. This backwardness of the Muslims is not due to the religion of Islam but to the ignorance and neglect of the principles of Islam.

Many Muslims believe that they have performed their religious duties when they have said their prayers, uttered certain formulas in Arabic and chanted few verses, sung their usual hymns and spent their time in supplication. This is what Islam means to them. Through this practice according to them the whole mankind would become Muslims.

If this were all that was needed to be a Muslim and to be victorious in this world as well as in the next world, then the Qur'an would never have been so full of counsels, commandments and inspiring words calling upon Muslims to serve Islam with the minds, bodies and material wealth, to make the sacrifices, to be steadfast in practice. The Holy Qur'an says:

Say; If it be that your fathers,
 Your sons, your brothers,
 Your mates, or your kindred;
 The wealth that ye have gained;
 The commerce in which ye fear
 A decline, or the dwellings
 In which ye delight
 Are dearer to you than God,
 Or His Apostle, or the striving
 In His course: then wait

Until God brings about
 His Decision; and God
 Guides not the rebellious. (9 : 24)

Islam is not confined to prayers, fasting, meditation and supplication only. Do these conservative Muslims think God will accept prayer of those who while they are capable of positive work and sacrifice in person and material, choose to live a negative life of idleness and apathy to action that will make the average person to understand the basic faith of Islam ?

If victory were to be won without labour, sacrifice, perseverance, and power to be obtained without action, if God ever made such a promise that Muslims will win without action, God would have done so for Muhammad (peace and blessings of Allah be upon him) and his companions without making them lift a finger. The Apostle of Allah would not then have had to undergo trials and tribulations of five battles or otherwise in order to achieve his end. The Qur'an says :

God hath purchased of the Believers
 Their persons and their goods,
 For theirs (in return)
 Is the Garden (of Paradise)
 They fight in His cause,
 And slay and are slain;
 A promise binding on Him
 In truth, through the Law
 The Gospel, and the Qur'an
 And who is more faithful
 To his Covenant than God ?
 Then rejoice in the bargain

Which ye have concluded;
 What is the achievement supreme. (9 : 3).

The early Muslims marched shouting of the joy of death in order to defend their Holy faith and saying :

“Do you wait for us but one of the two most excellent things victory or martyrdom” ?

But today in Nigeria the Muslims’ zeal of devotion to their faith is disappearing among the Muslim youth because many of them from good Muslim homes do not understand the essence of faith in Islam. But without suffering and sacrifice, without the spirit of self-denial and readiness to court death, without spending their wealth and property, without the zeal, for pursuing the right faith prescribed by God in the Qur’an Islam will have no base in this country.

The Nigerian Muslims must awake and ascend to the highest pinnacle of development and progress. It is their sacred duty to embark upon a new JIHAD of spreading Islamic Education.

The Muslims must start a Jihad based on the rational renaissance of the teaching of Islam. The Muslims must acquire a habit of mind conducive to the desire for knowledge no matter whether through rational or religious means. In the search of this knowledge we must give Qur’anic teachings their due place in the course of study and discipline in all the various institutions, otherwise secular studies alone will gradually bend many Muslims to atheism and may make them the victims of a life of licence and unrestrained libertinism. The evils resulting thereupon will far out-

weigh the good of such an education. Therefore, it is necessary that we should have religious training along with training for purely worldly knowledge.

The Muslims in this country must be prepared to sacrifice their life and wealth on this new Jihad. The greatest lesson taught by the Qur'an, says ;

Be sure we shall test you
 With something of fear
 And hunger, some loss
 In goods or lives or the fruits
 (of your toil) but give
 Glad tidings to those
 Who patiently persevere. (2 : 155)

Thus, true Islam will be spread in Nigeria when the Nigerian Muslims are prepared to spend, sacrifice their bodily energy and material wealth on spreading Islam. It is when the Muslims have learned this lesson and act in consonance with the principles of the Holy Qur'an that Muslims can think of victory.

- (i) The Muslims must regard it as their sacred duty to provide Mosques and learned Muslim preachers, and teachers in all the secondary schools, teacher training colleges, universities and all higher institutions in this country.
- (ii) The Muslims must build Muslim centres with mosques, libraries in all the big cities in this country where Muslim youth can meet and be taught the Muslim way of life.
- (iii) All Muslim youth must make resolution in search of knowledge both material and spiritual, for, to the Muslims, knowledge is

like a lost treasure for the believer.

‘Knowledge is the lost Property of a Muslim’. This saying of the Prophet reveals that search for knowledge is one of the sacred laws of Islam. There are numerous verses in the Holy Qur’an relating to knowledge:

He granteth Wisdom
 To whom He pleaseth,
 And he to whom wisdom
 Is granted receiveth
 Indeed a benefit over flowing
 But none will grasp the message
 But men of understanding. (2 : 269)

We it is Who has sent down
 To thee the Book
 In it are Verses
 Basic or fundamental
 (of established meaning)
 They are the foundation
 Of the Book : other
 Are allegorical. But those
 In whose hearts is perversity follow
 The part thereof that is allegorical,
 Seeking discord, and searching
 For its hidden meanings,
 But no one knows
 Its hidden meanings except God.
 And those who are firmly grounded
 In knowledge say : “We believe
 In the Book ; the whole of it

Is from our Lord and none
 Will grasp the Message
 Except men of understanding." (3 : 7)

There is no god but He
 That is the witness of God
 His Angels, and those endued
 With knowledge, standing firm
 On Justice. There is no god but He
 The Exalted in Power,
 The Wise. (3 : 18)

Or do they envy mankind
 for what God hath given them
 of His bounty ? But We
 Had already given the people
 Of Abraham the Book
 And Wisdom, and conferred
 Upon them a great Kingdom. (4 : 54)

Yay, here are signs
 Self-evident in the hearts
 Of those endowed with
 And none but unjust
 Reject our signs. (29 : 49)

Is one who worships devoutly
 During the hours of the night
 (In adoration), who takes heed
 Of the hereafter, and who
 Places his hope in the Mercy

of his Lord—(like one
 Who does not) ? Say
 Are those equal, those who know
 And those who do not know ?
 It is those who are
 Endued with understanding
 that receive admonition. (39 : 9)

There can hardly be found a better custodian of knowledge than the Qur'an which inspires Muslims to acquire knowledge in these and similar Verses.

The Muslims must henceforth resolve and strive, taking their inspirations from the Qur'an and the Sunnah. I am sure if the Nigerian Muslims do this, they will attain the highest rank in science, art, humanity, technology and other fields of learning and make progress in national endeavours as well as preserving their faith.

But the defect of many Muslims in the country is that they do not strive, they have developed the habit of consulting omens before every new venture. They are tamed and submissive to whatever happens to them, they forget that despair and pessimism are the things that write misfortune and calamities for them.

The quintessence of Islamic teaching is that man should make proper use of his intellect which God has given him as a guiding light to help him think for himself, and that having done everything in his power he should resign himself to the Will of God, for the happy fructification of his labour. He must know that he cannot hold everything in the palm of his hand, and

there are forces which are beyond the range of his comprehension. This is the truth.

It may be recalled here that when the Prophet (peace be upon him) was speaking to his followers about fate, one of them asked him : "Should we then resign ourselves to the Will of God?" to which he replied, "Strive hard ; for whatever one has been created for, that has been made easy unto him".

