PROPHET'S TEACHING AND SOCIAL ORGANISATION

MUHAMMAD ILYAS
M.H. SYED

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Encyclopaedia of Prophet Muhammad's Teachings Series

PROPHET'S TEACHING AND SOCIAL ORGANISATION

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Preface

Prophet Muhammad (Pbuh) is the last Messenger of Allah, sent down to the planet-'earth', and he is also an embodiment of mercy for all the worlds—Allah, the Almighty created on the Day First. As a matter of fact, he is the *raison d'etre* of the Universe, comprising all the worlds, the exact number of which is not known right now. As for the number of Messengers, an authentic estimate establishes that one lac and twenty-four thousand Messengers came from time-to-time in different areas and communities all over the world, teaching their respective people in the idiom of the hour in order to bring the lofty and splendid message of Allah, home to them, leaving no room for ambiguity.

Immediate pre-Islamic period is characterised as a period of ignorance. It has perhaps been the darkest era in the history of mankind. The Arabian peninsula was engulfed in the darkness of ignorance thoroughly. Slavery was rampant and slaves were meted out the rudest possible treatment, generally and harsh punishments over petty faults. Hearts of the Arabs had become stony. Besides slaves, female-babies were regarded staunchly an ill-omen, so much so that new-born girls were buried alive or butchered mercilessly. When the barbarity and inhuman acts reached the highest point, Prophet Muhammad (Pbuh) was sent by Allah to Mecca. Before his birth, idol-worship was the popular practice in the land. Miraculously enough, when the prophet was born, all the idols, placed inside the *Ka'ba* fell down, which rang the alarming bells, throughout the length and breadth of Mecca and Arabia. A wave of restlessness ran down the spines of the leaders of Arab tribes.

As a boy, the Prophet (Pbuh) always used to help the needy. He was honest to the core. Born innocent, he himself would get hurt and injured, but never insulted or hurt anyone. At times, he worked as a labourer, but did not ask for wages. Apart from other affairs of life, visiting the cave of Hira and sitting there for hours in meditation, was his favourite business. After years, when he reached forty years of age, Allah, the Almighty, sent the arch-angel Jibra-il or Gabriel (AS) with the first revelation. And thus, the Prophethood was bestowed on him.

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After some time, the Prophet (Pbuh) was asked to proclaim his prophethood, and invite the infidels towards Islam. And with this proclamation, began a period of unparalleled violence and torture. The brutal Meccans unleashed atrocities, towards not only the Prophet (Pbuh) but also his followers. The first and foremost call of the Prophet (Pbuh) was to abandon idol-worship and embrace Islam. He would say that Allah is Almighty and without any partner. He is Omnipotent and Omnipresent.

The invitation of abandoning the idols and worshipping Allah, turned the Meccans red with anger. People started torturing the Prophet (Pbuh) in various ways. Even, some of them put an award on his head. He, on the other hand, left no stone unturned in apprising his people of the reward, they might get after coming in the fold of Islam. He also warned them of the consequences of idol worshipping—the Hell fire.

The Prophet (Pbuh) emphasised that all men are equal, regardless of their creed, caste and financial status. There should be no discrimination against the poor or even the slaves. He, on the contrary, stressed on the emancipation of slaves. He announced great rewards on setting slaves free. Actually, he intended to abolish the age-long tradition of slavery. As a result of his meticulous efforts, thousands of slaves got freedom in his own time, either at his own hand or at the hands of his pious followers and later by true and faithful Muslims, in successive periods. Thank Allah, ultimately, slavery came to an end.

In religious terms, the Prophet (Pbuh) gave his people, a scheduled and disciplined life. Five time prayers are one example of the discipline. Pre-prayer ablution (wudu) is a fine practice, which encompasses a number of health benefits. In prayers, prayer-in-group has a special meaning. Besides five-time-prayers, there are congregational prayers, i.e., the Friday prayer and Eid prayers. These congregational prayers are particularly worth-mentioning, as they promote love, integrity and unity among the members of *Ummah* (the community).

Apart from prayers, there are four other basic pillars of Islam. Fasting for the whole month of Ramadan is obligatory for those, who have attained maturity. Then comes alms-giving. The capable faithfuls have been enjoined upon giving alms or charity to the needy or helpless, once a year. The amount of charity is to be calculated as per the *nisab* or the prescribed limit. The results of this act are tremendously beneficial in this world, as well as the world, hereafter.

The Prophet (Pbuh) also taught people to perform Hajj, at least once in a lifetime. But this obligatory duty is meant for only those, who have means and resources to bear the expenses and exhaustion of the journey. Apart from that, the pilgrim has to pre-arrange for the maintenance of his family and other dependents for the period, he would be out of home and work.

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Islam puts particular emphasis on the attainment of education and gain of knowledge. Before Islam, education was neither compulsory nor obligatory in any society and nor was it the right of everybody. Only the influential groups of society had the right and access to education. Besides, women were prejudiced against, to a great extent. They were forced to lead a very confined life, within the four walls of the house.

Islam also condemned the practice of monarchy and monopoly. The Prophet (Pbuh), for the first time in history, introduced the concept of democracy. This transfer of power from the hands of the monarch into those of the masses helped the state grow at a rapid speed. Similarly, Islam taught to observe the rights of parents, husband, wife, relatives, neighbours, teachers, fellow-beings, the poor, the helpless, the parentless, the widows and so on. Division of wealth by way of heredity is also included in the teachings of Prophet Muhammad (Pbuh).

No doubt, it is a vast discipline and there is no dearth of books—small and large—on the subject. In fact, books and encyclopaedias on Islamic Studies are abundant in the market. However, there persisted a pressing need for a comprehensive multi-volume study, which could throw a flood of light, especially on the teachings of the Prophet (Pbuh).

Present encyclopaedic work, titled as, **Encyclopaedia of Prophet Muhammad's Teachings,** is a bold initiative in this direction. Well-tailored and researched, the voluminous book, in your hands, is the fruition of tremendous task, undertaken by a group of scholars and researchers.

Certainly, it must attract the attention of all in the area of the discipline and serve as a ready reference for the scholars, researchers and students alike. For further enhancement of the status of our endeavours in future and the subsequent editions of this work, all sorts of positive, informative and enlightening feedback are always solicited.

—Editors

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Introduction

In the annals of human history, Islam occupies an illustrious position. Besides being one of the great religions, it gave rise to some of the greatest civilizations the world has known. The successor states of these civilizations are not as vibrant today as they once were but echoes of their past achievements still reverberate in their social, cultural and physical landscapes.

Islam is the second largest world religion. An estimated 1.2 billion followers constituted about 20 per cent of the world population in 1998. Of these, approximately 800 million live in the forty-five Muslim-majority countries—the remaining 400 millicn live as Muslim minorities in 149 countries. In terms of size alone, the Islamic world constitutes a significant part of humanity and, therefore, warrants a sociologically informed understanding and analysis of religious, social and political trends which characterise it.

Islamic Society

Most serious observers of contemporary Muslim societies will recognise their economic, social, educational and scientific backwardness. According to the World Development Reports published by the World Bank, most of the Muslim-majority countries are classified as low to medium income countries. About 66 per cent of Muslims live in low-income countries and about 32 per cent live in the medium income countries. Only 2 per cent of Muslims live in the high-income countries. All high income and a majority of the middle income Muslim countries are petroleum exporting countries.

The general socioeconomic and demographic characteristics of Muslim countries confirm the causes and effects of low income. Most of them are largely rural, have

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relatively high inflation, low economic growth, low life expectancy and a high illiteracy rate. The quality of human capital is adversely affected by low educational attainment, poor nutrition and gender bias. The broad conclusion which can be drawn from the above is that the quality of human capital in Muslim countries is at severe risk, and, because of the widespread prevalence of the above-mentioned conditions, it is likely to get worse in the foreseeable future. In the third industrial revolution with its 'knowledge economy' in which the creation of wealth will depend primarily on skills, these conditions would have serious repercussions for the economic and social position of the Muslim world.

These conditions are being addressed by the governments of Muslim countries with varying degrees of success. Perhaps the most notable among the Muslim countries for making great strides in educating its people has been Indonesia, the largest Muslim country in the world. In thirty years, Indonesia has been transformed from a semiliterate to a highly literate country. In addition, it was able to achieve a very substantial rate of sustained economic growth until 1997. In neighbouring Malaysia the rapid economic growth of the past three decades has also brought about à radical social and economic transfcrmation of its people. These successes, however, have not altered the fact that most of the Muslim world remains relatively poor, underdeveloped and technologically backward. These conditions have made Islam and Muslim countries a subject of numerous debates in the modern world.

Islam and Muslims: a Discourse

Reformulation of Islam: The key debates are centred on the political and economic crises, Islamic activism, backwardness in science and technology, position and status of women, and international relations. This list is not meant to be exhaustive but refers to subjects which are the focus of this study. There are numerous works dealing with the causes and consequences of political and economic crises in the Muslim world. It will be an impossible task to try to cover all of them. I will focus on a few selected works which are indicative of the analysis relevant to this study.

In his book *Crisis in the Muslim Mind,* the Saudi Arabian political scientist and educationist Abu Sulaiman argues that a 'flawed sense' of *Ummah* (community of believers) is responsible for the political, social and economic decline of the Muslim world over the past three centuries. He contends that coercion and authoritarianism of the political elite and emotional and psychological oppression of the masses by the intellectual (religious) elite have adversely affected the creativity of the Muslim mind. The results of these policies have created inhibitions which caused the mentality of the ummah and its character to develop in such a way that it lacks initiative and the ability to innovate and think for itself.

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He outlines a framework which is predicated on the integration of political and religious leadership in order to revive the past glory and the 'true' spirit of the Islamic ummah. Unfortunately his analysis, wittingly or unwittingly, conceptualises the ummah as a kind of static social organisation unaffected by major historical developments such as modernisation and globalisation. There is also no critical assessment of the bifurcation of leadership and how it is to be integrated in modernising and globalising contemporary Muslim societies.

Another Arab Muslim political sociologist, Bassam Tibi, in his provocative book *The Crisis of Modern Islam* (1988) provides a more historically grounded and theoretically informed analysis of the political, economic and scientific underdevelopment of the Muslim world, especially of the Islamic Middle East. His conclusions can be summarised as follows. The modern era rests on a technological-scientific culture based on rationality. The historical experience of the Protestant Reformation was instrumental in separating the sacred from the political, which laid the grounds for the enlightenment with its emphasis on reason to control nature and reform society. Having undergone these processes the Europeans have developed, whereas Muslims are backward because they have not yet appropriated the technological-scientific culture.

He agrees with Islamic modernist thinkers like Muhammad Abduh and Jamaluddin Afghani that it is the structural conditions which have caused the backwardness of the Muslim world. Following the Quranic injunction that 'God does not change a people's lot unless they change what is in their hearts' (13:11), Muslims need a (new) normative orientation. This could be achieved by treading the path of *ijtihad* (considered judgement) rather than of *taqlid* (thoughtless imitation). He also argues that the modern crisis in the contemporary Islamic world is the product of economic poverty of Muslims and the identity crisis brought on by Westernisation. Despaired by the crisis, Tibi argues that Muslims are turning to Islam as the promise for a better future and as the basis for a cultural identity. The product of this development is a repoliticisation of Islam which can be observed throughout the Islamic Middle East. This cultural retrospection, which is a dominant feature of Islamic repoliticisation, can produce certain socio-psychological effects, but it certainly cannot contribute to the conquest of underdeveloped structures and the concomitant global inequalities.

The Algerian philosopher and historian Mohammed Arkoun, using the methodology of modern social sciences, explores the identity crisis that has left many Muslims alienated from both a modernity imposed upon them and Islamic tradition subverted by the nationalists and Islamists for their own narrow ideological purposes. A key concern of Arkoun is the tyranny of reason, western and Islamic, and its impact on the image Muslims hold of themselves. He is critical of the West for projecting the total superiority of its secular, rational and universalist ideals and of the Muslims who, by virtue of

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superior knowledge, claim to distinguish the 'true Islam' from the 'false Islam' and 'true Muslim' from 'false Muslim'. He is critical of contemporary Islamist movements which seek to subordinate reason to faith but subsequently embrace it as a tool for the confirmation, clarification, and administration of faith.

According to Arkoun, Islam has meant many things to many people in different epochs resulting in various expressions of Islam. He rejects the idea of one 'true Islam'. Instead, he suggests that the one and possibly the only way to establish an understanding of historically authentic Islam is to know and understand all that Islam has been, all that has been thought about it, and all that has remained unthinkable or unthought. In the totality of this understanding lies an important set of truths about Islam that can serve as a marker of identity for Muslims and also a bridge to other societies.

Through the methodology of human sciences, Arkoun wants to integrate the fragmented Islamic tradition and incorporate it into the world (human) history of which it has always been a part. For him the history of Islamic society is inextricably linked with that of the West. There is no dichotomy between the western reason and Islamic reason. Both must be viewed in the context of a single history, that of the peoples of the Book, which regenerates universality while destroying particularity. He is very critical of Islamists who, like the 'orientalists' have been seeking to marginalise the Islamic world. For Arkoun the only path for Islam and for humanity is to be a part of the world without margins.

A prominent Muslim intellectual and the Prime Minister of Malaysia, Mahathir Muhammad, is a vocal critic of the social and economic conditions of the Muslim ummah. For him the decline of the Muslim ummah has been accelerated by the inability of Muslims and their leaders to:

> ...understand Islam within the context of the contemporary world, with the changed conditions of life. We cannot recreate the world of the early years of Islam. The changes that have occurred in recent years are fundamentally the biggest changes human society has ever experienced, but in practical and intellectual terms, we Muslims have not been able even to conceive of how to reorganise our political, social and economic lives to take in changes that have taken place.

He criticises Muslims for accepting, in their ignorance, the current conditions with pride. He argues that the Muslim world is in acute social, economic and political agony, although many Muslims have adopted a false sense of security by resorting to traditional Muslim piety. For Mahathir Muhammad the Muslim world is heading towards an 'aimless future' which would not only aggravate their present conditions but, worse, it will separate them from their faith. He sees the viable Muslim future only in a rationally planned, efficient economy based on modern industrial technology and which is grounded

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in interpretations of Islamic injunctions with reference to contemporary reality. In short, his prescription is the interpretations of sacred texts in the context of a modern world and a rationally planned industrial economy. The absence of such a world is owing to Muslim complacency based on an emphasis on the practice of traditional Muslim piety. These views have generated considerable controversy within and outside Malaysia, but, at the same time, he is given grudging credit for transforming Malaysia's economy along his vision of the Islamic future.

Ernest Gellner, in his seminal analysis of Muslim society, explores the reasons for the resistance to industrialism in the Islamic world. He argues that it was the distinctive pattern of distribution of scripturalist Puritanism and hierarchical ecstatic medianist styles in Islam which may explain both why industrial society failed to be born within it, and why Islam in the end may be more adaptable to industrial society than Christianity which provided the historical matrix for its development. For Gellner, the Islamic norms and values of universalism, scripturalism, spiritual egalitarianism, the extension of full participation in the sacred community not to one, or some, but to *all*, and the rational systemisation of social life make Islam, compared with Christianity and Judaism, closest to modernity. According to Gellner the egalitarian scripturalism of Islam is more suited to a mobile, technical society than the ascriptive, medianist, manipulative spiritual brokerage of Christianity:

> To *engender* industrialisation, it is presumably best if the scripturalism is insulated and protected in a more or less peripheral part of the older society within which a New World can emerge in a relatively undisturbed way. But to *survive* in conditions of emulative industrialisation, it may be better if the scripturalism is at the very centre rather than at the periphery, and can slough off the peripheral styles as superstitions and unworthy accretions— thereby simultaneously affirming its own continuity and local roots *and* explaining away its political and economic retardation. It can then simultaneously affirm an ancient identity *and* justify a strenuous leap forward.

Gellner's key argument that the core values of puritanical scripturalist Islam are compatible with industrial society is also echoed by Islamic modernists like the Algerian Muhammad Arkoun, who, while seeing the need for adaptation of Islam to the scientific age, sees no contradiction between Islam and science.

One of the most important Islamic scholars of this century was Fazlur Rahman—a Pakistani. He has provided the most systematic analysis of Islamic intellectual tradition as well as of the current crisis in the Muslim world. Rahman claims that a central aim of the Quran was/is to establish a viably just and ethically based social order on earth. This aim was declared against the background of an Arabian society characterised by

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polytheism, exploitation of the poor, general neglect of social responsibility, moral degradation, injustice towards women and the less powerful, and tribalism.

The Quran and the genesis of the Muslim community occurred in the light of history and against a social historical background. The Quranic response to specific conditions is the product of a 'coherent philosophy' and 'attitude towards life' which Rahman calls the 'intellectual tradition' of Islam. This intellectual tradition was subverted and undermined by emphasis on 'literalist' interpretations of the Quran by the ulama—Islamic scholars. The Islamic scholarship moulded by the ulama came to emphasise 'minimal Islam', focusing on 'five pillars' and negative and punitive Islam. Islamic scholarship thus became rigid, fossilised and largely removed from the intellectual traditions of the Quran. Rahman argues that the intellectual tradition of the Quran requires that Islamic thought be dependent on a factual and proper study of social conditions in order to develop appropriate Islamic social norms for reforming society.

Rahman sees intellectual and social reform as an important part of the development of contemporary Muslim social formations. These reforms require objective social scientific studies of modern societies and a deeper understanding of what he calls 'social thought in the Quran, which deals with the rise and fall of societies and civilizations, moral decrepitude of nations, function of leadership, conditions conducive to creating peace and prosperity and 'the inheritance of the earth'. This body of social thought should be organised next to the pure moral thought of the Quran and the lessons from history upon which the Quran is insistent. He argues that unless the material of the Quran is well systemised it can be dangerously misleading to apply individual and isolated verses to situations, as Muslim preachers and many intellectuals tend to do. Rahman further elaborates his methodology and approach to social engineering. The views of the Quran will:

> ...remain at the level of pure abstraction unless a thorough *factual* survey is made of the relevant social data. It is of the greatest importance to determine exactly where society is at present before deciding where it can go. To talk about reforming society without scientifically determining where the society is, is certainly like a doctor treating a patient without taking his case history or examining him. In fact, there is a sense in which even a most meaningful formulation of Quranic thought would be dependent upon such a factual study and a proper method for interpreting facts; the converse... is also true... the study of the social sciences is a process, not something that is established once and for all. In fact, it is more so than any other field, for its subject matter—social behaviour--is constantly in the process of creation.

There is also a large body of literature, which emanates from what Tibi and Rahman

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call Islamic apologists, which argues that backwardness of the Islamic world is a consequence of Muslims not acting according to the commands of the Quran and not carrying out the *jihad* (holy war/struggle). Most of them are transfixed by the assumption that any diminution of traditional religious piety will lead to secularisation, which will be a harbinger of moral degeneracy. They see the present conditions in the Muslim world as evidence of the decline of tradition-grounded religious piety among Muslims. Their solution is the Islamic revival, which will lead to the re-establishment of the pristine Islamic era.

A typical example of the Islamic apologia is the writing of the Pakistani intellectual Hamid Gul, a retired Pakistani army general. Without any evidence and only a very superficial analysis of the relations between the West and Islam in this century, Gul argues that:

> The natural movement of history itself is paving the way for the acceptance of the eternal values embedded in Islamic teachings. Humanity is adopting these values and principles, and since Islam is a universal ideology it travels like the wind and is spreading like sweet fragrance. The wind and the sweet fragrance cannot be encountered by the sword.

Gul sees the division between the Muslim ummah as being perpetrated by a Western, and in particular American, conspiracy designed with the specific agenda to keep the world devoid of the benefits and virtues of Islam. The Quran and Sunnah are the basis of Muslim solidarity and the West is conspiring to keep Muslims aloof from this foundation. The objective is to fan the flames of sectarianism among Muslims and to promote secularism. He urges Muslims to confront the West with a feeling of unity whose spirit is manifested in the Afghan *jihad*. He sees only Islam as being capable of alleviating human sufferings which have been inflicted by the Western capitalism and communism under the former USSR. This kind of reasoning is fairly typical of the Islamic apologists and they make no attempt to give any objective analysis for their assertions except rhetoric.

The revivalist movements led by Islamicists have performed the desired function by reorienting the modern, educated, lay Muslims emotionally towards Islam. But these movements also tend to perform a serious disservice to Islam by inhibiting the positive and critical Islamic thinking and scholarship among its ranks. According to Rahman, while traditionalist ulama have built up an imposing edifice of learning that invests their personalities with certain depth, the revivalists have no serious intellectual depth or breadth. They have produced no Islamic educational system worthy of the name primarily because, having become dissatisfied with much of the traditional learning of the ulama, the revivalists themselves have been by and large unable to devise any methodology, any structural strategy, for understanding Islam or for interpreting the Quran.

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The biggest challenge facing Muslims at the present juncture is the task of rethinking and reformulating Islam. Muslims must decide what exactly is to be conserved, what is essential and relevant for the establishment of an Islamic future, what is fundamentally Islamic and what is purely historical. In other words, they must develop an enlightened conservatism. The conservative ulama and intellectuals strenuously resist this process, and this resistance lies at the heart of many fundamentalist movements. To secure a relevant future for Islam the Islamic world must undertake the process of reformulation of Islam.

Orthodoxy in Religion

As implied in the discussion above, religious fundamentalism is a major arena of debate inside and outside the Islamic world. Fundamentalism is not unique to Islam. It has emerged in all major world religions over the past thirty years and has gained prominence and influence in the 1990s. It is defined as a:

> ...distinctive tendency—a habit of mind and a pattern of behaviour—found within modern religious communities and embodied in certain representative individuals and movements. Fundamentalism is, in other words, a religious way of being that manifests itself as a strategy by which beleaguered believers attempt to preserve their distinctive identity as people or group.

Feeling this identity to be at risk, fundamentalism seeks to fortify it by a selective retrieval of doctrines, beliefs and practices from a sacred past as well as modern times. This renewed religious identity becomes the exclusive and absolute basis for a recreated political and social order. While there are differences between various fundamentalist movements in general, their endeavour to establish the new political and social order relies on charismatic and authoritarian leadership. These movements also feature a disciplined inner core of elites and organisations, as well as a large population of sympathisers who may be called up in times of need. Fundamentalists often follow a rigorous socio-moral code and have clear strategies to achieve their goals.

Religious fundamentalism is a growing and important part of social change in Muslim countries. Its main goal is to establish the *shariah* (the Islamic law) as the explicit, comprehensive and exclusive legal base of society. Hardly a day passes without a reference to Islamic fundamentalism in the international media. All Muslim societies are affected by it, although, in its presence and power, there are large differences among them. Is Islamic fundamentalism an inevitable destiny of all Muslim countries or is it only a part of a larger process of social change? Are there certain social, economic, historical and other preconditions which predispose some Muslim countries to Islamic fundamentalism more than others? Are there different types of Islamic fundamentalisms? These and related

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questions have been posed and explored by several contributors to the Fundamentalism Project of the American Academy of Arts and Science.

There appear to be at least three competing theories of Islamic fundamentalism. These are Watt's 'crisis of self image', Gellner's 'pattern of distribution of dominant religious traditions' and the 'modernisation and religious purification' theory advanced by a number of social scientists. The following provides a brief account of the three theories.

Lack of Self-image

Distilling insights from his works on the history and sociology of Islam, Watt has proposed that the principal root of Islamic fundamentalism is the domination of the traditional 'Islamic world view' and the corresponding 'self-image of Islam' in the thinking of Islamic intellectuals and of great masses of ordinary Muslims. According to Watt:

> ...the important distinction is between those Muslims who fully accept the traditional world view and want to maintain it intact and those who see that it needs to be corrected in some respects. The former group are fundamentalists...while the latter group will be referred to as Liberals.

Among both groups many different political movements and attitudes are to be found. The ulama, who are the primary bearers and transmitters of the traditional world view, are mostly reactionary in the sense that they tend to oppose reforms. However, other Islamic intellectuals subscribe to a variety of reformist elements and they are sometimes very critical of the ulama. The reforms they are interested in, however, are mostly social and political and leave the traditional worldview of Islam unchanged.

Watt then identifies important aspects of the traditional worldview. These are:

- The unchanging static world which is predicated on the complete absence of the idea of development;
- The finality of Islam;
- The self-sufficiency of Islam (Watt sees this reflected in the Muslim's conception of knowledge. When a Muslim thinks of knowledge it is primarily 'knowledge for living' whereas when a Westerner thinks of knowledge it is mainly 'knowledge for power');
- Islam in history. (This idea refers to the widespread belief that Islam will ultimately be triumphant in changing the whole world into *dar-al-Islam* (the sphere of Islam);
- The idealisation of Prophet Muhammad (Pbuh) and of early Islam.

This renders critical and historically objective scholarship highly problematic in Muslim consciousness and deviation from the idealised and romanticised notions as heretic and

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'unthinkable'. For Watt, these features of Islamic worldview and the corresponding self-image are the basis of Islamic fundamentalism. The support for fundamentalism is embedded in the consciousness, which fully accepts the traditional worldview and wants to keep it intact.

Patterns of Distribution of Dominant Religious Orientation: Building on the previous sociological and historical analyses of Muslim society by Ibn Khaldun, Weber, Hume, Hodgson and others, Gellner has advanced a theory of Muslim social formation based on his conceptualisation of 'two strands of Islam'. One strand is characterised by 'scripturalist puritanism' and represented by the ulama. This is the Islam of the 'fundamentalists'. The other strand is characterised by 'hierarchical ecstatic mediationist style and is represented by the saints'. These two strands have evolved historically as representing two major social structural features of Muslim society, namely the city and the countryside. He then combines these strands of Islam with political orientation of the elites and proposes a model of Muslim social formations If we contrast 'fundamentalism' with 'laxity' along one dimension and 'social radicalism' with 'traditionalism' along another, according to Gellner we get four types of Muslim societies or social formations.

The old style Puritanism prevails where a traditional elite survives, but is still fairly close to its own origin in one of those Ibn Khaldunian swings of dynastic change which had brought it to power in a fusion of religious enthusiasm and tribal aggression. The new style Puritanism, with its elective affinity for social radicalism, prevails where colonialism had destroyed old elites and where a new one had come from below rather than from the outer wilderness.

Religion and Challenges

This theory holds that religious fundamentalism is one of the consequences of the modernisation process. Building on the studies by Mol and Folliet, Tamney proposed that one way modern people are different from traditional people is that they practice 'purer' religious styles. The relation between modernisation and religious purity can take two forms. In its general sense, purification is simply the opposite of syncretism. Purification means the differentiation of religious traditions at the personality level so that the individual's religious lifestyle reflects just one of the traditions. If being modern means people are more conscious about the history and internal structures of various religions, modern people could realise the inconsistencies in a syncretic lifestyle, feel uneasy or even insincere, and seek to purify their lives by deliberately eliminating elements from religious tradition other than their own. Using this conceptualisation, Tamney hypothesises that modernisation will be associated with religious purification. His empirical examination of this hypothesis in Indonesia tended to support his theory. Other studies by Hassan and Irfani provide some support for Tamney's theory.

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This study does not claim to test these theories using the logic and framework of the classical experimental design, but it will attempt to examine some of the theoretical insights of these theories in order to assess their analytical usefulness in the study of contemporary Muslim societies. In particular, the empirical evidence from this study will be used to examine Watt's theory of self-image of Islam. The study will also examine the perception of religious institutions under different institutional configurations and whether religious fundamentalism produces anti-Western attitudes.

State in Islam

The relationship between politics and religion in Muslim societies has been a focus of debate among scholars of Islam for most of this century. A commonly stated view of many Western and Muslim scholars of Islam is that Islam is not only a religion but also a blueprint for social order and, therefore, encompasses all domains of life, including law and the state. This view is reinforced by the fact that Islam does not have a 'church' separate from the state, although it does have the institutions of *ulama* (religious scholars), who act as the guardians of the interpretations of the sacred tests, and *imams* of *masjid* (leaders of the mosques), who lead the mandatory daily prayers in the Muslim mosques. It is further argued that this characterisation sets Islamic societies apart from Western societies that are built on the separation of state and religious institutions.

After reviewing the evidence about the separation of state and religion in Islamic history, Lapidus concludes that the history of the Muslim world reveals two main institutional configurations. The undifferentiated state-religious configuration characterised a small number of Middle Eastern societies. This configuration was characteristic of lineage or tribal societies. The historic norm for agro-urban Islamic societies was an institutional configuration that recognised the division between the state and religious spheres:

> Despite the common statement (and the Muslim ideal) that the institutions of state and religion are unified, and that Islam is a total way of life which defines political as well as social and family matters, most Muslim societies did not conform to this ideal, but were built around separate institutions of state and religion.

Keddie has described the supposed near-identity of religion and the state in Islam more as a 'pious myth than reality for most of Islamic history'. While it is true that Muslims widely subscribe to a basic Islamic belief that *Islam din wa dawla* (Islam is religion and state), the fact that this precept contains two distinct elements in its predicate signifies that those two elements are in reality separate, and the ultimate relation between the two can take many forms. Similar views of Islamic history have also been advanced by others.

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The weight of historical scholarship indicates that the institutional configurations of Islamic societies can be classified into two types: 'differentiated social formations' (*i.e.*, societies in which religion and state occupy different space); and 'undifferentiated social formations' (*i.e.*, societies in which religion and state are integrated). While a majority of Islamic societies have been and are 'differentiated social formations', a small but significant number have been and are societies which can be classified as 'undifferentiated social formations'. A common label used in contemporary discourse for undifferentiated Muslim social formations is 'Islamic State'. The contemporary Muslim world contains examples of both types of social formations.

While the majority of Muslim countries are differentiated social formations, an important group of countries also claim to be undifferentiated social formations. These include Saudi Arabia, the Islamic Republic of Iran, the Islamic Republic of Pakistan, and, more recently, the Sudan and Afghanistan have also joined this group. We know very little about how religious institutions relate to state power in the two types of institutional configurations; in particular, how these institutional arrangements influence the attitudes of Muslims towards religious and other institutions of the state and civil society. This is a significant issue since the legitimacy and stability of political structures ultimately depends on the perceptions and attitudes they evoke and instill in the citizens. One aim of this study is to explore this important but neglected area of social reality. This study will examine the level of trust and legitimacy accorded to religious institutions compared with the other institutions of the state in order to assess the public influence of religion under different institutional configurations.

No Gender Bias in Islam

Attitudes towards Gender Roles: For many Islamic and Western scholars of Islam the status, role and position of women are important distinguishing features of Muslim societies which set them apart from their Western counterparts. Many people in the West regard the status of women in Muslim society as symptomatic of their oppression in Islam. It is further argued that gender relations in Islam have been primarily shaped by its Arabian origins. While it is true that throughout its history Islam has borne the marks of its Arabian origin, in regard to the position held by women in his community, Prophet Muhammad (Pbuh) was able to introduce profound changes.

Islam was instrumental in introducing wide-ranging legal-religious enactments to improve the status and position of women in Arabian society and to protect them from male excesses. There are numerous Quranic injunctions to give effect to these changes. These Quranic injunctions brought about significant improvements in the status of women in a wide range of public and private spheres, but most importantly these injunctions gave women a full-fledged personality.

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However, selective literal, non-contextual and a historical interpretations of sacred texts by Islamic scholars over time have shaped the average Muslim's conservative views and attitudes towards women.

One of the major dilemmas faced by the nationalist leaders who spearheaded the independence movement from Indonesia to Pakistan and Egypt was the 'woman issues'. Their problem was how to respond to the questions raised regarding women about their role, status and function in the new independent states. This generated highly emotive and divisive debates between the Islamic scholars and the nationalist leaders which centred around the issues of marriage and family law, and the role and status of women in a modern independent Muslim state.

Notwithstanding strong resistance from Islamists in several countries, the new nationalist leaders were able to overcome centuries of resistance and introduce modest changes to family and marriage laws. These changes were introduced within an Islamic framework that did not expressly violate the appropriate Quranic injunctions and Sunnah. These reforms have continually been criticised and opposed by a majority of Islamic ulama and their followers who regard them as violations of Islamic law and commandments as codified in classical Islamic legal texts, as well as thinly veiled attempts to find an Islamic justification for an essentially western approach to the issues of interpersonal relations. This debate between nationalists and Islamists continues and, according to some evidence, is becoming an important part of the political agenda of Islamic fundamentalists.

Male-dominance and Veil

Veiling and seclusion of women and patriarchy have been important features of Islamic societies. In recent years they have attracted much criticism from Muslim and Western feminist scholars. The tradition and custom of veiling in Islam can be attributed to Islamic history, Islamic texts and the privileged position of males and their control and dominance over positions of power and authority in Muslim society. Veiling and seclusion of women and their role and function in society are also intertwined with the management of sexuality in Islam.

Islam recognises sexual desire as a natural endowment of the human body and enjoins its followers to satisfy and even enjoy fulfilment of this desire, and provides a framework enunciated in the sacred texts to do so. Unlike Christianity, it does not sanction or idealise celibacy. Over the centuries the interpretations of sacred texts by the ulama have led to the development of an institutional framework for the management and satisfaction of human sexuality by the imposition of control over women. As women are seen not only as sexual beings but also as the embodiment of sex itself, the social framework that has evolved has, consequently, sought to view the woman's body as pudendal. This

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conceptualisation has led to the development and observance of strict dress codes for women, including veiling and seclusion, in order to prevent them from displaying their bodily charm and beauty.

Other features of the institutional framework arose out of women being made the principal actors responsible for preserving the sanctity of the family and social reproduction. This led to strict injunctions on the types of roles they could play in the public sphere. Strong social and cultural traditions evolved which placed serious obstacles in the way of women seeking to succeed in public roles.

Men, on the other hand, were assigned all public roles as providers, protectors and arbiters, and this reinforced their power in the domestic domain as well. Patriarchal family structures thus became more functionally suitable to ensure the perpetuation of the institutional framework for the satisfaction and management of the family.

Such an institutional framework and its accompanying normative requirement as they apply to gender roles, dress codes; veiling and seclusion, and patriarchy is by and large universally accepted in Muslim societies, although their observances vary according to economic conditions. For most ordinary Muslims this practice is in keeping with the supremacy of the male over the female as postulated by the Quran. However, the vagueness of these edicts has given ulama greater authority to interpret them as the local custom demanded. Some ulama even appear to have invented 'tradition' in order to bolster their interpretations which may in fact be in conflict with the Quranic statements.

Owing to internal and external pressures, governments of most Islamic countries have initiated reforms to improve the quality of citizenship accorded to Muslim women. These reforms have sought to remove some of the obstacles that have prevented gender equality. While they vary in their scope and intensity from country to country, such reforms have been initiated in most Muslim countries. Some of these reforms have been successful, and in some instances, like Iran and Pakistan, the pendulum has swung to more traditionalist views which have gained favour with the current ruling elites. In general, the reforms are having a positive effect, although the obstacles still exist. These obstacles will continue until such time as the rigid attitudes of the ulama change or lose significance for the general body of Muslims owing to the decline of their religious authority.

While these issues occupy an important part of discourse on Islamic society, there is little attention paid to comparative studies of Muslim attitudes towards gender issues and how these are shaped and articulated under different social and political settings. Like all human attitudes in general, attitudes towards gender issues are formed and shaped by the prevailing social, economic and legal conditions, and by the nature of interactions between them and religious institutions. The Muslim attitude towards gender relations and issues require explanations which are empirically grounded in the concrete

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social realities of Muslim societies, and not simply by the fact of their religiosity. Any observer familiar with the social conditions in contemporary Muslim countries such as Saudi Arabia, Pakistan, Indonesia, Afghanistan, Egypt, Turkey and Kazakhstan would know how differently gender relations are structured in these countries.

The differences and similarities between them on gender relations cannot be simply attributed to Islam. Any meaningful explanation would require an examination of the social, economic and political conditions and how they mediate between traditional Islamic norms and their expressions in the local milieu. One of the aims of this research was to focus on these issues.

Islamic Society and Muslims

The aim of the study was to undertake a comparative investigation of everyday beliefs of Muslims in contemporary Muslim societies. This focus was based on the assumption that moral consciousness is closely related to political and social conditions. The following three chapters explore Muslim conceptions of religion. These chapters focus on the nature and structure of Muslim piety, ummah consciousness and the self-image of Islam held by the respondents. The chapters that follow them focus on Muslim conceptions of three aspects of society.

