

Islamic Social Justice in the light of the Quran

ILAH I BAKHSH MALIK

**Ahmadiyyah Anjuman Isha'at Islam,
L a h o r e**

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FOREWORD

Man is not only an animal with merely physical needs but he is also a psychological, social, emotional, moral and spiritual a being, having been endowed with the senses of rationality, sociability, with the urges of justice and goodwill towards his fellow-beings and of obedience to the laws of his Creator. Any civilisation based only on one of the aspects of his nature and ignoring others, is incomplete and ultimately bound to fail, because it is destined to become a source of dis-satisfaction to him.

Problems relating to the satisfaction of his physical needs especially the primary wants of food, clothings, shelter, education, health and work, form the basic requirements which distinguish man from the other animals. But to admit this should not be taken to mean to admit the whole truth. However high and healthy his living conditions be, man still has certain other important urges to satisfy. The tragedy of the present or the materialistic civilisation as we may well designate it, is that it has put a premium on the economic factor. Wealth and riches has come to occupy the first and foremost, nay the only single object and end of life before him, to the exclusion of all other considerations. Every thing else is deemed fit to be sacrificed for the achieving of the monetary benefit. On the contrary the dictates of justice

and fairplay, of fellow-feeling, faithfulness, and of good conduct and character and every other kind of good human behaviour are being sacrificed at the altar of god of mammon. Money is loved for money's own sake and not valued for its utility. Even greatness, honour and respectability have come to be linked and associated with wealth and the means it provides and not with conduct and character which are the true characteristics of a human being. Both capitalism and communism are the outcome of the materialistic view-point on life and both have failed to give man a complete civilisation in which all the natural instincts and urges of man may find their due flowering and fructification. Mankind needs a civilisation which develops man individually and collectively in its wholeness. It would be such a one which in the economic field, gives a *restricted freedom* to the individual, just in conformity with the restricted freedom man enjoys in the field of his daily social activities. To let him have his own absolute free way, in the matter of earnings, savings and spendings, unrestricted and unbound by any, even untoward considerations, as the system of capitalism implies, is fraught with as much disastrous consequences as it is bound to be with the absolute tight and rigid state control of his economic affairs as conceived by communism. The true and safe golden course lies between the two equally erring extremes.

This booklet by our esteemed friend Malik Ilahi Bakhsh of Rawalpindi has well and admirably described this middle and Islamic course of life, to be followed in respect of earnings, savings and spendings of the wealth.

The way of earning is restricted to that of lawful and mutually agreed means. Every kind of unlawful acquisition or publicly unagreed and undeclared profits, are forbidden. The savings or accumulations of riches is restricted through payments of compulsory poor-tax (Zakat) and through voluntary gifts for welfare projects of education, health and other beneficial schemes for the community. Earning of money by money or in other words multiplication of riches, without either the exercise of labour or intelligence on the part of the investor, is totally forbidden. Another source of accumulation is heritage by only a single off-spring as conceived through the law of promogeniture. Thus the Quranic formula for distribution and circulation of wealth may be expressed in the form of a mathematical equation like this :—

$$+ - \times \div = 0,$$

where + stands for additions or earnings through only lawful means and - or minus stands for subtractions from savings through Zakat (2.5 % of all savings) and voluntary gifts during one's own life. Multiplication (money made by money) or usuary is wholly unlawful and division \div implies the distribution of wealth after one's death, both by compulsory distribution among the various inheritors as well as by voluntary gifts willed by the deceased for some welfare project, after his death. Thus the resultant of both accumulations or savings and distributions or subtractions by compulsory and optional methods, leads to equality and

circulation of wealth amongst the community. This is the desired objective. While the Islamic method achieves admirably the main objective of distribution of wealth earned and saved, it also leads to the development of all the higher aspects of human nature. his intellectual, rational, emotional, social, moral and spiritual aspects. Thus the restricted freedom in money matters adopted by Quranic teachings leads to evolution of man and the community as a whole.

Dr. ALLAH BAKHSH

Introduction

An article, under the heading "Islam, capitalism and socialism" appeared in instalments in the weekly "The Light, Lahore" in its issues from September to December 1970. The problem dealt with was about economic disparity and distribution of wealth among various sections of population, a burning problem which, admittedly, is the chief cause of contention, struggle and unrest, posing an imminent threat to world peace. Since the article deals with this subject from the Quranic point of view and has been well received, it has been decided to present it in a booklet form.

It is hoped the Quranic references (آیات) quoted in it will provide light and guidance to those, entrusted with the task of framing constitution on Islamic principles in Pakistan. If they act on the Quranic injunction, (تعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان) "help one another in righteousness and piety and help not one another in sin and aggression", their task will not only become easy but also fruitful.

ILAHİ BAKHSH MALIK

16c: Satellite Town, Rawalpindi.

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Islam, Capitalism and Socialism.

1: Controversy regarding form of Constitution in Pakistan.

A controversy is afoot, among leaders, in Pakistan about the form of constitution, with special emphasis on improving its socio-economic conditions, best suited to the ideology of Pakistan. Some favour Socialism as the best solution, while others advocate Islamic laws or *status qua*. The main reason for difference which results in conflict, is that people adopt a material approach to every thing in preference to religious teachings and tenets. The controversy at times assumes perilous proportions which lead to violence and threaten the very peace of the country.

Believing that Islam offers the best guidance and solution for all ills and problems, whether spiritual, or temporal, I am tempted to quote a few Quranic verses, bearing on economic problems confronting the world. Constitutions, so far, adopted by Pakistan, having chiefly been based on the pattern of capitalist countries, are not acceptable to Muslims who crave for a constitution which should change Pakistan into an Islamic State. It is however a besetting weakness of Muslims, including the leaders, that their conduct in daily activities sadly lacks reflection of Islamic teachings. It is therefore all the more imperative to have a constitution based on Islamic principles which lay great stress on upright conduct and fair deal for all, even those whom one hates.

2. Love for Wealth

It should, however, not be surprising that the leaders now clamouring for Islamic law, often themselves stray away from the conduct, enjoined for Muslims, after assuming power and forget all about it and get busy in grabbing and amassing wealth for themselves, endorsing the verdict of Dr. Iqbal who aptly said, “مسلم ہندی شکم را بندہ” “Indian Muslims are slaves of bellies (i.e. greed for wealth)”, Sheikh Sa’di, depicted this human tendency in a verse :—

شکم بند دست است و زنجیر پا شکم بندہ نادر پرستد خدا

“The belly (i.e. lust for wealth) forges manacles for the wrists and fetters for the legs : a slave of belly (greedy person) seldom worships God”. The Holy Quran endorses it and says :

ان الانسان لربه لکنود وانه على ذالک لشهيد وانه لحب الخیر لشدید (1)

“Man is ungrateful to his Lord. He Himself bears witness to that. Great is his love for wealth.” (2) حباً جماً
تحبون المال “And you love wealth with exceeding love.”

Love for wealth inherently implanted in the very nature of man is, therefore, the foremost cause of all troubles, and struggles among individuals and nations in the world, and proves the saying حب الدنيا رأس كل خطيئة “Love for money is the root of all evils”. Consequently the advocates of Capitalism and Socialism in the world, actuated by love for wealth and power, are constantly at daggers drawn

against one another, to overpower and subdue their rivals to capture their territories. The present wars in the Middle and Far East can be quoted as instances.