In order to show the sheer absurdity of these delusions, there is no testimony more authentic than that of the Qur'an which is teeming with verses that inspire man to a life of action, awaken his intellectual faculties, stir his spirit and teach him that good and evil, success and failure, follow in accordance with his actions. Allah says :

That we
Are responsible for our doings
And ye for yours. (2 : 139)

The lazy Muslim must be told to follow and accept the tradition of Prophet (peace be upon him) which says:

"Work for your world as if you are going to live in it for ever,
Work for the next world as if you are going to die tomorrow"

Islam by its very nature is a revolt against all degenerate tradition. It dug the grave for the abominable and debased traditions and usages of old and cut out all relationship with what was false and untrue. How can it then be called a religion of static inaction

and conservating. The Qur'an which urges men to rebel against and do away with ancient traditions and contentions which run counter to progress action how can it then be called a conservative religion but the action of many Muslims began to be governed less and less by Prophet's teaching and the Qur'an has become a Book of mere recitation. The Qur'an urges the Muslims to vie with other Nations along the path of progress.¹

Therefore let Nigerian Muslims shake up despair; let us take a step forward, let us keep steady ambition for the new Jihad with constant discipline, with will and determination to march with the essentials of "Islam" that is through faith taught by the Holy Qur'an, let us strive knowing that if we do so our hopes and aspirations will soon be realised.

And those who strive
 In our (cause)—We will
 Certainly Guide them
 To our paths
 For verily God
 Is with those
 Who do right. (29 : 69)

Let none dare say that the arrival of Islam is an impossible and hopeless undertaking.

I know the path of revival of Islam is not strewn with flowers. We Muslims will have to offer sacrifice in order to convince the non-Muslims in this country and all over the world of the intrinsic goodness and truth of

1. Al-Quran, 29 : 66.

Islam.

But let us ever bear in mind that the only way towards the revival of Islam is that of self immolation. We Muslims must have to go back to the faith of Islam. It was this very faith that helped the early Muslims, it still remains the only force that can help their present generation.

But why should we not strive hard and be ready to suffer for the lofty cause before us—for honour, glory and for social justice—when the sacrifices already experienced by us because of opprobrium, obloquy, poverty weakness and disintegration meted to us by other religious missionaries are no less great and severe than the sacrifices called for by Islam ?

We Muslims in this country stand exactly where early Muslims stood when they were hemmed in from right and left by two of the most powerful countries of that time, in our case by so-called two super powers.

It is faith in Islam that inspires man to rise above his self and suffer for the noble and lofty ideals. It is this faith that banishes selfish motives avarice, greed and lust. For these can never make man achieve anything really good, noble or of a permanent value. This is why the material triumphs WON by selfish avarice are so short-lived and temporary, as the incentive for immediate gain cannot equip man with the character nor can it give him the courage to stand suffering patiently and for long for a truly noble and lofty cause.

When I say that Islam is a religion for all mankind and for all times it embraces in itself all the healthy elements necessary for the existence and continuance of

good life, I do not at all mean that it has once for all laid down all the detailed rules for all times and climes. No, that is not so, for it has given such detailed directions only with regards to those basic human problems that remain unaltered through all the different vicissitudes of history, for the roots of these problems lie deep in the unchangeable instinctive headsprings of human nature. As to the ever-changing conditions of life, Islam is content with laying down some general principles for them so as to outline their future course of development.

In my opinion the major problem facing the Muslim in this country is the failure of the so-called Muslim Scholar, to distinguish between what God laid down in the Holy Qur'an and the tradition of the Prophet and the elaboration derived therefrom by ancient Muslim legists and writers.

In deploring this failure, I am not denying the value of the opinions of ancient Muslim writers, nor to slight these venerable men in any way. On the contrary I believe their work to constitute a great asset and prized treasure of which the Muslim should feel proud. I believe that the modern Muslims should pour over the subtleties of their learning and should derive the utmost benefit from it.

What is necessary, however, is that we should at the same time be very clear about the following important points:

- (a) That the Qur'an and the Sunnah alone constitute the Shari'ah (Divine Law) of God which is binding on Muslims, that these two alone

form the ideological and practical basis of life for the Muslim people.

- (b) That there is nothing strange in the fact that disagreements exist among people with regard to the interpretation of certain Qura'nic verses, or the authenticity of certain prophetic traditions of their rendering, so long as people do not abandon the use of their intellects. What is important is that these disagreements should remain subject to arguments based on the texts of the Qur'an and the Sunnah, and that the opinions of particular schools of Muslim Law on controversial points should not, either owing to negligence or ignorance be elevated to the point where they begin to be considered more authoritative than the texts of the Qur'an or the Sunnah. Such a distorted view impairs our proper attitude towards the injunctions of God and His Prophet, as laid down in the Qura'nic verse :

Judge by what God hath revealed Therein.

If any does fail to judge by (the light of)

What God hath revealed, They are (no better than)
those who rebel. (5 : 50)

Moreover the Muslim should be careful that our attitudes on controversial points do not harden to such a degree that they prevent Muslims applying their minds to the understanding of the Shari'ah. Although the Shari'ah itself remains the criterion for all differences of opinion; and every generation of

Muslims has an ordinance from God to remain indirect on constant contact with the Shari'ah, as embodied in the Qura'n and the Sunnah :

If ye differ in anything among yourselves, refer it to God and His Apostle, if ye do believe in God And the Last Day, that is the best and most suitable

For final determination. (Al Qur'an, 4 : 59)

Therefore, it is un-Islamic to abandon reference to the Qur'an but refer only to the opinion of one's own school of law. This implies the adoption of an unrighteous attitude towards the Muslim scholars of past generations who, though they disagreed among themselves, did not claim infallibility for their opinions. Their disagreements were based on the texts of the Shari'ah available to them, and with regard to its interpretation. It never occurred to ancient scholars, however, that they would become an impregnable wall preventing radiation of the light of the Qur'an and the Sunnah, or that they would be depriving all other Muslims of the right to applying their intellects to the understanding of the Qur'an and the Sunnah.

Imam Malik has epitomised his view on the question in these fine words :

“I am a human being. I can be right and I can be wrong. Examine everyone of my opinions; accept those which conform to the Qur'an and the Sunnah; reject those which do not conform to the Qur'an and the Sunnah.”

That the Shari'ah of God as embodied in the Qur'an and the Sunnah does not bind mankind in worldly deal-

ings except by providing a few broad principles of guidance and a limited number of injunctions. These Shari‘ah only rarely concerns itself with details. The confinement of the Shari‘ah to broad principles and its silence in other spheres are due to divine knowledge embraces human life in its totality in all its spheres, in all stages of its development and in all periods of human history.

Not that God was not incapable of laying down, had He considered it good to do so, an injunction for every minor issue and a law for every new problem that might arise. The fact that the Shari‘ah is silent on these points—and we should bear in mind that as the Qur’an remarks, “God is not forgetful”—means only that the application of the general injunctions of the Shari‘ah to the multifarious details of human life and the confrontation of problems according to the dictates of public good have been left to the discretion of the body of conscious Muslims.

Moreover, if the Shari‘ah has refrained from laying things down definitively in the form of clear-cut injunctions regarding matters about which God knew that people would disagree, and if it has not fixed regulations in respect of the problems which of course, God knew would arise in human existence, all this is due to God’s mercy, for He wanted comfort, not discomfort for human beings and breadth, not narrowness in human life. The Qur’an has said :

“God desireth for you ease : He desireth not hardship for you.” (2 : 185)

The Prophet (peace be upon him) explained this by saying :

God has enjoined certain enjoinders, so do not abandon them. He has imposed certain limits, so do not transgress them. He has prohibited certain things, so do not fall into them. He has remained silent about many things, out of mercy and deliberateness, as He never forgets, so do not ask me about them.”