Role of Society in Islam

Religion is the essence of Muslim identity. This applies to all Muslims whether they are devoutly religious and belong to religious organisations such as Muhammadiyah in Indonesia, Jamaat-i-Islami in Pakistan, or Al-Ikhwan al-Muslimin in Egypt or live in largely secular societies such as Kazakhstan and Turkey. It applies to Muslims living in Muslim-majority countries as well as to those in non-Muslim countries such as India, Thailand, Germany, Australia or the United States. Consequently, religious commitment is both the evidence and the expression of Muslim identity.

There is considerable debate among Muslims about the nature as well as the content of religious commitment (religiosity) which a Muslim must display and adhere to in order to be a true believer. One of the key claims in this debate is that, in order to be a Muslim, there must be evidence of religious piety at behavioural, ethical and cognitive levels. Islamic philosophy and theology contain a large body of expository literature dealing with this issue. There are, however, no meaningful studies which explore sociologically the nature and content of Muslim piety.

Two plausible reasons account for this absence. First, sociological scholarship in Muslim societies, especially in the field of sociology of Islam, is relatively underdeveloped, which makes such studies difficult to undertake. Second, Islamic sectarianism makes such an undertaking fraught with intense controversy bordering on hostility. This, however,

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does not mean that Muslims shy away from making such judgements. At the level of common everyday experience, many Muslims make judgements about the religious piety of their fellow Muslims. Sociology and common sense indicate that being 'religious' can mean different things to different people. This was evident in the reactions and comments evoked by the title 'Religiosity of the Elite' in the survey among the selected (Muslim) respondents interviewed in Australia, Pakistan and Indonesia as part of the process of developing and pretesting the survey questionnaire used in the fieldwork. In these comments the meanings given to the words 'religious' and 'religiosity' by different, mostly highly educated, interviewees covered a broad spectrum of activities.

Field notes show that many people were very sceptical and sometimes disparaging of the 'religiosity' or religiousness of their fellow Muslims, particularly those who faithfully observed the mandatory Islamic rituals. In Pakistan, some respondents described them as 'Musallah Muslim' (prayer mat Muslim). For many, 'religiosity' was essentially a spiritual experience of a very intimate nature not amenable to objective empirical study. They contended that the only way to appreciate or comprehend it was to observe a person's behaviour over a long period not only in the religious domain but in other domains of life as well.

For them, being 'religious' entailed not only religious worship but an ethical commitment and conduct which covered all spheres of life. This, some argued, was too difficult to observe, document, study and analyse. The term 'religious', in other words, was seen as having a variety of meanings and multiple dimensions. They may well be an aspect of a single phenomenon but they were not simple synonyms. Just because people are religious in one way does not mean that they will be religious in other ways.

Islam on Devotion

This dimension is akin to the ritualistic dimension. Rituals are highly formalised aspects of religious expression and commitment. Often a religious person participates in personal and somewhat private acts of worship. Social pressure and other non-religious considerations can sometimes motivate people to participate in formal religious rituals. This is especially true in Islam given the pervasiveness of religious rituals in daily life and also the ease with which a person can participate in ubiquitous rituals like daily prayers. In other words, participation in religious rituals may, or may not, indicate religious commitment or piety.

This, however, does not apply to acts of devotion which are private and often spontaneous. For these reasons devotionalism is a good and meaningful indicator of religious commitment. Two measures of devotionalism were used in this study: consulting the Quran to make daily decisions, and private prayers.

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Islam on Experience

This is the cognitive dimension of religiosity. It includes feelings, knowledge and emotions arising from or related to some type of communication with, or experience of, ultimate divine reality. These experiences are generally ordered around notions of concern, cognition, trust, faith or fear. Such expectations are found in all religions. In Islam, Sufi traditions, as well as many traditions of 'folk' or 'popular' Islam, place great emphasis on personal religious experience or communication with the divine as an affirmation of individual piety.

This dimension invariably involves subjective feelings, sensations or visions which arise out of an individual's presumed contact with supernatural consciousness. Religious experience constitutes occasions defined by those undergoing them as encounters, or contacts, between themselves and some supernatural consciousness. In this study five feelings were used to assess religious experience: a feeling of being in the presence of Allah; a sense of being saved by Prophet Muhammad (Pbuh); a sense of being afraid of Allah; a feeling of being punished by Allah for some wrong done; a feeling of being tempted by the devil. Experiences of this nature can be described as confirming, responsive, salvational, sanctioning and temptational respectively.

Sanctity in Islam

One of the objectives of this research was to investigate the nature and expression of Muslim piety. As there were no previous sociological studies on this subject which could be used as a possible model, an appropriate framework which could be used in such an investigation was looked for. The field observations described above confirmed an important insight of sociology of religion—that religious piety is a multidimensional phenomenon.

In their seminal sociological studies of religious piety, Stark and Glock address the question of multi-dimensionality of religiosity or religiousness. These scholars take up the challenge of identifying different dimensions of religiosity and also how to measure them methodologically. The core of religiosity for them is religious commitment. They also take up the task of defining and operationalising it, and undertake a linguistic analysis in order to determine the different things that can be meant by the term and the different ways in which an individual can be religious.

They then try to analyse whether religiousness manifested in one of these ways has anything to do with its being expressed in others. Building on the earlier works of Von Hugel and Pratt, Stark and Glock conceptualise religiosity as multidimensional rather than a uni-dimensional phenomenon. This conceptualisation can also be attributed to the Berkeley Research Programme in Religion and Society. The multi-dimensional

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conceptualisation takes into account distinctions in the way religion may be expressed, as well as in the degree of intensity with which it may be practised.

Any serious student of religion will acknowledge that expressions of religion vary greatly among world religions. Different religions expect quite different things from their followers. For example, regular participation in Holy Communion is obligatory for Christians, but it is alien to Muslims. Similarly, the Muslim imperative of performing *Hajj* (pilgrimage to Mecca) during one's life is alien to Christians. The expectations of Hinduism and Buddhism are again different from those of Islam and Christianity.

However, according to Stark and Glock, although there is great variation in the religious expressions, there also exists a considerable consensus among the world's religions as to how religiosity ought to be manifested. Stark and Glock identify five core dimensions of religiosity within which all of the many and diverse manifestations of religiosity prescribed by the different religions of the world can be ordered. They label these dimensions the ideological, the ritualistic, the experiential, the intellectual and the consequential.

The ideological dimension is constituted by the fundamental beliefs which a religious person is expected, and often required, to adhere to. The ritualistic dimension encompasses the specific acts of worship and devotion which people perform to express their religious commitment. Often, it comprises public or communal, as well as private or personal, acts of worship.

All religions have certain expectations, however imprecisely stated, that a religious person will at some time or the other achieve direct knowledge of the ultimate reality, or experience a religious emotion. This includes all those feelings, perceptions and sensations, felt by an individual or a religious group, that involve some type of communication with God or a transcendental being. Stark and Glock label this as the experiential dimension.

The intellectual dimension refers to the expectation that religious persons will possess some knowledge of the basic tenets of their faith and its sacred scriptures. This dimension is clearly related to the ideological dimension, since knowledge of a belief is a necessary condition for its acceptance. However, belief need not follow from knowledge, nor does all religious knowledge bear on belief.

The consequential dimension encompasses the secular effects of religious belief, practice, experience and knowledge on the individual. It includes all those religious prescriptions which specify what people ought to do and the attitudes they ought to hold as a consequence of their religion.

Validation and verification of the multi-dimensionality of religion have been achieved

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primarily through studies of intercorrelations of scales which seek to represent different dimensions. Most of these studies have found generally robust scale intercorrelations. This has led to criticism about the independence of different dimensions. Such criticism is given further support by factor-analytic studies that report only one factor—ideological commitment—which is not only clearly defined but also explains most of the variance. On the basis of such findings, these researchers have argued that 'religiosity is essentially a single-dimensional phenomenon composed primarily of Ideological Commitment whose strength is reflected in experience and practice'.

Other studies, however, provide strong support for the multi-dimensionality of religiosity. The most sustained support has been offered by studies conducted by King and Hunt. Dejong, Faulkner and Warland" found evidence of six dimensions of religion. Their evidence also showed a cluster of three dimensions encompassing belief, experience and practice which they labelled as 'generic religiosity'. The cumulative evidence from sociological and psychological studies of religious commitment continues to provide support for Stark and Glock's multi-dimensional conceptualisation of religiosity.

On the basis of the evidence reviewed above, the study and analysis of Muslim piety was guided by Stark and dock's conceptualisation of religious piety. This was then subjected to extended interviews with knowledgeable Muslim respondents in Australia, Pakistan and Indonesia. In addition, in all these countries, several focus group discussions were organised in which the participants were invited to review critically, and to evaluate, various dimensions of religiosity as part of the larger task of reviewing the draft of the survey questionnaire. The final version was to be used in a multi-country study of religiosity in Muslim countries.

As a result of these interviews and discussions five dimensions were identified which were purported to express and signify Muslim piety. These dimensions were the ideological, the ritualistic, the devotional, the experiential, and the consequential religious image dimension. Individual respondents, as well as the focus groups, were asked to indicate the appropriateness of various questions to be included in the survey questionnaire to gather data for the five stated dimensions.

Dimensions of Muslim Piety

The Ideological Dimension—Religious Beliefs: This dimension comprises the religious beliefs a Muslim is expected and, in fact, required to hold and adhere to. The belief structure of Islam, like other religions, can be divided into three types. The first type of beliefs warrants the existence of the divine and defines its character. The second explains the divine purpose and defines the believer's role with regard to that purpose. The third provides the ground for the ethical strictures of religion. In sociological discourse, these beliefs are generally described as warranting, purposive, and implementing beliefs.

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In Islam great emphasis is placed on warranting and purposive beliefs. Mere emphasis on the beliefs, however, avoids the issue of their salience and function in the life of a believer. These can be indirectly assessed through the believer's ritual behaviour which also relates to other dimensions of religiosity or piety. In this study the focus will be on the doctrinally inspired core beliefs Muslims hold and not on the meaning of these beliefs for them, since issues of meaning raise other complex questions and require a separate study.

A large number of doctrinally inspired core beliefs were identified from the sacred Islamic texts and were presented to the focus groups and to key selected informants. The following beliefs were most commonly mentioned and, therefore, were chosen to ascertain the magnitude and intensity of the ideological dimension: belief in Allah; belief in the Quranic miracles; belief in life after death; belief in the existence of the devil; and belief that only those who believe in Prophet Muhammad (Pbuh) can go to heaven. All these are primarily warranting and purposive beliefs.

Islam on Rituals

Rituals are an integral part of formal religion. They include acts of religious practice including worship, devotion and 'the things people do to carry out their religious commitment'. All religions include rituals of praise, petition, penance and obedience, although emphasis on each of these varies among different formal religions. In sociological analysis, rituals are regarded as playing an extremely important role in the maintenance of religious institutions, the religious community and religious identity. Participation in collective religious rituals plays an important role in the socialisation of the individual through unconscious appropriation of common values and common categories of knowledge and experience.

Analysis of religious rituals can be approached in at least two ways. Firstly, it can focus on distinguishing individuals in terms of the frequency with which they engage in ritualistic activities and, secondly, it can focus on the meaning of ritual acts for the individuals who engage in them. The analysis undertaken here will focus primarily on the first perspective, but it will also attempt to explore the question of meaning as well. However, a deeper and proper study of the meaning of rituals for the individual Muslim must await a more appropriate future opportunity.

Islam is a religion rich in ritual. Muslims are required to perform specific rituals as an expression of their faith. Rituals such as *Salat* (daily prayers) and *Wudu* (the cleansing of hands, face and feet prior to performing the prayers) have always been and still remain significant in promoting a sense of religious community among Muslims. The frequency of observance of religious rituals is a useful and meaningful indicator of an individual's

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religiousness or religiosity. Thus, the following rituals were selected to ascertain this dimension: performance of Salat five times or more a day; recitation of the Holy Quran daily or several times a week; fasting in the month of Ramadan; and payment of the Zakat. The analysis focuses on the frequency and regularity of observance. One of the assumptions made was that these rituals are interrelated at both individual and collective levels.

Devotion in Religion

Stark and Glock identify devotion as a dimension of religious commitment. The difference between devotion and ritual is that, whereas the ritual acts are highly formalised and typically public, acts of devotion are typically personal acts of worship and contemplation. All religions encourage such acts of devotionalism. In Islam, many Muslims pray privately, which is beyond their formal religious duties. One act of devotion which is both private and spontaneous for Muslims is their commitment to the Holy Quran, and the belief that its teaching is the best guide to behaviour. Consequently, many Muslims consult the Quran for guidance in their daily lives.

In this study the respondents were asked, 'Thinking now of your daily life and the decisions that you have to make about how to spend your time, how to act with other people, how to bring up your children, presuming you have them, and so on, to what extent does what you have read in the Quran help you in making everyday decisions?' The respondents were given a number of options and asked to indicate the one that applied to them most closely.

The responses, as well the distribution of respondents in the four countries. The findings show that if we combine the two response categories, 'I can remember specific times when it has helped me in a very direct way in making decisions' and 'I often consult the Quran to make specific decisions', then the Indonesians are the most devoted, followed by the Egyptians and Pakistanis. The Kazakhs once again are the least devoted. This finding is consistent with the findings reported above about ritualism.

Private Prayers: Information as to whether the respondents prayed privately was obtained only from Indonesia and Pakistan. The results showed that about half (48 per cent) of Indonesians and two-thirds (67 per cent) of Pakistanis performed private prayers. Women in both countries were more likely to pray privately than men, and age was also positively associated with the performance of private prayers. About half of the respondents from the elite and the general public in Indonesia said that they prayed privately. In Pakistan, the religious elite was most likely to pray privately (77 per cent) and the general public least likely to do so (56 per cent). In general, educational level did not influence the propensity to pray privately in both countries.

Since data for the performance of private prayers was available for Indonesia and

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Pakistan, an index of devotionalism was constructed only for these countries using the following methodology. Affirmative response to the question about private prayers was scored as one and the negative answer was scored as zero. The response categories three and four in the question about how the Quran helped the person in making everyday decisions were scored as one and all other responses were scored as zero. The index score, therefore, ranged from two (highly devoted) to zero (not devoted).

The index of devotionalism showed that 31 per cent of Pakistanis and 28 per cent of Indonesians were highly devoted, and 49 per cent of Indonesians and 59 per cent of Pakistanis were moderately devoted. These figures indicated that slightly more Indonesians were highly devoted than the Pakistanis, and more Pakistanis were moderately devoted than their Indonesian counterparts. The same pattern applied to those who scored zero on the devotionalism index. From this evidence, we can infer that in religious devotion, Indonesians were more polarised than Pakistanis.

The analysis of the evidence also showed that, unlike in Indonesia, women in Pakistan were significantly more devout than men. In both countries levels of religious devotion increased with educational attainment. The university educated were significantly more devoted. Twenty-seven per cent of respondents with high school education were highly devoted, and the corresponding figure for university educated was 38 per cent. The religious elites were more devoted than the general public. This tendency, however, was more pronounced in Indonesia than in Pakistan.

The overall conclusion which can be drawn from the evidence presented above about the expression of religious commitment through acts of ritual observance and religious devotion is that Indonesian and Egyptian Muslims were more religious, followed by the Pakistanis. The Kazakhs were the least likely to express their religiosity through ritual observance and acts of religious devotion.

Practical Aspects

The experiential dimension relates to some kind of personal communication or experience of the ultimate divine reality. It is an expectation found in all religions. In Islam there are well-known Sufi and other religious traditions which place great emphasis on divine experience of some kind as an affirmation of an individual's religiosity. Data for experiential dimension was collected only from Indonesia, Pakistan and Egypt. The questions about this dimension were not answered by a significant number of Kazakh. The high non-response rate among the Kazakhs was due to the fact that during the communist era many Kazakhs were not exposed to any religious instructions and religious practice. As a result of this, their experience of religion was qualitatively different from the respondents from the other countries and, therefore, were not included in the analysis.

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The five questions were: feeling you were in the presence of Allah; a sense of being saved by the Prophet (Pbuh); a sense of being afraid of Allah; a sense of being punished by Allah; and, a sense of being tempted by the devil. The findings show some striking differences and similarities across countries. A large majority of Indonesian and Pakistani respondents reported that they were either sure, or thought they were, that they were in the presence of Allah. The proportion of Egyptians with the same response was significantly less, but still 61 per cent of them have had the same experience. Only about one-third of the respondents, however, were certain that they had the sense of being saved by the Prophet (Pbuh), and if the two positive responses are combined, then the proportion of persons having the same experience increased to 58 per cent in Pakistan, 63 per cent in Indonesia and 45 per cent in Egypt. A majority of the Egyptians had not experienced being saved by the Prophet (Pbuh). Unlike the Indonesians and Pakistanis who almost universally reported being fearful of Allah, almost one-third of Egyptians reported not having the same experience. However, 64 per cent reported being afraid of Allah.

This evidence suggested that for an overwhelming numbers of Pakistanis and Indonesians and a majority of Egyptians, Allah was fearsome. Was this merely a function of the question? It may possibly be the case, but the differences between the Egyptians and Indonesians and Pakistanis suggest that there were some underlying sociological and psychological reasons producing this image of Allah, as the evidence from the next question will indicate.

The response to the question: 'A sense of being punished by Allah for something you had done?' showed a pattern similar to the one noted above. However, one significant difference was that, although relatively smaller proportions of respondents in Indonesia and Pakistan were sure of having been punished by Allah, a relatively larger proportion of Egyptians reported the divine punishment experience. However, compared with the other two countries a much larger percentage of Egyptians reported not having had the same experience.

The general conclusion that can be drawn from this evidence is that for a large majority of Muslims the sense of fear and punishment is an important part of their experience of the ultimate divine reality of Allah. At the same time there are significant differences among Muslims in terms of not having had such experiences. Both the similarities and differences point to the sociological and psychological foundations of these experiences of the divine which raises some important questions.

Finally, the response to the temptation question (sense of being tempted by the devil) shows that the general pattern is similar to the divine punishment question.

Index of Experiential Dimension: An index of experiential dimension was constructed using the following methodology. The response category, 'Yes, I am sure I have' was

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scored as one for all the five questions, and all other responses were scored as zero. This produced an index ranging from five to zero. The distribution of respondents on this index from the three countries.

It confirms the general pattern revealed by the evidence reported above. The Indonesian and Pakistani respondents are more likely to have had a divine experience compared with the Egyptians. However, the index shows that a majority of Muslims from all countries have had some religious experiences of the divine reality.

Analysis of the data also revealed that in general there were, no significant gender differences in experiential religiosity. In Indonesia the younger respondents were more likely to have experienced high levels of religious experiences, whereas in Pakistan and Egypt the pattern was the opposite. More educated respondents were also likely to have greater religious experience. In all countries the religious elites were likely to score higher on the index of experiential religiosity. Muslim professionals (other elite) tended to have lower scores in all countries. A significant number among the general public also reported having had the religious experience but in most instances their proportions were lower than the elite.

Aspects of the Result

The consequential dimension refers to the secular effect of religious belief, practice and experience. Religious beliefs and ideologies invariably compete with other beliefs and ideologies (*i.e.*, magic, science) in society as explanations of questions dealing with the meanings and nature of the ultimate divine reality and the nature and purposes of human life, condition and destiny. In modern times science has become the major rival of religion in explaining the nature, purposes and meanings of human conditions and destiny. The beliefs and statements which counter some core religious beliefs usually evoke social and psychological pressures on the individual to reject such beliefs.

In this study two questions were used to investigate the consequential religiosity. The questions were 'Do you agree that a person who says there is no Allah is likely to hold dangerous political views?' and 'Do you agree or disagree with Darwin's theory of evolution?' These questions were chosen because they challenged two fundamental religious beliefs widely held by Muslims. For each question the respondents were offered multiple choice type responses.

The findings show that, with the exception of Kazakhstan, an overwhelming majority of people in Indonesia, Pakistan and Egypt agreed that a person who does not believe in Allah is likely to hold dangerous views. In Kazakhstan a majority of persons did not think so, or were uncertain about the consequences of disbelief in Allah. Similarly, Darwin's theory of evolution was held to be false by a majority of the respondents in

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Indonesia, Pakistan and Egypt. In Kazakhstan two or three times the respondents in the other three countries expressed qualified or unqualified support of the theory, and one-third of the Kazakh respondents said that they had never thought about the theory.

Index of Consequential Religiosity: An index of consequential religiosity was constructed using the following methodology. The agreement with the question that a person who says there is no Allah is likely to hold dangerous political views was scored as one and other responses as zero. For the Darwin theory, the response that the theory could not possibly be true was scored as one and all other responses were scored as zero. The findings reported confirm the observations made above. Almost half of the respondents in Pakistan, Indonesia and Egypt scored the highest possible score of two and about another 40 per cent scored one. The Kazakhs were the opposite with 71 per cent scoring zero.

Further analyses of the data showed that Indonesian, Pakistani and Egyptian men were likely to be more conservative than women and conservatism increased with age and level of education. Indonesian and Pakistani religious elite were more conservative compared with the public and Muslim professionals. In Egypt, all groups were equally conservative. In Kazakhstan, gender and age had no effect on consequential religiosity, but the more educated and the public were less conservative.

Tests of the Interrelatedness of the Dimensions of Muslim Piety: Are different dimensions of Muslim piety interrelated? If they are, then it will further confirm the findings about the interrelatedness of multiple dimensions of religiosity reported in the first part of this chapter. To assess the interrelatedness, a correlational analysis between the indices of four dimensions of piety was carried out for each of the four countries. As data for devotional religiosity was not available, this dimension was not included in the correlational analysis.

The findings reported that the four indexes were significantly correlated in Indonesia and Pakistan. In Kazakhstan, the correlations between the three dimensions was correlated because the data for the experiential dimensions was not available. In Egypt, experiential dimension was found to be not significantly correlated.

Daily Life and Religion

The evidence analysed in the preceding parts indicates that a majority of Indonesian, Pakistani and Egyptian respondents shared an orthodox religious piety, but most of the Kazakhs had an unorthodox religious piety. If this is the case, then one should expect that in countries of orthodox religious piety, religion will play a visible and prominent role in everyday life. This proposition was examined in some detail. The respondents in all countries were asked the strategies they followed when they were confused or frustrated

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while facing an important problem, and the actions they took while making an important decision. For the first question the respondents were asked to indicate a first and a second choice.

The evidence showed that as their first strategy over half of the respondents in Indonesia referred to religion and prayer and slightly less than 50 per cent tried to solve the problem on their own. Men were more likely to solve the problem on their own and women were more likely to refer to religion and prayer. This pattern was followed by young and old across all levels of education. The elite groups were more likely to refer to religion than the general public. The most common second strategy followed was once again religion and prayer followed by help from the family and trying to solve the problem on their own.

As for the actions taken to make an important decision, the three most common actions taken in terms of frequency were discussions with a family member, asking Allah for help and consulting a holy person. More men favoured discussions with a family member and consultation with a holy person, whereas women tended to rely more on help from the Almighty and prayers. Discussions with the family was the preferred method among older persons and the less educated, and asking Allah for help and praying were more common among younger persons and the more educated respondents. The religious elite, predictably, was more likely to rely on religion and Muslim professionals and the public more on family discussions.

In Pakistan, the preferred strategies followed when facing an important problem were broadly similar to the Indonesian pattern, except that there were more people who relied on family members. Men were more likely to solve the problem on their own, and younger persons and those with lower educational attainment were more likely to rely on religion and prayer. In terms of second choice, religion and prayer were the most common method followed by seeking help from the family.

When making an important decision, the Pakistanis were most in favour of asking Allah's help and praying. It was followed by discussions with a family member and with friends. Women were more likely to rely on the family, and men on friends. The religious elite and the general public respondents were significantly more likely to rely on religion, and the Muslim professionals were more likely to discuss the problem with family.

The role played by religion in everyday affairs in Egypt revealed patterns very similar to the ones displayed by the Indonesian and Pakistani data. The first strategy adopted by the Egyptians when they faced an important problem was to pray for divine help (40 per cent), followed by trying to solve the problem on their own (36 per cent). Like the Pakistanis, the Egyptians also tended to rely more on the family for resolution of the problem (14 per cent). The reliance on religion increased with age and educational

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attainment. The religious elite was more likely to refer to religion and the Egyptian public least likely to do the same. For the second choice, guidance from religion was once again mentioned as the most common medium, and it was closely followed by the family (women tended to rely most on the family; 39 per cent as compared with 21 per cent of men), help from friends and then trying to resolve problems on their own.

The role of religion in the decision-making process was the most commonly mentioned strategy. Forty per cent of men and 40 per cent of women said that they would ask for the Almighty's help by praying, and another 7 per cent of respondents mentioned guidance of a holy person. The second method was discussion with the family, which was mentioned by 24 per cent of men and 36 per cent of women. This was followed by discussions with friends, mentioned by about 14 per cent of respondents.

Seeking the help of Allah was significantly and positively related to educational attainment. Among the university educated 52 per cent chose it compared with only 19 per cent of people with less than high school education. As one would expect, the religious elite was more likely to rely on religious guidance. Sixty-five per cent of the religious elite relied on religion compared with 37 per cent of the Muslim professionals and 23 per cent of the public.

The role of religion in everyday life of the Kazakhs was strikingly different from the other three societies. The Kazakh Muslims overwhelmingly stated that their first choice to solve a difficult problem was to try to solve it on their own. Ninety per cent of men and 87 per cent of women chose this response. Only 1 per cent said that they would refer to religion, and only 2 per cent mentioned seeking help from the family. But if they failed then religion was the second choice of a large majority (81 per cent of men and 74 per cent of women). In other words, religion played a very important role but only when their own efforts had not borne the desired results. Another striking feature of the Kazakh approach was the absence of the other strategies in solving the problem.

When it came to decision making, the Kazakhs also displayed a very distinctive pattern. Religion, or guidance from Allah, was mentioned only by 8 per cent of men and 13 per cent of women. The Kazakhs mentioned discussions with family members as the most important strategy (48 per cent of men and 53 per cent of women mentioned family) followed by discussions with friends, mentioned by about 18 per cent of respondents. The role of the family in decision making increased with age and level of education. The elite and the public relied equally on the family, although the general public mentioned religious guidance more frequently than the elite. The role of religion tended to increase with age and decline with the level of education. The inverse relationship with education was in contrast with the role attributed to religion in the decision-making processes by the highly educated Egyptians, Indonesians and Pakistanis.

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The overall conclusion which can be drawn from this evidence is that religion, and in particular, reliance on religion in the activities of everyday life, features significantly in the lives of significant numbers of Indonesians, Pakistanis and Egyptians. It plays an important role in strategies to find solutions to life's problems and in the processes of everyday decision making. This evidence is consistent with findings about their religious piety. For the Kazakh Muslims, who displayed a relatively non-traditional type of religious piety, the role played by religion in everyday life was also consistent with this finding. Religion played only a marginal and insignificant role in their strategies to find solutions to their problems and in the decision-making processes.

An Analysis

This is probably the first attempt to 'map out' different aspects of Muslim religious commitment quantitatively. As such, it probably has several limitations; the most important of which is whether the analytical approach used is the appropriate way to study it. Sociological methodology relies on proxy variables to study and understand social reality. The proxy variables focus on the manifestations of social reality and not on its 'essence'. That task is left to the theorists with sociological imagination and serendipitous insights based on the evidence. This opens the quantitative approach to a legitimate criticism of whether the chosen variables are in fact the most appropriate ones.

The analytical approach adopted in the analysis of Muslim religious commitment discussed in this chapter has relied largely on the work of the Berkeley Research Programme in Religion and Society and especially on the work undertaken by Charles Y. Glock and Rodney Stark. The research publications arising from this programme have made some of the seminal contributions to the Sociology of Religion. The Berkeley research, however, was devoted primarily to the study of Christianity. It can be argued that the dimensions of religious commitment used in the Berkeley Project may not be appropriate for the analysis of Muslim religious commitment.

In my view, such a characterisation could not be valid for two reasons. Firstly, the analytical framework used in the Berkeley studies is distinctively sociological and generic and can be applied to the study of religious commitment in other religious contexts. Secondly, assuming that this objection has some theoretical validity in the sense that the framework developed by Stark and Glock, among others, is specifically predicated on some broad understanding of the key theological principles of Christianity, my response to this will be that, like Christianity and Judaism, Islam is also an Abrahamic religion and shares several theological and philosophical principles with them. In these conditions, it can be argued that it should be possible to study and analyse religious commitment in all Abrahamic religions using a common analytical framework.

These and other similar arguments may not satisfy the purists, but if sociological

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scholarship is to advance theoretically as a distinctive approach to the study of social reality, then comparative studies are a major imperative. I hope that at least in this respect the present study will make a modest contribution to the advancement of sociological scholarship. It is also likely that some of the severest criticisms of my analysis of Muslim piety will come from Muslim scholars.

In response to such criticism it should be mentioned that the methodology was not used uncritically. A serious and time-intensive attempt was made to evaluate the methodology through focus group discussions and intensive interviews with informed Muslim respondents in two of the four Muslim countries studied—Indonesia and Pakistan. This evaluation led to several modifications of the analytical framework, including identification of additional distinctive dimensions of Muslim piety, which were incorporated in the methodology.

Notwithstanding some of its limitations, the findings of this study lend themselves to some important conclusions. Firstly, the findings indicate that in several major Muslim countries a religious renaissance is taking place or has taken place. The evidence shows a robust religious commitment among Muslims from all walks of life. This commitment is characterised by a strong commitment to Islamic beliefs, rituals, religious devotion and experiential religiosity. Muslims share a common self-image of Islam, which is grounded in the traditions of scripturalism. Religion also plays an active role in the everyday activities of large numbers of Muslims. In other words, religious commitment is characterised by Islamic theology and a pragmatic orientation which is usefully applied in everyday life.

The empirical evidence also suggests that Muslim piety is socially constructed. The social construction is influenced by several factors, which include the general religious conditions or climate at the global and societal levels, social and political conditions in the country and social structure. Since its origin Islam has been a universal religion. This fact is reflected in the size and composition of Muslims in the world. In the contemporary world Muslims generally reside in the developing countries, but Islam plays a visible role in global affairs. Islamic religious activism is an important political force in Muslim countries as well as in international affairs. Global inequalities have given impetus to search for the creation of a more just social order at the national and international levels. For many Muslims, Islam provides a powerful model for the establishment of such a social order.

These attributes of Islam find regular expressions in the national and international media. This global fascination with Islam is an important factor influencing the religious climate in Muslim countries. It also influences religious commitment among Muslims. That national, social and political conditions play a critical role is evident from the nature of religious commitment in the four countries studied in this research.

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Unlike the other three countries, Kazakhstan was, until 1990, a communist country very hostile to Islam whose teaching and propagation were strictly controlled if not banned. The result is that the Kazakh Muslims' piety is very different from the Indonesian, Pakistani and Egyptian Muslims. Whereas piety is strongly grounded in the knowledge of sacred texts, religious rituals, devotion and religious experience in the three countries, in Kazakhstan Muslim piety appears to be influenced by the socioculturalist conditions. In Kazakhstan, Muslim consciousness is grounded in the historical identity of the Kazakh nation as Muslim. This consciousness coexists with a very secular perspective and outlook evident in the data which has been presented and discussed.

The social structural factors which may influence religiosity primarily relate to the family. The recent research has shown that religiosity, like social class, is largely inherited from the family. In this respect, the first factor which influences religiosity is the religiosity of the family itself. This is contrary to previous research which indicated that with age the influence of parental religiosity declined; more recent research has shown that it is not the case.

Another factor which influences religiosity is the characteristics of the household. The research shows that people raised in traditional family households with both biological parents, who are happily married, are likely to resemble their parents in religious beliefs. Empirical evidence shows that socialisation in traditional family structures maximises the transmission of religiosity. In short, since the majority of people inherit religiosity, parental religiosity, quality of family relationship and a traditional family structure play an important and positive role in the intergenerational transmission of religiosity.

The pattern of religiosity which has been reported here offers some support for these findings. The family organisation in Indonesia, Pakistan and Egypt tends to be characterised by traditional family structures and the presence of two parents. These features, therefore, possibly explain the existence of the high degree of traditional religiosity in these countries. Kazakhstan was communist for over a hundred years. Under communism family organisations were radically transformed, which had a major impact on the gender division of labour. The religious institutions were suppressed and devalued. This could partly explain the non-traditional religiosity of the Kazakh Muslims.

The empirical evidence that is reported in this chapter could also be used to develop a typology of Muslim piety. There appear to be two types of religious commitments. One type is characterised by ideological orthodoxy, strong emphasis on ritualism, devotionalism, the image of Islam grounded in traditional readings of sacred scriptures and personal religious experience. The other type is characterised by a lack of ideological orthodoxy, lack of emphasis on ritualism and devotionalism and a non-traditional image of Islam. We can call the first type traditional Muslim piety and the second non-traditional

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Muslim piety. The first type, as the evidence has shown, characterises the majority of Muslims in Indonesia, Pakistan and Egypt and a small minority in Kazakhstan. The second type characterises the majority of Kazakh Muslims and a minority of Muslims in the other three countries.

The design of the study has also provided evidence of the multi-dimensionality of religious commitment. The findings have revealed the two types of religious commitments which have been identified and described above. What makes this finding conceptually and methodologically interesting is that the two types of commitments are broadly segregated. The traditional type of religious commitment characterises Indonesia, Pakistan and Egypt. The non-traditional type is largely a characteristic of the Kazakh Muslims. The evidence of multidimensionality inheres in the fact that in all dimensions the Kazakh Muslims display different patterns of responses compared to their fellow Muslims from Indonesia, Pakistan and Egypt. This finding also provides confirmation of the interrelatedness of various dimensions because of the pattern of their temporal clustering. In this respect this study makes a unique and useful contribution to the comparative study of religious commitment in the modern world.

The findings that a majority of Muslims in countries like Indonesia, Pakistan and Egypt display a high level religious commitment also challenge the validity of the criticisms levelled against Muslims about their religious commitment by some of the leading Islamicists. For example, Muslim scholars and activists like Sayyid Abu'l-Ala Al-Maududi and Syed Muhammad Qutub have vigorously argued that the Muslim masses and elites possess a superficial and weak sense of religious commitment because of their exposure to godless secular education.

Consequently, they are incapable of thinking Islamically. Muslims, they have argued, are unable to wriggle themselves out of the Western modes of thinking and practice in spite of the fact that they are eager to establish the Islamic way of life. According to Maududi and Qutub, their secularism is also reinforced by the influence enjoyed by the Western thinkers and policy makers in the Muslim countries. The evidence reported here clearly shows a strong Muslim piety across social classes and countries, especially in the three major Muslim countries. The question then arises about the nature and type of evidence used by Islamicists in the construction of their critical discourse.

Frequently, the Islamicists identify the absence of genuine Islamic education as the cause of growing Westernisation and secularisation in Muslim societies. This was the position taken by the participants in the First World Conference on Muslim Education held at Mecca, Saudi Arabia, in April 1977. According to the participants, Muslims in the twentieth century are passing through a period of self-doubt which is threatening their religious identity. The main cause of this is the Western system of education adopted by

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Muslim-majority countries in order to gain intellectual and material advancement. This system of education was producing cultural duality in the Muslim world. The traditional Islamic education that still persisted was supporting the traditional Islamic groups, whereas the modern secular education was creating secularists who were indifferent to Islamic values or paid only lip service to them.

The conference participants shared the concerns of Muslim thinkers who argued that under the dominant influence of the secular education system, the Muslim world will lose its identity by losing its Islamic character. It will thus suffer from the same moral disintegration and confusion as the West. The Muslim world can preserve that identity and save the ummah from confusion and erosion of Islamic values if the Muslims receive a truly Islamic education.

Interestingly, such criticisms are internalised by Muslims. For example, a majority of the Egyptian respondents agreed with the statement that 'all over the world Muslims of today are devoid of Islamic character and morals, ideas and ideology, and have lost the Islamic spirit'. The evidence of this study clearly contradicts such self-perceptions and shows emphatically a high and strong level of religious piety among them. In fact, the findings provide some support to Gellner's observation about Muslim identity. In his discussion of civil society and Islam, Gellner argues that while one of the two rivals of the civil society idea, Marxism, has been defeated, the Muslim world, by contrast, is marked by the astonishing resilience of its formal faith and a merely weak striving for civil society.