3. Capitalism and Socialism Compared

While in capitalist countries an individual can earn and possess as much wealth and property as possible by any means even by exploiting the working-classes and depriving them of their due share in producing wealth, Socialism, claims to eliminate exploitation and poverty merely by providing the people with necessities and comforts of life. It appears to be a very alluring solution of socio-economic ills and problems of the world but in practice, it, too, can not solve them to the satisfaction of masses because :—

- (1) Socialism can not work without curbing the fundamental rights of freedom of speech and independent ownership of property etc.
- (2) It disallows individuals to earn wealth for their own exclusive use and benefit, which amounts to depriving people of their right.
- (3) Equal distribution of wealth, being impossible amenities of life are provided, in proportion to one's position in society or government.
- (4) It usurps possession and control of the means of producing wealth, debarring persons, endowed with better talents, skill and strength, to employ their special qualities for producing more wealth for their own use.

4. Islamic Socialism, its exact significance

Having probably become conscious of such defects, advocates of Socialism in Pakistan felt it imperative to modify the term by adding the word "Islamic" to it, to make it appealing to Muslims. But as the exact significance of the modified term, (if it means something different from the word Socialism) has not been clearly explained, it is generally interpreted to mean the theory initiated and enunciated by Marx, who based it on the materialistic concept of universe and denial of God and religion. Socialism, therefore, brought into being a classless society, rendering state and religion redundant and unnecessary. Iqbal says

کرده ام اندر مقالاتش نگاه- لاسلاطین لا کیسا لاله -

"I have deeply studied his (Marx) utterances and find that he discarded kingship, priest-hood and God". In spite of all that, it has however failed to remove the disparity of wealth between various sections of population. And although the Socialists claim to be friends of all, particularly the labour, yet the provisions of life are supplied not equally but in different measures, commensurate with one's position, maintaining thereby the very disparity which they claim to remove and remedy.

5. Definition of Labour

Labour means effort to earn sustenance or to produce wealth. And it is a fact that the hungry and disease-stricken can hardly prove dedicated workers or even

worshippers of God, as poverty and misery are apt to snatch away peace of mind and faith in God. Sheikh Sa'di says :

شب چون عقد نماز بر بندم چه خورد بامداد فرزندم

“At night, when setting myself at prayer, I reflect what my babes are to eat next morning.” So to keep the labourers fit, they must be well looked after through better wages. But it is also a fact that all workers are not alike in their capacities which vastly differ. The Holy Quran says :

وآخرون يضربون في الارض يبتغون من فضل الله وآخرون يقاتلون في سبيل الله

“Some go about trading, seeking Allah's bounty (earning wealth) while others fight battles in the way of Allah”. (2) Sheikh Sa'di says :

هر کسے را بہر کارے ساختند

Men are endowed, physically or mentally with diverse capacities suitable for performing different jobs in human society which is organised, on difference in ranks, into leaders and followers. Diversity exists even in spiritual and worldly domains. God says :

تلك الرسل فضلنا بعضهم على بعض

“We have made some of these Messengers to excel others”. (2. 253) Hazrat Muhammad (peace and blessings of Allah be on him) is the Greatest Prophet because he brought the Final and Universal guidance for the spiritual, moral, and material reformation of the entire mankind for all times to come. Consequently some men are manual workers, who employ physical strength to do a

job, others, mentally advanced, become writers, politicians or functionaries of government, who use their talents for devising and organising policies and projects for producing wealth. All creative and constructive enterprises are therefore labour in the broad sense of the word.

6. Socialists took inspiration from Islam

It seems highly probable that, as a reaction against the unjust distribution of wealth and exploitation of labour in capitalist countries and also as a revolt against Christianity which lacked appropriate revealed economic laws for fair deal, Socialism got guidance or inspiration from social laws of Islam. No secular system, tribal, despotic, or democratic or even any religion, had provided, economic laws for society prior to Islam. Thus it was Islam alone which first introduced the revealed socio-economic laws in the world. But Socialism, though it originated much later and only very recently, was taken to the other extreme of distributing rather doling out wealth equally to all including the indolent and the idiots but denying compensation compatible with one's better physical or intellectual capacity. Being unjust, this is utterly contrary to the Fundamental Principle of Islam which lays down **ولكن درجات مما عملوا وليوفيهم اعمالهم وهم لا يظلمون** "For all are degrees of rank and reward according to what they did or earned" (46. 50). This means that according to Islam every deed or action whether mundane or religious, is suitably rewarded and compensated. Thus while Capitalism, owing to unfair distribution of wealth, led to resentment and

unrest, Socialism is unacceptable to most minds, although it claims equality yet actually provides amenities and comforts of life in different measures and thereby deprives the deserving persons of their legitimate right to earn more for their own exclusive use and benefit.

7. Common man fares no better even under Socialism

Consequently while the rich under Capitalism revel and roll in riches, the poor, forming an overwhelming majority groan under poverty, hunger and disease. In Socialism, too, the common man fares no better, because love and lust for wealth and power have so thoroughly engrossed the minds and actions of the civilized world that moral values and the sense of right and wrong have been totally erased from their conscience. In fact, temptation and attraction of wealth and power are so great that even the religious leaders, savants or saints, instead of devoting themselves exclusively to preaching Islam and its tenets, are now up and active in politics to grab temporal power which has hitherto proved to be the gateway to riches.

8. Nationalization of resources not an effective remedy for social ills.

The suggestion to improve the country's economy through nationalising industrial concerns and other sources of production on the pattern of Socialism, can not under our present set-up, prove as effective as visualized in

theory. All concerns after nationalization would be run and controlled by government functionaries, and all the consequences that generally accrue from the misuse of power will emerge. Corruption and inefficiency will become rampant and the country's economy will suffer rather than improve. To rectify economic imbalance and prevent accumulation of wealth in a few hands, corruption and grab of politicians and officers must needs be effectively curbed. Besides, the entire profit, after nationalization, would go to government, leaving little incentive for officers to work with devotion for achieving greater output to earn maximum profit.

9. Islam Provides Middle Course

In short the disproportionate earning, producing and possessing wealth by various sections of society has become a difficult problem for the so-called civilized world to solve. Islam, which asserts, and rightly too, that it brought complete and comprehensive rules of guidance for the spiritual, moral and material uplift of man, has provided a middle rather the best course, for man's activities, including distribution of wealth among various sections of society, the developement of which without socio-economic justice is inconceivable. Socialism, being devoid of faith in God, lacks love for humanity, so essential for acts of philanthropy and benevolence as these virtues are inculcated in man by religion alone. God says: (1) اليوم اكملت لكم دينكم.....اسلام دينا

“This day I have perfected for you, your religion and chosen for you Islam as a religion.” (5. 3)

ونزلنا عليك الكتاب تبيانا لكل شئى وهدى ورحمة وبشرى للمسلمين (2)

“And We have revealed the book (Quran) to thee explaining all things—a guidance in life and mercy and glad tidings for those who submit.” (16:89).