The Prophet (peace be upon him) stressed this point repeatedly. Most illustrative of this basic characteristic of the Shari‘ah, is his authentic saying :

“Leave me as long as I leave you. Too much questioning brought only disaster upon people before you. Only if I forbid your doing anything then do not do it, and if I order you to do something, then try to do whatever you can of it.”

Since God has granted this freedom, and has left a wide margin of choice open to human beings from sheer beneficence and mercy, it would be utter ingratitude and stark disregard for the spirit of the Shari‘ah, to impose upon its ageless and merciful features the variety of rigorous regulations in matters of minor detail which have been formulated by our legists in the past. These interpretations and elaborations of the law have been gradually misconceived as matters of indisputable validity, so much so that as soon as the word ‘Shari‘ah’ is mentioned they come instantly to mind and impair the eternal freshness of divine revelation and the beauty and grace of divine mercy.

The Muslim who strive for Islamic regeneration

should make it abundantly clear to people that : this is the Shari'ah—the lenient Shari'ah—embodied in the Qur'an and the Sunnah, and God binds you to this and nothing else.

As for our juristic heritage, handed down to us by our great ancestors who earnestly endeavoured to interpret the Shari'ah in the face of continually new problems of life regarding which the Shari'ah had observed silence in the light of public good and with a due regard for the circumstances of their age—while profiting from this heritage, our attitude towards the Shari'ah should nevertheless be the same as that of our minds to understand it.

We should also treat the circumstances of our epoch as they did theirs and try to face our special problems in the light of public good, as they did. And bearing all this in mind, our recourse to the vast, rich law heritage at our disposal should serve to strengthen our bonds with the Qur'an and the Sunnah, rather than preventing direct reference to these two original sources.

It should help us to apply the Qur'an and the Sunnah to the circumstances in which we live in the same way as our ancestors did for their part. It is altogether unrealistic to seek from our legists of the past solutions to the problems of our own age—an age of which they could have no knowledge—or to impose upon ourselves regulations devised to fit circumstances which no longer exist. And it is altogether unworthy to abandon the use of our intellect to understand Islam (for it is that power of rational discernment, with which each one of us has been endowed, which makes us

answerable to God) thereby reducing ourselves to the position of parasites, living perpetually on the fruits of labour bequeathed us by our living perpetually on the fruits of labour bequeathed us by our ancestors—by their heavy intellectual toils, unrelenting efforts and endeavour.

I would at this point like to stress the fact that the principles of Islam do not oppose any system which is not basically, antagonistic to its principles and can serve the Muslim community in solving its problems arising out of the changed conditions of life.

“And He has subjected to you whatsoever is in the heaven and whatsoever is in the earth, all this is from him”.
(Al-Quran 45 : 14)

This verse makes it clear that it is man who enjoys supreme power and position in this earth with all the material and economic forces being there to do his bidding.

I am of the opinion that anything which is conducive to health and strength of the national life of Muslim can never be repugnant to Islam, a religion which stands for the happiness of mankind.

Those who understand Islam from the Holy Qur'an know that Islam has never fought shy of a new order or a new interpretation which does not conflict with its central doctrine of the unity of God and is free from evil.

Islam may be summarised as follows :

FIRSTLY, It must be well understood that Islam is not a mere ideological vision. It is, on the other hand, a practical system of life that fully appreciates all

the genuine needs of mankind and tries to realize them.

SECONDLY, in trying to meet the genuine requirements of man, Islam effects a perfect balance so far as the limitations of human nature would allow. It starts with the individual maintaining a balance between his requirements of body and soul, reason and spirit and in no case allows one side to predominate the other. It does not suppress the animal instincts in order to make the soul ascend the higher planes, nor does it, in hankering after the bodily desires, make man stoop down to the low level of mere animalism.

THIRDLY, it must always be kept in mind that Islam has an altogether independent existence of its own as a social Philosophy as well as an economic system. Some of its outward manifestations may on the surface appear to resemble those of capitalism, socialism or communism, but in fact it is far from being the one or the other. It retains all the good characteristics of these systems yet is free from their shortcomings and perversions. It extols not individualism to that loathful extent which is characteristic of the reformed capitalist of the west that holds the individual as the basis of social order and says that freedom of the individual must in all circumstances be preserved and in no case interfered with by the community.

Islam, while emphasising the importance of society does not go to the extreme such as is witnessed in the communist countries. They hold society the basis of human life wherein the individual is no more than an insignificant midget with no existence whatever of its own outside and independent of the herd. Therefore

the community alone enjoys freedom as well as power; the individual has no right to question its authority or demand for his rights. Thus did there originate communism claiming that the state holds the absolute powers to shape, howsoever it should desire, the life of the individual.

Islam strikes a balance between these two extremes—communism and capitalism. By recognizing the importance of both individual and community it so harmonises the individual and the state that individuals have the freedom necessary to develop their potentialities but not to transgress against others of their fellowmen, so also it gives to the community or the state that represents the organized community vast powers to regulate and control the socio-economic relationships, so as ever to guard and maintain this harmony in human life.

The basis of this whole structure as envisaged by Islam is the reciprocity of love between individuals and groups. It is not enacted on the basis of male-violence and class conflict as the communist societies are. It may also be pointed out here that this unique system of life, as envisaged by Islam did not originate as a result of any economic pressure, nor was it an outcome of some mutually conflicting interests of antagonistic groups of people but it was revealed to the world as the ordained system of life at a time when men attached no particular importance to the economic factors, nor did they know anything about social justice in the sense we know it in modern times. Both communism and capitalism are much later growths.

CONCLUSION

At present in Nigeria, Capitalism and Communism (or Socialism) are contending for Supremacy. The writer believes that these two ideologies will be openly ranged against each other in the next civilian government in Nigeria and many Muslims will support one or the other ideology.

It can be assumed that with the possibilities of return to Civilian rule, there is no doubt that many former banned Political Parties and Religious/Political groups are bound to spring up like mushrooms at midnight. They will soon make the walking ring with their tall claim to put things on an even balance and many of them may even denounce the military regime's achievements.

Probably, for the first time in Nigerian History, economic issues will be the main point of contention in the future election. Soon, every Political Party will be parading its manifesto for the brave new world which it will create when it comes to Power. I am sure the main issue in the forthcoming election, if any, will be poverty-versus-property in the coming struggle for Power. It is probable that two warring camps may emerge—namely—'The Conservative Socialists' (capitalism) and 'Socialists' (communism).

The impact of sharp economic disparity and the growing violent social contrasts between the 'Haves' and the 'Havenots' is becoming so great and so deep that

even the traditional Conservative Parties, whose ideologies may be termed 'tamed capitalism,' may have to throw to the wind their antiquated Philosophy of Capitalism.

They may criticise capitalism. But the inhibited way in which they may spell out their criticism may betray them as people who have some soft corner for the possessing class because they will plead mild measure for dealing with excess of capitalism and they may oppose any form of nationalisation of large commercial houses, which they will regard as an act of coercive expropriation. These conservative Parties aim at creating possessing classes and they lean too heavily on their vast wealth and often, as in the past, may spurn even the legitimate demands for a fair pay for the farmers' products and lower working class.

These people never pause to think that even in accordance to dictates of morals, it is a sin to oppress the proletariat and farmers. As the Christians say 'the wages of sin is death'. These Parties forget that a society which turns a blind eye to the problem of poverty and turns a deaf ear to the demands of social justice sit on the thin crust of a labouring volcano.

The new affluent classes which support such Parties may exercise their influence and defer an incipient economic crisis but this very indifference will precipitate their doom because "The hope deferred maketh the heart sick and the union of sick hearts make the whole society sick". This is what has been in process in Nigeria since its independence.