Gellner attributes the weakness of civil society in Muslim countries to the rise of what he calls 'High' puritanic and fundamentalist traditions of Islam, to which most modern and modernising Muslims transfer their social allegiance for the establishment of a just and egalitarian social order. Gellner's observation about the incompatibility of 'High' puritanical Islam and the civil society in my opinion is uncharacteristically deterministic and pessimistic. However, his observation that modern or modernising Muslims tend to transfer their allegiance to 'High' puritanical Islam is supported by the evidence of this study.

Result of Sanctity

All religions concern themselves with the effects of religion on the believers and their daily lives. Some religions are more explicit about these effects than others. In Islam, submission to its religious teachings is seen as the certain way of achieving divine merit in this world and spiritual salvation in the other. Rewards sometimes are immediate and include such things as peace of mind, a sense of well being, personal happiness and even tangible success in activities of daily life. Islam also warns of the consequences of not subscribing to its fundamental religious beliefs and teachings.

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In Islam, for example, great emphasis is placed on warranting beliefs about the existence of Allah and the divine creation of life. Disbelievers are declared to be *kafirs* who are condemned to eternal damnation. In this study two conceptions were identified in defiance of divine injunctions. These were formulated in the following questions: 'Would you agree that a person who says there is no Allah is likely to hold dangerous views'; and, a belief that, 'Darwin's theory of evolution could not possibly be true'.

Islamic Sanctity and the World

The Ideological Dimension—Religious Beliefs:

Belief in Allah: Respondents in Indonesia, Pakistan, Kazakhstan and Egypt were asked, "Which of the following statements comes closest to expressing what you believe about Allah?' The findings reported that in Indonesia, Pakistan and Egypt, 97 per cent of the respondents agreed with the statement that: 'I know Allah really exists and I have no doubts about it'. The belief in Allah in these countries was almost universal.

In Kazakhstan, the response was strikingly different. Only about one-third (31 per cent) of the respondents believed in the existence of Allah without any doubt, and 25 per cent agreed with the statement that, 'while I have some doubts, I feel I do believe in Allah'. Fifteen per cent of Kazakhs said that, 'I find myself believing in Allah some of the time but not at other times' and the same proportion said that, 'I don't believe in a personal Allah, but do believe in a higher power of some kind'.

Belief in the Quranic Miracles: Respondents were asked: 'The Quran tells of many miracles, some credited to the Prophet Muhammad (Pbuh), and some to other Prophets. Generally speaking, which of the following statements comes closest to what you believe about Islamic miracles?' Almost all Pakistanis (98 per cent) believed that miracles happened the way the Quran says they did. Pakistanis were closely followed by Egyptians, of whom 94 per cent agreed with the statement. Although a large majority of Indonesians (84 per cent) held the same belief, 14 per cent of them said that the miracles can be explained by natural causes. There was a small percentage of respondents, ranging from 1 to 4 per cent in these countries, who did not believe in miracles.

The response of Kazakh Muslims again followed a strikingly different pattern compared with those from the other three countries. Only 29 per cent of Kazakhs believed in the Quranic miracles, and almost the same percentage said that the miracles can be explained through natural causes. Nearly half of Kazakh respondents (44 per cent) did not believe in miracles.

Life after Death: Respondents were asked to indicate how certain they were that there is life after death. The results reported that over 90 per cent of Indonesian, Pakistani and Egyptian respondents completely believed in life after death. Only a small percentage

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of Kazakhs, however, completely believed in life after death, but 34 per cent said that it is probably true that there is life after death. Unlike their fellow Muslims from the other three countries, 31 per cent of Kazakhs said that they did not know if there was an afterlife and another 17 per cent were not sure.

Belief in the Devil: The question about how certain they were that the devil really exists generated almost an identical pattern of response to that about belief in an afterlife. Over 90 per cent of Indonesian, Pakistani and Egyptian respondents believed that the devil really exists, but only 7 per cent of the Kazakhs expressed this belief. However, 29 per cent of Kazakhs said that the devil probably exists. Thirty per cent did not know and another 20 per cent were not sure.

Belief that only those who believe in Prophet Muhammad (Pbuh) can Go to Heaven: Muslim piety entails complete faith in the divine revelations and that these revelations will lead the faithful to the righteous path of salvation. One of the most significant acts of faith for a Muslim is to believe in Prophet Muhammad (Pbuh) as a saviour. Following his example—*Sunnah*—is the path for a pious Muslim life and hence salvation. For Muslims, Muhammad (Pbuh) is the most revered human being and an object of their total devotion and affection.

The responses from different respondents are reported that 77 per cent of respondents in Pakistan, 61 per cent in Indonesia and 47 per cent in Egypt believed that it was completely true that only those who believe in Muhammad (Pbuh) would go to heaven. Only a small minority of the Kazakhs shared the same belief with their fellow Muslims from other countries. Surprisingly, in Egypt the respondents were not as certain as the Indonesian and Pakistani respondents were that only those who believed in Muhammad (Pbuh) would go to heaven. These findings showed that the pattern of response to this belief among Muslims from different countries is significantly different compared with the other beliefs examined here.

Orthodoxical Index

An index of orthodoxy was constructed using the following methodology. The response 'I know Allah really exists and I have no doubt about it' was given a score of one and all other responses were scored as zero. The score of one was given to the response 'I believe that miracles happened the way the Quran says they did', and other responses were scored as zero. Similarly, the response 'completely true' to 'Life after death', and 'the devil really exists' and 'Only those who believe in Prophet Muhammad (Pbuh) can go to heaven', were scored as one and all other answers were scored as zero. Using these scores an Index of Ideological Orthodoxy was constructed. In this index the highest score of five signifies high orthodoxy and a score of zero signifies low orthodoxy.

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The results of the index of orthodoxy for the four countries. Pakistan, with 76 per cent of respondents scoring five, was the most orthodox country in terms of religious beliefs followed by Indonesia (49 per cent) and Egypt (39 per cent). Kazakh respondents were the least orthodox. If we combine the scores of four and five, then overwhelming proportions of Indonesian, Pakistani and Egyptian respondents are orthodox, but the Kazakh respondents are a mirror image of them, with a large majority (75 per cent) scoring zero and one.

Further analysis of the evidence showed that the level of orthodoxy was influenced by socio-demographic factors. In general, gender had an effect on the level of orthodoxy in religious beliefs. Older persons were slightly more orthodox in their religious beliefs. In Egypt and Indonesia educational attainment was positively associated with orthodoxy, but not in Pakistan, where the trend was the opposite. In Egypt and Indonesia religious elites were more orthodox than the general public. However, in Pakistan, Muslim professional elites were less orthodox than the general public. In Kazakhstan the religious beliefs of the general public and the elite were more or less homogenous.

Ritualistic Dimension—Religious Practice: Islam is a ritual-rich religion, and Muslims are required to perform specific rituals as a religious duty or as an expression of their faith. Four religious rituals commonly performed by Muslims were used to ascertain the ritual dimension in this study: performance of daily prayers; payment of Zakat; fasting in the month of Ramadan; and the recitation of the Holy Quran.

Performance of Daily Prayers: All adult Muslims are required to observe prayers five times a day as a religious duty. Respondents were asked, 'How often do your perform Salat?' They were offered a number of Indonesian respondents observed their duty to pray most strictly, with 96 per cent of them praying five times or more daily. They were followed by the Egyptians, of whom 90 per cent prayed five times or more every day. Only 57 per cent of Pakistanis prayed five times or more. The Kazakhs were the least observant of the daily prayers, with only five per cent indicating that they prayed more than five times a day. In fact, an overwhelming percentage of Kazakhs either never prayed or only prayed sometimes. The evidence, therefore, reveals significant diversity in observing mandatory daily prayers among Muslims.

Payment of Zakat and Fasting: Two other practices expected of a Muslim are the payment of *Zakat* (poor tax) and fasting in the month of Ramadan. Respondents were asked if they had paid Zakat and fasted during the previous twelve months. The results reported that for Zakat the pattern was similar to the one observed in the case of prayers. Indonesians and Egyptians were significantly stricter observants of their Zakat duty than Pakistanis and Kazakhs. In relation to fasting, Indonesians, Egyptians and Pakistanis reported almost universal observance, whereas only 19 per cent of the Kazakhs reported having fasted during the past year.

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Recitation of the Holy Quran: All Muslims are required to read the Holy Quran since it is the most important sacred text of Islam. Its recitation alone is regarded as a source of merit for the individual. The recitation of the Quran, therefore, is a very common practice among Muslims. Respondents in the study were asked, 'How often do you read the Quran?' They were presented with several choices and asked to choose the one which most applied to them. The results show that about half of the Indonesians, Pakistanis and Egyptians read the Quran regularly once a day or several times a week. This was in sharp contrast to the Kazakhs, among whom only 5 per cent acknowledged reading the Quran regularly.

Rituals in Islam

Religious Practice: To obtain an overall estimate of the observance of religious practices, an index of ritual behaviour was constructed using the following methodology. Performance of prayers five times or more a day was scored as one and all other responses as zero; the yes response to having paid Zakat and fasted during the last year was scored as one and the no response as zero; the response indicating reading of the Quran once a day, or several times a week regularly, was scored as one and all other responses as zero.

The resulting index ranged from four, indicating high score to zero indicating low score. The distribution of respondents in the various categories. The findings confirm the evidence presented for the individual items. The Indonesians and the Egyptians showed the highest commitment to Islamic rituals, followed by the Pakistanis. The Kazakhs had a strikingly different pattern. Only 4 per cent of them had scores of five and four and 84 per cent scored one and zero indicating very low commitment to religious rituals. These findings clearly indicate both similarities and differences between Muslim populations in their religious commitments as measured by the index of religious rituals.

There were some important variations in religious practice when data was analysed by the socio-demographic characteristics of respondents. In Egypt, Pakistan and Indonesia, women were more observant of religious rituals than men, and the difference was especially pronounced in Egypt and Indonesia. Kazakh men and women were least likely to observe religious practice.

In these countries, age was also positively associated with observance. Educational attainment was also a major factor in making people stricter observers of religious rituals. The elites were significantly stricter in practising religious rituals than the general public or Muslim professionals. The Kazakhs practised religious rituals the least.

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Concept of Society

Before delving deep in the why and wherefores of this philosophy to find out, how far, and to what extent, it satisfies or fulfils the spiritual needs of man, let us look at the most alluring aspect of transcendental idealism. This was presented by the American philosophy Ralph Waldo Emerson (1803-1882) and is called Emersonianism after him. Emerson became a legend in his own time through his celebrated Boston lectures. His house in Concord Mass, became the centre of New England spiritual movement and a place of pilgrimage.

Emerson's address at Divinity College Convocation in 1838 made him famous. It is a frank expression of worship of mere abstract laws, and to our mind, presents his ideas in best and most persuasive manner. It will be advantageous to this enquiry to reproduce in his own words the theme of his ideas on the sublimity of abstract laws.

Perfect Society

We have noticed that the classical Greek ethos was irrefutably monotheistic at least at the level of intellectuals and philosophers, though the masses were pagans. However, even the elite did not claim any revelatory dispensation for setting up the ideal social Order. The rule advocated was the recognition of a moral purpose and the primacy of reason. An act which passed the test of reason was good, and it advanced the moral purpose of life. Man suffered because of bad judgement, not because of any mysterious fate or predestination.

In the matter of judgement the watershed was what lay within a man's power, and what lay outside. Therefore the aim should be neither to avoid what nature demands,

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nor to accept that which is in conflict with nature. When one wishes for something which is against the course of nature and it does not come to pass, the result is fear and sorrow. Therefore what is not within your dominion, e.g. wealth, prosperity, do not seek it, against the dictates of nature and reality. The result of failure to achieve has to be fear and sorrow.

Again, piety in the abstract is meaningless. Piety has to be equated with self-interest, i.e. the attainment of a higher purpose of life. Only then piety would be genuine.

The worst evil according to Greek moralists is the destruction of one's self-respect, faithfulness or intelligence. If these qualities are destroyed the man is destroyed. The law of decent behaviour cannot subsist without a concept of self-respect. No society can subsist and at the same time ignore the primary condition of holding sacred the self-respect of its individual members. Earlier we have Epictetus compares and contrasts relationship with God and Caesar, inferring that if nearness with Caesar can set one above fear, why the same or better result should not follow from nearness to God. In fact, according to him nothing is more fearsome as fear.

That is what one should learn and practise to avoid. Stop behaving like a runaway Slave, he exhorts. Man's self-respect is the most valuable asset he has. Lose it and then you will be afraid of shadows. And the trick is to regard the consequences of one's own judgement as the sheet -anchor of one's existence. Sorrow or fear will result out of one's own bad judgement. The farther one drifts from reality, the worse will be one's judgement. Grasp firmly, what is yours, and forget what is not yours. This is the law of God. This is how Epictetus puts it:

> "And what is the law of God? to guard what is his own, not to lay claim to what is not his own, but to make use of what is given him, and not to yearn for what has not been given, when something is taken away, to give it up readily and without delay being grateful for the time in which he had the use of it...".

Anger is the outcome of jealousy which in its turn is spawned by avarice. Avarice is the result of infirmity which is the source of all evil. If reason is not applied to still the desire for wealth, or carnal intercourse, the desire bursts into a flame, so that if the desire is indulged, over and rover again, it results in a permanent infirmity of character. The outcome is dehumanisation and callousness. The more one indulges the dictates of desire, the weaker he becomes till it becomes a second nature. The very perception of it being evil is lost. It resembles a person getting fever again and again and becoming weaker with every bout till hope of recovery is lost.

So, what should be the aim of human-life? Not to indulge every desire, not to amass wealth; not to be afraid of any thing or anyone except one's own bad judgement; to have

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a clear perception of the moral purpose of life, and do everything, and sacrifice anything, to achieve this moral purpose. The only objective and goal is to make it one's wish to appear beautiful in the sight of God. This can be achieved by purity of thought, deeds, and actions. This is the kingdom of God. The rewards are freedom, serenity and peace. God will stand by your side if you but call upon him to do so. He cannot fail to respond, since Man in his purity, is a part of God. This pinnacle of achievement is expressed thus by Epictetus:

> "Man, do something desperate, as the expression goes, now if never before, to achieve peace, freedom and high mindedness. Lift up your neck at last like a man escaped from bondage, be bold to look towards God and say, Use me henceforward for whatever Thou wilt; I am one mind with Thee; I am Thine; I crave exemption from nothing that seems good in Thy sight; where thou wilt, lead me, in what raiment Thou wilt clothe me. Wouldst Thou have me to hold office, or remain in private life, to remain here or go into exile, to be poor or be rich? I will defend all these Thy acts before men: I will show what the true nature of each thing is, "Nay, you will not; sit in the house as girls do and wait for your nanny till she feeds you!".

Bond between Man and God

> "If what is said by the philosophers regarding the kinship of God and men be true, what other course remains for men but that which Socrates took when asked to what country, he belonged, never to say "I am an Athenian or "I am a Corinthian", but "I am a citizen of the Universe? Well, then anyone who has attentively studied the administration of the Universe and has learned that, "the greatest and most authoritative and most comprehensive of all governments is this one which is composed of men and God, and that from them have descended the seeds of being, not merely to my father or to my grandfather, but to all things that are begotten and that grow upon earth and chiefly rational beings, seeing that by nature it is their's alone to have communion in the society of God, being intertwined with him through the reason" why should such a man call himself a citizen of the Universe? Why should be not call himself a son of God? And why shall kinship with Caesar or any other of them that have great power at Rome be sufficient to enable man to live securely, proof against contempt, and in fear of nothing whatsoever, but to have God as our maker, and father, and guardian—shall this not suffice to deliver us from grieves and tears?"

We have quoted earlier, Epicurus on the subject of Divinity. He has in fact given expression to five different points of view current during those time on metaphysics.

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These were:

(1) The Divine does not exist at all.

(2) The Divine does exist, but it is inactive and indifferent and has no design or concern or plan for the Universe.

(3) The Divine exists and it has its design or plans but these are restricted for heavenly affairs and great things of importance. It has nothing to do with terrestrial things.

(4) The Divine exists and it takes care for terrestrial things but in a general way. It does not interfere individually with the affairs of man, and the last.

The movements of the celestial bodies could as well have the opposite effect. Who harnessed these forces to the service of man? They did not fall in line automatically. If some one did put them in order, then can you honestly say that that someone is not involved in the welfare of life on this planet.

(5) The Divine not only exists, but is intimately involved with each living soul. Homer expresses it in the line "Nor when I move am I concealed from thee".

Socrates and Epictetus believed in this sort of God, who is not only intimately involved but takes is direct, and compassionate interest in each living soul. This is our belief too the truth of this belief is demonstrated by study of all natural phenomena and more particularly man itself. Consider the fine equilibrium of the human body, the workmanship and the economy of its functions: consider the limitless food supplies stored in the bowels of the earth for man and beast alike.

Reflect over the cascades of inimitable hues and colours which spring out of the earth, itself dead and colourless. Listen to the music of the birds resounding in the early morning. Ponder over the ecological balance maintained throughout mature on earth, in the air and in the depth and vastness of the seas; and all calculated to the promotion of Order, discipline and prolongation of life. Then look heavenwards. The sun and the moon and the stars each go about their business of sustaining life-promoting effect? The movements of the celestial bodies could as well have the opposite effect. Who harnessed these forces to the service of man? They did not fall in line automatically. If some one did put them in order, then can you honestly say that the someone is not involved in the welfare of life on this planet.

Yet man starts filing complaints and reviling God because everything does not happen as he wishes, or the affairs of the world do not run in an ideal manner. As Epictetus puts it, man complains that he has a running noise and it is all the fault of God. "Why don't you use your faculties? Not to sit back and to grumble. Nor to pile up a charge-sheet against God. The challenges have to be met, the obstacles to be overcome, the faculties to be used. Each one has to make a contribution to the great drama of life, gratefully,

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willingly, consciously and with the full use of the capabilities granted. Each one has to prove that he is worthy of the gift of life granted to him. It is a rare gift, granted to one speck of life in the spermatozoa which succeeds in impregnating the female egg out of millions destroyed or wasted. It is the appreciation of the gift of life which provokes Epictetus to sing the praise of God in the following splendid words:

> "Are these the only works of Providence in us? Nay, what language is adequate to praise them all or bring them home to our minds as they deserve? Why, if we had sense, ought we be doing anything, publicity or privately, than hymning and praising the Deity and rehearsing his benefits? Ought we not, as we dig and plough and eat, to sing the hymn of praise to God? "Great is God, that He hath furnished ways these instruments where with we shall till the earth. Great is God, that He hath given us hands, and power to swallow, and a belly and power to grow unconsciously, and to breath while asleep". This is what we ought to sing on every occasion, and above all to sing the greatest and divinest hymn, that God has given us the faculty to comprehend these and to follow the path of reason. What then? Since most of you have become blind, ought there not to be someone to fulfil this office for you, and in behalf of all sing the hymn of praise to God? Why, what can I, a lame old man, do, but sing the hymns to God? If indeed I were a nightingale, I should be singing as a nightingale; if a swan, as a swan. But as it is, I am a rational being, therefore I must be singing hymns of praise to God. This is my task; I do it, and will not desert the post, as long as it may be given to me to fill it; and I exhort you to jóin me in the same song".

The nightingale sings from the heart, man a rational being also sings from the heart, but there is a rationality involved in his hymns. He is not merely a singer but a witness to God's glory and an interpreter of His will. This is a unique privilege. He is not only the best specimen of Creation but is at the same time the most knowledgeable. That is why he is both the interpreter and the witness.

This thought is expressed by Quran in the oft—repeated Credo:

> "I bear witness that definitely and positively there is no one who merits recognition as the Supreme Being except the One and only One Allah". Epictetus expressed this thought in the following words:
>
> ".... But God has brought man into the world to be a spectator of Himself and His works, and not merely a spectator, but also an interpreter. Wherefore, it is shameful for man to begin and end just where the irrational animals do; he should rather begin where they do, but end where nature has ended in

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> dealing with us. Now she did not end until she reached contemplation, and understanding and a manner of life harmonious with nature. Take heed, therefore, lest you die without ever having been spectators of these things".

Monotheism with Greeks was not just an abstract thought or philosophy. In fact this concept was highly pragmatic. Not only that God was the only provider and Sustainer, thus excluding the claim of any other to be a similar beneficiary of mankind. He at the same time was the ever present guardian. Neither actions nor purposes and intents could be concealed form Him. Here was a benight supervisor who not only sustained the physical needs but looked after the moral requirements. At the same time here was a Universal pattern to be followed and imitated. God was faithful to man, so man must also be faithful. God was free, so man must also not behave like a runaway slave afraid of shadows. These and many more qualities which man holds dear, like, truth, courage, justice, and high-mindedness and magnanimity are also the qualities which God possesses and which man must imitate.

Genesis and Philosophy

Random theory of Creation which is the gospel of modern materialism, was also current in Greek philosophers. See how Epictetus debunks this theory in his inimitable style.

> "Our position is like that of those who attend a fair. Cattle and oxen are brought there to be sold, and most men engage in buying and selling, while there are only a few who go merely to see the fair.... So it is also in this "fair" of the world in which we live; some persons, like cattle, are interested in nothing, but their fodder; for all of you that concern yourself with property and lands and slaves and one office or another, all this is nothing but fodder.
>
> "What then, is the Universe" they ask, and who governs it? No one? Yet how can it be, that while it is impossible for a city or a household to remain even a very short time without someone to govern, and care for it, nevertheless, this great and beautiful structure should be kept in such orderly arrangement by sheer accident or chance? There must be, therefore, one who governs it?"

Yet, those who make it their business to study the relationship between God and man are scorned and laughed at. But in the words of Epictetus, who carries the; simile of "fair" a little further:

> "They are laughed to scorn by the crowd, quite as in the real fair the mere spectators are laughed at by the traffickers; yes and if the cattle themselves and any comprehension like ours of what was going on, they too would laugh at those who had wonder and admiration for anything but their fodder".

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Neither Paganism nor Triad Worship Advocated: The Olympian gods do find mention in Plato's Dialogues and the Discourses of Epictetus. But nowhere paganism which was the current Greek mythology appears as the true transcendental philosophy. Zeus and the Olympian hierarchy appear in these writings, as if in satisfaction of popular beliefs but never as an article of faith. In fact the monotheistic thought expressed by these philosophers and those who draw their inspiration from them is as pure as one finds in the Moslem thought based on Quran. There is a striking similarity between Moslem mystics and the follows of Socrates.

As regards the motif of Triadns which dominated the Egyptian, and Vedic Aryan thought, and which is the soul of Christian ethos because of the innovations introduced by St. Paul, there is not the slightest trace. The development of trinitarian ideas was a complete departure from the Greek heritage. Had these ideas not been grafted on the teachings of Jesus, the history of religious thought in Europe would have been entirely different, the monotheistic trends unleashed by Islam, would, most certainly, have found a more receptive European audience. At the same time the onrush of materialism would have met a more formidable obstacle.

Trinitarian thought with its fragile foundation could not possibly stand and remain intact when exposed to the light of analytical reason. Consequently, not only trinitarian ideas, but the very basis of religion got blasted. The Western intellectuals disenchanted with Christianity in particular, and religion in general, started looking for alternatives and in this search went from pillar to post. Nationalism, Socialism, Capitalism, Communism were the various deities created and worshipped. But salvation always eluded the grasp. Man did learn a lot of nature's secrets and utilised some, and harnessed several of them to create an affluent society. But man learnt little about himself.

The demon of uncontrolled desires laid waste the human landscape. With the loss of God, man lost his soul. In the materialist ethos there was no need to care for anything other than the physical body. Physical pleasure and pain became the only criteria of right or wrong. In the ultimate analysis moral values changed. To be weak, and poor, and to get caught in violating the privacy, or, property of others are recognised as the only sins. On the other hand all means to achieve success are permissible provided one succeeds. Wealth *per se* is the hallmark, of not only excellence, but also the grace of the Lord.

Calvin preached this doctrine in Europe and the New Englander Protestants eagerly accepted the truth of this doctrine. Another thought which was widely accepted was the superiority of the White race. This had its origin in Aristotles declaration that all Non-Hellens were born slave. This superiority complex when blended with the zeal to convert the heathens, and to fight the infidels, sparked the mania of colonisation. This monetary benefits flowing from the Colonies were equated with the reward by the Lord for spreading

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the Gospel. The ethos persists, with labels changed, and methodologies varied. Human rights is a myth, though like all myths, it has its votaries and worshippers. It is the modern mythology.

Relations among Human-beings

Epicurus attaches so much importance to personal pleasure that he goes to the extreme of advocating that all human relationship should be subservient to one's own pleasure. It really seems odd, that he would eschew love and affection of one's own children. This is what Epictetus condemns in the following words:

> "....But how then, can we still be social beings, if affection for our children, is not a natural sentiment? Why do you dissuade the wise man from bringing up children? Why are you afraid that sorrow will come to him on their account? Nay, he knows, that if once a child is born, it is no longer in our power not to love it or to care for it, for the same reason Epicurus says that a man of sense does not engage in politics either; for he knows that the man who engages in politics has to do since of course, if you are going to live among man as though you were a fly among flies what is to hinder you? Yet despite the fact that he knows this, he still has the audacity to say, "let us not bring up children". But a sheep does not abandon its own offspring, nor a wolf, and yet does a man abandon his? What do you wish us to do? Would you have us be foolish as sheep? But even they do not desert their offspring. Would you have us be fierce as wolves? But even they do not desert their offspring. Come now, who follows your advice when he sees his child fallen on the ground and crying? Why, in my opinion, your mother and your father, even if they had divined that you where going to say such things, would not have exposed you".

AND

> "So also Epicurus, when he wishes to do away with natural fellowship of men with one another, at the same time makes us of the very principle that he is doing away with. For what does he say? "Be not deceived, men, nor led astray, nor mistaken; there is no natural fellowship with one another among rational beings; believe me. Those who say the contrary are deceiving you and leading you astray with false reasons". Why do you care then? Allow us to be deceived. Will you fare any the worse if all the rest of us are persuaded that we have a natural fellowship with one another and that we ought by all means to guard it? Nay your position will be much better and safer. Man, Why do you worry about us, why keep vigil on our account, why light your lamp, why rise bedtimes, why write such big books? (Epicurus is credited with writing 300 books)...".

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Role of Self-interest

The crux of Epicurean philosophy was that self interest is the only valid criterion in human relationships. That this is the centrepiece of modern materialistic thought, no one can deny. That is why this point is so relevant to the subject under study. Epicurus summing up that:

> "That honourable is either nothing at all, or at best only what people hold in esteem" would fairly represent the attitude of a modern West European or American or even an Asiatic who has imbibed the Western culture.

Yet it is self interest which Epictetus condemns in most emphatic manner. This is how he puts it:

> "It is general rule—be not deceived that every living thing is to nothing so devoted as to its own interest. Whatever, then, appears to it to stand in the way of his interest, be it "brother, or father, or child, or loved one, or lover, the being hates, accuses and curses it. For its nature is to love nothing so much as its own interest; this to it his father, and brother and kinsmen and country and God.... For this reason, if a man puts together in one scale his interest and righteousness and what is honourable and country and parents and friends, they are all safe, but if he puts his interest in one scale, and in the other friends, and country and Kinsmen and justice itself, all these latter are lost because they are outweighed by interest. For where one can say "I" and "mine" to that side must the creature perforce incline". But the solution of the difficulty lies in identifying.

Moral purpose with that "I" and "mine". This is what the great philosopher says:

> .... If therefore, I am where my moral purpose is, then and then only will I be the friend and son and the father that I should be. For then this will be my interest to keep my good faith, my self-respect, my forbearance, my abstinence, and my cooperation, and to maintain my relations with other men. But if I put what is mine in one scale and what is honourable in the other, then the statement of Epicurus assumes strength in which he declares that:
>
> ".... the honourable is either nothing at all, or at least only what people hold in esteem".

Role of Monotheism

The west has lost the monotheistic inheritance bequeathed by the Greek moralists like Socrates, Zeno, Rufus and Epictetus. This is a big loss. It has given birth to the agnostic

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trend which blocks the Western thought from looking at the monotheistic trends, or even to take seriously the genuine 'Word of God'. This is the main bias against Quran which is compounded by its non-European origin. The point that we stress is that had the Greek theistic tendencies been taken seriously and distinguished from the later Pauline Christianity corruptions, the West would not have lost its faith in God and thus deprived itself of the noble heritage on which they could have built a better social order.

Let us begin with Socrates. His belief in one Supreme Creator unmistakably emerges out of the Apology and Phaedo. We have already referred to Socrates belief that the true wisdom is that of God alone and therefore that is the only sure guide; and that, therefore, his crusade against the Athenian Vulgarism is in fact a prophetic mission, which he must carry on even if he has to die for it many times over. He taught that virtue is only wisdom-oriented; that material death is not evil, because the soul is all that matters and it lives on; that there is hereafter, where deeds done in life on earth will be judged. Socrates argument favouring existence of Soul is rather original and interesting. He proceeds on the premise that knowledge is really recollection, since a void is inconceivable.

This is how he goes about building the argument in conversation with Simmias:

"Then you are not of opinion, Simmies, that all men know these thing?"
"Certainly not"

'They are in the process of recollecting that which they learned before?"

"Certainly"

"But when did our souls acquire this knowledge? not since we were born as men?"

"Certainly not"

"And therefore previously".

"Yes"

'Then, Simmies, our souls must also have existed without bodies before they were in the form of man, and must have had intelligence'.

"Unless indeed you suppose, Socrates, that these notions are given us at the very moment of birth: for this is only time which remains".

'Yes, my friend, but if so, when do we lose them? For they are not in us when we are born — that is admitted. Do we lose them at the moment of receiving them, Or, if not, at what other time?'

"No, Socrates, I perceive that I was unconsciously talking nonsense".

'Then may we not say, Simmies, that if we are always repeating, there is an absolute beauty, and goodness, and an absolute essence of all things; and if

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> to this, which is now discovered to have existed in our former state, we refer all our sensations, and with this compare them, finding these ideas to be pre-existent and our inborn possession then our souls must have had a prior existence, but if not, there would be no force in the arguments'?

Some other ideas of Socrates may be noticed without going through the arguments he adduced in support of his conclusions.

Reality of Man

> "It may be said indeed, that without bones and muscles and the other parts of the body, I cannot execute my purposes. But to say that I do as I do because of them, and that this is the way in which mind acts, and not from the choice of the best, is a very careless and idle mode of speaking. I wonder that they cannot distinguish the cause from the conditions, which the many, feeling about in the dark, are always mistaking and misnaming. And thus one man makes a vortex all around and steadies the earth by the heaven; another gives the air as a support for the earth, which is in a sort of broad trough. Any power which in arranging them as they are, arrange them for the best, never enters their minds".

Root of Error

Every error springs out of a contradiction, as no one would wish to err. It is against the rational character of man. Therefore, it is ignorance, which is the mother of contradictions and consequential errors. As soon as light dawns, human mind naturally gets rid of contradictions.

Therefore, it is the ignorant, who is deaf and blind. It is essential to inquire into the purpose and nature of life, to find out what are good things and what is evil, what is noble and what is base; to distinguish between truth and falsehood; to use reason without succumbing to desire and irrational fears and aversions; to come out boldly and strongly in favour of what is right; in fact not to act like the dumb and the blind. Only in this way the error and all its consequences can be avoided. This was the heritage the West lost. Instead, under the influence of Pauline Christianity the West adopted standards of behaviour which ultimately could not stand the test of times. The unfortunate consequence was disenchantment and veering towards the false gods of materialism.

The Stoic philosophy that we have been portraying so far, was candidly non-revelatory in origin, in spite of its pronounced theistic bias. Further it was this worldly, though not purely so. It did not offer rewards in the hereafter. Its quest ended with the earthly life lived in a manner befitting the dignity of man; that was reward enough.

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Almost contemporaneously two other Systems were taking shape in India and the Far East. Both of them had a striking similarity with Stoicism. They did not claim a revelatory origin, nor were they other-worldly, in the sense of postponing the reward and punishment to be enjoyed or suffered, as the case may be, in life in the hereafter. Even though Stoicism has no nominal followers, the Far East Systems, Confucism, and Buddhism can count their followers in millions.

In our quest for the choice available to Man, we will examine the two systems of the Indian and Far East Origin in the following pages, but we must deal with Neo-Hinduism first, which was the spiritual foster mother of one of these systems, namely Buddhism. We have dealt with both in outline in an earlier part of the discussion. But we feel that a more detailed study is called for to do justice to this enquiry.

Understanding Evil

That Evil is a reality, no one can doubt, even though the positive principle underlying Creation can be, and has been seriously doubted. This is so, because man has always been baffled by the apparent insensitivity, if not positive hostility of the Cosmic nature to the safety of sentient beings. The persistent existence and the apparent success of the negative forces has been posing a serious challenge to a belief in the beneficent nature of the Creative power. Even if this phenomenon, does not totally destroy the belief in the very reality of such a power, in a well balanced mind, yet it has spawned endless controversy. It was in this context that Epicurus observed:

> "Either God would remove evil out of this world, and cannot; or He can and will not; or He has not the power, nor the will; or lastly He has both the power and the will. If He has the will and not the power, this shows weakness, which is contrary to the nature of God. If He has the power and not the will, it is malignity; and this is no less contrary to His nature. If He is neither able, nor willing, He is both impotent and malignant and consequently cannot be God. If He be both willing and able (which alone is consonant to the nature of God) whence come evil or why does He not prevent it?"

Reflecting minds have been waiting for a reasonable solution of these difficulties for more than two thousand years; and divines tell us that they will, be removed in a future life — not here!

Faced with this dilemma, the System builders have been offering varying explanations of the phenomenon of Evil. Zartushta (Zoroaster) came out with the candid theory that, in fact, two parallel principles, Aharman (the Evil) and Yazdon (the Beneficient God), were ruling the Cosmos and were in a perennial state of War. Hopefully, Zartushta believed, the forces of light will be triumphant in the end. Of course that hope is still

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unfulfilled and there is little hope of Darkness (as Evil is called in the Zanda Avasta) going under in the foreseeable future.

The favourite argument has been put by Epicurus and is often repeated. It boils down to an unqualified condemnation of the bases of Deism, i.e. the existence, beneficence and Omnipotence of an All-wise, Eternal Supreme Being. By essential analogy, inevitable implication, and inescapable conclusion, the validity of a religious system where God is the cornerstone is condemned as unscientific, superstitious, irrelevant and bereft of any potency or force to cure the Evil.

The almost unanswerable argument is the sum total of the failure of religious systems to achieve what they proposed they would achieve. In this argument the gap between promise and performance is attributed not to human failings but to the inherent falsity of the systems built on the premises of the existence of God.

Evil has been treated differently in different systems. In the polytheistic systems, the god of Evil is as potent as the Creative force. We shall see how Egyptian thought gave lead to the idea of Evil overcoming in the form of Set, the devil god, the Creative energies of the Cosmos in the death of Osiris. But, the optimism of man reasserted and Osiris rose once again assisted by the loving Isis and the World was green and flowering once again.

The conflict is also apparent in the Chaldean and Assyrian Cultures necessitating the offering of human sacrifices, for the Evil can only be placated and not vanquished.

In the Aryan Synthesis, we find the disappearance of the repugnance for Evil. Shiva, the god of death, is a necessary element in the Cosmic scene. In fact, he enjoys a prestige which Brahma and Vishnu, the Creative and Sustaining energies, do not. The Evil is taken out of the province of gods. Karma is entirely a human phenomenon where gods do not interfere. They only judge. They are impartial refrees; apportioning reward and punishment through the immutable cycle of life and death, — the transmigration of the Soul.

The Semitic religions have a Devil who has his own personality. According to Genesis, Devil makes his debut as the beguiling serpent leading Eve and then Adam to partake forbidden fruit of the tree of wisdom and thus committing the Original Sin. The erring first couple was booted out of Eden, and their progency was condemned to bear the halter of the Original Sin till eternity. The serpent was condemned to an eternal creeping existence with the ever lasting hostility of mankind.