ان هذا القرآن يهدى للتى هى اقوم ويبشر المؤمنين الذين يعملون الصلحت ان لهم اجراً كبيراً -

“Surely the Quran guides us to that which is most upright and gives good news to the believers who do good”. (17:9)

10. Allah provides sustenance

Islam, consequently, furnishes directions for every human activity and leaves no room for abrogation, replacement or any amendment in its principles. Thus while Socialism denies faith in God as “*Rab*” (Providence and Sustainer of His creations), Islam inculcates that God alone bestows not only guidance for spiritual progress and moral conduct of mankind but also provides means for its physical nourishment. The Holy Qurn says :

وما من دابة فى الارض الا على الله يرزقها

“There is no animal in the earth but on Allah is the sustenance of it.” (11:6)

وكاين من دابة لا تحمل رزقها الله يرزقها واياكم

“And how many a living creature carries not its sustenance (because) Allah sustains it and yourself (too). (29 : 60)

وجعلنا لكم فيها معاش ومن لستم له برازقين

“And We made in it (the earth) means of subsistence for you and for him whom you provide not”. (15 : 20)

ان الله هو الرزاق ذو القوة المتين

“Surely Allah is the Bestower of sustenance, the Powerful, the Strong”. (51 : 58)

It is evident from the above verses that God alone provides—sustenance and amenities of life to all His creation. Corroborating this, the Holy Prophet, (peace be upon him) said, الخلق عيال الله “The entire humanity is Allah’s family”

Maulana Hali versified it thus :

یہ پہلا سبق تھا کتاب ہدی کا کہ ہے ساری مخلوق کنبہ خدا کا

“This is the first lesson in the opening chapter of the guiding book (the Holy Quran) that all creation is God’s family.”

Thus Islam, established human society based on relationship of fraternity and brotherhood of the entire humanity, with God as its Sole Prime Sustainer, and not any individual, a leader, or a human society, be it a Republic, Democratic, Socialist, or even an Autocratic state.

Rizq (wealth) is called *Khair* or *Fazal* (good or bounty) in the Holy Quran and providing means of *Rizq* (livelihood) is termed as blessings. God says :

ولقد کررنا بنی آدم وحملنہم فی البر والبحر ورزقنہم من الطیبات
وفضلنہم علی کثیر من خلقنا تفضیلا -

“And surely We have honoured the children of Adam and We carry them in the land and the sea and We provide them with good things and We made them to excel high, most of these whom We have created.”
(17 : 70)

It is obvious from the above that man is the noblest of creation (اشرف المخلوقات) and it is also evident from one of the above verses, that providing sustenance even to the lowest of creation (the insects) is guaranteed by Providence Himself. How can He ignore His noblest creatures. He says :—
ویرزقه من حیث لایحسب -

“Allah gives him (the man) sustenance from whence he imagines not.” (65 : 3)

Sheikh Saadi translated this in the verse :

به نادان آنچهان روزی رساند که دانا اندر آن حیران بماند

“God provides livelihood to an idiot through such means as puzzle the wise and the learned.”

In this regard the Holy Quran says :

ویکان الله یبسط الرزق لمن یشاء من عباده ویقدر -

Ah ! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants”
(28 : 82).

ان الله یرزق من یشاء بغير حساب

“Surely Allah gives to whom He pleases without measure.” (3 : 36)

Because :

وان من شئى ۛ الاعندنا خزائنه وما ننزله الا بقدر معلوم -

“There is not thing but with Us (Allah) are the treasures of it and We send it not but in known measure”.
(15 : 21)

اوام يعلموا ان الله يبسط الرزق لمن يشاء ويقدر -

“And they know that Allah gives ample subsistence to whom He pleases and sustains. Surely there are signs in this for a people who believe.” (39 : 52)

ولو بسط الله الرزق لعباده لبغوا فى الارض ولكن ينزل بقدر ما يشاء انه بعباده خبير بصير -

“If Allah were to amplify the possession, they would rebel in the earth so He sends it down by measures as He pleases. Surely He is Aware, Seer of His servants.”

(42 : 27)

The West has got plenty and is wallowing in the quagmire of wealth, but instead of being grateful to the Providence, it openly denies the very existence of God, which the Communists had already done. Even most of the rich Govt. functionaries, leaders, and other opulent Muslims seldom obey and carry out God's commands about praying and spending for the good of the poor though they spend a lot on propaganda from overt and covert sources either to import Socialism, or to oppose it by supporting Capitalism or by maintaining the *status quo* for selfish and sordid ends.

11. The Holy Quran disapproves equality in Wealth

In regard to economic disparities and normal social contrasts, the Holy Quran says;

والله فضل بعضكم على بعض فى الرزق فما الذين فضلوا برادى رزقهم
على ما ملكت ايوانهم فهم فيه سواء افبنعمة الله يجحدون -

“Allah has made some of you excel others in the means of subsistence. So those, who are made to excel, give not away their sustenance to those whom their right hands possess so that they may be equal therein. Will they deny the favour of Allah. ?” (16 :71)

It is abundantly clear from the verses above that owing to diversity of physical or intellectual capacities of men, the Holy Quran not only disapproves distribution of wealth equally among all men but strongly forbids it. This is also borne out by a negative response in the Holy Quran, to the demand for an equal share in the spiritual gift of revelation and inspiration, which the nations invariably made to their respective prophets merely because of differences in their spiritual capacities. Thus evidently there is, a strong warning in the Holy Quran for those who follow the atheists (socialists and communists) and demand equal distribution of wealth, for the Holy Quran says :

لاتمدن عينيك الى ما متعنا به ازواجاً منهم -

“Strain not thy eyes (look not covetously) at what We have given certain classes of them to enjoy”. (15:88)

ولاتتمنوا ما فضل الله به بعضكم على بعض -

“And set not eyes greedily on that by which Allah has made some of you excel others”. (4 : 32)

ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من بعده -

Whatever Allah grants to men of (His) mercy, there is no one to withhold it and what He withholds none can grant thereafter". (35 : 2)

Because ;

للرجال نصيب مما اكتسبوا وللنساء نصيب مما اكتسبن -

"For men is the benefit of what they earn and for women is the benefit of what they earn". (4 : 32)

It is therefore evident from the above that :-

1. Allah provides sustenance to His creation in different measures ; abundant to some and scanty to others.

2. Because : He is Wise and Knowing and has the treasures of everything in his Own control.

3. To reject the demand for dead level equality in wealth for all, God forbids people even to look greedily at what has been given in abundance to certain classes or individuals.

4. The Holy Quran patently recognises diversity in capacity of men for work.

5. There is no bar to or restriction even on women to earn wealth for their own benefit and to own it.

6. Thus while some men are fit only for physical labour in fields, and factories, others, due to their superior talents or technical knowledge, deserve to guide and supervise their subordinates. As a result, of Providing sustenance or wealth in different proportions some persons grow rich, while others become poor. But God as Providence (*Rab*) could not remain oblivious to the needs of the less favoured of His creation. He Himself says :

ما كنا عن الخلق غافلين -

“And never are We heedless of creation.” (23 : 11)

ان الله لزوجفضل على الناس -

“Surely God is Gracious towards mankind”. (10 : 60)

الله لطيف بعباده Allah is Benignant to His servant. (42 : 19)

Consequently to keep the indigent and the destitute provided with necessities of life and also to prevent concentration of wealth in a few hands, there are, in the Holy Quran oft-repeated exhortations and inducements for those possessing wealth and property to distribute it (a) through compulsory contribution like *Zakat*, inheritance, will, gift and *fitrana*, and (b) by spending benevolently as voluntary acts of alms and generosity on humanitarian and fraternal considerations, merely for pleasing God and seeking His favour, and not for mundane ends or reward. Accordingly the Holy Quran says :

وفى اموالهم حق للسائل والمحروم -

“And in the wealth of the rich, there is a share for one who begged and for one who could not”. (51 : 19)

Can any other system, religious or political, excel this measure of distribution of wealth for providing relief to the distressed and the destitute. The Holy Quran commands :