Today in Nigeria the masses, especially the farmers,

are bled white because the exploiters drive their lances to the paths where the blood is most congested to the extent that peasants, civil servants, other government functionaries and businessmen become millionaires overnight through fraudulent and corrupt methods.

But neither the dew affluent class nor their sycophants really gave a moment's thought to the progressive deterioration of the economic condition of the mass of the people, especially the peasant farmers.

The other parties may advocate socialism as a panacea of all Nigerian problems. The failure of quasi capitalism to solve our economic and social problems will lend strength to the socialists course, who as a normal rule count more on insane failing of their opponents than on the sanity of their own views.

However, in spite of the fact that all Parties may, therefore promise to lead Nigeria to an eldorado and social welfare, they will split up into warring camps and accuse each other.

If one is to scan through their manifestos, one will discover that they are all alike or at least have a family likeness. But in their sombre rattlings and swash buckling speeches they appear to be poles apart. Hence, the man in the street should be awakened and alerted to the fact that both rightists and leftists cherish certain mental reservations on the progress and the wealth of the masses.

Our masses must be educated to examine methodically and truly every object which is presented to them by the hungry politicians who are only looking for power for their own selfish interests.

The aim of this book is to make at least the Muslims realise that the Holy Qur'an, "the Book of Light," has already resolved the conflicts between the two ideologies of capitalism and communism and that Islam has been a revolutionary force in human history. The recognition by Muslims in this country that the distinctive Islamic concept of social justice is destined to play a leading role for the re-birth of Islam.

In this book I have discussed many secular social theories. Yet all social secular philosophies are rival institutions and are surcharged with hatred for one another. They ride into power on the heart-throb of national frustration. The capitalist motto is :

"Everybody for himself and devil take the hindmost".

The Socialist motto is :

"From each according to his worth to each according to his work".

The complete transformation of private and competing capital into a united and collective capital is the programme of the Socialists.

The Communist motto is:

"From each according to his ability to each according to his needs".

In Communism, the social unit is the group—it destroys family, crushes personal liberty and regimentalises industry.

Nihilism and anarchism are the opposite extremes of political despotism. Communism and secular Socialism are opposite extremes of industrial individualism. Monopoly, the climax of Capitalism is a tumour which

pains all and must be lanced and eradicated by the instrument of all—the state.

The Fascist motto is:

“Each for all and all for each nothing outside the state, nothing against the state, everything inside the state”.

Communism and Fascism arise out of the same mood, represent the same faith and both are reaching against rapacious Capitalism. They both seek to create a new social order by first ironing out the individual and then jigsawing him into a totalitarian mosaic.

It will be folly for the Muslims to import Secular Socialism and Communism ideologies which must fail in Islamic orientated societies. But, the best way for the Muslims to keep Secular Socialism and Communism at bay is to set their house in order by implementing the Islamic values which take full cognizance of the ills and ailments of society.

Secular Socialism cannot succeed in an Islamic orientated State if Muslims comply with Islamic rules against interest, usury, rack-renting, exploitation of workers, accumulation of wealth, hoarding of commodities and the state's policy of splendid aloofness from which the ravishes of rapacious “private ownership” are abolished in an effective manner.

The Muslim leaders will have to deny themselves enormous emoluments, immense immunities and extravagant amenities which characterise the administrators of modern Secular states. This will be an acid test of an aspirant's integrity. At present, it is the regal panoply of office which attracts the political aspirants.

We lay down a test for every minor functionary, but there is, no test and no qualification standards for those who have to preside over the destiny of our nation, except in some cases to be elected; and who at the election time makes prodigal promises of satisfying the needs of the society? Human society may be likened to a fish. It sinks from the head downwards. If the leaders of Islamic orientated countries are put in the strait jacket of Islamic teachings, they will radiate wholesome influence on the legislators and their party men and others who will inevitably emulate their examples. It should be noted that it is the rulers who manifest the worth of our actions.

The Muslim leaders should try to fashion themselves after the example of the Holy Prophet (peace be on him). The Holy Qur'an says:

O thou Prophet, seek protection in Allah, and follow not the wishes of the disbelievers and hypocrites. Verily, Allah is All-Knowing, Wise.

(33 : 3)

If our leaders can do this, *i.e.*, keep before them the example of the Holy Prophet (peace be upon him) as their divinely ordained immaculate guide in all walks of life, no Muslim orientated state or society will have any social problems. The Muslim leaders should remember that Marx and Lenin are not equal to the dust under the feet of the Holy Prophet (peace be on him) every moment of whose life was a sermon on service and sacrifice to mankind.

Many Muslims talk about democracy and refer to the so-called Western democracy which in my view is

nothing more than parliamentary naked tyranny masquerading in the trappings of make-believe democracy and deceptively called 'Basic Democracy,' which has bequeathed a heritage of hate. The solution to the bread problem is possible only when either the parliamentary democracy or the dictator has a democratic heart and is not exploiting its despotism to feather his own nest and the nest of his active accomplices. It is only religion that can create this democratic heart in them and this will always ensure that followers will both sink and swim with them.

In Islam the Muslims are brothers to one another and they constitute a harmoniously integrated Jama'at. Thus, when the accumulation of wealth in a small section tilts the balance against the whole society, the Islamic State as the representative of God on earth, can rectify it by diverting wealth from where it stagnates to where it fructifies into social well-being.

Islam as practised by the Holy Prophet (peace be on him) and by his companions, cannot connive at economic pauperization, intellectual impoverishment and political enslavement.

The religion of Islam not only gives man the key to the riddle of the universe, it also shows him with scientific accuracy and results how to control new forces which threaten to destroy rather than to benefit mankind and how he is to overcome unemployment, undeserved inequality, oppression, exploitation, war and other collective ills as well as the personal and family discords which threaten individual happiness.

Man, notwithstanding the greater understanding of

nature through scientific developments, must go back to the religion of Islam to supply the answer to his doubts and difficulties in economic and social policy, as Islam has given answers to Man's problems which are spiritually scientific and therefore invariable in their results.

We know that Islam has a glorious purpose to fulfil. The theme of this little book is to prove that only Islam, by its vitalising force, can ethically prepare man for the onerous and crushing tasks set to him by science. It alone will enable him to assert himself against the forces of darkness and maintain his personality in full flower here and hereafter. It alone will triumph over industrial organisation actuated by devouring competition and in the end will establish civilisation with no conflict of religions and political values.

The Qur'an says:

“And hold fast all together to the cable of Allah and be not divided;¹ and remember the favour of Allah which He bestowed upon you when you were enemies and He united your hearts in love so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it.

Thus does Allah explain to you His commandments that you may be guided.” (3 : 104)

Here, holding fast by the covenant of God does not mean simply acknowledging that there is no god but Allah and that Muhammad (peace and blessings of Allah be upon him) is the Messenger of Allah, it means something more than this; that is, the belief in the Unity of

God and His Messenger as well as in the unity of the people.

The Muslims must therefore follow and devise an economic system based on freedom, justice and the equality of man and the brotherhood of man. To achieve this objective, no pressure, terrorism or threats must be used but it must be based on reasoning and the people must be convinced that these principles ensure happiness in this world and the blessings of Allah in the Hereafter.