The personality of the Devil is more developed in the Christian mythology. He has acquired a legion of progency. He has near Omnipotent powers to interfere with the lives of men. The Christian Saints, beginning with Jesus Christ, who of course was not Saint, but God incarnate according the Christian belief, have an ongoing jesting match with the Devil Beezal-Bub with the cloven hoof. The humans are waylaid through their passions

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mainly for wealth and women. The Devil is worsted more often than not, so far as the Saints are concerned. But the average man falls a prey to the Devil as a matter of general rule. So, the Devil has a more numerous following than God; the hell is accordingly more populated than the heavens which, according to the clergy, very few persons can make. Heaven in the scenario conjured up by the zealots must be a really lonely place!

The Satan of Quranic vintage appears in the allegory of Adam and Eve somewhat on the pattern of Genesis, but in a more elaborate sequence. The Cosmic scene is the declaration of Divine intent, to create man, a being with a will and volition; a new experiment; created with potentialities which no Cosmic Creation has enjoyed theretofore. The Angels in attendance enter a demurer, pointing, respectfully, to the uncertain consequences of the exercise of free will by the Creature to be; resulting in a law and order situation — to use the modern jargon.

The specific angelic objection is that so far as carrying out the divine orders is concerned, compliance is made by them with no questions asked. The Cosmic dispensations are made in a most orderly and mechanical fashion with no flaw whatsoever. With the introduction of an element of free will, there is bound to be an exercise thereof, in disparate manners, resulting in non-conformist behaviour, to say the least, and chaos to say the worst. That would result in the spilling of blood to use the Quranic phrase employed to describe the unpalatable prognosis.

Thereupon Allah in His wisdom demonstrated the potentialities which man had and the angels did not have, i.e. the potentiality of Conceptualisation. Allah, who had put this potentiality in the nature of man, asked Man to describe the various objects of nature and Man did it. The Angels said, "we are not made that way". So, Allah replied "there are many things that you know not, but I do". It is my pleasure to have a Creature who has a mind of his own. He can decide to act in whatsoever manner he wishes. Nothing except his own limitations can and will stop him. He will be guided by his conceptualising capabilities and the guidance that I will give him from time to time. No doubt there will be the best and the worst among them. The best, will be the one who will appreciate their Cosmic responsibility and be grateful that they have been given a chance to play a part in the wonderful drama of life. The worst will be those who will deny that life has any purpose or design. They will rise to highest pinnacle of glory or will debase themselves to a depth unmatched by any other sentient being. Each way the choice will be their own.

So, the angels were ordered to make the symbolic obeisance to man, pledging to do all that served the cause of man. All obeyed except one, namely the Iblees. He disobeyed on the ground of superiority of Origin. He said, man was too lowly in nature and content. How is it just that the Cosmic forces should kneel down and do his bidding'? So Iblees, became Satan and was condemned till eternity. Satan asked for, and got the Divine

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permission to work his ways on man, to misguide him; to take him away from the path of virtue; away from the grace of Allah, and to perpetual condemnation.

The mystery of the Cosmic allegory is that Satan got his way! He was granted permission to do his damndest worst. The purry creature just now created was saddled with the burden of differentiating right from wrong; of following either Allah or the Satan. This was an awesome burden indeed. It appears that somewhere in the Cosmic time man was given the option. He was asked —Am I not your Creator/Sustainer?

He answered in the affirmative and undertook to discharge the implied obligations. The presence of the Satan in this Cosmic confrontation is assumed. In any case, the deal was struck and man is under an obligation, a sort of Cosmic contractual obligation to do right and to shun the wrong; to acknowledge definitively and affirmatively a divine scheme of things; to further and advance the interests of this scheme in his own puny but strangely, very important way.

To continue with the allegory. Satan asked for a respite and a freehand to work his will. He got the concession. That is, what is hard to believe. Apparently, on surface, this divine concession to Satan is not compatible with the attributes of Omniscience and Beneficence. The damage done by the Satanic forces is horrendous. The misery directly resultant from the negative tendencies is of elemental dimensions. By and large, man has proved unequal to meet the Cosmic contractual obligation to do right and shun wrong. This argument has always been urged against the foundational principles of Theism. In fact, it is extremely difficult to meet this argument, if the allegory is taken literally, which unfortunately most people, particularly the theologians of Semitic religions do. This argument needs to be analysed.

To continue with the story of Evil, as conceived by the Semitic religions, it may be noted that the personification of Evil is too literal. Satan and his progency are persons inhabiting the Evil Empire. Their sole purpose is to lure the maximum number of humans to this Kingdom of Darkness. The concept of Evil is external and rigorously personalised. This has created the ambivalence which is the prevailing malaise in Judaism, Christianity and Islam. The humans are just instruments whereon two Superpowers are working their will. This is the withdrawal — syndrome; this is escapism; this is a conscious shunning of responsibility.

It has been given various names — predestination, Taqdeer, Kismat, etc. In fact, this attitude defeats the very purpose of Creation, i.e. setting up of a stage where the sentient beings have the opportunity of a conscious exercise of the free will and volition, graciously, and uniquely bestowed on them. So, if Evil is personalised, it is not only the negation of the attributes of Omniscience, Omnipotence and Beneficence of the Creator, it strikes at the roots of the very Scheme of Creation. That is why, this argument is used effectively,

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and often, by the materialists to destroy the very warp and woof of the Semitic religions. But, we are more concerned with the effect on the followers of these religions, rather than the score in the polemics. The personalised Evil introduces the deadening effect of helplessness, an inertia; reliance on the rituals, almost magical incantations; an observance and preference of the forms over the substance of religion; a nuance of abandon; a woeful negligence to discharge the obligations placed on man, by the very act of Creation.

So, if there was a purposeful act of Creation, which fact cannot be denied; in fact denial whereof would effectively wash away the foundations of a true religious consciousness, then the factum of the personal obligation of man has also to be recognised without any reservations. In this scenario, there is no room or role for a personalised Evil. Allegory is not a reality. This fact needs to be grasped in the understanding of the oft-repeated table of the Creation of Adam and Eve, in the Holy Quran and the mention of Iblees and the pledge, he took to destroy the progency of Adam and the permission granted to him to do so.

In fact, we have no hesitation in agreeing with T. H. Huxley that Evil is the necessary concomitant of the Evolution of Man. Let us make it clear that we do believe that an act of Creation did take place, because, it is not possible to logically explain the coming into existence of the Organic matter by pure chance or the agitation of atoms, caused by whatever source of energy. There was a stage however remote, or recent, which fact is immaterial, where the evolutionary process took over. Man as we know today is the result of this Creation-*cum*-volutionary Process. A certain urge for survival is in-built in human nature, which indeed fashions all human reactions. This urge, if it is allowed a free rein, converts itself into an aggressiveness which grasps everything that comes its way with the least scruples. And after having acquired a dominion over, and interest in, or alien on the object, the same instinct for survival, creates the urge to hold on to the object, tenaciously, and defend the acquisition at all cost.

Now, but for this overpowerful urge for survival there would have been no evolutionary process. But it is equally true that all the pain, suffering and misery that man suffers, it is inflicted on him by his own fellow beings and the perperators are motivated only by this overwearing urge for survival. This phenomenon is noticeable in the entire evolutionary process. A Tigri stalks and kills his prey; or an ant rushes away with a grain several times larger than its size; or the fish prey on each other in the vastness of the seas; or the trees; bushes and plants suck their food from the bowels of the earth; or put on an amazing parade of hues and scents to attract the agents of, and facilitate, the process of pollination; these and many more are the tricks of the survival instinct.

The higher one goes in the evolutionary ladder the struggle gains in ferocity and organisation till when one reaches man, this baleful quality reaches heights unmatched

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by the lower creatures. All the organisational skills and sophistication known to man are used to achieve the desired end. The available resources of men and material are exploited to the maximum limit.

Thus, the pain and suffering caused to the man involved, reaches a crescendo unmatched in nature. This is the worst face of the phenomenon code named Evil.

Evil is in fact the pain and suffering of man. It is a by product of Evolution. As already stated the two ingredients of the struggle for existence are:

(a) Unscrupulous seizing upon all that can be grasped.

(b) The tenacious holding of all that can be kept.

Now, these natural promptings, when expressed, in defiance of conventional controls, are given the brand name of Sin and are punished as a crime in an organised society. But, such a process is only suppression. The natural instinct keeps popping up in various subtle ways. With the sophistication of the methods, the objectionable aspect, i.e. the Sin or the Crime, goes out of the pale of the prohibited acts, or, at least, out of the reach of the regulations conceived for its avoidance and punishment. That is how man has been justifying exploitation of man by calling it colonial, commercial and financial exploitation.

Some Philosophers having realised the compulsiveness of the urge have come to the conclusion that pain and suffering is the badge of distinction of the tribe of man. In fact, suffering, want, and hunger are invested with a merit and virtue which is astonishing, to say the least. Martyrdom is the apogee of achievement.

Non-violence, Ahimsa of the Indian brand, will receive detailed notice in the proper place. However, this canonisation of suffering has been used, by its votaries, for further inflicting pain on others, rather than for amelioration. The record of Jesuits in Europe, the America's and the other parts of the World bears testimony to our conclusion. As a further proof, one has only to look at the conduct, behaviour, and policies of the Christian powers of Europe in their dealings with the victims of their political domination, the world over. The ambivalence is painfully obvious.

The second type of reaction is that of quietism. It is acceptance of the human failing as a fact, and trying to live with it. This can be achieved by ignoring the evil and almost wishing that it will go away. Mysticism in the East as well as the West has been working on this principle. Perhaps the Mystic, a true one, does achieve a modicum of peace. But, it is entirely personal and limited to the individual. For the society at large, there is hardly any help in Mysticism. At best, the system is pure sublimation, and at worst, it is defeatism and withdrawal. Both ways it is far removed from reality and the facts of life. And like all systems removed from reality it is non-productive.

Another typical reaction is that exhibited by modern materialists. Judging from the

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results, all Systems are held as exercises in futility. The very foundational premise, that life has a purpose and continuity beyond the grave is held as false; a product of human vanity; worthless in ordering the affairs of the world into a coherent and fruitful manner. The necessary corollary is that there is no room for a transcendental Evil, either its existence or its punishment, as there is no meaning in the word Virtue. There is no concept of accountability as no life after death is conceded. All human systems are just vanity. Live for the day. The scores are settled here. We shall deal with the subject of Modern Materialism in better details a little later. Here suffice it to say that Evil, in modern materialism, is another name for unethical behaviour.

However, the reality of Evil, had to be grappled by the system builders who did not choose to ignore it. What squarely hit the eye was that righteousness did not always prosper, and evil was rarely punished. This was a dilemma, because if righteousness and virtue was the right path, how come, the fruits thereof, in terms of loaves and fishes, always, or almost always, eluded the grasp? And why was not the evil man struck down by the thunder bolts of Zeus or whatever god or gods ruled in heaven? All Systems therefore, were confronted with this mystery, or distortion, and set, themselves to solve it in their own way.

This aspect will be examined in subsequent pages. Here it may suffice to take notice that, to fathom the mystery of the unfathomable injustice of the nature of things, gave birth to the following Concepts; namely:

(1) The reward and punishment in an Afterlife.

(2) The transmigration of the Souls. The perpetual Cycle of Birth and Death forming the mode of squaring the score with Evil.

(3) The Karma theory, a sort of floating account of virtuous and evil deeds, a score which in fact was never settled.

(4) The Maya or illusion Concept of nature; where everything in nature was unreal; a bubble of unreality, which when burst, merged the disparate Consciousnesses into the all pervasive reality of Brahma. We will come across this Concept in the analysis of the teachings of Bhagwad Geeta.

(5) Nirvana of Buddhist vintage where the ultimate bliss is achieved by ethical behaviour and a self-hypnotised cataleptic trance. Here, Evil has no external connection.

(6) And lastly the materialist trend which saw Cosmic nature as no school of virtue but the "headquarters of the enemy of ethical nature". The state of perfection was thus to execute the demands of pure reason and leave it at that. One could call it Apathia. The votaries could be called Mendicant Cynics as against Austere Yogis of Buddhism. In both cases, salvation could be achieved by absolute renunciation.

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As man emerged from the cave life, he drifted into two typical ways of life — the hunter and the ploughman. The former depended, mainly, on physical prowess, with a life style of risk and adventure and vicissitudes of the game — sometimes rich rewards, and most of the time provision. The ploughman and his kin in avocation — the herdman— depended on skills rather than pure muscle power and benefited from a peaceful existence, the former living on, and moving from, one grazing land to another, but both requiring peace and tranquillity.

For the standing hunter, the settlements and the flocks of the herdsmen presented, sore temptation and excellent hunting ground. So man started preying on man. At first it was the lone robber, then it was a war band. Some robbers just took away the loot, the others preferred to stay in the settlements overrun by them. They founded princedoms, fiefdoms, kingdoms and empires. The pattern was uniform. Exploitation. Take the fruits of other's labours. At first the forays were sporadic, so the gains to the victors were transitory. Later, with experience, the conquests were systematised. The intruders not only took the accumulated wealth of the conquered, but pre-empted the future resources of the rich soil, of course taking possession directly, of as much as could be managed, by the members of the war band, who could be spared from military duty.

The land which had to be left to the natives, because it could not be directly managed, was subjected to various imposts, duties, rents, and revenues. This is how the future wealth of these lands was pre-empted, exercising the rights of overlordship conferred by Conquest. This pattern was repeated in all parts of the world, at all times in recorded history. The Empires of the Pharaohs, the Chaldeans and Assyrian, the Macedonians, the Romans, the Sasanides, the Arabs, the Mongols, the Turks and the Mughals in the East and Charlemagne with the blessings of the Pope in the West, the Czars in the vast reaches of Russia and the Azetecs in Americas were all spawned by the survival instinct running amock. There was no altruistic principle involved. No concern for the heart and soul of man.

But, with the introduction of religion in the civilized society, soon, man learnt to harness this potent spiritual force to the so-called requirements of physical survival. Religion of whatsoever denomination, professed, as it professes even today, a sole preoccupation and concern with the soul of man. However, soon enough, religion began to be used as an engine of aggrandisement both within the country of its origin or adoption, as the case may be, as well as beyond its borders. As we proceed in this study we will see the priest emerging as the staunch ally of the princes and the Kings, a great protagonist of the *status quo,* and a determined opponent to the forces of change.

Beyond the borders of its cradle, the religions provided the justification for interfering in the right of others to live according to their lights. Since each religion believed in its own sterling worth, the possibility of coexistence with other religions and systems remained,

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for a long time, at a discount. In fact, until the historical forces, dictated a live and let live attitude and policy at the State level, every religion, considered it not only meritorious, but a bounden duty to "spread the 'gospel'. Those who had the misfortune of either not being convinced, or preferring their own beliefs, through sheer inertia, if nothing more tangible, were considered by the zealots, as fools and knaves. They must be persuaded to see the truth. The use of the last argument — force — was also justified. After all even God, has threatened to use force! Therefore, it must be quite godly for man to use force in spreading the message of God. The quantum of force is of course within the discretion of the person wielding power.

So, the Zealot convinced himself that it was not only permissible, but meritorious to wage war for the glory of God. Of course, the infidel was wrong and by being in the wrong and persisting in his error, in spite of being told so, he forfeited his life and property to the instrument chosen by God. Thus, Man came out of the days of nacked brigandage. He invented new excuses for aggrandisement. He invested his rapaciousness with the holy mantle. It was no longer personal profit. All that accrued in a holy war was a reward for a life lived according to the dictates of God, and risked and put to peril for spreading the message. This was a very comforting philosophy. New empires were built on this philosophy. Yet new engines of oppression were devised against the hapless humanity. Yet a most sinister brand of Evil, took birth out of the very womb of a mother — Religion— whose sole professed purpose was and, remains till today, to give birth to virtue — the very anti-thesis of Evil. Could there be a more tragic irony? Religious men spend their lives in chasing the Devil, without realising that their own misplaced zeal, spawns more devils. The Zealots would be shocked to realise that their zeal in fact serves the Devil, not the Lord. This is an aspect of Evil which men of religion are best qualified to attend. If religious consciousness is a genuine commodity, as we believe it is, then evil cannot be a by-product of a true exercise of this consciousness. By the same token if a by-product of a particular brand of religious consciousness is the emergence of evil, in any shape or form, then there should be no manner of doubt, that the extraneous stultifying factor must be singled out, diagnosed and eliminated, before religious men venture out to find evil in other fields and remoter aspects of life. Physician heal thyself is a salutary commonsense advice, which men of religion have failed to heed owing to a surfeit of self-complacency.

Man is not conceived in Sin. A human child comes out of a mother's womb in the pristine glory of innocence, fashioned by the Lord in his own image, "in the best of proportions". It is cruel, sadistic and unreal to conceive a stigma attached and inherent with birth. It is presumptuous to seek to correct the divine creation after attributing to it an inherent flaw, and then bending the puny human resources to the correction of the imaginary shortcomings. The evil involved is compounded by rejecting genuine divine

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prescriptions and guidance or adulterating the same with human speculations, howsoever *bonafide*. Tragedy creeps into the scenario when ego-inspired value judgements block out even the consideration of rival concepts based on divine inspiration.

The effort, as this study proceeds, is to examine, as candidly and dispassionately, as humanly possible, various Systems that man has experimented with, through historical time, with a view to present to the reader, the choices available. To resume the study of the phenomenon of Evil, we have seen, so far, that it has no external primordial reality, despite its description as such in various Scriptures. It is misleading, and counterproductive, to equate allegories with realities and factual statements. Evil is in fact another name given to the in-born tendency of man to subordinate everything to the goal of his own physical survival; to the exclusion of the right of fellow beings to similar survival.

Modern materialists, in their zeal to paint the phenomenon of life as goalless, purposeless and in fact godless, have emphasised the wanton cruelty of Cosmic nature, concluding, quite incorrectly, that it is Evil which rules the law and conduct of the forces of nature. This conclusion of theirs is, of course, misleading. The drought, famine and disease are the logical outcome of the natural causes, the effect of which can be met or toned down by taking counter measures. It is over simplification to trace each individual event or incident in life to the direct intervention of divinity, thus apportioning praise or blame to the Lord according to the effect of the incident.

The Lord is no doubt the First Cause of all that is, or will be. That, however, is a far cry from investing every phenomenon of life with spirits as the medieval superstition had done in the past, or as the materialist, would fondly hope, the theologians to do in the modern age. In fact, whenever and wherever, man failed to understand the reality of a phenomenon, and could not trace it to natural causes, he resorted to the theory of spirits and later to the inscrutable divine will. This trend gave rise to religious consciousness based on superstition which provided a handy object of ridicule, fit for pillorisation at the hands of modern materialists.

Here, Quran comes out emphatically in favour of the truth that there is no room, or reason, to attribute a phenomenon, or effect, in any aspect of life to a miracle. All order, or disorder, virtue or evil, is attributable to, and is the direct result of, natural causes. There is neither room for surprise, nor a justification for the invocation of the supernatural.

Man has been attributing his vices to an inbuilt wicked nature, to the effect of the Original Sin, to the Devil, to the defiant angel who somehow got a reprieve and a respite to waylay the progency of Adam and Eve — his first victims and the cause of his downfall. This was downright escapism. This trend continued and formed the sub-stratum of the

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theories of the Lord taking a human form to expiate, by suffering physical tortures for the sins of man. In all theologies, this line of thought gave birth to the cult of Saints whose only function appeared to be to provide unearned relief to those who sought their assistance. This naturally gave rise to the Concept of miracles, because the natural consequences and results of acts and incidents could be deflected only by the intervention of the supernatural. However, Saints could fill the bill in a small way, on the individual and local level, their miracles or intercession could not bring about a world wide change. So to fill the gap, the Messiah Syndrome was conceived. This Syndrome we find in all ages, in one form or another.

The idea is that evil will at sometime so dominate the affairs of man as to call for a direct divine intervention. This will be implemented by a Messiah or a Saviour. He will enjoy spectacular power. He will meet force with force. He will destroy all the evil powers of the earth alongwith, perhaps, all the evil men. This world wide purgation by carnage will usher an era of virtue, whether by a metamorphosis of the human race, or the physical elimination of all evil men and women, or a terror-induced return to virtue — it is not very clear. This Saviour fantasy is holding ground for the past three thousand years. Poor Jesus Christ paid with his life because, though he was, and truly called himself a Messiah, yet he could not fulfil the expectations of the Jewish Community. They were expecting a Messiah of a different type.

However, in a manner of speaking, evil is in-built in the human psyche. Man was given the faculty of choice. This is his greatest boon as well as the worst bane. When the choice is exercised with due regard to the dictates of reason, the consequential value judgement is bound to be correct, wholesome, healthy and conducive to the growth of the individual as well as the Society. Such a choice, whether it is assent, aversion, or suspension of judgement, is classifiable as virtue in the religious terminology. The corollary of this proposition would give us the definition of evil. It is therefore, the true non-exercise of reason, the choice, the volition granted uniquely to man, which would result in conditions and states characterised as evil.

The litmus test should be the deleterious effect on the individual and the group to which he belongs or the society at large. By the same token, it is not the infraction of this or that dogma or doctrine, howsoever hallowed and hoary, which would put a deed or thought in the category of evil. It is perhaps in this context that the Stoics believed that there is nothing good or bad but thinking makes it so. This cliche may or may not be true. But, the trial of evil leads unmistakably to the exercise of free will. It was perhaps, this reality which (as alluded to in the allegory of Adam in the Holy Quran) the angels foresaw and respectfully submitted to the notice of the All-Wise. Evil is doubtlessly, let it be said without equivocation, the abuse of human reason, or non-use of reason, or suppression of the use of reason, or dishonest use of reason.

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Long Ago, Epictetus, Described the Role of Reason in Human Affairs, in his own Way in the Following Words: "If a man could only subscribe heart and soul, as he ought, to this doctrine, that we are all primarily begotten of God, and that God is the father of man as well as of gods, I think that He will entertain no ignorable or mean thought about himself. Yet, if Ceasar adopts you, no one will be able to endure your conceit, but if you know that you are a son of Zeus, will you not be elated? As it is, however, we are not, but inasmuch as these two elements were commingled in our begetting, on the one hand the body which we have in common with the brutes, and, on the other, reason and intelligence, which we have in common with the gods, some of us incline towards the former relationship, which is unblessed by fortune and is mortal, and only a few towards that which is divine and blessed. It is because of this kinship with the flesh that those of us who incline towards it become like wolves, faithless and treacherous and hurtful, and others like lions, wild and savage and untamed, but most of us become foxes, that is to say, rascals of the animal Kingdom. For what else is a slanderous and malicious man, but a fox or something even more rascally and degraded? Take heed therefore and beware that you become not one of these rascally Creatures".

Now each human is the subject of external impressions and his reactions dictate the course of his conduct in life. Broadly speaking he either assents to the true impression, falls in step with it and fashions his reactions accordingly. Or he rejects these impressions, as false, testing their validity on an *a-priori* knowledge and experience, or, he suspends judgement for the time being, because of non-availability of a point of reference, or comparison, for a definitive determination.

This determination, if *bonafide*, takes place only after the availability of the relevant material. Where, however, such determination results from coercion or misrepresentation, the result will be evil. In this category falls all misguided efforts at proselytising. What is condemnable, is coercion in any shape or form and not gentle persuasion. It is natural to pass on the fruits of experience for the benefit of others.

The human race has reached its present state only through the faculty of learning. Trial and error is doubtlessly a universal law of nature. But, if the chances of error can be cut down by instruction no one in his right mind would object. In fact, virtue is achievable only through instruction and moral discipline. But the only way to instruct is, through wise counselling and an appropriate personal conduct inspiring confidence in the instructions of the teacher.

The Holy Quran deals with this subject by laying down the principle of persuasion. The words are: (23 : 96) Naturally *argumentum buclum* (the argument of force) leads to the perpetration of evil. History furnishes convincing evidence of the woe and suffering caused by the use of the argument of force; the pools of human blood spilled, leave no

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manner of doubt, that leaving the path of gentle persuasion is unmistakably evil. Here, therefore, is another aspect of evil which has wrought havoc not only on individuals but on very large social groups, even nations.

Reverting once again to the criticism of materialists epitomised, in the quotation from Epicurus, which is to the effect, that the existence of an Omnipotent, all Beneficent Supreme Reality is inconsistent with the phenomenon of evil, it will be noticed how untrue the criticism is, once the reality of evil is fully appreciated. We have noticed that the entire scheme of Creation of man revolves around the exercise of reason and free will. That is its beauty and uniqueness in Cosmic terms. In fact that is its very *raison de etre.* At the same time, that is its bane too. This is the Divine Paradox. It has been eloquently expressed in the Holy Quran in Sura Al Teen. (95)

A Free Rendering of this Wonderful Piece would be: O True Apostle — The struggle against Evil is not restricted to any particular age or time. This was the struggle when Nuh delivered his message from the heights of Teen and Jesus addressed from Mount of Olives. (Zaitoon)

Again, Evil was the adversary of Moses in the desert of Sinai.

And you are facing the same adversary in this City of Peace (Mecca). This adversarial situation arises, because of the inherent quality of human nature. No doubt man was fashioned by us in the best possible proportions.

But the animal instincts of Man pull him down to the worst degradation.

The escape route from the downward tendency in only through Faith and Virtuous deeds which would result in a well deserved reward.

Who can now, after the Truth has been laid bare, belie it?

Is not the last word and Supreme Authority with Allah the Almighty?"

The Origin of Evil, therefore, is the nature of man and not a design of the maker, in spite of the fact that it is the maker who made man's nature. This paradox has misled many to characterise man as born in wickedness and sin. Here is a subtle point which has to be appreciated.

Nature of man *per se* is not wicked or sinful. But the juxtaposition in man of a physical sense-oriented body with divine intellect sets the stage for a perennial conflict. Wherever and whenever the passion oriented senses supervene, the divine intellect is relegated to the periphery, the animal instincts prevail. The result is evil, the degradation, the fall in the pit. The depths have no bottom. The result is the rule of evil.

The moment divine intellect starts asserting itself, there is a corresponding drop in

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the sensual behaviour. Evil starts receding till the rule of law, common sense and decency is established and man emerges once more in the realm of his pristine glory. These are the two states graphically described in the Quranic piece quoted above by the respective phrases.

So far we have examined, on the basis of texts, the nature of Evil. We have arrived at the conclusion that it is not an external agency. In fact, it has to be comprehended that the failure of man to successfully grapple with Evil, is principally, though not entirely, due to the wrong notions of Evil and Virtue. The moment it is firmly apprehended that both good and evil are object conditions of each individual mind, it would provide the basis for a moral transformation. This would be the first step. The ultimate aim would be conquest of the self. Man would cease to tilt like the proverbial *Don Quoxite* at the Devil, the Evil one, the Satan, the Ahraman and scores of evil forces and incarnations, of the Evil one. He will attend to the Evil within his-self. He will stop looking for scapegoats, or excuses for his own shortcomings, aberrations, lusts, and proclivities.

The prevailing concept of Evil is a category mistake of the sake type as the concept of Virtue. In fact, both the mistakes are complementary. Virtue is equated with currying favour with the Divine, as Evil is understood as doing the biddings and bowing to the dictates of the Devil. Neither of the two positions is true. Not only that such concepts are at variance with the absolute Wisdom, Beneficence and Sovereignty of the Creator, but they are counterproductive to the universally accepted purpose of life.

Further, such a scenario postulates an ongoing struggle between two almost equally matched forces of good and evil; a Cosmic marathon conflict, where man is nothing but a helpless pawn. Understandably in this milieu, the concepts of predestination, and determinism (in modern jargon) came to the force front; understandably also the beliefs in a distorted version of Reward and Punishment were also born. But these were, comparatively, harmless semantic exercises. Of much profounder import is the birth of fundamentalism, both in the theological as well as the non-theological fields, the later passing under the modern nomenclature of Scientific Determinism. Both have blocked the real moral progress. These category mistakes have kept man in chains, so that even today, morally, man is no better than the Cave-man.

Fundamentalism is the easy way out, the escape route. By perpetuating the category mistakes about the true meaning of Evil and Virtue, man continues in the moral doldrums. There is no progress in real moral terms, whether the society adopts the building blocks of religious, or scientific fundamentalism. This is a self-evident situation. No arguments are needed to prove this point. Neither the blandishments of a Paradise, nor the threats of tortures of Hellfire, have deflected the downward course of moral degeneration. Similarly no better results have been achieved by following the path of scientific materialism. The failure of the ideal West European liberalism in social as well as political matters,

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e.g. ideal democracy, ideal Socialism, ideal Communism is no longer a moot point. If the end result is any test, fundamentalism of both categories, religious or materialist, have proved dismal failures.

It is imperative, therefore, to study the true nature of virtue and Evil, to find out the path for the attainment of the former, and the avoidance of the later. It is axiomatic that no one would consciously adopt an evil conduct and everyone would strive for virtue.

The true nature of virtue first requires an examination. A virtuous conduct has inevitably to result in a life of happiness, calm and serenity. By the same token, evil cannot but result in the opposite conditions, namely unhappiness, discord and a persistent feeling of loss, chaos, dissatisfaction and disarray. If these definitions are true, even though not comprehensive, it would not be difficult for a man of average intelligence to determine and classify his conduct each day, indeed each hour of his life. He will not have to consult philosophers, or theologians, or social scientists. He may even ignore divine guidance, if he has no belief in divinity.

In point of fact, if the conviction in a moral purpose of life is firm, and his heart is in the right place, then each and every step in his life has to be purposive as well as in the right direction. He will be fulfilling *par-excellence* the very object for which he came into existence. Let him choose to call the path whatever he wills. It has to be the divine path, since there is no path other than the divine, which leads to the promotion of life. On the other hand, if we lean towards that side of the self which we have in common with the brutes, namely the body, in preference to the intellect, which is divine, then we are abandoning the moral purpose of life. We are then clinging to the paltry flesh which will drag us down. The result has to be a state of fear and grief and uncertainty and disorder. Then goodbye to happiness, calm and serenity. That is the path of the Evil, degradation and final disintegration.

How indeed serenity and calm can be achieved in the diverse contending circumstances that each individual has to face in this complex life, is the question? The answer is difficult but not impossible. One has only to keep a firm grasp of the object conditions of being human. The first condition is that there is a moral purpose. That requires a studied cultivation. It has to be perfected. Human nature has to be made harmonious with Nature so that it becomes free, unhindered and untrammelled. All efforts must be directed to free this gift of the Divine from being corrupted because of the petty demands of the paltry flesh.

In short you have to be a master of what is within your own control. As regards the externals, the second condition is a realistic appraisal of one's limitations. You may be a master of yourself, but there is a vast area of externals which is beyond your control. You have to learn to live peaceably and joyfully with adverse external circumstances, on

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which you have no control. 'You have every right to groan, but learn not to groan in your guts". This calls for not only fortitude but a genuine understanding and appreciation of natural phenomena which cause the external conditions adverse to the well-being of humans. Such comprehension would not erode the faith in Allah's benign consideration for the humans. In fact for a balanced perspective, it is essential to have implicit faith in the benign nature of the acts of God who controls the universe.

A proper appreciation of natural and man-made causes that produce the adverse conditions afflicting humanity, e.g. drought, famine, disease, ravages of War, the toll taken by human greed, avarice and the modern phenomenon of aggressive modes of doing business, is essential for a balanced perspective of the role of the Divine. It is irrational to blame the Divine for all adversities, whether man-made or the logical outcome of the interplay of the elements of nature.

As already observed, Allah acted like a benign and wise father. He studiously restrained himself from interfering in the consequences of the exercise of human volition. An interference would have been the negation of the conferment of the gift of free will. The essence of the Cosmic experiment of the creation of homo-Sapiens is free will. Obviously this unique feature had to remain free of all adulteration and all supra-human interference whatsoever.

Free will was however, made susceptible to change by persuasion, as a result of guidance through divinely inspired humans. This phenomenon reflected the expression of Allah's mercy and concern for humans.

The need for divine guidance arose because of the nature of man. Owing to his inherent short sightedness, impatience, and misguided survival instinct man wants everything to go his own way, instantly, and without any hindrance. His, self is his sole concern. That is so, because in the heart of his heart, he does not believe in any survival after death. Therefore, he is in a hurry to grab whatever he can; to take the maximum pleasure; and avoid the minimum pain.

To satisfy his ego, he wants his children to keep on enjoying, if not multiplying the fruits of his labour. So, if he is beset with difficulties — either out smarted by other humans, or by falling prey to the interplay of natural phenomenon, his howls reach the heavens.

So, one has to learn the discipline of contentment. That is possible only if one learns to control cravings about things which are within the control of others. The choice is, either, subordinate the cravings to your own will, or, be prepared to be subordinated to the will of others.

In the absence of self-discipline, you are tossed to and fro and become a virtual slave. Then do not blame anyone but your ownself.

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In the consideration of the phenomenon of Evil, the reality of the Creator is an important and relevant factor. Indeed, the argument, that an artifact points to the existence of an artificer, is un-assailable; that is why from the very structure of all objects around us, we are customed to argue that this work is that of a Maker. The idea of Divine did not spring up at random.

Otherwise, how can grass turn into wholesome milk? Where from are the colours and fragrance of the flowers? Surely the same lowly earth which gives birth to worms, and nettle cannot, of its own, produce the heavenly flowers. How come, the wonderful passion of man for a woman and the supreme bliss of sexual intercourse? And out of the ecstasy of the sexual congress, sprouts the most unique and exquisite marvel of nature — the human child. The process of growth has been explained by wise men, as due to the splitting and multiplication of cells. But who created this capacity of self- multiplication in the cells? The wise man is either silent or prevaricates. He cannot accept a Creator who defies the laboratory test. What a flimsy base for the so-called scientific materialism!

Is it sufficient only to explain the mechanical processes? Has the random occurrence theory helped man to understand his own-self or the world around him? Does it advance human well-being a tiny bit? No doubt we eat, drink, rest and procreate like any other animal. But, is that the entire human story? What about the additional gift of understanding given to man? Is this gift not unique and does it not demand a reaction other than the purely animal response?

The distinction should arise from a consideration of the purpose of animal and human life. The animals exist to serve. Some to carry load, some to assist in farming and some to be eaten. That is why, the animals are created to serve their purpose without any intellectual preparation. In fact they require neither a prepared food, nor shoes, nor clothes, nor a bed. They take birth to fulfil their purpose right from the first day of their existence, which is to serve man. It is enough for them to eat, drink, rest and procreate. Could it be said that these very functions are sufficient for man? Should the divine intellect given to man alone not make any difference? Or, is the intellect really redundant, and man assigns to himself a purpose of life out of sheer satisfaction of an inflated ego? Why are we so anxious to slide down to animal level despite the rare gift of understanding, intellect and the ability to meaningfully communicate? No doubt the animal appetites are pleasing for a while, but do they not sour and become stale with the passage of time; leaving aside, for the time being, the loss of dignity involved in excessive indulgence?

We are constantly worried about the body and do all we can to keep it in trim and delay its inevitable petrification. Do we pay similar attention to the petrification of the intellect, obviously a more prized possession? We willingly submit to a deadening of the soul by the non-exercise of our reasoning faculty taking refuge in cliches. Worse still we

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see the contradictions, but fail to react, acting no better than corpses, the motive always being the comfort and ease of our physical self. Could there be a more shameful conduct? This is the response of the animal in us. This is brutalising the self. This is degradation and par-excellence the true definition of Evil.

That a human is constituted by the physical body alone was opined as early as in the classical Greece. It was articulated by Epicurus quoted earlier. Leaving aside the Semitic religions, which are irrevocably wedded to the idea of Body and Soul being two different entities, this idea, among the lay philosophers, was confirmed by Socrates in classical Greek times, and recently by Descartes. This idea is derisively called 'Ghost in the Machine' theory by later scientific materialists. Recently Prof. Ryle of the University of Oxford took upon himself the task of debunking the Ghost in the Machine theory in his work. Ryle's arguments will receive detailed notice in the proper place. Here, let us answer him in the word of Epictetus's rejoinder to Epicurus, that it is your choice if you wish to deal with the husk (body) alone and leave aside the kernel of human existence (the divine intellect). For if Ryle's logic be accepted, there is no human mind, no intellect, governing the body, no volition, no choice, merit or demerit.