اقيموا الصلوة و آتوا الزكوة واعتصموا بالله -

“And keep up prayer and pay the poor-rate (*Zakat*) and hold fast to Allah”. (32 : 78)

Evidently it has been imposed as a prime duty on every male or female to (a) pray to God for spiritual progress, and (b) spend a portion of his or her wealth in the way of Allah as charity in gratitude for His blessings. These two are the practical essentials of faith, and are constantly repeated in the Holy Quran. But, although it is incumbent upon the rich to spend, the right to spend at their own option or discretion has neither been superseded nor overlooked. Thus the Holy Quran says :

واقموا الصلوة واتوا الزكوة و اطيعوا الرسول لعلكم ترحمون -

“Keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you”. (24:56)

The ordinance of *Zakat* (Charity) which literally means purifying wealth, is meant to take from the rich and give to the poor and is the most frequently repeated obligatory injunction in the Holy Quran. It is therefore the right of God in one's wealth and property, meant for the welfare of the poor and it serves as a basis for fair distribution of wealth, and a plan to alleviate the miseries of the destitute. The Holy Quran, in this regard, says :

انفقوا مما رزقنكم من قبل ان ياتي يوم لا بيع فيه ولا خلة ولا شفاعة

“Spend out of what We have given you before the day comes, in which there is no bargaining, nor friend-ship, nor intercession.” (2 : 254)

وات ذالقربى حقه والمسكين وابن السبيل ولا تبذر تبذيرا

“And give to the near of kin his due and to the needy and the way-farer and squander not wastefully”. (17 : 26)

Thus Islam, unlike Socialism, raises the poor and does not bring the rich down to the level of the poor.

The Muslims, particularly the leaders, instead of spending for the good of the destitute, spend large amounts on elections and on offerings to religious guides (the *pirs*)

There are also laws of inheritance in Islam about which the Holy Prophet said :

من ترك مالا فلو رثته

“If one leaves, on death, wealth and property it goes to his heirs”, and not to the Government treasury or exclusively to the eldest son, according to the law of primogeniture, prevalent in some countries. The Holy Quran corroborates it and says :

كتب عليكم اذا حضر احدكم الموت ان ترك خيراً الوصية للوالدين والأقربين بالمعروف حقا على المتقين

“It is prescribed for you when death approaches one of you, if he leaves wealth, for parents and near relatives, to make a bequest in a kindly manner, it is incumbent upon the dutiful”. (2 : 180)

انما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل فريضة من الله -

“ Charity (Zakat) is only for the poor and the needy and those employed to administer it and those whose hearts are made to incline (to truth) and (to free) the captives and those in debt and in the way of Allah and the way-farer (it is), an ordinance from Allah ”. (9 : 60) The rich are also

exhorted and induced to spend voluntarily, more as acts of sympathy and philanthropy for their fellow-beings and seeking God's pleasure than for mundane reward or as a show of favour to the poor. The Holy Quran says :

الذين ينفقون اموالهم في سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى

“Those who spend in the way of Allah, then follow not up what they have spent with reproach or injury their reward is with their Lord.” (2 : 262)

ويطعمون الطعام على حبه مسكينا ويتيماً واسيراً - انما نطعمكم لوجه الله لا نريد منكم جزاءً ولا شكوراً

“ And they feed the poor, the orphan and prisoners for the love of God (saying), we feed you for Allah's pleasure, only. We desire or demand no reward nor thanks from you.” (76 : 8, 9)

Muslims are enjoined to give good things as charity and not condemned or illgotten ones. The Holy Quran

says : يا ايها الذين آمنوا انفقوا من الطيبات ما كسبتم.....منه تنفقون :

“O you who believe, spend out of the good things that you earn and that which we bring forth for you out of the earth and aim not at the bad to spend thereof,” (2 : 267)

Because, “You can not attain to righteousness or virtue unless you expend out of what you love or what is dear to you.” (3 : 91)

12. Private ownership permissible in Islam

Unlike Socialism, Islam permits, rather encourages individuals to earn wealth, placing no restriction even on women to earn for their own good and gain. Thus Islam recognises private ownership of wealth and property. The Holy Quran. in this regard, says :

ایس علیکم جناح ان تبتغوا فضلاً من ربکم

“ It is no sin for you that you seek the bounty of your Lord.” (2 : 198)

Great stress is laid on Friday prayer. Muslims are enjoined to leave traffic on hearing the call (*Azan*) for prayer and hasten to mosques, but are ordained to disperse and resume seeking Allah’s grace (i.e. earning wealth), (62 : 10)

Islam therefore gives impetus to earning wealth which has been termed “bounty ” (*Fazl*) so much so that it is not a sin even to combine religious ceremonies like pilgrimage, with wordly gain by transacting trade or business during the season of pilgrimage. Sheikh Saadi says :

گرچه بیرون ز رزق نتوان خورد شرط عقل است جستن درها

“ Though one can not procure more than what is predestined for him, yet it behoves one not to be idle and to look for it, for he knows not what is in store for him.

13. Honest Earning (*Kasab-i-Halal*)

Islam, however, lays great emphasis on *Kasb-i-Halal*, earning wealth or sustenance purely through honest and

legitimate means. This serves as a check or acts as a brake on all corrupt practices and shady activities for acquiring and grabbing wealth through force or illegal source like robbery, bribery, cheating, smuggling, hoarding, black-marketing or exploiting the poor and collecting funds for political organisations. Such evil and illegal deeds and actions are severely condemned and prohibited by Islam equally for all whether Government officers, industrialists, shopkeepers or others. The Holy Quran says :

يا ايها الذين آمنوا لا تاكلوا اموالكم بينكم بالباطل

“O you who believe, devour not property among yourselves by foul means.” (4 : 29) It again says,

ولا تاكلوا اموالكم بينكم بالباطل وتدلوا بها الى الحكام لتاكلوا فريقا من

اموال الناس بالاثم وانتم تعلمون -

“ And swallow not up your property among yourselves by false means nor seek to gain access thereby to the judges so that you may swallow up a part of the property of men wrongly while you know.” (4 : 29).

14. Deeds contrary to words

Doubtlessly, every one esteems justice, integrity and chastity, and abhors greed and dishonesty yet deeds are mostly contrary to words. The chief reason why leaders have strayed from the aims and objects which necessitated the creation of Pakistan, is that we ignored to base our economy on the Islamic doctrines of social justice and economy and adopted instead, systems which accentuated disparity between the rich and the poor. The self-seeking leaders, after coming to power in the past, exploited the poor, paying little heed to the warning of Quaid-i-Azam who had said.

“ Landlords and capitalists flourished at our expense by a system which is so vicious and so wicked and which makes them so selfish.. If this is the idea of Pakistan, I would not have it.”

He had also said, “ the adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people.” The quotations show that Muslims strove and struggled for Pakistan, as they had a higher objective in view as the Quaid-i-Azem had said “ The establishment of Pakistan for which we have been striving for the last ten years, is by the grace of God, an established fact to-day but the creation of a state of our own was a means to an end and not the end itself. The idea was that we should have a state in which we could live...(and) develop according to our own lights and culture and where principles of Islam could find free play” He further said :

“ It is my belief that our salvation lies in following the golden rules of conduct set for us by our great Law-giver, the Prophet of Islam.” He added a rider by saying :

“ Today they (the essential principles) are applicable in actual life as they were 1300 years ago. Islam and its ideals have taught us no democracy. It has taught us equality of men, justice and fairplay to everybody.”