The Qur'an says:—

“You are the best people, raised for the good of mankind; you enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors.” (3 : 111)

The Qur'an has also referred to the Muslims as the people of the middle ways. The Qur'an says:—

“And thus have We made you an exalted nation, that you may be guardians over the people and the Messenger of Allah may be a guardian over you. And We did appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger of Allah from him who turns upon his heels. And this is indeed hard, except for those whom Allah has guided. And Allah would never let your faith go in vain; surely, Allah is Compassionate and Merciful to the people”. (2 : 144)

Islam is a challenge to Secular Socialism, Com-

and Capitalism. It is a challenge to Communism in the sense that it declares that economic laws are not everything and that naked materialism is no solution to the fundamental problems of human beings. Hunger and sex may be two fundamental problems for the Communist but they are not the only fundamental problems of men.

According to Islam, man's life does not revolve around hunger and sex only. Man is something very high in status. He is the most superior of the creatures and not a compound of blind atomic particles. Man has his individuality, also, a personality of his own which is made up of the elements of truth, beauty and goodness. Man has been created with the noble purpose of worshipping God and not for any other purpose nor for the satisfaction of hunger and sex alone. Why should he bother for these two things only when everything in this world has been created for his pleasure and while he himself has been marked for the worship of Allah?

The Qur'an says:

“Do you not see that Allah has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favours on you, both visible and invisible ? And among men there are some who dispute concerning Allah, without knowledge or guidance or an illuminating Book.”

(31 : 21)

Legal ownership of the individual, that is to say the right of possession, enjoyment and transfer of property is recognized and safeguarded in Islam, but all ownership is subjected to the moral obligation that all

sections of Society, and even animals, have a right to share in all wealth.

And in their wealth
 And possessions was (remembered)
 The right of the (needy)
 Him who asked, and him
 Who (for some reason) was
 Prevented (from asking) (Al-Qur'an, 51 : 19)

Islam recognizes the diversity of capacities and talents, which is in itself beneficent, and consequently the diversity in earnings and material rewards.

And in no wise covet
 These things in which God
 Hath bestowed His gifts
 More freely on some of you
 Than on others: to men
 Is allotted what they earn
 And to women what they earn
 But ask God of His bounty
 For God hath full knowledge
 Of all things. (Al-Qur'an, 4 : 32)

It does not approve of a dead—level equality in the distribution of wealth as that would amount to denying the words of God.

God has bestowed His gifts
 Of sustenance more freely on some
 of you than on others: those
 More favoured are not going
 to throw back their gifts
 To those whom their right hands

Possess. So as to be equal
 In that respect. Will they then
 Deny the favour of God ? (Al-Qur'an, 16 : 71)

It is obvious that if the incentive of proportionate reward for labour, effort, skill and talents was to be removed, not only would initiative and enterprise be adversely affected, but intellectual progress would also be arrested. That is why the theoretical doctrine of equal reward, irrespective of the diversity of skill, capacities and talents that have gone into the production of wealth, has never been maintained for long. Even where it has been proclaimed as State policy, it has had to be modified through recourse to various devices designed to secure diversity in reward.

On the other hand, Islam does not leave the principle of competition and of proportionate rewards to work itself out mechanically; that too would lead to hardship and injustice, and would retard the moral and spiritual development of individuals and of society as a whole.

The object of the Islamic economic system is to secure the widest and most beneficial distribution of wealth through institutions set up by it and through moral exhortation. Wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich.

What God has bestowed
 On His Apostle (and taken Away)
 from the people
 of the townships — belongs
 To God — to His Apostles

And to Kindred *and* Orphans
 The needy and the way-farer
 In order that it may not
 (Merely) make a circuit
 Between the wealthy among you.

(Al-Qur'an, 59 : 7)

The Qur'an prescribes only the broad outline of economic principle, it thus leaves considerable room for development and safeguards against restriction rigidity. Indeed, it warns against seeking the regulation of everything by express Divine command, as this might make the frame-work rigid and inelastic and therefore burdensome.

O ye who believe
 Ask not questions
 About things which
 If made plain to you
 May cause you trouble
 But if ye ask about things
 When the Qur'an is being
 Revealed they will be
 Made plain to you
 God will forgive those
 For God is Oft-Forgiving
 Most Forbearing

(Al-Qur'an, 5 : 104)

That which Allah has "left out" is meant to be devised, in accordance with the prescribed standards and values and in consonance with the framework. This should be through mutual consultation and should meet the need where it arises, always bearing in mind that the overall standard is that equity is to be fostered

and iniquity is to be eschewed.

Say: "O ye People of the Book

Why obstruct ye

Those who believe

from the Path of God

Seeking to make it crooked

while ye were yourselves

Witnesses (to God's covenant)

But God is mindful

Of all that ye do;

(Al-Qur'an, 3 : 99)

Those who hearken

To their Lords, and establish

Regular Prayer: who (conduct)

Their affairs by mutual consultation

Who spend out of what

We bestow on them

for Sustenance.

(Al-Qur'an, 42 : 38)

The Muslims should use their judgement in formulating detailed economic principles consistent with the basic Qur'anic Principles. They may derive benefit from a comparative study of modern ideology and their actual practice and adopt any of the systems which are consistent with basic Islamic teaching. For instance the formation of economic development plan, the location of industry and the training of manpower.

There is nothing inconsistent with Islamic teaching if Muslim countries adopt some aspects of the economic systems of other ideologists, provided such adoption is consistent with the basic principles of Islam.

When the Prophet appointed Mu'adh b. Jabal as Qazi of Yemen he asked him what rule he would follow when he had to make a decision. Mu'adh (may Allah be pleased with him) said that he would look for the rule in the Book of Allah. And if you do not find the answer in the Book? the Prophet inquired.

“I shall seek for it in the example of the Prophet”.

“And if you still lack an answer”

“I shall exercise my own judgement”

“That is the right way,” the Holy Prophet assured him.

This brings me to the Problem of economic planning.

Planning has become an important instrument in the social development of our time.

It is thus necessary, but we also know that wrong planning may be disastrous.

“It has always been an open question as to how far the institution of planning can foster religious experience in this age of planning and where the number of institutions is increasing. In these institutions the problem of coordinating planning with religious awareness has become more acute.

Even those who look at planning with the eyes of engineers, and are inclined to believe that their approach to social affairs is all-embracing, realise that the purely functional views of planning are incomplete and that when the society is directed by purely utilitarian motives it lacks inner dynamics.

In time of prosperity and peace it looks as if man could live on Hollywood films and ice-cream alone, but

now that mankind is engaged in a life and death struggle for civilization even the engineer realises that society is rooted in deeper layers of human soul than ever he thought of.”

The totalitarian doctrine of all hues and colours which advocated abstract planning has been a breathless endeavour to create cosmos out of chaos. But the paradise of social peace continues to elude the grasp of the political theorists. Fascism and Nazism after a hectic career and have been eaten up by mars of their own creation. They possessed great social dynamics, but they lacked the stabilizing force of religion which creates inward earnestness and an instinct for self-mastery, and thus ensures a lasting vitality. Communism has no doubt, survived the second World War crisis with the skin of its teeth. This only establishes its superiority over the rival social gospels of national socialism. But its survival value is still highly problematical. Its vengeful denial of supernaturalism and its downright earthrootedness are imperfections in its complete and comprehensive programme of life.

Any system, whether capitalist or communist, which sets up life on the basis of economics and erects morality on such a foundation without paying any attention to faith in public life, can never pave the way of humanity towards the state of happiness, which is its goal.

Economic planning to be successful, *apart from economic doctrine*, must have a settled religious ideal behind it and there is no religion which provides this besides Islam.

The Qur'an is a book of living wisdom which is

eternal and immutable. Its word is above doubt and unchangeable. Its verses are not amendable to subversive interpretation.