The mechanical action of the body controls the intellectual responses. The whole process in mechanical, like clock-work. There is no mind. The whole story revolves around Matter. In that milieu, what is there but to eat, drink, rest and procreate. If that is so, then why in the words of Epictetus, write volumes to convince us that it is so? Does it matter at all what one thinks and one should think differently; towards which and the entire effort of the scientific materialist is directed? If no one can control the muscular action of the body, books will not help. The muscles are not influenced by ideas, in fact they possess no congnitive apparatus for receiving ideas. The futility of the argument is writ large on its very face. Let us therefore pass this digression and consider the real nature of Evil and Virtue and hence of the relationship of the Mind with the Maker.

For, when man was created, he was given the supreme gift of will. It was a part of the Maker's functions that man received. It was so precious that even the Maker refrained from retaining the slightest vestige of control. In giving this untrammelled gift, the Maker not only reposed supreme confidence in man, he at the same time added to his own glory and to the uniquenesses and greatness of the artifact. Why indeed was this departure made from the rest of the animal kingdom, if not for the achievement of the moral purpose of the Creation? Man was to be a spectator, indeed the interpreter of the Divine will. Is it not disgraceful to slither down to the animal level and to hold that all that matters is the body and all that we are supposed to do is to eat, drink, rest and procreate?

The objector comes forward and says it is all lolly-pop-talk. What about the hardships that man faces? What about the miseries of disease, drought, hunger, starvation, the

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oppression of man by man? Are these also part of the gift of God? Is that not a failure of the scheme of creation? Why did the Lord not create a trouble-free world? Why indeed? Where would free will have fitted in the scheme, if it were world of robots and automatons? What are human faculties for, if not to contend against adversial forces of negative thinking and decay? In the words of Epictetus' you say my nose is running. Well, wipe it? What are your hands for?' Why can't you exclaim, "Bring now, O Zeus, what difficulty Thou wilt, for I have an equipment given to me by Thee, and resources wherewith to distinguish myself by making use of the things that come to pass".

It behoves us to use our faculties to the utmost in grateful recognition of the unique gift of free will. The all-wise placed the entire matter under our control. He did not reserve to Himself any power to hinder or restrain. That shows his supreme confidence in man. And what do we do? We bomoan the slightest discomfort to our paltry flesh. We find fault and file complaints against God.

That is our ungrateful and puny response. We thoughtlessly abdicate the unique position of supremacy granted to us. And in so doing, we fall back on the false concepts of predestination and determinism sweeping in one fell stroke the entire purpose and scheme of Creation; falling to the lowliest abyss from the pinnacle. We were created to occupy. We were created masters. We behave like cringing grief ridden slaves, terrorised not only by adversities but even by their shadows.

How mindlessly we react, even as compared to our inferiors, the animals. Do they suffer from grief if there is a shortage of food? Do they feel envious if another animal has more possessions? Do they flatter those who have the power to give them sustenance? Do they accumulate more than their immediate requirements? Yet we; who call ourselves the best of all creations, are governed by our bellies, entrails and genitals. We forget that the Creator is the Sustainer. He is the true Sovereign. He is our Protector.

We show little confidence in providence of He who provides the lowliest life forms. We rush to flatter those who seem to enjoy power, forgetting that they are as vulnerable as the next man. We forget our kinship with God and seek the protection and accept position of a bond-slave of those among us who are scarcely better than us, except for a temporary advantage; whose superiority is fragile and is bound to end the moment they die. We grieve and grumble. We go on trying to forge relationships, which are transitory, unreal and unreliable in preference to kinship with God, which is eternal and unblemished by a *quid-pro-quo*.

In fact in our folly, we try to create a relationship on the basis of *quid-pro-quo*. We are told that if we do certain things in certain ways, we will be rewarded, and if we fail, we will be deprived, condemned and punished. In our stupidity, we convert God into a trades man. Reciprocosity is our standard of virtue and vice. We debase the eternal

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relationship with the Divine. This has been the common bane of all fundamentalism. The eternal truths revealed in the Scriptures and the Quran have been vulgarised in interpretation and execution. Exclusivity and rigidity have replaced universality and flexibility. Parochial and conventional attitudes have ousted true spiritual contents. Penchant for regulations; regimens, hierarchy and sheer love of power and greed for wealth, have made the revealed truths unrecognisable, impractical and ludicrous. Why then wonder at their inefficacy? Why blame God or the great men who communicated the divine message? It is our own stupidity which has converted the Divine truths into a bundle of impractical regulations, depriving humanity from the benefits of divine wisdom. There is nothing wrong with the message. We forget that the sole beneficiary is man; that his free will is non-negotiable, since it is part of the divine. It is an essential part of the scheme of Creation. It is the essence. The more we fetter it, the farther we drift from the divine wisdom. The respect free will is virtue, and to deny it, is Evil.

Quran is emphatic that virtue is nor praying in particular manner. It consists in recognising the moral purposes of life. The two ingredients of this purpose are recognising, and acknowledging in action, the sovereignty of Allah and, fashioning life in the service of fellow beings (Q2: 177). All such acts, are spelled out all over the Holy Book. The emphasis is on true perspective. Keep the love of life in its proper place. Do not let it eclipse the humanitarian side of man's nature. Do not let the aggressive tendencies get the upper hand. Do not elbow out the weak. Do not look only for your own comfort. Be a useful limb of the tree of life. Contribute to the happiness of others, particularly the under dog, the under privileged, the weak. These are the true dimensions of Virtue. And by necessary analogy, the anti-thesis is the connotation of Evil.

That, humanity is a Unity is the theme of all Systems, revealed or man-made. Therefore, the lowest Common denominator is that no principle is good, unless it ensures to the benefit of all. Similarly, no distinction is valid unless based on merit. And, lastly, the only objective is the good man. Systems were built on these inalienable and non-negotiable principles. But then, decay crept in. The form swamped the substance, rituals, magical formula and peripheral considerations supervened, solidified, and totally eclipsed the pristince purpose of each System. This is the crux of all fundamentalism of whatever hue, or, character.

The Secular Systems of Nationalism, Socialism, Communism spawned by Western liberalism, fared no better. Man, the sole beneficiary, was relegated to the status of a tool, in the same way as he was reduced to a pawn in religious systems. Here the gods of geographical entities, and the economic prosperity of the privileged classes, took over. All human considerations were swept over board. Western liberalism also fell in the trap of fundamentalism. Like Religious, here too, the form took over the substance. Man, the Unique Creation of God, for whose benefit all the isms, systems, religious, cults, etc., were

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successively, devised, propagated and obstensibly practised became the pariah, a non-entity, an irrelevant consideration, a redundancy. The result is write large for anyone who cares to notice it. Man is in chains wherever one looks, be it the chains of religious or the secular Systems. Virtue and Evil acquired new connotations. Anything strengthening the bonds, reinforcing the chains is virtuous; by the same token any attempt to break the shackels is Evil. But, of course, the lip service to the real ideals continues. Choice before man, now, as always, is to continue the lip service and to go on suffering, or to re-discover the true dimensions of free will. Our thesis is that the recognition of the primacy of free will is Virtue and denial thereof in any shape or form is Evil.

In the pages which follow, we will examine in detail the various Systems, with a view to pinpoint the dimensions of Virtue and Evil to afford a chance to the reader to exercise his choice.

A traveller through time from the earliest to the modern time would be surprised to witness the basic uniformity in human behaviour. Despite the march of Civilization, it is the animal in man which has held the sway. The barriers sought to be erected by Religions, or secular idealism embodied in commonality of national interests, or dictates of liberal enlightenment, crumble at the first brush with self-interest. None of the disciplines, as at present interpreted and practised, have succeeded in making man a social animal in the real sense. It cannot be, that all human effort so far, has been misguided. At the same time, the sum total of historical evidence, leaves no manner of doubt that the ideal preached fails to arrest the animal which comes to the surface and assumes control of human conduct at moments of personal or public crisis. The veneer of restraint imposed by religious, or culture is just skin deep. The horrerdous wolfish instincts are very near to the surface. It requires a tiny bit of excuse and the submerged demon issues forth from the slot. The most heinous behaviour is then clothed with ideology. The question which needs to be examined and answered, if possible, is how and why ideology lends itself to prostitution so easily, so readily and so well. And ultimately is it possible, or, desirable to get rid of an ideology which lends itself so readily to purposes diametrically opposed to its declared professions? If so, what are the Choice or Choice left with man?

Role of Materialism

One would hardly disagree, that the Western culture is the dominant force today, and is likely to remain so in the foreseeable future. Religious systems, of whatsoever denomination, have been permeated by the Western culture, notwithstanding the disclaimers of the fundamentalists. And this dominant culture has imposed the fundamentalism of materialism which is as uncompromising as religious fundamentalism. The true concepts of Evil and virtue are alien to fundamentalism of either type. So whichever fundamentalism rules, truth is the victim. And the erosion and ultimate demise

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of truth means the back slide, and ultimate death of humanity. Truth, Life, humanity, are interchangeable terms and represent different facets of reality. These are interdependent phenomena. There is no way to discard the one and to retain the other. Destroy the one and you demolish the facade of life.

Reality is indivisible, truth is non-negotiable, life is a continuous process, humanity is one single whole. Yet, materialism disputes the entire scenario. According to it the individual physical life is the sum total of its belief. Even in the span of one life, there is no thread of continuity. Evanescent consciousness and the dominance of instinct inspired reason, is all there is. There is no other reality. Even consciousness is like corks, bobbing on the sea of urges,-libido and other predatory instincts which constitute the human sub-conscious, the Id. The more unruly it becomes, the more the neurosis, the more personality disorders, the more the unhappiness. Man is an automata, like another animal; a plaything of instincts, all of a predatory character, which have to be either satisfied or sublimated. There is no way to check them. Reason is just a hand maiden. Religious taboos are phony and unreal. The Revelatory guidance is a myth.

Further, on the purely intellectual plane the theories of Behaviourists — the offsprings of psychology and psychoanalysis, — concede, that there are three basic responses to external stimulate. These are love, fear and rage. Mind is the child of these impulses. There is no such thing as thinking. Thinking is simply talking to one's own self under the breath. Certain muscles in the larynx come into motion and the result is thought. How and why the motion in the larynx takes place is neither explained nor is it considered worth explanation, which is the real weak point of materialist approach. However, this movement of the larynx is said to be accompanied by certain incipient movements in the hands, in the viscera and all over the body. This theory is nature, and unprovable, and is, as such, outside the scope of behaviourists study. Further, if thought is nothing but a movement of the larynx, then the theory of the behaviourists is based on the movement of their own larynx, a product of their own blood pleasure and, body chemistry. How can their physical movements provide a better and more valid argument than that emanating from similar movement of the larynx of the opponent of their theory?

In fact this counter argument is valid against any theory which equates reason with body's mechanical movements and not with the interplay of a force beyond the body.

The theories of Freud and Addler which are the bedrock of psychology and psychoanalysis do not have a stronger validity. After all, who has ever identified the components of the subconscious which are supposed to rule man, as against the regulating force of reason? Is the theory that man is inherently good, and is born pure, and is moulded by the environments, more preposterous than the opposite, that he is really a predatory animal, irrevocably bound by libido, insecurity, rage and hate?

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Philosophy of Emerson

"These laws", said Emerson, "execute themselves". They are out of time, out of space, and not subject to circumstances. Thus in the soul of man there is a justice whose retributions are instant and entire. He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted. He who puts off impurity thereby puts on purity. If a man at heart is just, then in so far he is God; the safety of God, the immortality of God, the majesty of God, do enter into that man with Justice. If a man dissemble, deceive, he deceives himself and go out of acquaintance with his own being. Character is always known.

Thefts never enrich; alms never impoverish, murder will speak out of stone walls. The least admixture of lie—for example, the taint of vanity, any attempt to make a good impression, a favourable appearance will instantly vitiate the effort. But speak the truth, and all things alive or brute are vouchers, and the very roots of the grass underground there do seem to stir and move to bear your witness. For all things proceed out of the same spirit, which is differently named love, justice, temperance, in its different applications, just as the ocean receives different names on the several shores it washes. Insofar as he roves for these ends, a man bereaves himself of power, of auxiliaries. His being shrinks, he becomes less and less, a mote, a point, until absolute badness is absolute death.

The perception of this law awakens in the mind a sentiment which we call religious sentiment, and which makes our highest happiness. Wonderful is its power to charm and to command. It is a mountain air. It is the embalmer of the world. It makes the skies and the hills sublime and the silent song of the stars is it. It is the beatitude of man. It makes him illimitable. When he says, I ought'; when love warns him; when he chooses, warned from on high, the good and the great deed; then deep melodies wander through his soul from supreme wisdom. Then he can worship, and be enlarged by, his worship, for he can never go behind this sentiment.

All the expression of his sentiment are sacred and permanent in proportion to this purity. (They) affect us more than all other compositions. The sentences of the olden times, which ejaculate this piety, are still fresh and fragrant. And the unique impression of Jesus upon mankind, whose name is not so much written as ploughed into the history of this world, is proof of the subtle virtue of this infusion.

The exposition though brilliant, expresses the fond hope of a tortured soul, painting a scenario of the ideal of Summum Bonum, which will be achieved through the instrumentality of the emergence of the moral man. With that hope there can be no dispute. But the question is; 'how?' The answer is given in (he first sentence, the absolute laws, says Emerson, execute themselves. This is the kernel of Naturalism. And this, the experience of man, so far, has shown to be mere wishful thinking. The Naturalist will

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be justified to retort,' but is that not the treck record of all religions, without an exception. Has humanity not been being fed on the similar feast of pious hopes? Perhaps so. But there is a vital difference. And that is what matters. Pure monotheism is not a rudderless boat.

The abstract laws are not supposed to execute themselves. Man is not a mere spectator. He is called upon to act his part, fully, and consciously, believing in his own destiny. There is not only a known objective but the course of the voyage is carefully, and wisely charted by the all-wise beneficent Creator, who is irrevocably committed in the success of the efforts put in by his creature. Not only that. His helping hand is always there. Take one step forward and He comes towards you at double the pace. That ideal conditions have not been achieved, no one will dispute. But that is hardly a good argument favouring the reduction to insignificance, the greatest asset man ever possessed, i.e. his free-will and choice.

Effect of Saniatyana's Philosophy

Before analysing Naturalism further, let us examine the thought of another renowned exponent, George Santanaya (1863-1952), a naturalised American of Spanish birth, and Latin Catholic leanings, who could not obtain wide acceptance in industrialised Protestant Societies. His famous works are; "Life of Reason (5 volumes 1905-06) Skepticism and Animal Faith (1923) "Realms of Being (4 volumes 1927-40), and a famous novel "The Last Puritan". (1935)

Santanaya combined in his philosophy an undisguised Atheistic materialism with respect to the causes or conditions of existence. His sympathy lay with the life of the spirit and other worldly values. Contra-distinct to the Emersonian concept, Santanaya believed that material bodies ordered the course of Nature. Ideals or values, the "abstract law" of Emersonian conception were mere superstition. However, man though a physical creature, may have goals which, are not material in character, the concept of these ideals subsist in another dimension, entirely alien to men's animal bodies. The crux of his philosophy is contained in his reported remark "Spirit is the last bubble in the ferment of matter. It is useless, for it is the end of things; but it is not vain, for it saves all else from vanity" (Thanks for the generous concession!!).

In an address, read at the Hague during the Commemoration of the tercentenary of Spinoza's birth, published in 1933, Santayana gives his ideas on the Ultimate Religion. We reproduce a few extracts:

> "Universal good, then, the whole of that to which all things aspire, is something merely potential; and if we wish to make a religion of love, after the manner of Socrates, we must take universal good, not power, for the object of our religion. This religion would need to be more imaginative more poetical, than

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that of Spinoza, and the Word of Cod, if we still used it would have to mean for us not the universe, but the good of universe. There would not be a universe worshipped but a universe praying; and the flame of the world fire, the whole seminal and generative movement of nature, would be the love and not something wingless called by that name. It will bring celestial glimpses not to be retained, but culminating in moments of unspeakable rapture, in a Union with all good, in which the soul would vanish as an object, as an Organ, it had found its perfect employment".

"For there is a mystery here, the mystery of seeming to attain emotionally the logically unattainable. Spirit is essentially synthetic; and just as all known ad unknown forces of nature make, in relation to experience and destiny, one single omnificient power; and just all facts and all relations between facts compose for the historical and prophetic mind one unalterable realm of truth; so exactly, for the lover all objects of love from a single ineffable good...".

".... Perhaps an empirical critic, strictly reducing all objects to the functions which they have in experience, might see in any meagre inventory all the elements of religion...".

".... For we recognise universal power and respect it, since on it depend for our existence and fortunes. We look also with unfeigned and watchful allegiance towards universal truth, in which all the works of power are eternally defined and recorded; since in-so-far-as we are able to discover it, the truth raises all things for us into the light, into the language of the spirit...".

The Ultimate Religion concept of Santayana is one of the ramifications of Transcendental idealism which became popular in Europe particularly Germany through the writtings of Kant, and Schelling. The American version was vaguely opposed to middle class commercialism. Its attitude, as we have noticed in the extracts noted above, was generally idealistic and metaphysical. However, it never developed a clearly defined scientific system, nor did it give specific spiritual lead.

There was not doubt on an admission of Dualism and also, that mind is supreme over the body. But that is where it stops. There are no clear definitions of basic objective of life or a realisable world view, necessary for a complete philosophic system. No answers are furnished to the age old questions repeatedly articulated in this enquiry also in the foregoing pages, as to what is the nature of life; what is the reality of the Supreme Being; is there a relationship between the Sublime and the earthly creatures; is there an after life; what is the nature of human consciousness; does it survive physical death; is there an accountability; is there a revelatory guidance; and a multitude of kindred queries

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raised by enquiring souls from time immemorial. With this background, it is deceptive to ascribe the title of Ultimate Religion to the otherwise wise and witty discourse of Santayana.

The word Religion, as commonly understood, would perhaps mean a particularity of attitude when man is confronted with, not only material situations, but also has to satisfy the yearnings of his soul. Transcendentalism, obviously, leaves the enquirer at threshold, not caring to enter the Hall of knowledge, because at heart it believes that no one dwells within.

Further reflection on the soul and spirit of naturalism reveal a fatal flaw which rules it out as a philosophy of life, meriting to be ranked with world religions or even the polytheism of the enlightened Hindu brand. It is a non-starter as a Choice, the quest on which we are engaged in this work.

Drawbacks of Naturalism

Nature is the whole course of phenomena which comes into the observation of man. It stands for all that which takes place without human interference. That is the definition of the word in the cosmic sense. On the individual level, it would seem to cover all the active impulses of humans and other animated beings, with all interference, whatsoever, barred therefrom. Natural phenomenon is a fact of life and there could hardly be any objection if the exhortations of the Naturalist confined themselves to the study, observation of the phenomena, and trying to correct and mould the same in the interest and to the benefit of man, or the humanity at large.

However, the inert mass of the laws of Nature were converted into a modern deity by Western Philosophers on the rebound, in their disenchantment, from the classical Christian dogma that man is tainted by sin at the very birth, and is thus wicked by nature. As St. Paul declared, belief in Redemption is the cornerstone of Christianity. So, inevitably, the acceptance of the wickedness of the nature of man is an equally unalterable component of Christian belief. This very doctrine, by the reaction it provoked, made the desetical moralists unanimous in proclaiming the divinity of Nature and setting up its fancied dictates as the authoritative rule of conduct and consequent action. The new theology thus swung to the other extreme.

The natural man, was thus the purest and the noblest specimen of humanity, and so he was declared by the renowned Jean Jacques Rousseau (1712-1778). He developed the ideas of Natural man in 'Emile' and "The Social Contract". In the former he advocated that children should grow in isolation, to enable the development of the natural kernel of goodness and wisdom common to all humans. Thereby, would humanity, Rousseau hoped, reach a true relationship with God, without the mediation of the Church. "The

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Social Contract" on the other hand, tries to solve the social problems, by reverting man to the "natural" state.

The natural man would be instrumental in breaking the stranglehold of the concept of individual property and the consequential social differences and its concomitant economic implications, resulting in the emergence of despotic government, which served as insurance agencies for the protection of property. Rousseau visualised a Utopia wherein man was to be free, but society was definitely superior; so superior that heretics against the order of the Utopian society would be subject to the most brutal punishment. The Utopia of Rousseau did not materialise, but his "Social Contract' became the canonical textbook of the French Revolution and the subsequent dictatorships of Italy and Germany, providing moral justification for brutalities unmatched in human history. Such is the sad sequel of human wisdom, howsoever sublime and well meaning.

Reverting to the description of Naturalism it might be profitable to take note of its credos as expressed by various thinkers, the foremost is "Naturam Sequi (follow nature), which postulates an imaginary code of Nature. All fundamental principles in the ethical conduct of man must conform to the dictates of Nature. The Roman Stocis and Epicureans in their respective philosophies and ethical doctrines, invoked the laws of Nature as their ultimate authority. The Roman Jurists were not left behind. Jus Natuale (Natural law) was in the forefront in the exposition and justification of the Roman leal codes. Justinian declares in his Institutes "Omina animal docuit" (what nature has taught all animals) as a valid inspiration for a legal code. Thus any mode of thinking, feeling, or conduct is considered good if it is according to nature, or is consistent with what nature enjoins. On the other hand all that is wicked, and reprehensible is characterised as "Unnatural". In fact, "Unnatural" is the most vituperative epithet coined by the modern man.

The Catholic Church, fell in line, giving Nature the name of Providence. Enquiry in the laws of Nature amounted to prying into the secrets of the Providence and was thus generally suspect. The inquirer was considered a meddler, if not a down right heretic. Poor Galileo had to pay a heavy price for praying with his crude Telescope into the secrets of the firmament. He could barely save his life by a last minute recantation. Human forethought or contrivance was frowned upon. The laws of Nature were sacred, and an inviolable field, where humans might not tread—a Vetitum nefas (a forbidden sin) in Christian theology.

No one, indeed, asserts, that the spontaneous order of creation should not be altered, yet a vague notion exists that the general scheme of nature is a model which is to be imitated. This is the ethos even in modern ethics of the Naturalist.

However, if the natural course of things were perfect as contended, and all acts of human forethought and contrivance were gratuitous meddlings, the entire spectrum of

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human activity would lack a moral base. To plough the fields, to build dams and embankments against the ravages of the sea, to dry the marshes and to reclaim land, even to wear clothes to hide the natural human nakedness, would all be direct infringements of the injunction to follow nature.

The entire human civilization, the sciences and the arts, proceed, and are a fruit of human endeavour to control the forces of nature and to bend the laws of nature is the service of man, in fact, his very survival. Man has to dig for raising crops and dig deeper to wrest from the bowels of the earth coal and oil to furnish the necessary sources of energy. Nature would not yield its treasures, nor even provide bare sustenance to man unless forced to do so. Nature is niggardly; the natural crops of corn and wild barries could not support the thin population of even the primitive man.

The droughts and disasters caused by the unchecked natural forces mercilessly decimated the helpless humans till man learnt the art of controlling his environments. If Nature was always right, and its forces and laws inviolable, then they could hardly be equated with a beneficent providence. In fact every alteration of circumstances, alters, more or less, the laws of nature.

The inclinations with which man has been endowed, i.e. to change the laws of nature, to bring about conditions conducive to his survival, and to a better and more comfortable life would tend to show, that these laws of Nature are fetters forged by an enemy to impede his free action and choice.

These are traps laid by an enemy. They could not be the expression or manifestation or the prescription of a benign and beneficent divine will. The scheme of nature, could not have the good of the 'sentient beings as its sole and primary purpose. It could not be called even moral, because if man were to imitate nature in the raw, he would indeed be the wickedest person judged by the code of conduct universally held acceptable in all societies, however, primitive or advanced. Blind imitation of the laws of Nature, would be irrational because such conduct would be direct anti-thesis of human nature which consists in altering and improving what he finds around him.

The religions of naturalism, if such a vague and wishful thinking as articulated by Emerson and Santayana, could be classified as Religion, on the above showing, irrational and immoral, and in fact unnatural (to borrow their own most vituperative epithet). It does not present a serious choice to inquirer after truth, who is in search of a viable philosophy of life, and is engaged in a sincere effort to reach his Creator, the ultimate Truth and Reality.

Now it is necessary to examine, the heritage which the West lost, because of the failure of Christianity and Judaism. What a rich and fruitful heritage it was, will be apparent from the following pages.

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Lost Heritage of West

Human thought certainly travels at a snail's pace in spite of all appearances to the contrary. The polarisation that one witnesses between the moralist and materialist points of view was present in the West before the advent of Christianity. Greece and then Rome provided the spiritual and intellectual fount-source for the later growth of the Western thought. Of course, the Romans produced no philosophy of their own and acted simply as mediums for the transmission of classical Greek thought, and Hallenised Christianity, to the succeeding generations of West Europe. But the polarisation we are speaking about subsisted in classical Greek times. On the one hand was the Epicurean philosophy of life which can claim the modern materialist ethos as its spiritual child. On the other hand there was the tradition of Socrates which was adopted by the Stoics and practised, by and large, by prominent Romans like Marcus Aurilius, Sanceca and Cicero. This was the tradition plagiarised by Pauline Christianity. The purity of thought bequeathed by the Socratic-Stoic tradition lost its charm by the admixture of Judia-Christian ideas. So when the Western intellectuals got disenchanted with Christianity, faith in classical Greek heritage also waned. Thus the Europeans lost a heritage which had all the potential of ideologically sustaining a genuinely spiritual and moralist society. This is the heritage the West lost. We propose to examine in some detail the contours of this lost treasure.

There were various streams of thought in classical Greece, but none claimed a revelatory origin. It was Socrates alone who claimed guidance from an "inner voice" which could be said, in a way, to emanate from a supra human source. This is vividly described by Socrates in the course of his trial in these words:

> ".....If, now, when I conceive and imagine, God orders me to fulfil the philosopher's mission of searching into myself and other man, I were to desert my post through fear of death...".
>
> ".... For know that this is the command of God; and I believe that no greater good has ever happened in the state than my service to the God. For I do nothing but go about persuading you all, old and young alike, not to take the thought of your person or your properties, but first and chiefly to care about greatest improvement of the soul. I tell you that virtue is not given by money, but that from virtue comes money, and every other good of man, public and private. This is my teaching and if this is the doctrine which corrupts the youth, I am a mischievous person. But if any one says that this is not my teaching, he is speaking an untruth. Wherefore, men of Athens, I say to you, do as Anytus bids or not as Anytus bids, and either acquit me or not; but which ever you do, understand that I shall never alter my ways not even if I have to die many times...".

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AND

"..... Now this duty of cross examining other men has been imposed upon me by God, and has been signified to me by oracles, visions and in everyway in which the will of divine power was ever intimated to any one...".

OR

"..... You have heard me speak at sundry times and in divers places of an oracle or sign which comes to me, and it, the divinity of which Miletus ridicules in the indictment. This sign which is a kind of re-choice first began to come to me when I was a child; it always forbids but never commands me to do anything which I am going to do...".

OR

"..... And now Athenians, I am not going to argue for my own sake, as you may think, best for yours, that you may not sin against God by condemning me, who am his gift to you for if you kill me you will not easily find a successor to me...".

Now this "Gift of God" was condemned to take the cup of hemlock on the charge that he corrupted the youth by his teachings and did not believe in God or gods. In fact, all that he was doing, was leading a crusade against the vulgar, tyrannical and materialistic Athenian society. The real charges could not be pressed against Socrates because no society, howsoever corrupt, would admit its corruption, waywardness and decay.

Now let us look at what Socrates really taught.

Status of Divine Wisdom

In the first place, that "God only is wise. The wisdom of men is worth little or nothing". This truth Socrates deduced from the saying of the Oracle of Delphi which had declared that Socrates was the wisest among men. Socrates argued that since he knew himself not to be wise, therefore the only conclusion of the Oracle's saying was that no man was wise and the only wisdom was that of God.

This simple lesson the West has not learnt. The present materialist ethos is directly related to the preponderant importance given to human intellect, and refusal to acknowledge the existence and reality of the word of God. The existing contradictions, and the consequential miseries of mankind flow out of the penchant to seek all the answers from Intellect. As rightly observed by Gautam Sidharta popularly known Buddha, the sage of the East, the way to true salvation is through wisdom and compassion. Cold intellect can, perhaps scratch the surface of a problem, but it has neither the capacity of

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reaching the inner soul of the problem, nor has it the temper of compassion. Further, its arrogance, will not permit it to countenance a rival. What cannot be intellectually grasped, its very existence or validity is brazenly denied. The intellect would eagerly take shelter behind imponderables and x-factors, rather than candidly admit its inherent inadequacies. The alternative of divine wisdom is not given even a sporting chance. Thus a new type of superstition, the scientific superstition, has been ruling the modern materialist thought. This is no less pernicious than the superstition generated or relied on by the priest. Both spring from ignorance and conceit. Neither can result in positive thinking, without which, man cannot hope to defeat the forces of decay and decline.

Bond of Wisdom and Virtue

Socrates hits the bulls eye in equating wisdom with virtue. His argument is simple. The premise is that temperance, justice and courage are different facets of wisdom. Where, however, these qualities are emulated on the basis of the *quid-pro-quo* they really emanate from fear of greater pain, or greed for greater pleasure. For instance, the vulgar will practise temperance which consists in the "control and regulation of passions and in the sense of superiority to them "not because it is wise to do so. The motive is to avoid the pain of intemperate behaviour.

Similarly justice is practised, not because it is the only code of behaviour recognised by a just and wise man. On the other hand justice is done to derive the pleasure of a feeling of superiority *qua* the parties to the cause, or even to set up a precedent, which may come handy to the doer of justice at sometime in the future, or some one in whom he is interested. In other words to avoid a future pain. Further, courage not born out of wisdom, is the other side of the coin of cowardice. So Socrates concludes.

> "Yet the exchange of one fear or pleasure or pain and of the greater for the less, as if they were coins, is not the exchange of virtue. O my blessed Simmies, is there not one true coin for which all things ought to be exchanged? and that is wisdom, and only in exchange for this, and in company with this, is anything truly bought and sold, whether courage, temperance or justice. And is not all true virtue the companion of wisdom, no matter what fears or pleasures or other similar goods or evil may or may not attend her? But the virtue which is made up of these goods, when they are severed from wisdom and exchanged with one another, is a shadow of virtue only, nor is there any freedom or health or truth in her; but in the true exchange there is a purging away of all these things, and temperance, and justice, and courage, and wisdom herself are the purgation of them...".

That true virtue is not pleasure or pain oriented is proved by the failure of systems,

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based on the *quid-pro-quo* of reward and punishment. The fires of Hell no longer excite fear, nor the pleasure of Paradise painted by the priest attract a well-balanced person. These appeals to mere passions have always failed with the result that the pursuit of virtue and the avoidance of Evil are reduced to mere lip service. This accounts for the wide gap between promise and performance of the traditional religions. This also accounts for disenchantment towards them and the resulting indifference to the efforts to popularise traditional religions.

Moral evolution in real terms, stands still, in spite of the hectic efforts of the priests and this phenomenon should not surprise anyone. If you offer a counterfeit coin, you cannot expect genuine goods in exchange. In this milieu dallying with false gods conjured by the intellect is in fact a manifestation of the urge to search for alternatives. It is unfair to equate this search with some inherent defect in the human psyche, like the proverbial original sin or the machinations of the devil. No doubt passions incline man to intemperance. But the solution is not suppression but training. To substitute them with some thing more solid, worthwhile and more satisfying.

In fact this was the departure point of the two philosophies Epicureanism and Stoicism– which contended for popular attention in the classic Greek times, and this conflict is continuing in modern times, though under different labels.

The heart and soul of Epicurean philosophy is, in simple words, that it is the physical body of man which is the ultimate reality. Mind and Soul are the figments or imagination, and so are all relationships and concepts based on dualism. In modern jargon it is called Monism. We had the occasion to deal with this matter in the proceeding chapter while describing the theories of Elliot and D'Holbach and Behaviourism in general. Physical pleasure and pain rather than a concern for moral values is the cornerstone of Epicurean philosophy. It is no over simplification to state that this ethos has been embraced by the modern materialists, with a few reservations, necessitated by compulsions of a well-ordered society rather than by a conviction about their inadequacy.

Materialist credo is that since moral values have no reality, the sole concern of human effort is the achievement of physical pleasure and avoidance of pain. No moral compunctions are worth notice. If the act of thieving promotes pleasure it is a legitimate course of action provided one is not caught in the act of thievery. So what is objectionable, is being caught, because it will bring pain. Similarly adultery and all acts of intemperance and self indulgence which satisfy the passions are unexceptionable, if detection and consequential pain can be avoided. Moral and spiritual values do not exist, since all that matters is the body. We have earlier, quoted Epicurus on the subject of God. He emphatically denies the existence of God; the argument is that even if He is there, He either does not care for man, or if He does care He is ineffective. Epicurus was transmitting the materialism

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of Democritus and this sentiment has been eagerly received and imbibed by the Western Materialism.

Opposing the Epicurean way of life there was however, the moralist approach to life which had been advocated by Socrates a century earlier. It was later articulated by Zeno (350-258 BC) a contemporary of Epicurus (342–270 BC) and perfected by Musonou Rufus and his disciple Epictetus (50–120 A.L) three hundred years later. This we consider the true heritage of the West which it has lost to its great disadvantage.

We are not alone in expressing this sentiment. The merit of Epictetus was recognised by Pagan Romans and early Christian alike. Among the former can be mentioned Marcus Aurelius, Celsus, Gellius, Lucian who wrote a special treatise in his defence. Among the early Christians the prominent admirers are Chrysostum, Gregory of Naziarus, Augustine and Origan who rated him above Plato.

In modern times Neo-Stocism drew its inspiration from Epictetus whose debt is freely acknowledged by Pascal, Touissant L'Ouverture, Earl of Shafetsbury, Landor and Fredrick the great. "Golden sayings of Epictetus "by Crosseley and "Manual" in Carl Hilty's "Gluck" have sold more than three hundred and fifty thousand copies. Justus Lipsuis a distinguished scholar, pays him glowing tributes in these words;

> "In origin low and servile, in body lame and feeble, in mind most exalted and brilliant among the lights of every age...".

For quite sometime it was believed that Epictetus was influenced by the writings of the New Testament, because he was considered a kindred spirit with Jesus. Of course the elaborate researches of Bonhoffer (1911) exploded this theory. But it redounds to the credit of Epictetus, how the early Christians tried so hard to identify his writings as consonant with the spirit of Christ's message. Von Wiliamoviz in obliged to remark:

> "..... for it is doubtful, if there was a Christian of the early church, who came as close to the real teachings of Jesus, as it stands in the synoptic gospels as did this Phrygian".

Before introducing the reader with the Stoic's philosophy of life, it appears proper to describe Epicitus reactions in his own words, so far as possible, to the materialist philosophy of Epicurus.

Ultimate Beauty

> ".... I know nothing and can understand nothing of any other of those wise causes which are alleged; and if a person says to me that the bloom of colour, or form or any such thing is a source of beauty, I have all that, which is only

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> confusing to me, and simply and singly, and perhaps foolishly, hold and am assured in my own mind that nothing makes a thing beautiful but the presence and participation of beauty in what ever way of manner obtained; for as to the manner I am uncertain, but I stoutly contend that by beauty all beautiful things become beautiful...".

It is impossible to encapsule the sweep of a great mind and to attempt to present Socrates in outline is sketchy and inadequate. One must go to Plato's Dialogues to catch a glimpse of the great mind. Keeping in view the scope of this book, we will content ourselves by vehemently asserting, that Socrates was a monotheist of the truest kind, in spite of references to the pagan gods which find frequent mention in his discourses. This assertion, bald as it may seem here, is more than substantiated by a detailed study of his outstanding, disciple Epictetus.

Fortunately the stenographic record of the lectures of Epictetus kept by Arrian, his pupil, is available in English translation made by W.A. Old father of the University of Illionois. The interested reader may refer to this splendid work. He will find a true and vibrant monotheist, speaking with conviction in every word of the Discourses. Let us sample some of the thoughts of Epictetus on Divinity.

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Social Significance

It is not possible to give the right analyses of the nature and methods of Islamic social justice until we have first examined the general lines of Islamic theory on the subject of the Universe, life, and mankind. Social justice is only a branch of the great science to which all Islamic studies must run back. The faith of Islam, which deals with the whole field of human life, does not treat the different aspects of the life in the mass, nor yet does it split up the field into a number of unrelated parts.