15. Meaning of Democracy.

Democracy means majority rule of the elected representatives of parties with freedom for religion, speech, association and respect for the right of minorities. But experience in Pakistan shows that during the Premiership

of the late Kh. Nazimud-Din. a man at the helm of provincial affairs exploited religion to create hell and havoc for a certain section of population in 1953 to gain political aims. But the anarchy and disorder soon spread like wild-fire and got out of control, making the high-ups in the society the chief target. After many innocent lives had been lost Martial Law was imposed to restore peace.

16. Welfare State established on Islamic Principles.

During the heyday of Islam, under the leadership of our Holy Prophet (peace be on him) and his immediate Successors, Muslims acted upon the Islamic ordinances of charity and alms and established a real Welfare State, based on Islamic social Justice among the ever-warring tribes of Arabia. They, therefore, raised the glory of Islam through upright conduct and simple ascetic life and thereby rightly earned the epithet "the best of the people". And as long as the Muslims adhered to the Holy Quran and followed its teachings, they continued to advance in every field of activity in the world and even now can prosper and lead the world to piety, and prosperity only if they themselves obey the sacred ordinances of Allah, and seek guidance and remedy for their economic ills from the Holy Quran, instead of importing Socialism from the atheists or remain obsessed with Capitalism or perpetuate *status quo*. It is admitted even by foes that no faith, through its excellent rules of conduct, ever imparted such a vibrant energy to its votaries on such a wide scale as did Islam in its early stages. Because what the most progressive social thinker in the world could ever conceive

desirable as a basis for political peace and economic prosperity, is amply provided in the teachings of Islam. Fear of God and love for mankind are the two cardinal principles of Islamic social justice. So no social and economic system other than that preached by Islam, can ensure better relief and comfort to those suffering from want, hunger and disease. If the advocates of Islamic Socialism mean genuine Quranic social justice in Pakistan they should be well-advised to drop the alien and atheistic word Socialism. It would then be welcome by all and should also have no clash with the ideology of Pakistan. Woe, however, to us (the present

17. Quran is recited on ceremonies.

lip pro-fessionists of Islam) who recite the Holy Quran mostly at Khatm-i-Quran meetings and death anniversaries or at the graves of the rich, merely for *sawab* (reward) or show of religiosity, but not as a guide for removing human distress. We, in Pakistan look to man-made laws instead of following the revealed doctrines of Islam and the excellent example set by the Holy Prophet (peace be on him).

18. The Holy Prophet is the best guide

The Holy Prophet of Islam is the best guide for men for all times and climes. Addressing the Prophet, God says :

(a) انك لعلى خلق عظيم

“Thou dost surely possess moral excellence.” (68 : 4)

(b) انك لتهدى الى صراط مستقيم

“Surely thou guidest to right path.” (43 : 52)

(c) لقد كان لكم في رسول الله اسوة حسنة

(c) “Surely you have in the Prophet of God an excellent exemplar and the best model of virtue and conduct.”

(33 : 21)

Happily the Holy Prophet (peace be on him) passed through, almost all the circumstances of human activity. He was a labourer, a trader, a husband, a father, a commander, a king, a legislator, a moralist, a religious guide and the best humanist with complete faith in God. He will ever remain the Best Model, because, he furnished rules of conduct under varying conditions of life and illustrated them, in his life. To quote one practical example, he, as a commander, displayed unprecedented courage and steadfastness under utmost risk of his life when left alone in a battlefield. Impressed by his unflinching firmness of faith in God, the scattered army Soon reassembled and protected him at the cost and loss of several lives and turned the defeat into victory.

19. Institution of economic uplift in Islam.

The Muslims must, therefore, follow him and the institutions introduced, by him, for economic uplift like *Zakat*

and alms rather than borrow guidance from irreligious people. The Holy Quran says :

1. وما امرؤ الا ليعبدوا الله مخلصين له الدين - حنفاء ويقيموا الصلوة ويؤتوا الزكوة و ذلك دين القيمة -

“And they are enjoined naught but to serve Allah, being sincere to Him in obedience, upright and to keep up prayer and pay the poor-rate and that is the right religion.” (98 : 5)

2. فاقم وجهك للدين القيم من قبل ان ياتي يوم لامرء له من الله يومئذ يصعدون -

“Then set thyself being upright to the right religion before there comes from Allah, the day which can not be averted.” (30 ; 43)

3. واسمعوا واطيعوا وانفقوا خيراً لانفسكم

“So, hear and obey and spend, it is better for your souls.” (64 : 16)

The Muslims, even politicians or religious personages, can have no mercy from God, if they follow others or remain adhered to their un-Islamic ideas in preference to God’s injunctions, reproduced below :—

4. تلك آيت الكتاب الحكيم هدى و رحمة للمحسنين الذين يقيمون الصلوة ويؤتون الزكوة -

“These (the above verses) are the verses of the Book of Wisdom ; a guidance and a mercy for the doers of good, who keep up prayer and pay the poor-rate.”

(31 : 2 3 & 4)

5. ولا تكونوا كالذين قالوا سمعنا وهم لا يسمعون

“And be not like those who say we hear and they hear not”. (8 : 21)

This means the Muslims are commanded to translate into deeds what they profess to believe, because most of us, even the *Ulama*, unfortunately, do not practise what they preach to others.

20. *Ulama's attitude towards Jihad*

A fresh proof is afforded by their callous attitude to the doctrine of *Jihad*. Although Muslims all over the world express unbounded love and affection orally for their brethren in the Middle East and feel concerned and convinced of an immediate need for a concerted action against Israel, whose destructive activities, are causing havoc to the life and land of the Arabs, yet they do not take steps to get together and organise a united front for a holy war against the Jewish aggression. The *Ulama* deliver sermons to impress and stress the importance of *Jihad*, quoting, in their support, the Quranic verse :

ان الله يحب الذين يقاتلون في سبيله صفاً كأنهم
بنيان مرصوص -

“Verily Allah loves those who fight in Allah's cause, arrayed in solid ranks as though they are a strong structure, cemented with molten lead”. (61 : 4)

But while they threaten to resort to *jihad* in Pakistan against their political rivals and consequently have already passed a “*Fatwa of kufr*” against the Muslim socialists in Pakistan, they do not preach and start a crusade against the Jews in Middle East. The *Jamaat*

Islami Chief, evidently an enlightened theologian, is no exception, as he too, called upon the people at Gujranwala to rise to the occasion and stall all efforts of the disruptionists and anti-Islam forces who were impeding the way to the introduction of Islamic laws. He urged the people to consider no sacrifice too great for establishing Islamic order (*Pakistan Times*, dated 21.2.70, p. 5). But he does not deem it imperative to exhort people to rise to the occasion for a "Jihad" against Jews. A poet has aptly depicted the behaviour and conduct of such Ulama in the verse.

کافر زبیکارش ایمن نشست مسلمان ز جور زبانش نرست

"The disbelievers (Jews etc.) feel secure from the onslaughts of the *Ulama* but the Muslims could not escape the terror and tyranny of their tongue (threats of *Jihad* and *fatwa-i-kufr*.)"

The *Ulama* are, therefore doing no service to Islam but instead are undermining it by such actions. They firmly maintain that *Jihad* is the final and decisive alternative to crush an enemy's attack and aggression, still they practise it not against the Jews although they even now condemn those Muslims who dissented from having resort to *Jihad* in the past against the British in India, for want of resources at their command. The plight of refugees in Arab land especially in Jordan, is heart-rending. Besides the cruelty of cold winds which pierce through the flimsy tents during night and scorching heat of sun during day, the refugees are also exposed to barbaric and savage attacks of Israel, armed with superior American weapons.