They enshrine within them a dynamic universe. The epochs riddled with problems lie embalmed in its verse.

“But follow that which comes to thee by inspiration
 From thy Lord: for God
 Is well acquainted
 With all that ye do.
 And put thy trust
 In God, and enough is God
 As a Disposer of affairs.” (Al-Qur’an, 33 : 2-3)

In Nigeria it is necessary that the State should assume the responsibility of controlling and regulating the wealth earning activity of its subjects to prevent social injustice, individuals or companies should not be allowed to have unlimited power. The difficulty of striking a happy balance is thus described by Burke :

“One of the finest problems in legislation is to determine what the state ought to take up upon itself to direct by the public wisdom, and what it ought to leave, with as little interference as possible to individual exertion.”

This balance, it is submitted, has been struck by Islam. While it allows a full scope to private enterprise and acquiring wealth, it puts a healthy check upon its concentration in individual hands or its hoarding both by legal and moral obligations. While it has given an outline of the system, it has left the details to be filled in by the state according to the prevailing conditions

and requirements, which will obviously vary from country to country and from time to time.

The Holy Quran seeks to sharpen man's intelligence and broaden and deepen his vision by thought-provoking and illuminating hints about the physical world and its vital bearing on his life. It says :

“He has created the heavens
And the earth for just ends:
Far is He above having
The partners they ascribe to Him.” (16 : 3)

“He has created man
From a sperm-drop;
And behold this same (man)
Becomes an open disrupter”. (16 : 4)

“And cattle He had created
For you (men) : from them
Ye derive warmth,
And numerous benefits,
And of their (meat) ye eat.” (16 : 5)

“It is He who sends down
Rain from the sky;
From it ye drink.
And out of it (grows)
The vegetation on which
Ye feed your cattle.” (16 : 10)

“He has made subject to you
The Night and the Day;
The Sun and the Moon;

**And the Stars are in subjection
 By His Cammand; verily
 In this are Signs
 For men who are Wise.” (16 : 12)**

**“It is He Who has made
 The sea subject that ye
 May eat thereof flesh
 That is fresh and tender,
 And that ye may extract
 Therefrom ornaments to wear,
 And thou seest the ships
 Therein that plough the waves,
 That ye may seek (thus)
 Of the bounty of God
 And that ye may be grateful.” (16 : 14)**

**“And He has set up
 On the earth mountains
 Standing firm, lest it should
 Shake with you; and rivers
 And roads; that ye
 May guide yourselves.” (16 : 15)**

Muslims must therefore make their Government to accept the basic economic principles of Islam that in the interest not only of their own communities but of the nation. They must provide for the social welfare of all members of the communities. According to the teaching of Islam, every member of society must be assured of food, clothing, free education at all levels, free medical services and housing as a matter of right. These rights

are not to be circumscribed by any oppressive conditions as are imposed in the communistic society or means test that are imposed in capitalist country as the U.S.A. The teaching of Islam is very clear on this subject.

The state must assume plenary power to plan out dents from social fabric.

The best way to keep at bay political demagogue of democratic socialist confusionist, and communist is to set our economy in order by implementing the Islamic values which takes full cognizance of the ills and ailments of our society.

Any attempt merely to improve on the existing system based on capitalism will result on our democracy becoming the government of the capitalists by the capitalist for the capitalist and the masses of people becoming poorer and poorer, in the words of R. P. Dutt in his book *Socialism and the Living Age* says:

“Capitalism can no more be socially organized than tiger can produce honey. The organization of production for social needs is incompatible with capitalism, since the line of social needs and the line of greatest profit do not coincide”.

Moreover, the state must also inculcate into the minds of our citizens the spirit of selfless service to the society.

This can be done if we Muslims attempt to fashion Muslim society after the excellent model of the Holy Prophet (peace be upon him)

“Verily you have in the Prophet of God an excellent Model”.

(Al-Qur’an, 33: 2)

It is the Holy Prophet (peace be upon him) we have

to keep before us as our Divinely ordained immaculate guide in all walks of life. If we adopt this in our society, there can be no division of “haves” and “have-nots”. A purse proud Muslim can never be a true follower of Messenger of Allah who said, “My voluntary poverty is a matter of pride to me”.

The socialist will step in and rule Nigeria if the Muslims who are in majority in this country step away from Islam.

A Muslim State must also attempt to control our sex immorality for a society where sex immoralities are rampant can never attain economic and political salvation.

In Islam, idealism and realism come to terms. Secularity and spirituality instead of clashing with each other and culminating in atheism or asceticism blent into a harmonious whole. Metaphorically speaking, its teachings symbolise the confluence of earth and heaven.

Religious devotions have a vital bearing on man’s activities in the mundane sphere of his life. They import a strong spiritual glow to his pursuits and exorcise the demon of selfishness from his day to day activities.

People living under the aegis of the Quranic teachings and realising them in their worldly pursuits are not smitten with envy, greed and avarice. A wealthy man is not in jeopardy because of his riches nor a worker in disgrace because of his avocation. He can say with Mr. Shepherd Corin in *As You Like It*.

“Sir, I am a true labourer, I earn that I eat, get that I wear, owe no man, hate, envy no man’s happiness”.
What is needed in the New Nigeria of the oil boom

is a directive intelligent control over the intricacies of our economy without thwarting or thralling private initiative and enterprise. Neither should the production of wealth be anarchic nor should it be so regimented as to paralyse all incentive and enterprise.

But Islam has found a solution to this problem for, of all religious and social philosophies, it is Islam alone which affirms life in all its bearing and provides a moral basis for it.

To the Muslims the present lopsided development of economy presents both a challenge and an opportunity. It is a challenge to provide a better way of life and an opportunity to suggest a solution of the present difficulties.

As far as a reformation in the social and economic spheres of the human life is concerned, the basic needs of man—food, housing, and sexual satisfaction—with which the name of Karl Marx is generally associated as being the first to hold that it was the duty of the government to make provision for these basic needs of man. This is claimed as a great revolution in the history of human thought. But long before Karl Marx, thirteen hundred years ago, Islam had already proclaimed these very rights of the individual before the world.

Thus the Holy Prophet (peace be upon him) said that:

“Whosoever acts as a public officer for us (*i.e.* the Islamic state) and has no wife, he shall have a wife. If he has no house he shall be given a house to live in, and if he has no animal (a conveyance) he shall be provided with one”.

This historical announcement, of the fundamental human rights not only includes those voiced by Karl Marx, but it adds to them some more as well, without however necessitating any inter-class hatred, bloody revolutions, and without, of course, rejecting all those human elements in life that do not fall under the above three heads: food, housing and sexual surfeit.

On the other hand, Islam raised its whole social and economic superstructure on voluntary obedience of such a style as in many ways still remains unsurpassed and unmatched in the history of social systems.

That fact is that Islam does not rely on law alone. It no doubt frames various laws but it first of all wants to civilize human beings from within so that they would willingly submit to the law if and when it is enforced not only because of any outside fear of the government but because of their own moral initiative from within.

Nevertheless, Islam laid it down that the ruler of an Islamic state if need arises is fully authorised to take of the excess of the rich people's wealth and distribute it among the poor as is nowadays being done by all the progressive countries in the world.