Islam has one universal theory which covers the Universe and life and humanity, a theory in which are integrated all the different questions. In this Islam sums up all its beliefs, its laws and statutes, and its modes of worship and of work. The treatment of all these matters emanates from this one universal and comprehensive theory, so that each question is not dealt with on an individual basis, nor is every problem with its needs treated in isolation from all other problems.

A knowledge of this universal theory is necessary to the faith of Islam, because it enables the student to understand its principles and beliefs and to relate the particular to the general. It empowers him to study with pleasure and with understanding its characteristics and its aims. While on the other hand, the fact that the basis is religious guarantees that the theory will be both coherent and comprehensive, and not compartmentalised.

No theory of life can be of profit unless it comprehends all the departments and all the aims of human life. So, the best method of studying Islam is to start by understanding its universal theory before going on to study its views on politics or economics or the relationship between communities and individuals. For such questions as these are but

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issues arising out of that universal theory and they cannot be truly or deeply understood except in the light of it.

The true Muslim philosophy is not to be sought in Ibn Sina' or Ibn-Rushid, such men as these who alone are known as the Muslim philosophers. For the philosophy which they teach is no more than a shadow of the Greek philosophy, and has no relation to the true Islamic philosophy. The faith of Islam has a native universal philosophy which is to be sought only in its own familiar authorities:

> "The Quran and the traditions, the life of its Prophet and his every day customs".

These are the authorities in which the student must go deep to find the universal Islamic theory from which come all the Muslim teachings and laws, its modes of worship and work. Islam as a faith has laid down the nature of the relation between the Creator and His creation, the nature of man's relation to the universe and to the world, and of man's relation to his own soul; it has laid down the relation between the individual and society, between different societies and mankind as a whole, and the relation between one nation and another.

All these teachings are the expression in different aspects of the one universal, comprehensive theory which relates to one another all the separate aspects all of which together is Islamic philosophy. The detailed study of this philosophy is no part of this present work. Here, we shall confine ourselves to the examination of one specific subject, to the full completion of which may Allah's help be vouchsafed. So, here we shall merely outline the main headings of the general scheme, in order to facilitate our study of social justice in Islam.

Creator and His Creation

Man lived for long ages without achieving a comprehensive theory of his Creator and the Universe, or of the Universe, life and mankind. That is to say, 'man had never reached the point of working out such a universal and comprehensive theory until the birth of Islam. The relation between the Creator and His creation is to be found in the power of the World, the Active Will from which all creation came".

There is no mediating power of any kind between the Creator and His creation, but from His universal and absolute Will proceed all existing things in due and proper order; and by that universal, absolute, and active Will all things are sustained, ordered, and energised. "He manages the affair, sets the signs in order". "He grasps the Heavens that they fall not upon the Earth, save by His permission". It is necessary for the sun not to overtake the moon, nor the night to outrun the day; but each in its circle they revolve". "Blessed be He in whose hand is the kingship; and He over all things hath power".

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

Accordingly, it is obvious that all creation must have a fundamental connection with the creative purpose and that the Will from which all creation finally proceeds, and by which it is continually sustained and ordered, is related to creation itself; thus only can that Will give to creation a coherence and a completed meaning.

Thus, then, all creation is a unity comprising different parts; it has a common origin, a common providence and purpose, because it was deliberately produced by a single, absolute, and comprehensive Will.

It was suitable, adapted, and ready for the appearance of life in the general sense, and for the appearance of man, the highest form of life, in particular. So, the universe cannot be hostile to life or to man; nor can 'Nature' in our modern phrase be held to be antagonistic to man, opposed to him, or striving against him.

Rather she is a friend whose purposes are one with those of life and of mankind. And the task of lifting beings is not to contend with Nature, for they have grown up in her bosom, and she and they together form a part of the single Universe which proceeds from the single will.

Basically, man lives in a purely friendly environment, among the powers of a friendly Universe. So Allah, when He created the Earth, set up upon it mountain peaks above it, and blessed it, and arranged its various kinds of food in it. "And He cast upon the Earth mountain peaks, lest it sway with you". "And the Earth—He established it for mankind". "He it is who hath laid the Earth low for you, so walk ye about in its regions, and eat of its provision". "He hath created for you what is in the earth, all of it". So, the Heavens with their stars are a part of creation; they are connected with the other parts, and everything that is in them and in the Earth is friendly, cooperative, and interrelated with all the remaining parts. "And He decked out the lower Heavens with lamps". "Did we not make the Earth a flat expanse, and the mountains as tent-pegs? We created you in

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pairs, and We appointed your sleep to be a rest. We made the night for a covering, and We made the day for a livelihood. We built about you seven firm Heavens, and We set a lamp ablazing. We sent down from the rain-clouds copious waters to bring forth grain, and vegetation, and luxurious gardens".

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

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

There can be no permanent system in human life until this integration and unification has taken place. This step is a prerequisite for true and complete human life, so that the rule offeree may be done away once for all, and so that those who have wandered from the true path may be brought back to it. "The recompense of those who make war against Allah and His Messenger, exerting themselves to cause corruption in the Earth, is that they be killed or crucified, or that their hands and feet on opposite sides be cut off, or that they be banished from the land". "If two parties of the Believers fight, then make peace between them; if one of them oppresses the other, then fight the oppressing party until it returns to the affair of Allah; if it returns, then make a just peace between them, and act fairly". "And if Allah had not resisted one party of the people by means of others, the land would have grown corrupt".

Accordingly, the fundamental matter is this interdependence and solidarity of mankind, and whoever has lost sight of this principle must be brought back to it by any means. For the first great divine law of existence is to identify the desires of individuals and of societies; and such mutual responsibility among all is in the end the sole aid of our unified world and of its Creator.

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

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

Christianity at time shows examples of this theory of opposition, because it was by such a theory that it was led to libertarianism on the one hand and austerity on the other, accordingly as these two alternated in its life. For Christianity the salvation of the soul is to be gained by humiliating the body, by punishing it, or even by destroying it, or at the least by neglecting it and turning away from indulgence.

In Christianity and in other similar faiths, this is the cardinal principle on which are built up their systems of belief to it can be traced their doctrines on life and its purpose, on the duties of the individual on the one hand and of society on the other, and on man and the different powers and abilities which attach to his existence.

Thus, the struggle between the two types of powers—spiritual and material—continued, with men continually uncertain and perplexed, and without any definite assurance as to the true solution. Then came Islam, bringing with it a new, comprehensive, and coherent theory in which there was neither this tension nor this opposition, neither hostility nor antagonism. Islam gave clarity to all powers and abilities, it gave an identity of purpose to all desires and inclinations and leanings, it gave a coherence to all men's efforts.

In all these, Islam saw one embracing unity which took in the Universe, the soul, and all human life. Its aim was to unite Earth and Heaven in one world; to join the present world and the world to come in one faith; to link spirit and body in one humanity; to correlate worship and work in one life. It sought to bring all these into one path—the path which led to Allah.

In the same way, the world is a unity, composed of things which are seen and otherwise sensually perceived, and of things which are unseen and imperceptible. Life is a unity, made up of material abilities and spiritual powers, between which no separation can ever be made without a resultant disorder and confusion. And similarly human

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personality is a unity of spiritual desires which rise towards Heaven, and bodily appetites which cling on Earth. No separation can be made between these aspects of personality, because Heaven and Earth are one, because in the world there is a unity of things, seen and things unseen, and because in religion there is a unity of this world and that to come, between daily life and worship.

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

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

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

This harmony is not established in favour of the physical side of man, nor yet in favour of the spiritual side; rather it imparts to both of them an equal freedom, thus bringing both to a healthy position of well-being and growth. Similarly, this harmony is not established in the favour of the individual, or of society; nor in favour of one nation over another, nor in favour of one community over a people.

But each of these is held to have its own rights and its own responsibilities. For the individual and society, the people and the community, the nation and all other nations—all are bound by one law which has but one aim, namely, that the freedom of the individual and of society should be equally recognised without any mutual opposition; and that the nations, one and all, should work to gather for the growth and progress of human life and for its orientation towards the Creator of life.

Islam, then, is a faith of the unity of all the powers of the world; and beyond doubt

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it is a uniting faith. It stands for the unity of gods, and for the unity of all religions in the faith of Allah, and also for the unity of all the Prophets in their testimony to this one faith since the dawn of time.

"Verily this community of yours is one, and I am your Lord so worship Me".

So also Islam stands for the unity of worship and work, of faith and life, of spiritual and material realities, of economic and spiritual values, of the present world and the world to come, of Earth and Heaven.

From this pervasive unity there issue all the Islamic laws and ordinances, all its exhortations and rules, as well as its teachings on political and economic theory, on the balance of credits and debits, and on privileges and responsibilities. Thus in this fundamental principal of unity there are contained all the various rules of life.

While we are examining this universal theory which takes its rise from the nature of Islamic thought about the world and life and humanity, we may study also the fundamental outlines of social justice in Islam. Above all other things it is a comprehensive human justice, and not merely an economic justice; that is to say, it embraces all sides of life and all aspects of freedom. It is concerned alike with the mind and the body, with the heart and the conscience.

The values with which this justice deals are not only economic values, nor are they merely material values in general; rather they are a mixture of moral and spiritual values together. Christianity looks at man only from the stand point of his spiritual desires and seeks to crush down the human instincts in order to encourage those desires.

On the other hand, Communism looks at man only from the stand point of his material needs; it looks not only at human nature, but also at the world and at life from a purely material point of view. But Islam looks at man as forming a unity whose spiritual desires cannot be separated from his bodily appetites, and whose moral needs cannot be divorced from his material needs. It looks at the world and at life with this all-embracing view which permits of no separation or division. In this fact lies the main divergence among Communism, Christianity, and Islam.

Thus, in the Islamic view, life consists of mercy, love, help, and a mutual responsibility between Muslims in particular, and between all human beings in general. Whereas in the Communist view, life is a continual strife and struggle between the classes, a struggle which must end in one class overcoming the other; at which point the Communist dream is realised.

Hence, it is patent that Islam is the undying goodness of humanity, embodied in a living faith, working in the world; while Communism is the evil of human nature, limited to a single nation.

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Individual and Society

There are, then, these two great facts: the absolute, just, and coherent unity of existence; and the general, mutual responsibility of individuals and societies. On these two facts Islam bases its definition of social justice, having regard to the basis elements of the nature of man, yet not unmindful of human abilities. The Holy Quran says of man that "Verily, for the love of gain he is violent;" the "love of gain" belongs to his nature and to his native endowment. It says also, describing that greed which is of the nature and constitution of man, that "souls are close to avarice;" it is always near to them. So also there occurs in the Quran a wonderfully skillful description of this human trait say: "If it were you who had in your power the treasures of the mercy of my Lord, then you would keep a tight hold for fear of spending; for man is niggardly". But, he is certainly liberal with His mercy in every way; and so, from this liberality of Divine mercy and from that human meanness, it is apparent how great is the extent of avarice in the nature of man if he is left without discipline of exhortation.

Accordingly, when Islam comes to lay down its rules and laws, its counsels and controls, that natural " love of gain" is not overlooked, nor is that deep natural avarice forgotten; selfishness is rebuked, avarice is death with regulations and laws, and the duty laid on man is that of liberality. At the same time, Islam does not overlook the needs and the welfare of society, nor does it forget the great achievements of individuals in life and society in every age and among different nations.

There may sometimes occur that type of social oppression which is inconsistent with justice, when the greed and cupidity of the individual prey upon society; or that same oppression may also take the form of society preying upon the nature and ability of the individual. Such oppression in a sin, not against one individual alone, but against the whole principle of the community.

It is an encroachment upon the freedom of the individual whose natural rights are infringed; but its evil effects do not touch merely the welfare and rights of the one individual; they go beyond him to touch the welfare of the whole community, because it cannot profit to the full from his abilities.

So, the regulations lay down the rights of the community over the powers and abilities of the individual; they also establish limiting boundaries to the freedom, the desires, and the wants of the individual but they must also be ever mindful of the rights of the individual, to give him freedom in his desires and inclinations; and over all there must be the limits which the community must not overstep, and which the individual on his side must not transgress, nor must there be interference with great individual achievements, for life is a matter of mutual help and mutual responsibility according to Islam, and not a constant warfare, to be lived in a spirit of struggle and hostility. Thus, there must be

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freedom for individual and general abilities rather than repression, and a restrictive constraint. Everything that is not legally forbidden is perfectly permissible and everything that is not useless is of value.

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

In the Islamic view values are so very composite that justice must include all of them; therefore Islam does not demand a compulsory economic equality in the narrow literal sense of the term. This is against nature, and conflicts with the essential fact, which is that of the differing native endowments of individuals. It arrests the development of outstanding ability, and makes it equal to lesser ability; it prevents those who have great gifts from using their gifts to their own advantage and to that of the community, and it discourages the community and the individual from producing such gifts.

There can be profit in disputing the fact that the natural endowments of individuals are not equal. And while we may not be able to see this in the case of mental and spiritual endowments as we can in the sphere of practical life—yet we cannot deny that some individuals are born with endowments of disposition, which as goodness, or perfection, or patience; while others are born with endowments of body, such as sickness, or debility, or weakness. Can we deny that others can earn their living by the pleasantness of their conversation, by their pleasing appearance, or by their agreeable nature; thus the gates of undertaking and accomplishment open before them, the same gates which remain closed in the face of others not similarly endowed.

Accordingly, to deny the existence of outstanding endowments of personality, intellect, and spirit, is a piece of nonsense which cannot explain the existing differences between individuals. So, we must reckon with all these endowments and to all of them we must give the opportunity to produce their greatest results; then from these results we may take that which appears to be of permanent profit to society, we must not close off the outlet for such endowments, or discourage them by making them equal in reward with lesser abilities; we must avoid shackling such gifts and stifling them, and thereby depriving of their fruits the community and the human race alike.

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Islam does, of course, acknowledge a fundamental equality of all men, and a fundamental justice among all, but over and above that is leaves the door open for achievement of prominence through hard work, just as it lays in the balance values other than the economic. "Verily the noblest among you in Allah's eyes is the most pious". "Allah will raise up in degrees of honour those of you who believe, and to whom knowledge has been brought". "Wealth and children are an ornament to life in the world, but the things which endure, the works of righteousness are better in thy Lord's eyes—better for reward, and better for hope".

From this it is apparent that there are values other than the merely economic; with these values Islam reckons, and these it brings into relation with the idea of justice in society, since different individuals have different methods of gaining their livelihood. Islam admits the reasonable causes of these differences, as begin differences in strength and in endowment. It does not admit differences which depend on rank and station; such it absolutely denies on economic theory.

Islam, then, does not demand a literal equality of wealth, because the distribution of wealth depends on men's endowments, which are not uniform. Hence absolute justice demands that men's rewards be similarly different, and that some have more than others—so long as human justice is upheld by the provision of equal opportunity for all. Thus rank or upbringing, origin or class should not stand in the way of any individual, nor would anyone be fettered by the chains which shackle enterprise.

Justice must be upheld also by the inclusion of all kinds of values in the reckoning, and by the freedom of the human mind completely from the tyranny of the purely economic values, and by the relegation of these to their true and reasonable place. Economic values must not be given an intrinsically high standing, such as they enjoy in those human societies which lack a certainty of true values, or which give to them too slight an importance; in such conditions money alone becomes the supreme and fundamental value.

In Islam, money is not given this value; Islam refuses to admit that life can be reckoned in terms of a mouthful of bread, the appetite of the body, or a handful of money. Yet at the same time, it demands a competence for every individual, and at times more than a competence, in order to remove the fear of destitution. On the other side it forbids that unbridled luxury in possessions and desires, which produces social divisions and classes. It prescribes the claims of the poor upon the wealth of the rich, according to their needs, and according to the best interests of society, so that social life may be full, just, productive.

This, it is not unmindful of any one of the various aspects of life, material, intellectual religious and worldly; but it organised them all, that they may be related together and thus furnish an all-embracing unity in which it will be difficult to neglect any one of their

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various integral parts. So, these departments of life become an organised unity, similar to the greater oneness of the Universe, and to that of life, of the nation, and of all mankind.

Spiritual Nature

Islam operates on the inner, spiritual side of human nature, rather than on the external; it is from the depths of the conscience rather than on the surface that it seeks to improve man. But at the same time, it is never unmindful of the practical situation in the realm of wordly life; it does not forget the true nature of the human spirit, nor the things which influence if for good or evil, for better or worse: it has a care both for the aspirations which soar aloft and for the material necessities which are chained to Earth, for human strength which is ever limited and for the perfection which is always absolute. Thus because it has a profound knowledge of the depths of the human spirit. Islam makes use both of laws and of exhortations, it formulates commandments and prohibitions, it lays down limitations and enforces them. But it also encourages the human spirit to rise above such legalistic responsibilities as far as it can.

Life becomes possible and profitable only as we observe the lowest limit of the legal responsibilities of this faith; but even then it still lacks the perfection at which Islam aims, so long as it is not inspired by the promoting of conscience towards self-control, loftiness, and nobility. So, in Islam this prompting of the conscience is complementary to all legal duties; conscience must reinforce these duties, making their performance a pleasure, and thus imparting to human life a value and a nobility which are above the range of compulsion.

When Islam seeks to establish complete social justice, it sets it on a higher level than mere economic justice, and on a more elevated plane than can be attained merely by legislative measures; thus, it establishes a comprehensive human justice, established on two strong foundations: first, the human conscience, working within the spirit of man; and second, a system of religious law, working in the social sphere. These two powers it unites by an appeal to the depths of feeling in the human consciousness. " Verily in that there is a reminder for everyone who has a heart, or who will lend an ear; he is a witness of it Islam does not overlook the weakness of man, or his need for external compulsion, "Allah guides by his power more than by the Quran".

Anyone who bestows even a passing and casual glance on this religion must perceive the immense effort which it devotes to the reformation of the human spirit in all its aspects and from every side. And it is not without our subject to take a brief and summary look at this effort. It is designed for the good of society only to the point at which there can be a permanent control by human conscience; it works to guarantee all human society only until the individual becomes aware of his own practical obligations. " Do not play the spy, and do not backbite one another. Would one of you care to eat his dead brother's flesh? You would abhor it Spying is the worst crime against personal freedom and against

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the sanctities of the individual, just as backbiting is the worst characteristic which can find a lodgment in the weakness of personality; not only does it render a character incapable of praise, but it robs it eventually of all vital and practical courage.

"O! you who believe, do not go into houses other than your own, until you are received as friends and have greeted the inmates".

Individual sanctities must be respected, because individual honour is the first requisite of social justice. "O! you who have believed, let not one people mock another who are possibly better than themselves. And let not women mock other women who are possibly better than themselves. Do not scoff at one another, nor shame one another with nicknames; it is bad to get the name of evil conduct when you are a believer; and those who do not repent are evil-doers".

Mocking one another and scoffing at one another and calling one another by unpleasant nicknames are things which are forbidden alike by the essential values of personality, by human equality, and by social justice. "And do not walk the Earth in pride; verily you cannot split the Earth, nor can you reach the mountains in height".

Vanity and arrogance are characteristics which are unpopular in personality; similarly they are in opposition to the instinct for equality and justice and brotherhood. In a word Islam has the highest regard for the saying of its Prophet that " Verily you are of a great character". Character is the most essential foundation for the building of a firmly based society, for the joining of Earth to Heaven, the temporal to the eternal in the human consciousness with all its finitude and its frailty.

Islam places a great deal of reliance on the human conscience when it is educated; it sets it up as the guardian of the legal processes, to see that they are observed and maintained, and for the observance of the major part of the laws conscience alone is accountable. The giving of evidence, for example a fundamental matter which must be governed by laws, yet which, at the same time, must ensure the rights of men; and the giving of evidence is a question which runs back to the individual conscience and to the dependence of society on the conscience.

As for those who cast imputations upon innocent women, and then do not bring four witnesses in corroboration, flog them with eighty lashes and never again accept evidence from them; they are those who deal corruptly. And as for those who cast imputations upon their wives, and who have no witness but themselves—let the evidence of one of them be a four-fold testimony in the name of Allah that he is those who speak the truth. And let the fifth testimony be to invoke curse of Allah upon himself if he is of those who lie.

And punishment may be averted from the woman if she testifies four times in the name of Allah that the man is of those who lie; and the fifth testimony shall be to invoke

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the curse of Allah upon herself if he is of those who speak the truth. So too even, where a written agreement is demanded, it must necessarily be witnessed. "O! you who believe, when one of you contracts a debt to another for a stated time, write it down; let a scribe write it down between you justly; let not the scribe refuse to write as Allah has taught him, but let him write, and let the debtor dissect".

"Let him fear Allah his Lord, and let him not lessen the amount in any way. If the debtor is a fool, or if he is in weak health, or if he is unable to dictate, then let his kinsman dictate for him, justly. Then have the writing witnessed by two of your men; or if there are not two men, then by one man and two women out of those on whom you agree as euthanasias; so, if one the women should err, the other may remind her". The duty of witnessing is statutory and a matter of principle: "Let not witnesses refuse when they are called". Similarly, the giving of evidence is a statutory responsibility in cases of legal dispute:

"And do not conceal evidence; for whoever does so, his heart is guilty".

Thus, Islam places reliance on the human conscience in matters which go as far as flogging, or stoning, and in matters touching the rights of property. Such a reliance must necessarily ennoble human nature and raise it towards the equality for which it longs and searches.

Islam does not leave the human conscience to its own resources; it allots to it these noble duties, making it the guardian of the observance of the law and of the carrying out of human responsibilities, and at the same time challenging it to rise above what law and responsibility prescribe for it. It has set the fear of Allah as a sanction on the conscience, and has placed over it the thought of Allah's omniscience, with the aim of ensuring and inspiring its activity. "There is no private talk between three, but, He makes a fourth, nor between five, but He makes a sixth; and whether there be less than that or more, he is always with them wherever they are.

On the Day of Resurrection, he will tell them what they have done. "Verily Allah is aware of all things". "We have created man, and We know that his soul whispers within him; We are nearer to him than his jugular vein. When the two meet and sit, one, on the right hand and one on the left, he cannot utter a word without a watcher being beside him, ready". "Verily he knows what is secret and what is hidden".

Islam preached to men in warning, taking into account not only in this world but also in the next every single human action, for which there is no escaping punishment and no avoiding recompense. "We shall set up the balances of justice on the Day of Resurrection, and no soul will be wronged in the slightest degree; even if it is only the weight of a grain of mustard seed. We shall produce it; for We are sufficient as a reckoner". "When

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the Earth—quakes with a great quaking; when the Earth brings forth what has been buried in it; when man says, 'What is the matter with it?; on that day the Earth shall tell her tidings, because your Lord has inspired her. On that day men shall come forward separately to see their works—whoever has done the weight of an atom of good shall see it; and whoever has done the weight of an atom of evil shall see it.

Thus, runs the constant teaching of Islam, making reverence and piety a sanction upon the conscience and thus it makes the human conscience the means of advancement by making it responsible for the observance of all that the faith lays down in the way of laws and duties.

The Poor Tax

In the two-fold way, Islam proceeded to set the foundations of social justice, and by this means it succeeded in producing a balanced and interrelated human justice. We shall examine some aspects of this justice in another chapter; for the moment it will be sufficient to consider one example of this system of law and custom. I shall choose the subject of the poor—tax and the alms, because it has an intimate connection with the subject of this title.

Islam makes the poor-tax an obligatory claim on the property of the wealthy in favour of the poor. It is a due which the government can exact by the authority of the law and by the power of its administration; but the public conscience has progressively taken .over the enforcement of the payment of this due, until such payment has become a natural part of the will of the wealthy.

The poor-tax is one of the pillars of Islam, one of the essentials of the faith. "Prosperous are the believers who are humble in their prayers, who turn away from idle talk, and who are active in paying the poor-tax". "These are the signs of the Quran, which is a book which makes clear, a guidance and a gospel for the believers, who observe the prayers, who pay the poor-tax and who are certain of the world to come".

On the other hand, the act of withholding the poor-tax is a form of heresy and of unbelief in the world to come. "And woe to the heretics who do not pay the poor-tax and do not believe in the world to come". But payment of the poor-tax is a method of gaining the mercy of Allah:

> "Observe the prayers, pay the poor-tax, and obey the Messenger; it may be that you will receive mercy".

Help from Allah comes to those who pay this due and who discharge their obligations to society, this meriting their place in the Earth.

"Allah will surely help the man who helps Him; verily, Allah is Powerful, Mighty. Such, if We establish them in the Earth, will observe the prayers, will pay the poor-tax, will urge to do good and will restrain from evil".

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The poor-tax is a human institution of long standing, advocated by the commands of the prophets before Islam; thus, there is no religion devoid of this important social responsibility, "And make mention in the Book of Ismail, he was true to this promise, and was a messenger, a prophet; he bade his people pray and pay the poor-tax, and he was acceptable in the eyes of his Lord". So the Quran says of Ibrahim:

> "We gave to him Isaac and Jacob as extra gift; We made them upright men and We made them patterns to guide men by Our bidding. We inspired them to good work, to observe the prayers, and to pay the poor-tax; so, they served Us".

And woe to him who does not discharge this legal obligation. Said the Messenger of Allah:

> "The man to whom Allah has given wealth, and who yet will not pay his poor-tax shall be thus recompensed on the Day of Resurrection; a huge snake with glowing eyes will encircle his neck on the Day of Resurrection, will grasp him by the maxillaries—that is to say, be the jaws—and will say, 'I am your wealth; I am your treasure. Which is a fearful, terrible and awesome picture".

This poor-tax is a due imposed by the force of the law, an amount of money in a specified proportion. But in addition to this, there is the institution of alms-giving which is imposed on the individual conscience without any fixed rate, it is at the discretion of the will and the conscience.

It is the outward sign of charity and brotherly feeling, to both of which Islam attaches supreme importance; it is an attempt to establish the mutual ties of mankind and the responsibilities of society along the lines of an individual perception of what is necessary, and along the lines of a personal conception of charity. It serves two purposes: first, to establish an inner control of the conscience; and second, to foster a belief in the inherent solidarity of mankind.

Islam makes this charity a pure and humane thing, not limited by the bounds of a religious fellowship, so the Quran says:

> "Allah does not forbid you to act righteously and justly towards those who have not fought against you in the matter of religion, and who have not expelled you from your homes". And the Messenger says: "You will never be Believers until you show charity". They said to him, "O! Messenger of Allah, all of us are charitable". He replied: "It is not a question of your charity to your neighbour, but of your charity to men in general". And thus he sets a lofty pattern of charity which is pure and universal, to the point of making it a feature of the faith.

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He even takes the final step and includes in the scope of charity all living things. Thus, the noble Prophet of Islam said: "Once while a man was travelling, he became violently thirsty, so, finding a well, went down to the water, and drank. When he came up again he noticed a dog panting and licking the dust in an agony of thirst. He said to himself," This dog has the same violent thirst which I had, whereupon he went down again to the water and filled his boot with liquid. Grasping it in his mouth, he climbed out of the well and gave the dog to drink. And Allah the Exalted, gave him praise and pardon". His hearers asked him: "O Messenger of Allah, is there such a reward for us in the case of animals?" He replied: "There is such a reward in the case of every living creature". And again he said: "There was a woman who went to Hell only on account of a cat; she had tied it up, and had not fed it, nor had she even given it to eat the herbage of the earth".

Such charity is a fundamental part of Islam, as it is one of its characteristic signs; it indicates the religious sincerity and depth of the conscience, and it testifies to the existence of that humane spirit without which, in the Islamic view, there can be no religion.

It is on this basis that Islam establishes the custom of alms-giving and charity; it makes one fond of spending voluntarily and freely, in anticipation of the approval of Allah, of a return from Him in this world, and of a reward for Him in the world to come. Thus too one may escape His anger, His vengeance, and His punishment.

So, the good news is for the humble, those who are obedient to Allah, and who spend of their wealth according to His will. "And give good news to the humble whose hearts are afraid when Allah is mentioned, who are patient in their afflictions, who observe the prayers, and who expend freely of what We have given them". This is a picture to inspire the heart of man, and the same idea appears in another connection, where it is written:

> "Only those believe in our signs who, when they are reminded of them, fall down in adoration and celebrate the praises of their Lord, and are not puffed up. As they leave their beds they call upon their Lord in fear and in hope, and of what We have given them they expend in alms. No one knows what pleasure is reserved for such, as a reward for what they have been doing".

And the same inspiration is to be found in the beautiful and touching picture of the character of the people of Medina when they received the emigrants and gave them shelter, sharing with them their property and their houses in cheerfulness and gladness of spirit. "As for those who occupied the houses and the faith before them, they loved those who emigrated to them and they found no desire in their hearts for the share which had fallen to the others; they preferred them before themselves, though, there was poverty among them. Those who are preserved from niggardliness of soul shall be prosperous".

This is a picture of human nature in its highest and best aspects; and here is another

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description which is not inferior to the first, of the kindness, the compassion, and the sympathy of a community of Allah's servants; some authorities hold that the people in question here are Ali and his wife, Fatima, the daughter of the Messenger, and their household. They fulfil their vows, and they fear a Day the evil of which will fly broadcast. For love of God they give food to the poor, the orphan, and the prisoner, saying, "It is only for the sake of Allah that we give you food; we want from you neither reward nor gratitude. We fear from our Lord a day which will be grim and forbidding".

So, Allah has preserved them from the evil of that Day, and has given them cheerfulness and joy; He has rewarded them for their endurance with Paradise and silk clothing. There, they recline on courage, and there, they see neither not bitter cold nor extreme hot; near over them is the shade of the garden of Paradise, and hanging low around them are its clusters of fruit. They shall be served round with vessels of silver and goblets of glass, with glasses of silver whose measure they have themselves determined; in these they shall quaff a drink tempered with ginger, drawn from a spring named Salsabil. There pass round among them boys of eternal youth, whom to see is to imagine that they are unstrung-pearls, and whom to see is to envisage delight and a great kingdom. They are clothed with garments of green satin and brocade, and they are adorned with bracelets of silver; their Lord has given them to drink a pure drought. Verily, this has come to you as a reward, and thus your life's striving has been recompensed".

So, the giving of alms is to make a loan to Allah, a loan which is certain to be repaid: "Who is he who will make a fair loan to Allah, and He will double it for him. For, such a one there is a noble reward". "Verily, men and women who give alms thus make a loan to Allah, He will double it for them. For such, there is a noble reward". Or it may be regarded as a profitable and remunerative business:

> "Verily, those who recite the Book of Allah, who observe the prayers, and who expend in alms of what We have given them, both secretly and openly—such hope for a business that will not fail. So, He may pay them their rewards in full, and may give them increase of His bounty; verily he is forgiving, grateful".

In either case alms-giving is profitable, and does not involve loss or injury:

> "That which you expend in alms of your possession is to your own advantage, even though you expend it only for the love of Allah; what you expend in alms of your possessions will be repaid to you in full measure, and you will suffer no injury".

So, in the next world Paradise is the worthy recompense of those who expend freely in alms:

> "And hasten to forgiveness from your Lord, and to a Paradise whose width

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> is as that of the Heavens and the Earth, a Paradise prepared for those who are pious; they it is who expend in alms both in prosperity and in adversity, who curb their wrath, and who deal leniently with others. Allah loves those who act well".

Again, alms-giving is a means of purification for one's character and for one's property; the Messenger of Allah commanded that a portion of their property should be taken from people who have sinned and have acknowledged their sins, and that this should be spent on good causes thus, such people might be purified and cleansed. "Others have acknowledged their sins; they have done both, deeds that are good and deeds that are evil; it may be that Allah will relent towards them, for Allah is forgiving and compassionate. Take of their property an alms which will purify and cleanse them, and pray over them; verily your prayers will mean a repose for them, for Allah hears and knows. Have they not learned that He is Allah who received repentance from His servants, and who accepts the alms? Have they not learned that it is Allah who is relenting and compassionate?"

Thus, expenditure on alms is encouraged by repayment according to the compact of Allah, by reverence for Him, and by fear of an evil record; to give alms indicates wisdom and understanding. But to refrain from alms-giving is to nullify what Allah has commanded to be accomplished; it is a form of violating the compact and of dealing corruptly on the Earth. Only those who have insight are reminded, those who fulfil the compact of Allah and who do not violate the agreement. They accomplish what Allah has commanded to be accomplished, they revere their Lord, and they fear an evil record. They endure with patience out of regard for the love of Allah, they observe the prayers, and they expend in alms out of what We have given them, both secretly and openly; they drive away the evil by means of the good.

Such shall have the recompense of the Abode, gardens of pleasure into which they shall enter, they and those of their fathers and their wives and their descendants who have been upright; angels shall come in to them by every gate, saying, "Peace be upon you for your patient endurance; good is the recompense of the Abode". But as for those who violate the compact of Allah after coming to an agreement with Him, who nullify what Allah has commanded to be accomplished, and who deal corruptly on the Earth—for them is the curse, and for them there is an evil abode".

To refrain from expenditure in the way of Allah is destruction:

> "Expend freely in the way of Allah, and do not hand yourselves over to destruction".

The 'destruction' of the individual is to lay oneself open to the punishment of Allah in the world to come, and to the vengeance of others in this world. The 'destruction' of

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society is the discrimination and the oppression which come in the train of the absence of free expenditure in alms, together with the accompanying discords and hatreds, debility and weakness.

To hinder good works is a form of hostility: "Cast into hell every obstinate unbeliever who hinders good work, who is hostile and contentious". "And do not obey any contemptible swearer, any slanderer who goes about maligning, who hinders good works, who is hostile and guilty". He is hostile to the claims of Allah, to the claims of his own soul as a member of that society.

Charity leads to Paradise, and the charitable man will pass over the hard path which leads thither; the path consists in the setting free of slaves, and in the provision of food in a case of hunger and destitution. "And what has taught you the nature of the 'hard path'? It is to set free slaves, to give food in a day of famine to an orphan who is of your kin, or to a poor man in destitution". But to refrain from charity leads to the Fire, and he who merits it will go thither alongwith the unbelievers. "What made you go into Hell-fire?" They replied: "We were not among those who prayed, nor were we among those who fed the poor; we plunged into discussion with others, and we scoffed at the Day of Judgment. Until the final account came upon us". "As for those who have been niggardly with what Allah has given them of His bounty, let them not think that it will be well with them; nay it will go ill with them, for on the Day of Resurrection that which they have stingily withheld will be hung about their necks". "As for those who have heaped up for themselves treasures of gold and silver, and who do not expend them in the way of Allah, announce for them a painful punishment. On that day their treasures will be heated in the fire of Hell, and they will be branded with them on their foreheads, their sides, and their backs. These are the treasures which you heaped up for yourselves. So taste now of what you have heaped up".

The treasures which are referred to in this verse are explained in a tradition; "Whoever collects dinars or dirhams, gold in the nugget or silver, and does not pay it over to a creator or expend it freely in the way of Allah — a treasure, and he will be branded with it on the Day of Resurrection". Treasure, properly understood, is not merely money on which no poor-tax is paid, as some have maintained; all money which is hoarded and which is not paid out for these specified purposes is treasures, even if poor-tax has been paid on it. And the other tradition which indicates that money on which poor-tax has been paid is not treasure, is not in opposition to this tradition; for the latter tradition merely makes the former specific.

Indeed, in the case of men who hoard, punishment sometimes overtakes them in this world as a reward for their niggardliness, and for their hindering of good works. The noble Quran tells a parable of such in a short story concerning a community which had

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a walled garden, from the produce of which they used to feed the poor. Then, it occurred to them to be niggardly and to keen the fruit for themselves; but a change of fortune fell upon their garden, and Allah took away their produce, so that the next morning they were regretful. "We have tested them as We tested the owners of the garden when they resolved that they would reap it in the morning, and made no qualification of their resolve. So, while they slept a disaster from your Lord encircled it, and in the morning it lay like a garden already reaped. That morning they called to one another, 'Come early to your field, if you intend to reap', and they went their way, whispering to one another. 'Let no poor man come upon you in the garden today. ' So, they went out early with this settled purpose, but when they saw it they said, 'Verily we have erred, and we are cheated of our fruits'. The most fair-minded of them said, 'Did I not say to you, Will you not give praise to Allah?' They said, 'Praise to our Lord. Verily, we have been evil doers'. So they turned upon one another, blaming one another, and saying, 'Alas for us. Indeed, we have been presumptuous; it may be that our Lord will give us something better than this in exchange. Verily, our desire is towards our Lord'. Such was the punishment; and the punishment of the world to come is yet greater, if only they knew".