The Arabs wish to regain their territory, usurped by Israel with the help of Muslim States in the world. The late President Nasser consequently had made an impassioned appeal to the Muslim world for supporting the Arab cause and raising funds and sending volunteers to check Israel's aggression, but it is being ignored in the electioneering din.

21. Disparity in Economic Condition

the politicians, one and all, admit that there is a glaring disparity in the economic conditions of the people. This they ascribe in the main to the greed on the part of politicians and such officers, as had, in the past, held sway over the affairs of Pakistan. The politicians now in the field are mostly those who ruled and allegedly ruined the economy of Pakistan, making the poor poorer and the rich richer, themselves included. The following Quranic verses apply in their case :—

ان كثيراً من الاحبار والرهبان لياكلون اموال الناس بالباطل ويصدون
عن سبيل الله والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله
فبشرهم بعذاب اليم -

“Surely many of the doctors of law and monks eat away the property of men falsely.....hoard up gold and silver and spend it not in Allah's way. Announce to them a painful chastisement”. (9 : 34)

The leaders, who originally supported or were opposed to the very concept of Pakistan and struggle for it are, now with elections looming ahead echoing loudly the

public demand for economic reforms and religious character of the projected constitution of the country. They are, therefore,

(a) laying emphasis on the ideology of Pakistan.

(b) promising to support a constitution based on the sublime principles of Islam,

(c) showing great concern about the problems facing the common man,

(d) holding out ambiguous promises to make Pakistan a prosperous, Islamic democratic state, should they come into power,

(e) laying great stress on the virtues and values of Islamic laws.

How far they themselves act upon what they so vociferously profess, is an open secret. Consequently they are widely divided in their approach to the principles of socio-economic set up in Islam. Had they been sincere and staunch supporters of Islam, as they pose and assert at present, they would long have moulded their own lives according to it, instead of merely harping upon terms like "Islamic Socialism" or "Islamic Order" and stubbornly sticking to their own particular views, carping at each other with dark expletives and recriminations "branding some as "Kafir" (Vide "Fatwa" of Ulama in *The Jang* dated 25.2.70.) irrespective of the fact that such people recite the "Kalimah", offer prayer and keep fast. "Supporting such "Kafirs" financially or in other ways, is nothing short of assisting kufr was declared in the Fatwa"

The *ulama* claim to derive authority from God for their assertions but actually deny His commands through *Fatwas* which are contrary to the spirit of the Holy Quran and Hadith. In their enthusiastic pursuit for mundane gains, the *ulama* in Pakistan in utter disregard of the very fundamental formula, that by reciting *Kalimah* a non-Muslim becomes a Muslim, dared to pass a *Fatwa* against Muslims and pressed for their excommunication though they recite the *Kaliman*, merely because they hold different views on political matters. By such acts, they contradict their own demand for introducing Islamic order in Pakistan. If, God forbid, they capture temporal power, they would never tolerate different views in the interpretation of religion and would never hesitate to adopt coercive measures against those who do not subscribe to their views.

22. *Fatwa-i-kufr*

A *fatwa* of *kufr* can prove fatal to the unity, strength and solidarity of Muslims. To nip such attitudes, in the bud, a strong condemnation by the sensible Muslims is highly desirable and is an urgent need of the time, otherwise feelings of hatred and enmity instead of love and concord, will be generated among Muslims.

23. *Kalimah* is a fort.

Kalimah, admittedly, is like a fold, rather a fort, which protects its votaries from expulsion from Islamic brotherhood, for as long as a person recites *Kalimah* and believes in it, he remains a Muslim and no authority, religious or

temporal, can excommunicate him and deprive him of the blessings of Islam. He may deserve capital punishment or a life imprisonment for committing wicked deeds but he cannot be branded as *kafir*, even for a heinous crime. Our Holy Prophet (peace and blessings of God be upon him) did not declare or dub even a confirmed *Munafiq* as *kafir* for the sole reason that he recited the *Kalima* though hypocritically. The *Fatwa* mentioned above is, therefore, senseless and malicious because even if Socialism is *kufir*, (heresay) it has not yet been enforced, and is being advocated in ambiguous terms which have not yet been clearly defined and explained to show by what law the present economic system in Pakistan is sought to be replaced.

If the advocates of Socialism in Pakistan intend to import a foreign system of dead-level equality in wealth in the name of "Islamic Socialism", such a system, will not only be against the Holy Quran but will also be impractical because it is incapable of being strictly enforced even in the socialist countries, which are controlled by a group of powerful persons, and where it can be enforced more effectively than in a democratic country like Pakistan. Even in Socialist states the necessities and comforts of life are not supplied in equal measures to all as is erroneously understood by many.

Great enormities were perpetrated to establish Socialism yet the avowed object of eliminating disparity in wealth could not be achieved. Socialism is in fact, no

better than Capitalism. The Chief advocate of Socialism in Pakistan, while, defining Islamic Socialism said :

“If West-oriented parliamentary democracy could suit the country, there is no reason why the principle of Islamic *Musawat* as preached by the Holy Quran be not practised in Pakistan. Islamic Socialism is just nothing but English translation of the phrase “Islamic Musawat” (Vide *The Pakistan Times*, dated 24-2-1970.

The Holy Quran, no doubt ordains *Musawat* (equal treatment for all) and strongly forbids distinction of colour, creed race and rank in administering justice but as shown above it neither preaches nor admits of equality (*Musawat*) in wealth or rank. On the contrary, it leaves open the field for earning, honestly of course, as much wealth as possible. Besides, a society or a state is organised on difference of ranks, even in socialist countries. So, while some men, on the basis of better ability, control and conduct the affairs of Government as well as business or commerce, others work as manual labourers, cultivators etc. Equal distribution of wealth among all is, therefore, an utter impossibility.

Dr. Iqbal supports it and says.

یہ غیر فطری نظام (سوشلزم) مساوات شکم کا قائل ہے نہ اخوت انسانی کا

This unnatural system, the Socialism believes in equal distribution of wealth but not in feelings of fraternity and brotherhood of humanity.

It would not be out of place to ask the advocates of Islamic Socialism : How would equality in wealth and

ranks be enforced ? We may also ask those who favour capitalism, *status quo* or Islamic order : how prosperity for all would be achieved or guaranteed through their respective ideologies after granting enormous exemptions, under the country's existing resources ? Will the Head of state, the ministers, the officers and the cultivators be brought on an equal level in respect of amenities and comforts of life ? How will the state under Socialism or Islamic order provide equal opportunities for all to earn wealth to keep them prosperous. All this needs to be clarified and illustrated by a clear analysis. Fortunately for them, most of the leaders own considerable wealth and property which they expend on election in a bid to capture power. But, although they profess to be supporters and sympathisers of the poor and the needy and the Holy Quran also exhorts them in verses reproduced below to spend for the weal and welfare of the poor, they spend naught for them.