Islam does not encourage the concentration of wealth in few hands:

“What God has bestowed on His
Apostle (and taken away) from the people
of the townships—belongs
To God—to His Apostle
And to kindred and orphans,
The needy and the wayfarer;
In order that it may not (merely) make a circuit

Between the wealthy among you
 So take what the Apostle
 Assigns to you, and deny
 Yourselves and that which he
 Withholds from you
 And fear God; for God
 is strict in punishment. (Al-Qur'an, 59: 7)

In short, the social doctrine of Islam consists in teaching us that natural human society—that which conforms to the natural ethical and social laws—is that society which is built upon the principle of the absolute sovereignty of God. The cardinal point of this teaching is that authority, the basis of order and stability in society, can only proceed from an incontestable and uncontested source, of the nature of the moral supremacy of God Himself, since science is impotent to furnish such a source.

Islam teaches us, that the happiest society is that which best knows and best applies, not only the moral and social laws, but also the physical laws—in other words, the society which can best obey the totality of the Creator's will. Islam, insists upon the fact that happiness assured by the ethical and social laws alone, however real and lasting, is nevertheless incomplete because the material side is lacking to it; Whereas that which comes entirely from the knowledge of scientific laws doubtless procures material comfort and enjoyment, but does not ensure social peace, which is the real basis of moral enjoyments.

Therefore, the social work of Islam may be sum-

marised as the establishment of a social order based on equality and liberty in the most natural sense of the words, a social order from which class struggle disappeared and in which no claim for equality was raised that is a social order which realized the truest, most sincere human solidarity. It spread from people to people, forming that Islamic brotherhood, a phenomenon unparalleled in human history.

Its efficacy has been demonstrated in the most striking manner during the time of the Holy Prophet and his companions by the creation of a social order which fulfilled all the conditions necessary to guarantee humanity, individual and collective, real and complete happiness. As if by magic, it suppresses the many obstacles which until then had hindered man's development towards perfection, and in a day gave birth to an admirable civilization which for centuries gave light to the world, teaching it science, justice and wisdom; but above all, securing to the society immediately subject to its law an unparalleled moral welfare and material prosperity.

Muhammad (peace and blessings of God be upon him) after having taught us ethical and social truths in the Qur'an never ceases to insist on the necessity of acquiring by our own efforts more and more knowledge and of instructing ourselves without a respite. He tells us that by knowledge we shall appreciate our religion better, and shall practise it all the better if we are learned. Thereby he meant to secure to us, by means of a constant striving which would deliver to us the secrets of nature, a material happiness worthy

of the ethical and social happiness which he offered to us freely in the Qur'an.

The Prophet makes science one of the essential factors of human happiness. Islam at once opened to the human mind ways wider than those of rationalism, which by its pretentious dogmatism paralysed the human mind and prevented its normal development.

Islam produced a radical revolution in the domain of human thought as salutary and inclusive as that which it produced, wherever it was established in the domain of practical life.

Thanks to the new orientation given to the human mind by Islam, man was able to develop his intellectual faculties, his capacity for observation and ratiocination in full freedom which led him to invent the experimental method and so created modern science. The first scientists, in the true sense of the word, were the Muslim scientists. They were initiators and precursors whose works would rank among the eternal glories of humanity.

Islam further taught us that individuals and their properties are to be placed in the service of the community. Sometimes, Islam persuades individuals to make sacrifices in this respect.

“Surely Allah has bought from the believers their persons and their property—theirs (in return) is the Garden. They fight in Allah's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his promise than Allah? Rejoice therefore in your bargain which you have made. And that is the

mighty achievement". (Al-Qur'an, 9 : 3).

In case persuasion does not work, Islam gives it the shape of an order. The Holy Qur'an says :

‘Believer spend in the way of Allah and cast not yourselves to perdition with your own hands and do good (to others). Surely Allah loves the doers of good”. (2: 195)

The functions which are of general utility are to be exercised by the community. They have to be controlled by the community through its rulers, as a means of giving everyone an equitable share in them.

“He it is Who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed”. (16: 10)

“And He it is Who made the sea subservient that you may eat fresh from it and bring forth from it ornaments which you wear. And thou seest the ships cleaving through it so that you seek of His bounty and that you may give thanks”. (16: 14).

“He it is Who made the earth subservient to you, so go about in the spacious sides thereof, and eat of His sustenance. And to Him is the rising (after death)”. (67: 15)

“Allah is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His grace, and that you may give thanks. And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Surely there are

signs in this for a people who reflect". (45: 12, 13)

Islam also guarantees the basic need for all its citizens. Islam offers a very just economy with a fair distribution of wealth, that it makes the providing of employment for all of its citizens incumbent upon the state.

This doctrine today is being accepted in many countries of the world. Indeed, it was this very commandment that communism carried into effect in the twentieth century notwithstanding the fact that Islam had already done so without resorting to dictatorship of the proletariat such as communism could not do without. If we are inclined today to guarantee these basic needs to all the citizens of the state, why should we not follow the lead of Islam rather than imitate communism ?

Islam also made it a law that a foundling shall be looked after by the state and his expenses defrayed from the public exchequer for he could not be held responsible or left to suffer for the sin committed by the parents.

Islam, ideal of social justice, is not a utopian idea that exists nowhere but it is an ideal that is capable of being practised in this world.

If Islam's ideal of social justice be an ideology of purely abstract character, then there is no longer any hope whatever of its being ever applicable to the actual condition of living.

But that Islam's ideal of social justice has once been already fully applied in human history proves beyond any doubt as to its being a practical

system of life that is fully capable of being practised or adopted by man. It also proves that its basis is not an imaginary or a fictitious one.

Islam is not a mere creed nor does it represent simply an edification of soul for a refinement and training of human virtues but is rather a harmonious whole that also includes a just economic system, a well balanced organization, code of law, a philosophical outlook upon life along with a system of physical instructions which flows from fundamental creed of Islam and its moral and spiritual temperament.

A thorough knowledge of Islamic educational policy makes one appreciate that Islam is not merely a religion embracing worship, prayer, praising and glorifying God, pursuing mystic practices and that the Qur'an is not merely a book read in order to invoke God's blessing nor is Islam a theoretical invitation to pursue the noblest and most generous of moral precepts.

In fact, Islam combines a socio-economic system of government, a constitution, a basis of internal and external policy, a system of education, a way of life and a watcher over our life.

Islam is a system of life that is at once spiritual as well as practical, a system embracing belief in God and to tackle life problems on a practical plane at one and the same time.

Islam is a creed that does not aim at the immediate gains of this world, nor does it derive inspiration from malevolence but fosters in man noble passions of love, fraternity and a will to lay down one's life in serving his fellowmen. It is this faith that

can guarantee to humanity a reward permanent and worth striving for, and pave the way to its future progress and prosperity.

The essence of Islamic creed is faith in God and His love with a consequent virtuous mode of living that helps man get nearer unto his Creator.

Islam means man's freedom from dictators who enslave him by force or fear, make him do what is wrong and deprive him of his dignity, honour, property or even life.

Islam liberates man from such tyranny by telling him that all authority vests in God and God alone; He alone is the real Sovereign. All men are His subjects and as such He alone controls their destinies, none of them having the power to benefit aught or even avert any distress from his ownself contrary to or independent of His Divine Will. All men shall be presented before Him on the Day of Judgement to account for their performance in this life.

Thus Islam brings to man freedom from fear of oppression inflicted on him by men like himself who are in reality as helpless as he, and who are less subject to the dominant Will of God Almighty than he himself is.

Islam attaches so great an importance to the freeing of man from his animal passion. For this purpose it neither favours monarchism, nor does it forbid its followers to partake freely of the good things of this life. Rather it aims at the attainment of a balance between these two extremes. Whatever is here, is for man. They are to serve him, not dominate or rule over him. He should not, therefore, allow him-

self to be made slave to these, he should rather use them as a means to a higher end *i.e.* his spiritual perfection by disseminating the word of God amongst his fellowmen.