The Quran summons men to be generous before the opportunity is lost to them. "Say to My servants who have believed that they must observe the prayer and expend freely of what We have given them, both secretly and openly, before there comes a Day on which there will be neither bargain nor friendship". "And expend freely of what We have given you, before death comes upon one of you, and he says, 'O! my Lord, Would that my death might be deferred for a short space, so that I might give alms and thus become one of the righteous,' But Allah will not defer the death of any soul when its time is come". Similarly, the Quran cautions men against avarice, that they may guard themselves from it, and that they may not be betrayed into it by their desire for wealth and children; for these things are only a trial and temptation for men. "Your wealth and your children are only a temptation, but Allah has a great reward. So be pious towards Allah as far as you are able, attend and obey. Expend freely in alms; that is better for yourselves. It is those who are protected from avarice of soul who prosper".

The Prophet makes alms-giving a duty for every Muslim, even though he may have nothing. The explanation of that is this saying of his: "The giving of alms is a duty for every Muslim. They asked him; 'O Prophet of Allah, what of him who has nothing?' He replied: 'Let him turn his hand to labour, and thus profit himself, and then let him give his alms'. They said, 'And what if he can find nothing to do?' He answered: 'Let him find some unfortunate soul who is in need'; They said: 'Suppose he cannot find such a one?' He replied: 'Then let him do some one a service, or let him restrain someone from evil, and that shall be his alms. "Thus, all men have an equal opportunity for generosity, each according to his means, and each according to his ability".

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Universal Charity

The recipients of charitable expenditure must vary according to varying needs and circumstances; relatives have the prior claim on a man's benefactions, but there are others also who are joined with them, and who are mentioned side by side with relatives in the passages of the Quran which urge to charity. For charity is a universal emotion, and must take precedence over family consciousness; and indeed the mention of charity in the Quran is generally linked with that of faith. More than that— it is an indication of faith, as we have shown. " Serve Allah, and do not associate any other with Him. Show kindness to parents and relatives, to orphans and to the poor, to the stranger under your protection, whether or not he be a relative, to the companion at your side and to the wayfarer, and to those who are your possession (i.e, such as slaves). Verily Allah does not love any crafty boaster. Those who are niggardly and who urge others to niggardliness, who conceal what Allah has given them of His bounty — for such unbelievers We have prepared a shameful punishment". "They will ask you how they should expend money in alms. Say, what you expend is for benefit of parents, relatives, orphans, the poor and the wayfarer. Whatever good you do, Allah is aware of it .

Thus, the stranger under a man's protection and the companion are placed alongside the parents and relatives, just as the poor and the wayfarer are grouped with all of them. All have an equal right to alms. And this is so, even in the case of those who have committed some evil deed, as in the occurrence connected with Mistah, a relative of Abu Bakr, who shared in the slanderous story about Aishah, the daughter of Abu Bakr and wife of the Prophet.

Islam ordains that such persons be forgiven, and it forbids that they be punished in this way. Abu Bakr swore that he would cut off the charity which he had been extending to Mistah, for he was exceedingly angry at the calumnies which the latter had been spreading about the character of Aishah. But this verse was revealed to Muhammad: "As for those of you who have abundance and ample means. Let them not abstain from giving to relatives and the poor and to those who have emigrated in the way of Allah; rather let them pardon and forgive. Do you not wish that Allah should pardon you?" Thus, Islam seeks to raise human instincts to a high and noble level which does honour to human nature in all ages, which makes human nature a proud thing in the past, the present, and the future, as long as Allah wills.

Islam also elevates the conception of charity itself by making it charity for the sake of Allah the Glorious. It depicts charity in this striking picture which has come down through the traditions. "On the Day of Resurrection Allah will say: "O! man, I was ill, and you did not visit Me. "Then man will reply: "O! my Lord, how could I visit You, since You are Lord of the Worlds. "Then, Allah will say: "Did you not know that such

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and such a servant of Mine was ill, and you did not visit him? If you had visited him, you would have found Me there. "O man, I gave you your food, but you have given Me no food". He will answer: "O my Lord, how could I give You food, seeing that You are Lord of the Worlds?' And Allah will say: "Did you not know that such and such a servant of Mine gave you food, yet you gave him none? Surely if you had given him food, you would have found it with Me". 'O! man, I gave you to drink, but you did not give to Me". Man will say, "O my Lord, how could I give You to drink, seeing that You are the Lord of the Worlds? And Allah will reply: "Such and such a servant of Mine gave you to drink, yet you did not give to him. Had you given him to drink, you would have found it with Me".

Islam also makes alms-giving a matter of the public conscience, thus raising it above the stage where it is merely a mark of the superiority and pre-eminence of the rich over the poor, and thus raising it also above the stage where it may be only a form of hypocrisy arising from ignoble instincts. For if the impulses leading to alms-giving are allowed to deteriorate, or if charity is followed by a sense of obligation on the part of those who receive it, then it becomes an ungracious business which can only injure the soul, the nature, and the conscience, and which can only injure society also by injuring its individual members. There is nothing like attaching a sense of obligation to an act of benevolence for paining people, for humbling them, and rendering them unwilling to accept benevolence. Similarly, there is nothing like hypocrisy in alms-giving for corrupting the conscience and sapping the moral fibre.

Accordingly, Islam labours to elevate the nature both of those who give and of those who receive, and it is this result which it seeks most strenuously to achieve. "Those who expend their wealth freely in the way of Allah are like a grain which produced seven ears with a hundred grains in each ear; so Allah will give a double return to whom He wills, and verily Allah is powerful and aware. Such as expend their wealth in alms in the way of Allah and do not follow this expenditure with obligations or annoyances shall have their reward with their Lord; no fear shall oppress them, nor any sadness rest upon them. Favourable speech and forgiveness are better than alms followed by annoyance; Allah is rich and clement. O! you who have believed, do not make your alms in vain by putting obligation or annoyance upon the recipients, as he does who gives alms for the sake of appearance before the people.

He has no belief in Allah or in the Last Day, and he is like a smooth rock with earth in it; if a heavy rain falls upon it, it is left bare. Such men have no power over what they have stashed, and Allah does not give guidance to people who are unbelievers. But those who expend their wealth in alms out of a desire for the approval of Allah and as a support from themselves are like a garden on a hill; if a heavy rain falls upon it, brings forth its fruit in double measure; and even if no heavy rain falls upon it, yet still there is the dew.

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Allah is aware of what you do. Would anyone of you like this to happen? Suppose he has a garden of palm trees and vines with perpetual water flowing through it, so that he has all kinds of fruits in it; old age comes upon him, and he has only a weak family; then a fiery whirlwind strikes his garden, so that it is burnt up. In such a way does Allah make the signs clear to you; it may be that you will consider".

For this reason it is desirable that alms be given in secret and privately to the needy. Thus on the one hand the self-esteem of the recipients is safeguarded, and on the other hand a check is put upon conceit and pride. "If you give alms in public, that is good; but if you do it secretly and give to the poor, that is better for you. "And there is a tradition of the Prophet in praise of the man who "Gives his alms, but conceals the fact to the point where his left hand does not know what his right hand is giving".86 This is an outstandingly fine picture of the way charity should be kept secret, and should not be accounted as a matter for pride or publicity.

Sway of Materialism

Islam is aware of the power of the love of material gain, and the power of the love of money. It is convinced that avarice is always threatening the soul and is never far away. "Souls are ever liable to avarice". So, it treats all of these as a personal matter, using the methods which we have seen; it stimulates the will, it warns, it exhorts, it depicts; in this way, its aims may be achieved, and thus, it can beseech this naturally niggardly disposition of man to attain a standard of nobility in dealing with that which he loved dearly and which has a powerful hold upon him. "You will not attain charity until you expend in alms of that which you love".

In this way, man reaches the height of generosity, the limit of liberality, and the noblest form of beneficence which can possibly arise from the human spirit. Thus, man is raised above his natural state, and thus the higher side of his nature overcomes the lower, his spiritual nature conquers his animal nature. By its very nature this is by itself a lofty and universal aim which must command all support. How much more so, then, seeing that it is also an objective for society. The purpose is to create a balance of wealth, to oppose destitution, to establish the responsibilities which exist between the rich and the poor, and thus to shape a society which has a sense of mutual relationship and mutual help, and which is therefore a healthy society.

Islam follows this method, with one example of which we have now dealt in detail. Islam is concerned with persuasion of the conscience in the case of every duty which it prescribes. It imposes no more duties than are demanded for the safety of society, and no more than can be accepted by the limited ability of the general mass of mankind.

Beyond that stage it appeals to the conscience, persuading it of its responsibility and

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seeking to raise it above its normal scope; thus it attempts to elevate human life, and to draw it ever onward and upward. It recognises the wide gap which lies between the lower level of duty which is prescribed by the law and the higher level of conscience which is so desirable, and towards which individuals and nations have striven in every age and century.

Thus, as an example, Islam prescribes a principle of vengeance, awarding it as a legal right to the next kin, and permitting him to exact it in full; yet at the same time it exhorts as strongly as possible that men should forgive, forbear, and pardon. "If any man is unjustly killed. We have given authority to his next of kin; but let him not be immoderate in killing; verily, he has been helped".

Again, it prescribes holy war in the way of Allah as a responsibility incumbent on everyone who is able for it. But over and above that it kindles a love for holy wars by inciting the conscience to accept it, by depicting it in glowing terms, and by emphasising its justice and the glories which it brings to a society. "Allah has purchased from the Believers their persons and their wealth that the Prince of Paradise reserved for them; so they fight in the way of Allah, so they kill and are killed" "And, if not Allah set some men against others, the cloisters had been destroyed, and the churches and synagogues and mosques in which the name of Allah is often repeated". What is the matter with you that you do not fight in the way of Allah, and in defence of the oppressed, men, women and children".

It forbids usury, and goes on to attack its evil character and the evil character of its results. It seeks to arouse the conscience to condemn usury and to reject it. Those who eat up the fruit of usury will not arise on the Day of Resurrection, except in the same way as he whom Satan has sent mad by a touch. That is because they have said: 'A bargain is just the same as usury'. But, Allah has allowed bargaining, though He has forbidden usury. If anyone receives a warning from his Lord and desists, he shall keep what he has already gained, and his destiny shall be in the hand of Allah. But if anyone continues to practise usury, then he is one of those destined to Hell, there to abide; Allah will blot our usury, but He will multiply money. Allah does not love any guilty unbeliever," "O! you who have believed, act piously towards Allah and abandon the usury which is still unpaid, if you are really Believers. And if you do not do this, then know that there will be war from Allah and from his Messenger".

Islam forbids the drinking of wine and gambling, and it links up these things with the custom of divining the future by the casting of lost or sacred arrows; this occurs in one verse which places all these things together as being outside the bounds of commonsense and logic. Then it goes on to persuade the conscience of the reasons for this prohibition. "O! you, who have believed wine and gambling, scared lost and arrows

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are only an abomination, a work of Satan. Turn away from them, then, and it may be that you will prosper. Satan desires only to raise enmity and hatred among you by means of wine and gambling, to keep you from the remembrance of Allah, and from the prayers; so will you refrain?"

Islam, thus, continues through all its commands and prohibitions; the same course is followed. It is the wisest and the most profitable course for human nature, and its results have already been proved in the early history of Islam and throughout the long period of the past fourteen centuries. This method can be repeated for the present and the future, so long as its essential nature is understood, so long as this direction is followed, and so long as men will follow this straight path.

The Theory

Justice is neither only the very foundation of the true Muslim society such as it was, and such as it ought to be, nor is it only one of the five pillars of Islam as symbolised by the Zakat, that part of income due to the State annually—nor all the related legal provisions. It is not solely one of the attributes of Allah revealed in the Quran: "He who holds the scales in balance (on the last day)" (5:18), nor is it simply that element present in hundreds of Islamic laws concerning ibadat or acts of devotion, even though these acts are a valid criteria. Justice in Islam is much more than the sum of all these things. It is the foundation upon which dogma (aqida) is built, and it is directly bound to the sphere of faith (iman) itself. In the Quran, we read:

> "Hast thou observed him who belieth religion ? That is he who repelleth the orphan, and urgeth not the feeding of the needy".

And in a Hadith of the Prophet:

> 'No, he does not believe in Allah, nor in Last Judgement, he who eats his full at night whilst his neighbour is raked with hunger'.

It appears from this that adi or social justice, is brought to full completion by social solidarity, and that both are firmly attached to iman, the basis of aqida itself.

But where the bond which ties adi to the foundation of dogma-that is, faith seems most apparent, is in the examination of belief in the Last Judgement. What, in fact, would this Judgement Day mean without faith in the Resurrection, in the accounting of deeds hisab in retribution and in punishment: without faith in Allah, in His scriptures and in His Prophets?

To believe in this Day of Judgement, therefore, is to believe in the finality revealed to us by the scriptures and the chosen prophets, in other words, the Resurrection, the Last Judgement or the accounting of deeds whereby each one shall be punished or

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rewarded according to his deeds, in conformity with the rules of divine justice, or even of human justice, in so far as it requires and aspires to fulfil the human justice, in so far as it requires and aspires to fulfil the divine justice.

For this reason that the Islamic doctrine held by distinguished scholars such as *Zamakhshari* and *Qadi Abdal Dabbar* given the concept of free will—without which neither retribution nor the punishment of Allah would make any sense but would be seen rather as injustice—the name theory of justice, on the understanding that in this case it is a matter of divine justice.

Since the man who repels the orphan and does not readily encourage feeding of the poor is really the negator of religion, and since the man satiated, forgetting his starving neighbour, is really denying food and the Last Judgement which itself constitutes divine justices, we can affirm that all societies calling themselves Islamic, yet which do not realise this justice, have nothing to do with Islam, and even less to do with faith, other than in name.

Having adduced this philosophical or ideological evidence by way of introduction—which in these days of ideological confrontation may not seem entirely inappropriate—let us now try to give some examples of this social justice in Islam. We shall look at it from two aspects:

> "Formal and spiritual, and also on the plane of behaviour— suluk and of goals— maqasid— which are sought by the legislator, bearing in mind that the social justice which was the mark of Islamic civilization during its days of splendour remains as much in the letter as in the spirit, a far off work, offering to those who wish to realise it, a vast field of theoretical moral codes and objectives yet to be attained".

Let us first recall that Islam regards the son of Adam, honoured by the Creator as his vice-regent on earth, as a being endowed not only with a body, but also with a spirit, limited certainly by certain physical constraints in the manner of other living creatures, but possessing dignity and spiritual, moral and social dimensions. For this reason, man cannot survive on a purely material and economic plane of life.

As far as it is possible to define it from the law, Islamic society constitutes a balanced, humane community, where each individual must feel that he forms with the others a compact and solid unity, based on fraternity, social solidarity and equality of rights and duties. This society must work towards a common objective. Its activity must be organised under the aegis of a just arbitration which can assure work to everyone according to his capability and merit, and an equal chance to all. The wealth of the Ummah—the Islamic community—must be evenly distributed to all the members according to need, taking into account the solidarity which binds them.

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Islam has fully defined matters relating to income and expenditure under various heads. It has instigated rights and duties, but it has also exhorted man to generosity in the highest sense badhl, to financial sacrifice (tadhya) to the purification of wealth by the zakat-tazkia, all directed to the achievement of social justice. In all, it maintains a double objective to educate souls and preserve the interests of the community (jamaa). When educative methods prove ineffectual, Islam exercises coercive redress-zair.

Further, where methods of religious persuasion no longer work on the conscience, when neither the exhortations of the preacher (wadh) nor the counselling of the murchid—director of conscience—bear fruit, it brings forth the whip of the Qadi (judge) or the sword of the supreme authority of the State.

Social justice, thus, based on economic justice in Islam has been able to guarantee certain standards to all members of the Ummdh, be they capable or incapable of performing any work, be they poor, weak, widowed or children. It includes among the weak, both Muslims and Dhimmis—those, who live in an Islamic country but do not profess Islam. Animals, too, are included among the weak. However, the social justice of Islam has neither approved nor encouraged poverty engendered by laziness or inertia.

Islam absolutely forbids begging. The muhtasib—commissioner in charge of economic affairs—has the authority to command a beggar physically capable of work, to do so. If the beggar refuses, the responsible commissioner should employ coercive means until the beggar ceases to hold out his hand. Islam neither encourages parasites, malingering under the protection of zaouias or hospices, nor living on charity, regardless of who may be dispensing it.

Justice for Livelihood: The Islamic principle is that man must earn his living by work. Approximately five hundred verses of the Quranextol the expense of energy in useful work. The Prophet has glorified labour in several of the Hadith. It is necessary to understand by amal as much the work of a man in his personal enterprise, agricultural, industrial, or commercial and other forms of profit and production, as the work carried out by salaried workers such as civil servants, industrial workers and other employees. There are a number of Hadith devoted to the protection of wages for workers, dealing with taxes, remuneration itself and the need for rapid payment. The Prophet adds to this subject:

> "He who willingly works and does not have shelter, must be given shelter. If he is single, then he must be given a wife. If he does not have a camel let him claim one".

Sheikh Abu Zahra commenting on this subject further states:

> "All this evidently is to be accounted for by the beit-ul-mal of the Muslim state, that is to say, the public treasury".

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These benefits to the worker are productive of many advantages which will in the last analysis benefit the whole of the Muslim community. They imply free housing, transport and also marriage, with the costs to be borne where necessary by the State. Family allowances in the time of the Prophet and Abu Bakr were paid in favour of the husband, wife and children. Under the Caliph Umar, the amount of the allowance was augmented according to the age of the children and continued until they were of age. They were not only granted to the so-called legitimate progeny but equally to illegitimate children. This provision was perpetuated under the Caliphs Othman and Ali and well into the succeeding period.

The spirit of Islam guarantees the well-being of workers. It guarantees the same tranquillity even to animals. The Imam Ahmad said that it is incumbent upon the muhtasib to forbid persons possessing animals to use them in work which they cannot accomplish. The French author Peltier, in his translation of Bukhari, was led to examine these various aspects of solidarity and of social justice in Islam, as well as the guarantees offered to workers by our religion. He is not alone in expressing his admiration of the system. Little of this exists in the Muslim world today. Even so as a model or ideate the Islamic concept of social justice has a degree of perfection still to be attained even in the most highly developed non-Muslim states.

Islam has given emphasis in favour of employees and workers since the time of the Prophet. It has promised with equal guarantees to families without sufficient resources at their disposal. The Prophet said, "He who leaves after his death dependents deprived of support or very young children, his affair is my concern. I become a guardian". In other words, the State assumes responsibility.

Justice and Social Solidarity: The domain of social justice or social solidarity is extended to the protection of several categories of the weak (ajaza) and needy. The aged, the *Dhimmis*—non-Muslims—are amongst those allowed the advantages of social benefits. A celebrated instance from the time of the Caliph Umar illustrates this. Addressing an old Jew, he said:

> "We have not been fair in our treatment of you, since we have exhausted your youth and abandoned you when you aged".

Umar immediately invited him to his home, and there gave him his own food and had the treasury bestow a pension on him to the end of his days. The same measures were passed in favour of the poor, the needy, the sick, the blind, the crippled, displaced persons and prisoners, as well as orphans, the weak and illegitimate children as already mentioned.

The concept of social justice was expressed further in quite unique ways. An example

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may be found in the waqf or zabadi, instituted to cover the damages caused by the children of slaves, so that they might avoid the pecuniary sanctions or corporal punishment that their parents or masters could otherwise inflict upon them. Provision was also made whereby the public treasury would intervene to help the insolvent debtor pay his debts, and aid was given to poor travellers who found themselves far from home.

Other implementations were devoted to psychiatric hospitals where the sick were given therapy with music and popular comedy, a field where modern psychotherapy has proved the value of methods being used to great effect so many centuries ago. Justice and social solidarity however are not confined to the material side of life.

Social justice goes one step nearer to attaining solidarity by stipulating the need for love, a necessary part of the Islamic community which must present itself as a single body, a compact edifice, It is this which embodies the idea of humanitarian justice. Though the spirit of class and race still prevails in our own days, Islam established equality between all men. This equality is proclaimed in the Quran:

> "The noblest among you in the sight of Allah are the most Allah-fearing". And in the Hadith of the Prophet: "Muslims are all equal, just as the teeth of a comb".

This principle is repeated in several other hadith or deeds of the Prophet and his companions. A brief reference to some of these will illustrate the point. On the equality of race and ethnic origin, there is the example of the Prophet's rebuke to his companion Abu Dharr Al-Ghifari. Abu Dharr had mocked Bilal I'Abyssin, evoking, "the colour of his mother". The Prophet said to him:

> "O Abu Dharr, you are still a man belonging to pagan (jahilyya) times. Lift your head and look. Then know that you are hardly superior to a man of colour, be it black or red unless you surpass him in deeds".

In the legal domain, it is established that the Prophet submitted himself truly voluntarily when it came to the execution of corporal punishment, as the occasion in the mosque when the Prophet was in the process of joining the ranks of the faithful for prayer. Someone claimed that the Prophet had hurt him by knocking him over. Muhammad immediately offered him the right to avenge himself upon his person if he so wished.

A somewhat similar instance was the intervention of Usama Ibn Zaid in a case concerning a theft by a woman of the Banu Maktum. The chiefs of this large and powerful tribe asked Usama Ibn Zaid to intervene with the Prophet, who held him in great esteem, since the honour of the tribe would be at stake if the woman were to be subjected to corporal punishment. The Prophet came in, angrily admonishing:

> "Would you intervene in the punishments set forth by Allah?"

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Then, he turned to the Muslims declaring:

> "What has been the downfall of nations before you is that when a thief of noble origin was caught, he was allowed to go free without punishment, whereas the thief of humble origin was submitted to punishment. I swear by all the oaths of Allah that if Fatima, daughter of Muhammad, committed a theft, I would have her hand cut off".

It was thus that the Prophet applied the rites of justice and equality even to himself, and to his family where necessary, demonstrating the truth of the concept that there is no distinction of class or caste in Islam.

The Caliph Umar behaved in like manner with regard to his son Abdar Rahman when he applied the famous principle, "From where do your possessions come?" (min ayna laka hadha?). He made even the greatest of the Prophet's companions submit to this law-men like Khalid Ibn-Walied, 'Amr Ibn al' As, Sayad Ibn Abi Waqqas, Abu Hurayrah and many others.

This form of Justice is not limited to the conduct of Muslims only among themselves. Islam makes it an obligation for Muslims in their dealings with the faithful of other religions, and there are many instances of its practical implementation in the early history of Islam, as for example in Umar's resolution of the dispute between a Copt and the son of Amr Ibn al'As, Governor of Egypt, and his own appearance before the Qadi Shoreih with a Jew. It would scarcely by possible to find a more perfect model of the just ruler than Umar II, Ibn' Abdul' Aziz, whether democratic or revolutionary, at any time in history.

Means of Attaining Social Justice: What are the sources of revenue sufficient to cover all the expenditure demanded by these and many other measures of social justice? To answer this we must formulate some idea of economic justice which is the pre-requisite and complement of social justice; the two cannot be separated.

Alongside charitable institutions like the awqaf—holy foundations—which often went as far as protecting animals, many individual contributions imposed by the religious law for the good of the community, such as maintenance for close relatives, expiation of kaffarat, funds left by will and testament, or wasiyya and other measures designed to reinforce social solidarity, there existed the Beit-ul-mal or public treasury. This was the chief means of financing social welfare and drew revenues from a number of sources, the most important of which was the Zakat purification dues.

Zakat constitutes the principal base upon which the social structure of Islam is built. It is neither alms nor charity, but an obligatory due. He who consciously refuses to pay this tithe is considered a renegade and runs the risk of mortal punishment. The war of the ridda-apostasy—when the Caliph Abu Bakr declared war on the recalcitrants who

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wanted the Muslims to return to the days of paganism and destroy the Islamic community, evidences the extremity of the punishment.

There is an element of piety in the Zakat, since, it is act of devotion—ibadat at which brings the human being closer to his Creator. It is an act of solidarity with society and educates the soul, teaching it to conquer selfishness and to practise self-sacrifice and generosity. For the spirit it constitutes a source of joy and of peace, and for the conscience procures the satisfaction of having fulfilled its duty to Allah. For all these reasons, the Zakat is different from anything which may appear to have a superficial resemblance to it in the modern world. It is not simply a tax which may be avoided by cheating the government fiscal system in one way or another.

Another source of revenue which feeds the Beit-ul-mal is derived from what Ibn Hazm describes as expenditure due besides the Zakat. In this connection, Ibn Hazm has commented upon a hadith stressed by Ali which states:

> "Allah makes it an obligation for the rich of a country to provide for the needs of their poor. Authority must compel them when the resources of the Zakat is insufficient".

Ibn Hazm and other jurists have proclaimed that when a man dies of starvation, the people in whose house he has died—should consider themselves collectively responsible for his death and should, in consequence, pay the diya or price of blood. Scholars learned in the Hadith have indicated how the Prophet enumerated the superfluous possessions that a Muslim should give to one who has only the bare minimum. After this enumeration, the companions of the Prophet began to perceive that fundamentally, no person has the right to possess anything superfluous to his needs. Caliph Umar in a public address also said:

> "If I was to live longer, I would take the possessions that the rich have in excess and give them to the poor. No man is more worthy than another to be in possession of wealth. And following this, I would raise those who are last to the ranks of the first".

It emerges from this, that the just man in authority must intervene to stop arbitrariness and iniquity. He must ensure justice and equity. When he finds that there are enormous disparities in the heart of the community, and that luxury and wealth exist alongside poverty and misery, he must guarantee economic justice and therefore social justice.

Further way of realising social justice in the Islamic point of view is that of public ownership, that is ownership by the Ummah or community. It consists in suppressing large-scale ownership in general, when it exists, by returning property to the State. This is the situation most frequently encountered.

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The objective of Islamic law, though in principle it respects and protects individual ownership, is to establish justice, by preventing wealth from accumulating in the hands of an oligarchic plutocracy who live in opulence and luxury, circulating money solely among its members, whilst the majority of people exist in hunger, destitution and contempt. The poor will not be slow, in these circumstances, to form an army of malcontents capable of threatening the stability of the community, of weakening and undermining it. Allah has prescribed that our community be strong and flourishing.

Islam abominates the fact of poor in its bosom. The Prophet said:

> "I am in the hands of Allah with regard to poverty and infidelity—for poverty is tantamount to infidelity".

The Prophet sequestered hama—a piece of land at Medina called Naqui—to serve as pasture land for horses belonging to the Muslims, which was to be shared by all Muslims. For the same purpose Umar put aside a piece of land at Rabdha. The proprietors of this land came to him complaining, "O, Prince of Believers! This land belongs to us! We have fought for it during the Jahiliyah. It belonged to us even when we entered the Islamic religion. Why then have you sequestered it?" 'Umar, after reflecting for a moment, replied, "All goods belong to Allah! People are the creatures of Allah! If I were not obliged to do certain things to remain in the path of Allah, I would not have sequestered a single span of the land". The word huma, to sequester, denotes the act of taking a certain area of land which was private property and making it over as a possession of the community, for the benefit of those members of the community in need.

This objective seems clear and incontestable when we read the instructions given by Umar to the agent in charge of land sequestered at Rabdha. He specified that the pasture be " for those who were in need"—muhtadyin. And we can read in several histories, that he had no wish to hear about the beasts of Ibn Affan or Ibn Auf who were wealthy, since if they were to lose their livestock they would still have the time to go to their watering places and gather grain, whilst the wretched poor man, having lost his herd, had no recourse but to come to him with his children crying, "O Prince of Believers".

To the argument that such a man in distress had the right to ask help from the State, since he had a right to part of the Beit-ul-mal. Caliph Umar enjoined, "Should I abandon them to their sad fate: could you anymore lose your own father? To supply them with grazing is easier for me than to give them gold or money. Yes, I know that this land belongs to its owners, that they fought for it in the Jahiliyah and that they owned it when they came into Islam. I know they think I am unjust in this matter, but it is to try to walk in the way of the Lord that I have done all this. "Umar's action put into practice the Hadith of the Prophet:

> "Men are united by three things: water, pasture and fire".

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His conduct is consistent with the principle:

"One should suffer a small ill to avoid a major harm".

There is a further example of the same kind also stemming from the Caliphate of Umar. It was suggested to Umar that he distribute the regions conquered in Iraq and Syria and give them to the people. He refused, and made these regions the property of the State justifying his action in the following words:

> "If we were to divide these lands, nothing would remain for those who come after you. What would they say, these Muslims, when they saw the land already distributed, inherited and possessed?"

The idea is unthinkable. "What then would be left of these Syrian and Iraqi lands for the orphans and widows of these countries?" The story further relates that Ibn jabel, who with Imam Ali was among those who agreed with Umar, suggested to the latter, "If you distribute these lands, their harvests will be in the hands of these particular people, but after their death all will be concentrated in the hands of a single man or a single woman". Instead of dividing these immense areas between a limited group of the Prophet's companions and forming a new caste of big property owners. Umar and certain others preferred to establish, as Al-Awzal says, a greater number of *small fellahs* and villagers in village groups, allowing them to run their own affairs, and act on their own initiative.

In this way they would be enabled to till the earth profitably, and pay the taxes which would be due to the State. They were fully aware that no Muslim would be able to buy the land whether by agreement or coercion, since all agreed that the possessions thus acquired could neither become an object of sale, nor of inheritance.

The greatly mourned Sheikh Abu Zuhra writing on this subject deduced that Umar had made his judgements on three grounds, all of them concerned to promote the general good. His intention was to prevent the creation of large landed estates, since the lands of Iraq and Syria together accounted for many thousand feddans, and if divided between ten thousand people they would inevitably create a class of large landowners. To benefit the State and the progress of Jihad by the land tax— kheraii— these lands would bring in, both of which would be pleasing to Allah, to supply further State revenue for the benefit of the needy.

It is beyond question that Caliph Umar based his judgement on the interests of the Ummah, when he might very easily have taken advantage of certain other precedents of the time of the Prophet. Since, in the first two instances quoted, Islam put large-scale individual ownership at the disposal of common interest, and in the third prevented the development of large scale ownership after the property had actually fallen into the hands

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of the State, it is established beyond doubt that Islam prohibits the development of private ownership wherever the acquisition or monopoly of wealth threatens to create properties on a large scale. Commenting on these Sheikh Abu Zuhra wrote:

> "The utterances of the Prophet (Hadith) proving that ihtihar is unlawful (haram) are numerous. No matter what form this acquisitive aggrandisement assumes, it is unlawful since it constitutes a *habs* by stopping the circulation of goods, whether food, clothing or other things. Ihtihar, therefore, prevents the weak from gaining access to agricultural property and from working the land. In fact, where there are great landed proprietors, it is they who buy all the land which might be put for sale. The small farmers cannot fight against them to acquire this land. It is then the duty of authority to intervene".

The uncompromising attitude of Sheikh Abu Zahra is well known. He stood by his beliefs and was never obsequious to those in power. He was not the kind of man who changed his opinion with each change in government. The lines above were not written out of opportunism or fear since he always resisted all pressures. His firm stand often caused him problems yet, he did not change, and such was his position to the end of his days.

We have touched briefly on the concept of social justice in Islam, examining its literary tradition, its spirit, its finality and the way in which it was realised during the golden age of Islam. We have even examined the content of economic justice upon which it is built. Indeed, the first is conditioned by the second, since it supplies the means by which social justice is translated into concrete form. This idea of complementarity may be compared to that of Kant, who wrote:

> "Understanding is composed of two complementary elements: concept and sensations. The concepts without the sensations are empty. Sensations without concepts are blind: they have neither goal nor significance".

In the context of our subject, social justice is the concept and economic justice its terms, its substance, the condition without which it cannot be applied. How otherwise can Islam go forward and proclaim that the right of the individual is tied to the right of the community, that general interest takes precedence over particular interest and that the good of the Ummah comes before the good of each person?

Our religion has realised all this without leaving the individual suffocated, harmed or crushed by the mass of society. How, otherwise, can it go forward and claim that Islam is at the same time a religion, a State and a perfect social order? Sayyid Qutb wrote on this subject:

> "According to modern terminology, Islam means a system of organisation

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> *nidham* fulfilled by the idea of dogma *aqida* at the level of conscience, by ethics at the level of behaviour-suluq-atid finally by that of divine law—Shariah the social level".

The complementary roles of social and economic justice were protected by the State, which watched over their application. They were enriched and furthered by a network of beneficent popular institutions, like an immense carpet worked by open and outstretched hands working side by side, capable of protecting each man who might be a victim of adversity or in danger of perishing. And all this was the work of a law-giver who persisted in efforts for its application. Has there ever existed, does there exist even today, anything to rival the conceptual order of Islam such as it was applied in times past? At that time of Umar Ibn Abdul Aziz, not only were there no beggars, poor or needy, but no evidence could be found of people liable to receive the benefit of the zakat even thought the legal definition of the masakin—needy—is, "those who do not have the means to feed themselves for one year". An African Governor under the same Caliph said one day:

> "We have to go from door to door to find someone who will accept the zakat".

Can social justice, in its essence, attain a higher degree of development? Call it what you will, the essential is that it should have suppressed tyranny, exploitation and slavery; that it be general; that it guarantee dignity and freedom of man; that it protects spiritual values and that the religion of Allah should predominate. Call it what you will, 'social justice' with Sayyid Qutb, or 'social solidarity' which Abu Zahra, or 'ishtirakyya - 'socialism'—with Dr. Muhammad Al-Mubarak who wrote:

> "To say that there is no socialism in Islam is to be ignorant of the nature of socialism, and to demonstrate in addition an inability to understand the teachings and objectives of Islam; to prove that one has no acquaintance with Islamic laws pertaining to the subject. Call it, if you like, the socialism of Islam, as does Mustafa Sibai, or 'Islamic socialism' as does Hassan Al-Banna; give it any other name you can think of, provided that the word chosen contains real substance; for without this, it would be nothing more than a slogan".

The essential is not to be found in names, or in forms, or in slogans. The essential is the content, the substance. The essential is that it should actually exist, this social justice, just as it did during the golden age of Islam, and enriched now by the addition of new substance, which must, above all else, conform to the general interest, that is to the interest of the Ummah, without stifling the individual.

It should also take into account the experiences, good or bad, of other nations making use of the criterion of rational effort—ijtihad and its rules for amelioration and perfection. And then let this social justice be designated by whatever name one cares to choose, even

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that of 'socialism', since, it is this name that the young prefer in our days, provided that it had conferred upon it the original meaning, and that it is anything but shirk- infidelity, shirac-stumbling blocks, or ishraq-idolatry. It will signify, quite simply, el ishtiraq—a community of effort and of fruits. In the major capitals of the developed world, there are beggars and poor wretches who can be described as beggars.

In the European and American press, we read that men have died on the streets from cold or hunger, or even worse evils. What makes one stop and think is not the high number of such cases—and according to the paper they are relatively high, but the very fact of their existence at all. Does this mean to say that the situation in this respect is better in the Islamic world than in Europe or America? Sadly, we are forced to admit that our situation is much worse; we cannot even establish any comparison.

Even in the richest of the Muslim countries (and perhaps more so in these than elsewhere), we see the existence of the most atrocious poverty alongside the most scandalous opulence together with all the tragedy inevitable in such stimulation. In our community it is no longer just a matter of the kind of cases which surprise journalists, as in Europe and America; there is a gulf, a bottomless chasm, between the social justice defined by Islam and the situation of Muslims today. "Where justice reigns there also reigns the law of Allah". Such was the opinion of Ibn Al-Qayyim Al-Jauzyya. In the same vein Sayyid Qutb wrote:

> "In this world which is called 'the Islamic world', you look and then you see a social reality which is not pleasing. Then you open your eyes and ascertain that there are social institutions which do not guarantee justice".

This is the same point of view as that expressed by Dr. Muhammad Faruooq al-Nabhan, Professor at the Kuwaiti University of Law and Islamic Teachings, at the IXth Seminar on Islamic Thought which took place at Tiemcen, where he condensed all these reflections in a few words:

> "To begin with, we have to recognise that reality for the Islamic peoples is gloomy, dismal and a long way from the justice and even the spirit of Islam. We have to recognise that social injustice imposes itself on us in a form which contradicts all religious and human values".