ها انتم هؤلاء تدعون لتنفقوا في سبيل الله فممنكم من يبخل ومن يبخل فانما يبخل عن نفسه والله الغني وانتم الفقراء

“ Behold ! you are those who are called upon to spend in Allah's way but among you are those who are niggardly and whoever is niggardly is niggardly against his own soul. And Allah is Sufficient and you have needs.”
(47 : 38)

In obedience to the above-quoted commands, the leaders, instead of parting with some of their own wealth and spending it for the good of the poor, merely hold out promises to ameliorate their lot at Government expense after

coming to power. Realizing, however, that religion is most sacred to Muslims, they exploit them through catchy slogans for plenty to gain support in election. Experience, however, proves that no sooner are the leaders elected than they get involved in reaping the harvest of election by amassing wealth for themselves, and feeling supremely unconcerned with problems relating to the people. As an earnest of what the leaders promise to achieve, let them draw up constitution on a miniature scale, indicating means of ensuring prosperity and eliminating economic disparity in the country to be adopted as a trial first by the members of their respective parties which are comprised of both the wealthy and the poor.

If the leaders are faithful to what they so vociferously preach in support of Islam and honestly desire to remove or reduce the distress of people and turn Pakistan into a prosperous state that objective can best be achieved by strictly adhering to the doctrines of Islam, the beneficence and utility of which, both for spiritual and material prosperity of mankind, was amply established by the Holy Prophet (peace and blessings be on him) and his immediate followers, who laid the foundations of a real Welfare State in the world. As stated above, Islam encompasses all needs of society. This is supported even by a non-Muslim writer Sir Theodore Morrison, who writes in "England and Islam":-

"The Truth is that Islam is more than a creed; it is a complete social system. It is a civilization with philo-

sophy.....on its struggle against rival civilization of Christendom, it has become an organic unit conscious of itself.”

The vociferous “Islam Pasands” (a despicable term) can play a tremendous role by leading an ascetic and austere life on the pattern of the Holy Prophet so as to set an example for others to emulate. *Ulama* and others of their ilk who are not satisfied until they call themselves “Islam-Pasand” in Pakistan, having entangled themselves in power-politics, can hardly deliver the goods. They have no spare time to preach the moral and spiritual values of Islam for upright conduct in life. The leaders, the antisocialist savants in particular, should act upon the Quranic verse :

انما المؤمنون اخوة فاصلحوا بين اخويكم واتقوا الله لعلكم ترحمون

“The believers are brethren, so make peace between brethren and keep your duty to Allah that mercy may be had on you.” (40 : 10) Thus while differing on a variety of other problems the anti-socialist savants can resolve and level up differences among the contending factions in respect of the most acute and important problem of economic disparity by adopting and enforcing Islamic ordinances of charity, alms, sacrifice, and inheritance etc., But they are so obsessed with party clashes for gaining power and supremacy in Government, that they have hardly the time to set their own house in order and wean the people from the alien Isms by their *bona fides*.

24. Islam provides better social laws

No measure other than the revealed laws of Islam, can effectively eliminate exploitation, unfair distribution of wealth and remove, reduce, or redress the miseries and grievances of the common man. For, while a man-made constitution or an ordinance can be repugnant and unacceptable to the public and a hell can be created in protest against it in democratic countries, the revealed laws of Islam will never be openly opposed even by those Muslims who do not themselves act upon them.

Thus while Capitalism impoverishes the masses, by permitting concentration of wealth in a few hands, Socialism, though posing to be a friend of labour, defeats its own philosophy by denying legitimate basic rights of speech and commensurate reward for one's labour. In Islam, on the contrary, there are definite laws, which regulate fair distribution of wealth and provide guide-lines for lasting peace and prosperity in the world. Accordingly the Holy Quran says :

الذين ان سكنهم فى الارض آقاسوا الصلوة وآتوا الزكوة وامروا
بالمعروف ونهوا عن المنكر

“Those, if We establish them in the land will keep up prayer and pay the poor-rate and enjoin good and forbid evil”. (22 : 41)

It is, however, an admitted fact that only he can effectively enjoin good and forbid evil, who himself says prayer, pays *Zakat* and acts upon what he preaches.

25. Two Fundamentals of Islam.

Out of the Five Fundamentals of Islam, prayer and "Zakat" are practical tenets for promoting spirituality and material prosperity of man. Prayer is a duty to God and "Zakat," a duty for service to humanity for material aid in gratitude for God's blessings. The Holy Quran says :

ان اكرمكم عند الله اتقكم

"The noblest of you with Allah are they who pay the greatest regard to their duty which they owe to God and their fellow-beings". (49 : 13)

Superiority of an individual over others depends not on wealth or religious knowledge, but on moral greatness and observance of duty, imposed by religion. Muslims are also ordained :

والذين اذا انفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما

"When spending they are neither extravagant nor parsimonious and the just mean is ever between these."

(25 : 67)

It is, however, a common observation that the opulent lead a life of ease and luxury, caring little to say prayer, to fast or pay Poor-rate (Zakat.) If the leaders do not act upon the Quranic instructions themselves how can they expect others to act upon them. There is, in fact, a warning in the Holy Quran for such people in the verse :

اتامرون الناس بالبر وتنسون انفسكم

"You enjoin men to do good and neglect to act accordingly your-selves".

What right then such leaders may have to demand or promise Islamic order if they themselves do not obey God's commands contained in the verses below :

(1) واتبع ما يوحى اليك

“Follow what is revealed to thee from thy Lord.” (33 : 2)

(2) من يطع الله ورسوله فقد فاز فوزا عظيما

“Whoever obeys Allah and His Messenger he indeed achieves a mighty success.” (33 : 71)

(3) ومن يسلم وجهه الى الله وهو محسن فقد استمسك بالعروة الوثقى

“Whoever submits himself to Allah and does good to others, he indeed takes hold of the firmest handle”.

(31 : 22)

(4) Disobeying God's command is punishable.

ان الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين

“Those who disdain My service, i.e. obey not Quranic injunctions, will surely enter hell abased.” (40 : 60)

(5) So The Holy Quran says :

فذكر بالقرآن من يخاف وعيد

“So remind by means of the Holy Quran him who fears My warning”. (50 : 45)

26. Examples of Jinns may be followed

I have copiously quoted verses from the Holy Quran, dealing with socio-economic problems and reproduce more verses to impress and stress the importance and effectiveness of the Quranic truth. A party of *Jinn*, listened to the

Holy Quran and bore evidence of its truth in the following Quranic words :

(a) قالو يقومنا انا سمعنا كتباً أنزل من بعد موسى..... يهدى
الى الحق والى طريق مستقيم

“O our people ! We heard a book revealed after Moses fulfilling that which is before and guides to the truth and to the right path.” (46 : 30)

(b) انا سمعنا قرأنا عجباً يهدى الى الرشاد فامنا به

“Surely we have heard a wonderful Holy Quran, guiding to the right way – so we believe it.” (72 : 1-2)

The word *Jinn* originally means ethereal beings (spirits of evil) but in the context of the above verses, it is evidently used for the leaders of the Jewish clans and Christian tribes, who listened to the Holy Quran, appreciated its contents and accepted Islam. I have, therefore, quoted the above verses for the readers, in particular the leaders, to follow the *Jinns* and set a personal example by acting upon what the Holy Quran ordains in respect of distribution of wealth. If the Quranic instructions for contribution towards charitable and welfare schemes are strictly followed, they would yield as much income as would suffice not only to meet the needs for redressing the sufferings of the indigent and the destitute but would also meet, if not wholly, at least to a considerable extent, the country's expenditure on Administration, Defence and Development Schemes etc. The items of compulsory charity are :—

1. *Zakat* : Every Muslim, male or female, owning cash or property is required to calculate and set aside every year a fixed part of his or her hoarded wealth, consisting of cash and ornaments etc., and agricultural produce, live stock, exceeding certain number and capital invested in trade and industry etc.,

2. *Inheritance* : Property left on death by a person must be divided among the heirs according to the laws of *Shariah* in the Holy Quran. This amounts to distributing wealth.