Thus Islam has a twofold objective in this regard: in the individual life it aims at making a just and sufficient provision to each and every individual so as to enable him to lead a decent, clean life; and in the collective sphere it arranges things in such a way that all the social forces of a community are directed towards the enhancement of progress, and civilization in accordance with its basic outlook upon life that aims at striking a balance between the units and the whole, between individuals and the community.

Islam strikes a balance between matter and the spirit and is thus the only hope for humanity to get out of the present mess. As such the world is bound sooner or later to realize the importance of Islamic economic system and adopts its principles even if it does not formally embrace it as its religion.

Islam is rather a perfectly practical system of life that has already been once tried by humanity. Mankind as such can adopt it now with as much success as it did thirteen hundred years ago thanks to the experience gained since, for it has brought mankind much closer and nearer to its realisation.

The Muslims are in majority in the country, hence the Muslims must organize themselves as social engineers for the establishment of social justice in our country; and this can be affected if the people who are already in its fold and profess loyalty to Islam should right now

pledge themselves for its glory and triumph.

Islam never recognizes the division of the people into the “haves” and the “havenots” or into masters and slaves. Rather they are all united in a universal brotherhood sharing with one another the labour as well as the the fruits thereof.

Hence no responsible Muslim will support the present economic structure of present day Nigeria as it is nothing more than crude and ruthless capitalism which can only kindle the fire of selfishness, corruption, nepotism and bribery in the minds of our people.

The existing economic structure in Nigeria can be described as G. B. Shaw once said is like a dining table. At one end the peasant farmers, the lower working class and the destitutes are diners without dinners and at the other end businessmen, contractors and highly placed public officials are dinners without diners.

The so called development plans in this country does not comprehended all the people, practically speaking its benefits (if any) are open only to the urban population. Hence despite high standing title of the first, the second and the proposed third economic development in Nigeria, the lot of the masses of the people will not improve.

This to me is inhumanity to man but unfortunately the leading businessmen, contractors and many highly placed officials have constituted themselves into a privileged class or with vested interests into capitalism as well as landlordism by the ill-gotten wealth.

In present day Nigeria man is being respected for his money no matter how he got it, and not for his merits. To new Nigerian illgotten wealth is a cancer which is

slowly but surely eating into the vitals of a society and is sure in course of time to kindle the fire of class war.

Nigeria's so-called wealthy people indulge in conspicuous waste which is leading them into all sorts of vice and immorality which will soon vulgarise the whole of our society. They have brought corruption to such a state that there remains hardly any person who is not tainted with it.

The amusement and recreations of these new elite vitiate society to its very core. The elite turns a deaf ear and blind eye to the problems of poverty among our peasant farmers. They talk about Udoji Commission report, they cannot see that they are sitting on the thin crust of a labouring volcano.

The neo-capitalist class in Nigeria may, by exercising their influence for instant, increase the wages of lower working class and increase the cost of purchasing of farm product, and may thus defer an incipient crisis but the crisis will surely come. This elite belong to the possessing class. They are merely the glittering relics of feudalism. Time and tide wait for no body. These purse-proud elite shall be overtaken by Nemesis and Avengis furies of the masses of the peasant farmers and lower working class. But neither they nor their sycophants give a moment's thought to the progressive deterioration of the economic conditions of the mass of the people.

In words of Charles Hall, "The situation of the rich and the poor is like the algebraic terms of plus and minus". They are in direct opposition to and destructive of each other. And in the words of another writer

Mr. Muller in his book *Capitalism and Social Order*, "Let him who expects one class of society to prosper in the highest degree, while the other is in distress, try whether one side of his face can smile while the other is pinched."

Today in Nigeria Naira is the religion of many of our elite. A few at the top usurp all good things to themselves, the man in the villages and in the streets in cities is treated little better than a tiny limp of impure carbon and waste. To me our present social set up is like a leaning tower. If we do not keep it straight and change the course of our economic development we shall then invite the danger prophesied in the Hadith which says :

"Resurrection will not come until the proletariat rise in revolt and snatch the seats of government".

The pity of all is that the Nigerian Muslim elite has failed to separate themselves from this evil practice and the degrading influences of the new possessive class in Nigeria.

This practice which had led to financial bankruptcy of the Government before the oil boom. The decay of noble traditions which we received from our colonial master. Today there is ruthless exploitation in the economic field, moral depravity in high and low places, the atmosphere of modern life in Nigeria is reeking with every kind of bad contamination of the evil of Western Civilization and stinks and smells like a stuffy sick-room; verily we live in a "Heart-break-House".

The new elite in Nigeria has set up the acquisition of Naira as a way of life, yet they forget that, any system which sets up life on a basis of acquisition of money or

economics and erects morality on such a foundation without paying any attention to faith in public life, can never pave the way for humanity to the state of happiness which is our goal.

Such a system will bring in unquiet life with no stability or safety.

The new elite in Nigeria must be warned that the domination of materialism and the disappearance of idealism will destroy this country as it has destroyed the most powerful community in the past.

In order to achieve both stability and unity, Nigeria needs a strong common identity, hence an outstanding leader with great social reform idea, an idea which may lead him to power, an idea with which he may identify himself, and idea which he may develop, an idea which he may and can impress the mind and conscience of our nation.

In implementing this idea the new leader may meet with some difficulties but such a leader should know that it is the ultimate destiny of all government to be confronted by dilemma and find a solution to it.

In Nigeria we can no longer afford to be easy going about the welfare of the masses of our people. For the present economic system provides no security of a decent living and cannot hold out in the ruthless ideological struggle going on at present among different modern social economic systems.

The Muslims in Nigeria must advocate and put into practice the doctrine of Islamic social justice, for Islamic social justice is the death-knell for the money-minting capitalism of the present Nigeria. It ministers to the

needs of the poor and penniless. The revival or regeneration of Islamic idea of social justice is for most an affair of the individual heart. The place for beginning its revival is the hearts of the Muslims and the hearts of other people in this country. Changes can very easily be brought about in a comparatively very short period of time in our country if we adopt Islamic economy and social doctrine.

Islam stands for all that is good, healthy and desirable in life. It is the religion for all times, generation and societies.

Islam, as it is basically just, is another name for social justice and stands for the responsibility of the state towards its citizens to provide them with the basic needs of life.

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The Author has travelled extensively all over the world visiting almost all the Muslim religious institutions and non-Muslim temples or shrines.

The Author describes the Concept of Social Justice in Islam as a revolutionary concept which includes the whole of humanity; which aims to put right the massive economic and social differences between men, but also aims to teach men to go forward into the next stage of human evolution where they learn to live together. It distinguishes Islamic Social Justice from other Social

ideologies.

The Author examines the teachings of Islam and modern secular ideology and evaluates their contemporary worth in eliminating the economic ills of the modern world.

He concluded the book by asserting that the economic system of Islam combines the policy of free enterprise with state control in a proper measure so as to assimilate whatever is good in them and to remove whatever in them is evil and thus provide a solution to all man's economic problems and bridge the gulf between the Haves and the Have Nots without the use of bullets as preached by Communism.

He thus exposes the fallacies of the socialist and the communist utopia and upholds the excellences of the ideology of Islam.

The author attempts to prove that of all religions, Islam alone can meet the challenge of the modern age. It does so by giving a working and workable code of conduct, a demonstrable way of thinking and a unique blue-print for the structure and growth of society. It satisfies the soul of a saint as well as the spirit of a scholar.

This book contains convincing analysis of the Qur'anic concept of Social Justice and high-lights the hazards and risk of Capitalism and other social ideologies.

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