3. *Will* : A person owning wealth must leave a will, allotting a part of it for charitable purposes, to help the poor.

4. *Sacrifice of Animals* : Pilgrims are required to sacrifice animals after performing pilgrimage. The wealthy Muslims all over the world also sacrifice animals on that occasion. Thousands of animals are thus slaughtered within three days after the pilgrimage and large amounts can be realized as sale proceeds of their skins if collected in an organised manner by a Government agency for helping the needy

5. *Fitrana* : It is payable for every member of a family even for a newlyborn babe.

The above sources of income may look insignificant and grossly inadequate to meet the entire expenses, incurred on the administration and for the welfare schemes. To illustrate and show the financial magnitude the of above

items of Charity, it would suffice to work out the income that can accrue from *Fitrana*—the least important of these items, of charity.

Total population of Pakistan is estimated, at present, to be about twelve crore and roughly deducting two crore for non-Muslims and very poor section of Muslim population, an amount of ten crore or even more can be collected in a single day at Rs. 1/- or 1/4 per head calculated on the basis of current price of grain. Income from other items especially from “Zakat” a compulsory item, would run into billions, if collected under an organised management. In addition to it voluntary contributions for charitable purposes are also enjoined in the Holy Quran.

It may be added that amounts thus collected, having religious sanctity, would most probably be used and expended with great care, honesty and economy and would thus prove an automatic check against **misuse, misappropriation and corruption.**

To recapitulate what has been said already, the verses, reproduced below in the form of questions and answers, being decisive decree by God on wealth problem, deserve special attention :-

1. Question : من يرزقكم من السموات والارض

Who gives you Sustenance from the heaven and the earth

Answer. قل الله "Say Allah. (34 : 24)

2. Question : اهم يقسمون رحمت ربك
 "Do they apportion the mercy of thy Lord"? (43 : 32)

نحن قسمنا بينهم معيشتهم في الحياة الدنيا ورفعنا بعضهم فوق

Answer : بعض درجات ليتخذ بعضهم بعضاً

"We portion out among them their livelihood in the life of this world and We exalt some of them, above others in ranks, that some of them may take others in service." (43 : 32)

3. Question : هل من خالق غير الله يرزقكم من السماء والارض
 "Is there any creator besides Allah Who provides for you from heaven and the earth". (35 : 3)

Answer : - (a) ذالكم الله ربكم خالق كل شئ

"Allah is your Providence the Creator of all things."
 (40 : 62)

(b) الله الذى ورزقكم من الطيبات ذالكم الله ربكم فتبارك الله رب العالمين

"Allah is He Who provides you with goodly things. That is Allah your Lord. So blessed is Allah, the Lord of the worlds. (40 : 64)

4. Question : افغير دين الله يبعون

"Seek they then other than Allah's religion"? (3 : 82)

Answer : ومن يبتغ غير الاسلام ديناً فلن يقبل منه

"And whoever seeks religion other than Islam, it will not be accepted from him." (3 : 84)

5. Question : ياايها الذين آمنوا هل ادلكم على تجارة تنجيكم من عذاب اليم

“O you who believe, shall I lead you to a merchandise which will deliver you from a painful chastisement”?

تؤمنون بالله ورسوله وتجاهدون في سبيل الله باموالكم وانفسكم
 ذالكم خير لكم ان كنتم تعلمون
 Answer :

“You should believe in Allah and His Messenger and strive hard in Allah’s way with your wealth and lives. This is better for you, did you but know.” (61 : 10)

6. Question : مالكم الا تنفقوا في سبيل الله

“What reason have you that you spend not in Allah’s way.” (57 : 10)

الذين يكتزون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم
 بعذاب اليم
 Answer :

“For those who hoard gold and silver and spend not in Allah’s way announce to them a painful chastisement.”
 (9 : 31)

7. Question : ما ذا عليهم ... وانفقوا مما رزقهم الله

“What (harm) would it do to them if they spend out of that Allah has given them ? (4 : 39)

الذين يبخلون .. يكتمون ما آتاهم الله من فضله واعتدنا للكافرين
 عذاباً مهيناً
 Answer :

“Those who are niggardly and enjoin people to be niggardly, and hide (i.e. hoard) that which Allah has given out of His grace. And We have prepared for the disbelievers an abasing chastisement.” (4 : 37)

(b) لا تكرمون اليتيم ولا تحضون على طعام المسكين وتاكلون التراث اكلالاً

“You honour not the orphan. Nor you urge one another to feed the poor. And you devour heritage devouring all.” (89 : 17-19)

(c) من يبخل واستغنى..... فسنيصره للعسرى

And as for him who is niggardly and considers himself sufficient, And rejects what is niggardly good We facilitate for him (the way to) distress. (92 : 8-10)

There is also a warning for those who spend merely for show and propaganda for selfish ends rather than out of fraternal love and sympathy for fellow beings.

الذین ینفقون اموالهم رياء الناس ولا يؤمنون بالله

“Those who spend their wealth to be seen by men (i.e. only for show) and believe not in Allah.” (4 : 38)

هذا بيان للناس وهدى وموعظة للمتقين

“This is a clear statement for men and a guidance and admonition to those who would keep their duty”. (3 : 137)

It would be very appropriate and befitting the occasion to end this article with quotations from the Holy Quran, showing the qualifications for a true and sincere person, deserving to represent the cause of Islam.

1. انما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا
باموالهم وانفسهم في سبيل الله - اولئك هم الصادقون

“The believers are those only who believe in Allah and His messenger, then they doubt not and struggle hard with their wealth and their lives in the way of Allah. Such are truthful ones.

2. والذين استجابوا لربهم واقاموا الصلوة وامرهم شورى بينهم و
سمازقناهم ینفقون -

“And those who respond to their lord and keep up prayer and whose affairs are (decided) by counsel among

themselves and who spend out of what We have given them.” (42 : 38).

الذين آمنوا بالله واعتصموا به فسيدخلهم في رحمة منه وفضل
ويهديهم اليه صراطاً مستقيماً - 3

“Those who believe in Allah and hold fast by Him. He will admit them to His mercy and grace and guide them to Himself on a right path.” (4 : 176).

4. Consequently the Holy Qur'an enjoins :

(a) واعتصموا بحبل الله جميعاً ولا تفرقوا -

So, “Hold fast to the rope of Allah all together and be not disunited.” (3 : 102).

(b) واعتصموا بالله هو سولكم - نعم المولى و نعم النصير -

“Hold fast to Allah. He is your protector excellent the protector and excellent the helper.” (22 : 78).

(c) تعاونوا على البر والتقوى ولا تعاونوا على الاثم والعدوان -

“Help one another in righteousness and piety and help not one another in sin and aggression.” (55 : 27).

(d) (1) سيدكر من يخشى ويتجنبها الاشقى -

For “He who fears will mind and the most unfortunate one will avoid it.” (87 : 10—11)

(2) بل توثرون الحياة الدنيا والاخرة خيروا بقى -

“But you prefer the life of this world, the Hereafter is better and more lasting.” (87 : 16-17)

(e) تبرك اسم ربك ذي الجلال والاكرام -

“Blessed be the name of thy Lord, the Lord of Glory and Honour.” (55 : 78).

THE END