Judicial Mechanism

Generally, the judicial tribunal in Islam is composed of a single judge—the Qadi. The ruler cannot, says Kharshi, appoint two Qadis to pass judgement concurrently on the same matter. It is possible to appoint two qadis for the same town, with each Qadi having his separate jurisdiction, within a certain district, but both of them could not be appointed

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to pass judgement at the same time. Ibn al-Jawzi reports of an earlier precedent where in Ubayed Allah bin al-Anbari and Umar ibn Amir were appointed joint judges in Basara, they sat together as a bench and combined in hearing and deciding.

The basis of the institution of the Qadi consilium shura is contributed to the system of committee of jurists established by Caliph Umar at Medina. The advice of the consilium was, however, not binding and the decision always remained in the hands of the Qadi. The system of the appointment of reliable witnesses Shuhud Udud was also recorded in the history of Islamic judiciary. The Shuhud Udud played the role of assessors and protected the validity of legal acts and assisted the Qadi in serving as witnesses. They were personally appointed by the Qadi and were relieved in the Qadi's removal or dismissal from the office.

Apart from shuhud udud other officials connected with the court were court clerk-interpreters and assistants entrusted with the maintenance of order during the court's session. The officials entrusted with supplementary judicial functions were termed a 'wan or legal assistants. The katib recorded the full written statements of the parties in the suits along with defence statements, and connected matters. The muzzak investigated the character of the shuhud and also that of the ordinary witnesses. The qasam or qasim supervised the division and apportioning of goods, and the amir al-hukm took into custody the assets of legally incompetent persons, orphans and absentees while khazin diwan al-khan was entrusted with the safekeeping of the court archives. Wakils were the lawyers or attorneys who appeared or prepared for appearance on behalf of the parties in the courts. Wilaya literally means to be the incharge of something; to have power, authority or command over something.

In Islam, the Caliph is a substitute law-giver and all powers necessary for its rule are centred in him. The exercise of Qadi was to have been the personal task of the Caliphs, but they entrusted others with it because they were busy with general politics and pre-occupied with Jihad. The delegation of power precisely meant representation. The idea of delegation/ representation is an important principle in Muslim law. Yet, it has been misunderstood by some scholars. For instance, Tyan remarks that the Qadi is the delegate/ representative of the ruler and by virtue of the fact he lacks autonomy.

The Qadi appointed by the Caliph could further delegate powers to a third person who in turn could sub-delegate his powers to another and this process could proceed in a chain. In other words, Tyan uses the hierarchical organisation of the judicial personages to support his thesis that the Qadi lacks autonomy and that he is a subordinate of central authority. The distribution and redistribution of power was expedient to make the judiciary effective and easily accessible to all.

The survey of source material brought for the existence of two definite stands of

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thought: one asserting the independence of judiciary in Islam, and the other contending that judiciary in Islam is not free from political interference. The first group comprises the majority of Muslims and can be said to represent the standard Muslim point of view.

Muhammad Hamidullah, a representative of the first group, writes that what the Prophet enunciated for the administration of justice was equality of persons before law. Law is the same for the rich as well as poor. Even the Caliph could be sued before the Qadi. To make the point clear, he cites the instance wherein the Prophet towards the end of his life publicly announced that anyone having a claim against him should come forward. A man claimed few dirhams which were paid him then and there. Caliphs 'Umar and 'AH' writes Hamidullah, presented themselves and gave their accounts before the Qadi during their respective caliphates.

It follows, therefore, that the judiciary was absolutely free from outside control or interference, that the ruler could not prevent the decision of the Qadi from coming into force, as long as the decision of the Qadi was not openly in conflict with the tenets of Islam.

Rahman, writing on the same issue says that no person in an Islamic state, not even the elected head, can be above the law and he is as much subject to the hudud as anyone else. Rahman cites the incident that Abd al-Rahman bin Tariq, a Qadi of Spain, during the reign of Abd al-Rahman al-Muawiya, gave a ruling against one Habib, a personal friend of the Caliph. Habib complained to the Caliph, who ordered the Qadi to reconsider the case. Ibn Tariq replied, writes Rahman, that his office, just as that of the Caliph derived its authority from the Prophet, hence his duty, therefore, was to follow the example of the Prophet and administer justice impartially to both the strong and the weak, and had his decree established.

The latter view is largely held and supported by the orientalists. N.J. Coulson states that Islamic legal theory and practice lacks powerful and independent judiciary. Coulson quoting Tyan writes that a Qadi was merely the legal secretary of the political authority. While investigating the cause of reluctance of many a personage to accept judicial office, Coulson concluded that their reluctance was essentially due to the dependence of the Qadi's upon political authority.

The doctrine of wilaya which defined the scope and nature of the Qadi's jurisdiction affected the decisions given and actions taken by the Qadi. He cites the incident wherein the governor of Egypt Abd ul-Aziz bin Marwan, who got the decision of his Qadi Abbas bin Said reversed. According to Coulson, the whole spirit of the religious law is fundamentally opposed to the notion of an independent judiciary fearlessly defining the limits of the power of the state over the individual and powerful enough to give effect to its decisions.

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The doctrine of separation of power was first formulated by John Adams who set forth in Article XXX of the Massachusetts Constitution of 1780 that "in the government of this commonwealth, the legislative department shall never exercise the executive and judicial powers, or either of them, the executive shall never exercise the legislative and judicial power or either of them, the judiciary shall never exercise the legislative and executive power or either of them".

Adam's proposition meant that the executive, legislative and judical institutions should have autonomous constituencies. The doctrine of separation of powers as it is understood from its definition is inapplicable in an Islamic state. For, an Islamic state is an ideological state-sovereignty of Allah is its starting point. Allah alone is the real law-giver and the authority of absolute legislation is vested on Him. He alone is the source of judicial, legislative and executive authority.

Islamic political system is based on the foundation of the vice-regency of man, under which the Muslims have been given limited popular sovereignty. The Muslims through *baya* delegate their authority to the Caliph. The Caliph thus possesses the overall authority in a limited sense. Through the doctrine of wilaya, he can further delegate his authority to other persons.

In a secular state, the doctrine of separation of power is implemented for checking absolute power, that is to create checks and counterchecks on the people at the helm of affairs. In the Islamic state, in ideal circumstances, the question of absolute authority does not arise at all. Right at the apex, the authority is a restrained one.

In addition to this, the Muslims in Islamic state are endowed with a right to political action. The underlying principle of Islamic state is religion. Hence any violation of law is not a violation of a state regulation but an act against the divine commandment, thus a sin. It is on account of the religious and ideological basis that the Islamic state does not require a disconnection of the judicial process from the political system. The fact that contextual reality is far from ideal reality hardly requires emphasis here.

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4

Orientation of Society

The secular civilizations have been instrumental in eroding the noble feelings, righteous emotions and moral values of the human race, but even greater destruction has been wrought by the doctrine of social evolution. This doctrine took its birth from materialism. It was fostered by the utilitarian outlook and man's conquest of time and space which lent maturity to it. The doctrine was developed by Kant, Fischter, Hebal, Karl Marx and several other philosophers. With the rise of this theory, wrong took the shape of right and evil became good. Bloodshed, savagery and exploitation of the weak came to be regarded as the highest moral virtues of humanity.

The present chapter cannot admit of a detailed discussion on the subject. I shall, therefore, confine myself to a brief examination of the ideas which have gone into the making of this doctrine. We take up Hebal first, for although the doctrine of social evolution has been extant in the world for several centuries, it was Hebal who with profound conviction and full force of logic presented it to the world as a well-knit system of philosophy.

It is rather a marvel for the student of historiography that this astute German philosopher emphatically refutes Kantian system, yet strives with even greater force and energy to affirm the Kantian theory. He infuses logic into the dull philosophy of Kant and carries the philosophy started by the 'iconoclast' of reason to its final conclusion'.

Avoiding technical intricacies of philosophy, we may explain that in Hebal's view, the evolution of human civilization follows this process: the appearance of contradictions, their conflict and fusion. Each period of human history is a unit and a whole. In a given period, all phases of human life, economic, political, cultural, moral, intellectual and

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religious ideals are at a particular level. They are all closely interrelated, and they all reflect the age in which they exist. When at the behest of the "Absolute Spirit," the history of mankind advances some steps further, some antithetic ideas, tendencies and doctrines rise from within the body of politics of that age.

An intense conflict between the thesis and anti-thesis ensues which rages for some time. At last both come to terms. Weak elements on both sides are eliminated and thesis and anti-thesis merge to from a unity which consists of strong and pure elements of both side. Thus, a completely new system of thought and practice emerges, which in due course of time meets the same fate as its successor. Thus, human civilization continues to advance by this evolutionary process.

In his own terminology, Hebal calls it the Dialectical Process of History. According to this theory, a given period of history is a battleground in which a logical debate and conflict is constantly going on and it is the force of this conflict that propels mankind to further progress. First a thesis appears and then an anti-thesis arises to challenge the thesis. After a prolonged conflict between the two, the 'Absolute Spirit' brings about a reconciliation between them. Thus, a new entity comes into being which in every respect is better and more comprehensive than its predecessors, for, it contains all the best elements of the preceding entities. Hence each step takes mankind to further advance. This is the Hebalian philosophy of social evolution.

Marx borrowed his philosophical framework from Hebal, but filled in details from his own intuition. He discarded the concept of soul and held that material causes or economic factors were the prime force in the process of historical evolution. Whereas Hebal regards ideas as the most effective power, in Marxian theory, the decisive factor is the material environment and even in this environment the real factors of importance are the means of production.

Hebal thinks that the conflict between thesis and anti-thesis occurs in the realm of ideas. Marx believes that the main battle-ground of life is the economic sphere and that it is in this sphere that the destiny of mankind is decided. Economics is the pre-eminent factor in human life and the superstructure of morality, religious doctrines, culture, arts and sciences is erected on the foundation of the economic system. The contours of intellectual and political life in a given period are determined by the various means of economic production in that period. According to Marx, the process of social evolution takes the following course:

> "To begin with a change in the means of economic production takes place, which directly affects the distribution of means of life and the modes of ownership of property. Consequently, all the values of life undergo a change, and a new system comes into existence".

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At this stage, a conflict between the new and the old system in the sense of Hebalian dialectics takes place which ends eventually in conciliation and both systems merge to create an entirely new system which contains only the best elements of the preceding systems. Evidently, the emergent system is in every respect superior to former systems. This then is the Marxian view of the process of social evolution.

The third philosopher whose viewpoint lent force to the doctrine of social evolution was Darwin. According to him, all living creatures have a natural tendency towards unlimited growth, development and changing their physical form. But the evolution of various creatures is not determined by any constructive process initiated by providence, but is the result of a destructive process.

The evolution of living creatures does not occur without mutual conflict, famine and death. Darwin reposed implicit faith in Malthusian theory of population and inferred from it that since the number of living creatures multiplies at a faster rate due to availability of food and other necessities for existence, hence each creature is constrained to fight constantly against other creatures in order to preserve his own existence.

In Darwin's view, life is a battleground where at all moments and in every direction the strong are engaged in eliminating the weak in an overall struggle for existence. Only the fittest survive in this struggle and it is really they who deserve all that is best in life. Those who perish in this callous struggle receive a just punishment for their infirmity. In short, this earth, and the means of life on it sustain only those who are the strongest.

There is no room on earth for the weak and the sooner they liquidate their infirm existence from this universe the better. Thus under compulsion of circumstances the process of evolution is initiated and through a constant course of conflict produces higher forms of life. Man too, climbs the high rung of humanity through this complex struggle. Those who emerge victorious from the struggle of existence are pure and the universe belongs to them only.

The theory of social evolution which emerges from a combined view of the doctrines of these philosophers contains the following major principles:

(i) The evolution of life takes place through conflict.

(ii) Human progress is the consequence of this conflict.

(iii) Only the strongest have the right to live and develop in this universe.

(iv) Success by whatever means it may be achieved is the main object of existence.

For the moment, I do not intend to point out the intellectual flaws in this doctrine. What I wish to emphasise is that this philosophy instead of humanising man has actually transformed him into a brute and rather than making this world a heaven of peace, it has changed it into a veritable hell.

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The Philosophy: The first impact of the philosophy of social evolution is that man has come to regard material progress as the highest achievement of life, whereas upon a careful consideration it will be found that material development only aids the consciousness of man; it has no creative power of its own. Actually, spiritual power is the prime mover of human consciousness.

It is at this point that the exponents of doctrine of social evolution have committed the greatest blunder. When social evolution means only material development, it necessarily follows that different sections and classes of people should cast morality to the winds and launch a frenzied struggle against each other for expropriating the material means of life, for if they refrained from the struggle, they would perish. This philosophy has produced a permanent fear complex among the people. This savage competitive spirit has enveloped individuals as well as nations, and everyone is scared of the other. This permanent fear complex has developed the vilest qualities among human beings, such as, for instance, selfishness, callousness, avarice, bigotry, faithfulness, corruption and falsehood.

Modern psychologists have established the fact that human actions calculated to make a show of strength spring from a fear complex. Hence ostentations, display of military strength, assertion of superior authority and a craving of power without responsibility are various forms of the same fear complex.

Secondly, this philosophy has plunged the future of humanity into darkness. A philosophy which explains the creation of human ego in terms of time and place can provide man with the knowledge of laws and boundaries of this universe, but cannot liberate man from its cruel fetters. It is for this reason that modern man daily grows pessimistic about his future. The well-known Italian philosopher Croce comments on this problem as follows:

> "The shadow of pessimism covers from time to time the life of the individual and similarly the life of societies; and doubts, fears and despair over the future belongs to all eras of history. But in the years through which Europe is living, that shadow has become wider and darker, philosophers, or people who call themselves philosophers, have become prophets and describe to us, under the guise of philosophical and historical reality, the steep incline, we shall perforce descend...when, as frequently happens, we conceive it as a tangle offerees which act outside us and according to their own laws, we have, with the nightmare of these forces, the feelings of helplessness, since, if they are outside us, there is no way of getting among them and of dominating or regulating them. There is nothing left to do then but to speculate, seeking in the external world other forces which may oppose, defeat or check them, and to put our

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> hope in these. But it is uncertain hope, always fearful, because it depends on others and not on us, and, whether fearful or hopeful, we feel ourselves in the clutches of others".

Thirdly, because this doctrine is founded on the idea that the evolution of man takes place through conflict between hostile forces, hence instead of promoting cooperation among human beings, it has aroused in them a fierce sense of jealousy and competition. This doctrine inculcates in the minds of the people that prosperity and progress in life depend on total commitment to the struggle for worldly gains.

Consequently, it has transformed man into a callous and insensitive creature. This doctrine holds it perfectly natural for the strong to enrich himself at the expense of the weak, by doing so, he proves that only the fittest have the right to survive. Conversely, the weak deservedly suffer persecution and are rightly downtrodden by the strong. Not only has this doctrine turned human beings into savage tyrants, but it has also furnished a rational basis for capitalism and imperialism by endorsing that might is invariably right. Fighting has been a part of human history since long, but before now men considered fighting as evil, though at times a necessary one. This doctrine has baptised war as a definite blessing. In the past, people looked upon a tyrant as an evil-doer.

Today, they laud him as a just man. Max Eastman's comment on the materialistic interpretation of history is, in fact, truly applicable to the whole doctrine of social evolution. He remarks:

> "Notwithstanding their high-sounding claims to humanism, the Marxists have become haughty and violent under the influence of this doctrine. The basic assumption of the doctrine is that man attains evolutionary progress through a process of severe and violent conflict. Good and evil in this doctrine are merely names for two material forces and man achieves glory only through a collision between these two forces ".A French author Boris Soyrarine comments:
>
> "All respect for humanity has been erased from our hearts. Life has lost its real worth and use. At the present time, one has the spirit to eliminate the savagery of the tyrants. Actually, brutishness has reached its zenith".

Referring to the Darwinian theory of evolution another writer Kenneth Walker in his book, *Meaning and Purpose* states that the glories of war described by Trietsechke and Bernhardie is the fruit of the analysis of Darwin's theory of evolution.

In England, which according to the saying of Napoleon is more a land of shopkeepers than of armies, the theory of selection has provided a justification for the worst economic competition and a criminal inelegance on the part of the workers.

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Again, this philosophy of life has imparted conviction to the people that movement and conflict of every sort, provided it is materially successful, ensures human evolution. This theory impelled man to worship power and force rather than truth and justice. Man devoted his intellect and skill to the exploration of those means by which he could augment his power and strength.

Aggressive colonialism and oppressive imperialism are mischiefs borne out of this theory. This doctrine represents the darkest period of human history as the most luminous. A famous critic of the Hebalian philosophy, Croce rightly declares that this theory provides instigation for everything, be it conservatism, revolution or restoration.

Similarly, another critic remarks that this doctrine has provided the Marxist writers with an opportunity to justify their stand in every matter. This notion is the major cause of tyranny and oppression in the modern age.

Finally, this theory taught men to repudiate the social significance of religion and morality. It preached that men should exclusively and relentlessly absorb themselves in the struggle for their survival, stability and the grasping of strength and power, wherefrom they may be obtained.

If religion and morality prove useful in achieving this purpose, they should be adopted. If, on the other hand, success is ensured by their repudiation, they should be instantly cast aside. The popularity achieved by the precepts of that high priest of deception, Machiavelli, during the last four centuries has been largely owing to this false doctrine. The following words of Dr. Funk and Goebels represent a true definition of this theory.

"The sole purpose of all power and strength is to secure the capitation of the enemy by all means, fair or foul. Our movement is perfectly free from moral restraints prescribed by religion. Every act performed for the purpose of dismantling the citadel of colonialism is a moral act".

This, then, is a brief analysis of the components of western civilization and their impact on human life. Modern man is immersed indeed by anxiety. He is at a loss to know why in spite of all the progress in art and sciences and abundance of material provisions, he is still unhappy. The earth yields millions of tons of grain every year, yet, its inhabitants suffer from hunger and privation. Innumerable fountains of knowledge are gushing forth, yet man is still wallowing in ignorance.

In point of fact, the groping for a millennium during the last three or four centuries has led men far astray from their goal. In a New Year message on 1st January, 1935, Iqbal referred to this failure of the secular civilization in the following words:

"The modern age prides itself in its progress in knowledge and its matchless

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> scientific developments. No doubt, the pride is justified. Today, space and time are being annihilated and man is achieving amazing successes in unveiling the secrets of Nature and harnessing its forces to his own service".

In spite of all these developments, the tyranny of imperialism struts abroad, covering its face under the masks of democracy, nationalism, communism, fascism and heaven knows what else besides.

Under these masks, in every corner of the earth, the spirit of freedom and the dignity of man are begin trampled underfoot in a way to which not even the darkest period of human history presents a parallel. He sums up the modern man, equipped with power but lacking in vision, in these striking and beautiful verses:

> Love is denied to him and intellect bites him like a serpent,
>
> He has failed to subordinate intellect to love!
>
> He has succeeded in tracing the course of the stars. But failed to make his way through the labyrinth of his own ideas!
>
> He has got so entangled in the maze of his knowledge,
>
> That to this day he does not know profit from loss.
>
> He ensnared the rays of the sun,
>
> But failed to illuminate the dark night of his life.

Having analysed the ingredients of secular civilization, we shall examine the contemporary social movements which have risen under the patronage of this civilization. Although, these movements bear diverse titles, the spirit which animates them is born of the same mother civilization.

Civil Society in Medina: Having seen the state of Nature and the social and governmental contracts in Medina, we now turn to the civil society. Here, we shall try to see how the individualism of the state of nature which was replaced by the acceptance of Islam by a community of Muslims soon gave way to an organic conception, that is, the individuals who had accepted Islam were yet individual Muslims of Aus and Khazraj, and they had not yet begun to think in terms of a common community and before the coming of the Prophet Muhammad (Peace be on him,) the community of Muslims was like the joint stock company of Locke.

It was like a bundle of sticks which is tied up by a common rope, but every stick keeps up its identity separate. The only common bond of the people of Medina was no doubt acceptance of Islam, but as yet they had not forgotten their individuality. The whole conception, yet, was arithmetical: it was in no sense organic.

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It was, therefore, the first task of the Prophet to unite these scattered elements in an organic whole, and to this task he at once turned his attention. Says Wellhausen:

> "The first Arabic community with sovereign powers was established by Muhammad in the city of Medina, not upon the basis of blood which naturally leads to diversity, but upon that of religion which is equally binding on all". Margoliouth also affirms the same thing when he says:
>
> "In the new community all tribal differences were to be sunk, and the theory of the platonic republic, according to which the members of the community should share pains and pleasures to the same extent as the members of one body, is attributed to the Prophet".

Thus, the first care of the Prophet in Medina was to build a mosque, for which he bought a plot of land, though every man offered his land and house free of any charge for the purpose, but the Prophet did not accept them. In the construction of the mosque all worked with the greatest enthusiasm the more so because the Prophet himself was working with them, and they chanted with loud and cheerful voices as they bore along their burdens:

> O Lord! There is no joy but the joy of futurity.
>
> O Lord! Have mercy upon the Citizens and the Refugees.

In this way, the elected President of Medina gave practical proof of the fact that he was but the first citizen and the Prophet showed that he was only like an ordinary mortal, and because he was the representative of God, he has to prove and justify himself as the "First Muslim" as the first servant of God. Thus, for the first time in the history of Medina (and even of all Arabia) the people began to meet on a footing of absolute equality in the mosque five times a day.

A new community had grown up out of heterogeneous and individualistic elements, and as the above couplet has shown, the tribal differentiation of Aus and Khazraj was done away with, for the Citizens of Median began to be called Ansar or helpers, and the people who had migrated and settled from Mecca with the Prophet were called Muhajirin or Refugees.

Covenant of Brotherhood: But still, in the beginning, a greater attachment in the Muslim spirit of brotherhood was necessary between the Ansar and the Muhajirin for the latter were still no more than mere guests of the Ansar as they had forsaken everything of their own—house, wealth and other property at Mecca for the sake of God and their faith. They were, therefore, entirely ill-provided and ill-provisioned.

The Prophet at once created a new Tie of Brotherhood (aqd-i-Muwaqqat) between the

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Ansar and the Muhajirin. 'Become brethren every two and two of you,' such ran the command of the Prophet; and he himself 'set the example by taking Ali', or as others say Uthman, for his brother. Accordingly, each of the refugees selected one of the citizens as his brother. The bond was of the closest description, and involved not only special devotion to each other's interests in the persons thus associated, but in the case of death, the 'brother' inherited the property of the deceased".

This covenant or contract lasted only up to the Battle of Badr after which inheritance was allowed to be based on the law of consanguinity as laid down in the Holy Quran. This contract of brotherhood makes it definitely clear that while the contract of Locke was meant for the preservation of property, the Islamic contract was based on the idea of the sacrifice of property and this sacrifice was done with the greatest sincerity.

Contract with Jews: After, thus, providing for the two urgent needs of the hour, the Prophet turned his attention to the condition of Medina itself, where another elements could not be ignored. These were the Jews of the three tribes Banu Nadir, Banu Quraiza and Banu Qainua who were not prepared to accept Islam. They came to the Prophet and said:

> "We have come to make a treaty of peace with thee, to the effect that we shall be neither for nor against thee, that we shall aid no one against thee; nor injure any who aids thee; on condition that thou injures neither us nor our friends until we learn what becomes of thy affairs and of those of they people".

> The Prophet, complied with their request on condition that they would afford aid to no one against him; nor against any of his companions, neither by word, arms, or cattle, neither openly nor secretly.

This must be pointed out that in spite of all efforts to win over the Jews, they could not be reconciled and from the very beginning were always bent on mischief. Even the Quran refers to their adverse activities in a clear manner, for what they could not tolerate was the unification of Aus and Khazraj into one community under the leadership of the Prophet. One Shammas bin Qais (a Jew) set a mischief monger in a meeting of Aus and Khazraj with instructions that he should recall the events of the Battle of Buath. As soon as couplets regarding that battle began to be recited, the extinguished fire of hostility and ravage was rekindled and it took no time to move from verbal hot exchange of words to actual fight and hostility. When the Prophet, on hearing of what was going on, at once appeared on the scene and addressed them to fear God and not to go back to the state of ignorance out of which God had taken them out.

On hearing this, they threw away their implements of war and began to weep and embrace each other. Thus was the unity of the Islamic community maintained in the firm

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grip of the rope or Covenant of God. They took God to witness that, in case they should fail to keep this agreement and covenant His Lordship would be at liberty to shed their blood, to confiscate their property as well as to capture their wives and children.

A treaty was written for each tribe. Thus, the Prophet associated the Jews in a contract or 'Treaty of Mutual Obligation drawn up in writing between the Refugees and the Believers of Medina on the one hand and the Jews on the other, confirming the latter in the practice of their religion and in the secure possession of their property'.

State and Religion

It is a recognised principle of modern political philosophy that the theory of contract assumes a mechanical way of creating a state and it makes it a mere manufacture, but it is now universally held that the state is not contracted or made, it grows. And here, in the City State of Medina we have said that it is by contract that the state has been made 'organic' (and that too in a double sense); for it is primarily a Muslim state, the Muslim community was already one and every Muslim was an inseparable part of the whole, as it was the greatest sin to shed the blood of a brother Muslim; and if it was a common state of all the peoples of Medina, they were solemnly bound , 'under the protection of God which extends to one and all' to defend the common state against all foreign dangers, and internally too, its soil was made inviolable and free from all bloodshed. This was the Islamic City State of Medina made 'organic' by contracts and to this day both the ideas of contract and the unity of the community continue to be the central features of Muslim religious life.

The idea of contract was therefore, never a fiction in Islam. As has already been shown, the making of contract was a historical reality in Arabia. But in political philosophy, it is not only Kant who has called 'contract' an 'idea of reason', modern critics have tried to make it even unreal and unnecessary in those who are the real classical writers of this theory. They have tried to show that these writers—Hobbes, Spinoza, Locke and Rousseau—have expressed their political ideas. Through the medium of the contract, not because it was essential for their political philosophy, but because it was the prevalent mode of expressing political ideas in terms of contract. Thus, says Vaughan, "of the four philosophers in question, Locke comes nearest in principle of accepting the theory of contract".

But he rejects it in terms; and, even when in substance he seems nearest to it, he inserts so many limitations, he puts in so many hostile amendments, that, in the net result, he is much farther from it than, at first sight we might be tempted to imagine. Of the remaining three, one Spinoza accepts it in words but in fact, takes away with one hand what he professes to give with the other. The two that are adjudged as one in the interest of absolutism and the other in that of the sovereign people reject it root and branch.

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According to Vaughan, Locke was only a half-hearted social contract writer. But Jood has absolved Locke also of this irrelevancy absolutely in these words: "But the social contract theory, in the form in which Locke maintained it requires us to suppose that the abolition of Government involves man's relapse into a personal condition would admittedly be a condition of peaceable and socially disposed persons, and it would not be the same as the condition introduced by society, since it is the establishment of government which puts an end to this condition and establishes the condition of society. Such, at least are the contentions of the social contract theory as Locke states it.

It is difficult in the light of these contentions to see how society could survive the abolition of government; yet that it does so, is precisely what Locke, in making his distinction between society and government, maintains. This social contract theory is however, no sense essentional to Locke's political philosophy. Thus, critics have freed all the four political philosophers from being social contract witers, even though they have been the classical writers of this theory. This means that critics have made them what they had never thought about their own writings.

Contractual Organicity: In the Islamic conception of the State, as we have already seen, the 'contract' (social and governmental) is a reality just as much as the conception of the community is organic. "The Islamic State may, therefore, fittingly be called a 'contractual organism" in the words of Fouillee, a modern French writer. The defect of the contract theory is that it makes the state a plaything of individual caprice even though it emphasises the 'consent' as the basis of the state; the defect of the organic theory is that though it emphasises the interdependence of the individual and the community, it entirely belittles individuality and the individual is made unreal. Both these defects are not to be found in the Islamic state.

A Muslim has to individually make a contract with God; but at the same time, he is an inspirable part of his community of which he is an equal member. Thus, the individual in the Islamic state is both individuality and his dependence upon the community. This explains the full significance of the conception of contractual organicity in Islam.

Abolition of Slavery: Aristotle maintains that slavery is based on nature, and that certain races are intended to be subject. Whether this be true or not, it would be useless to hope for the abolition of slavery in Muhammadan countries under present conditions. Whether the Prophet of Islam could have abolished slavery altogether among his followers is very doubtful and his prescriptions regarding the just and humane treatment of this unfortunate class, taken all in all, are praiseworthy.

On the other hand, there is nothing whatsoever in Islam that tends to the abolition of this curse. As Muir has well said, "Rather, while lightening, he riveted the fetter. There is no obligation whatever on a Muslims to release his slaves".

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Acquisition of Slaves: "The greatest of all divisions, that between a free man and lave, appears as soon as the barbaric warrior spares the life of his enemy when he has him down, and brings him home to drudge for him and till the soil". The two main causes of slavery are want and war, and of these two it may be said that the acquisition of slaves was chiefly connected with warfare. (In Sura 47 Muhammad commands his followers thus, i.e. verse 4.f.):

"When ye encounter the Unbelievers, strike off their heads; until ye have made a great slaughter among them; then bind (the remainder) in fetters. And after this give (the later) either a free dismissal or exact a ransom, until the war shall have laid down its arms".

The usual expression for female slaves in the Quran as we have already seen is that which your right hands possess. Muhammad says nothing in the Quran regarding the purchase of slaves. According to Islamic law, a slave is:

1. A person taken captive in war, or carried off by force from a foreign hostile country, and being at the time of capture an Unbeliever.
2. The child of a female slave whose father is (a) a slave, or (b) is not the owner of the mother of the child, or (c) is the owner of the mother, but who does not acknowledge himself to be the father.
3. A person acquired by purchase.

War and slavery, as one would expect, is also closely bound together in the Old Testament. In Num, chap. 31, the Children ol Israel are commanded to wage a war of vengeance against the Medianites. And in verse 7, ff, we read:

> " And they warred against Medinian, as the Lord commanded Moss, and they slew every male... (9) And the Children ol Israel took captive the women of Median and their little ones, etc".

As far as strangers were concerned, the Israelites were allowed to buy, sell, or transfer their male an female slaves. So, we read in Lev. 25, 44 ff.:

> "And as for thy bondmen, and thy bondmaids, which thou shalt have; of the nations that are round about your, of them shall ye buy bondmen and bondmaids. (45) Moreover, the children of the strangers families that are with you, which they have begotten in your land; and they shall be your possession (46) And ye shall make them an inheritance for your children after you. to hold for a possession, of them shall ye take your bondmen for ever".

As among the Muhammadans slaves consist partly of children of female slaves, and partly also of those that are acquired, so in the Old Testament we have the two expressions:

> "He that is born in the house, and he that is bought with money".

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This shows us that among the Israelites as among the Muhammadans, the number of slaves might be multiplied by birth. This, of course, is true of all peoples who trade in slaves; since the slaves are the "possession" of their masters, their children also belong to them. A further agreement between the Muhammadan and Old Testament laws consists in the limitation of slaves to foreigners. In Lev. 25, 39.ff.we read:

> "And if thy brother be waxen poor with thee, and sell himself upto thee; thou shalt not make him to serve as a bond servant: (40) as a hired servant, and as a sojourner, he shall be with thee; he shall serve with thee unto the year of jubilee: (41) then shall he go out from thee, he and his children with him. (42). They shall not be sold as a slave is sold".
>
> And so with the Muhammadans, who are strictly forbidden to take believers as slaves, thee Muhammadan like the Israelite is to regard his fellow-believer as a brother.

Among the Babylonians, however, it was otherwise. Slaves were recruited both from within and without. If a son, whether natural or adopted, sinned against his parents, his father could see him as a slave. And likewise the husband had the right to dispose of a quarrelsome wife for money. Also the captured enemy naturally took the position of a slave, especially did the white (light complexioned) slaves from Gutium and Shubarti at that time appear to be much desired.

Treatment with Slaves: We have already seen how the Prophet in the Quran insists upon the just and humane treatment of the widow and orphan. And a like treatment is demanded by him also for slaves; and that in accordance with his teaching that all men belong to God, and are therefore in a certain sense alike. So, we read in Sura 16,73:

> "God hath caused some to excel others in worldly possession; Yet those thus excel do not give of their wealth unto those whom their right hands possess (their slaves) so that both may have an equal share thereof. Do they, therefore, deny the beneficence of God.?" Also Sura 4, 40:
>
> "Honour God, and associate none with nil" and show kindness unto parents, relations, orphans, the poor, the neighbour who is of kin to you, and he who is not, and to your trusted friends, and the traveller and to those whom your right hands possess for God loveth not the arrogant and the proud".

In the year before his death, the Prophet, during a farewell pilgrimage at Mina, delivered ar: address to his followers, in which, among several other injunctions, we find the following:

> "And your slaves! See that ye feed them with such food as ye eat yourselves,

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and clothe them with the like clothing as ye wear yourselves; and if they commit a fault which ye are included not to forgive, sell them; for they are the servants of the Lord, and are not to be tormented'.

If Muhammad could not abolish slavery, he has certainly done what he could to secure for slaves a humane treatment. And if present-day Muhammadans disregard his injunctions, it is not fair to hold the Prophet himself responsible for it. Also, as already observed, it must not be forgotten that the legislation of the Quran was enacted for a seventh-century people.

> The position and treatment of slaves among the ancients in different lands naturally differed in accordance with the character of the various people, as well as the character of the slaves themselves, that is whether they be foreign or inland born. And there was also a difference of treatment by the same people at different times.

But if the enactments of the Prophet were only faithfully observed by his followers, the treatment of slaves in Muhammadan countries would in all cases compare very favourably with what it was among the ancients. Also the treatment of slaves, as enacted in Muhammadan law, taken all in all, can only be regarded as just. As we have already seen in the case of adultery, female slaves were held to be less guilty than free women, and consequently their punishment was to be less severe. And especially did the law enact that they should be sufficiently supported, and not made to suffer.

On the other hand, it must be remembered that slaves, like any other property, were transferable. A Muhammadan has the right to sell his concubine, as long as he has no child by her. And even if he has a child by her, he can always deny the paternity (although this does not often happen). And in any cases, the slave would have to continue to serve him, and be his concubine, that is unless he, when she has born a son to him, presents her with her freedom by way of compensation.

Emancipation of Slaves: The founder of Islam not only insisted upon the humane treatment of slaves, but also that it should be made possible for them to secure their freedom, when they have shown themselves worthy of it by their conduct. Accordingly, the emancipation of slaves among the Muhammadans must be regarded as a meritorious act. Sura 24, 33 reads:

> "And those of your slaves who desire a deed of manumission, write it for them, if ye have a good opinion of them, and give them of the wealth of God, which he has given you".

The manner in which this emancipation is brought about in Muhammadan countries varies. Sometimes complete and immediate emancipation is granted to a slave gratuitously,

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or for a monetary compensation to be paid later. This is done by means of a written document, or by a verbal declaration in the presence of two witnesses; or again by the master presenting the slave with the certificate of sale obtained from the former master. Also, in conformity with the Prophet's demand in Sura 24, 33.

Future emancipation is sometimes agreed upon to be granted on the fulfillment of certain conditions; or more frequently, upon the death of the owner. In the latter case the owner cannot sell the slave with whom the agreement has been made. Also, as the owner cannot alienate by will more than one-third of the whole property that he leaves, the law ordains that, if the value of the said slave exceeds that portion, the slave must obtain, and pay to the owner's heirs the additional sum. We shall see further on that for certain offence, such as manslaughter, etc., the freeing of a captive is reckoned in part-punishment.

It is not impossible that Muhammad (PBUH) to some extent, at any rate, was acquainted with the Old Testament enactments concerning the emancipation of slaves. While, however, the Old Testament deals only with the emancipation of Israelite slaves, who has become bondmen through debt, Muhammad speaks of the emancipation of all slaves.

Philosophy of Social Agreement

We have now seen the state of Nature as it prevailed before the advent of Prophet Muhammad (Peace be on him!) and we already briefly touched upon the excellence of the laws of peace that transformed that country of war, anarchy and moral degradation into one of unity, harmony and moral excellence. Now we will try to see how that contract was made which brought about the civil society in which the laws of the sword were replaced by the articles of peace.

We will begin with a brief sketch of the life of the Prophet for he was the moving spirit which restored the laws of reason from oblivion and brought light in a country of darkness and sin. The Prophet was born at Mecca as a posthumous child in 570 A.D. and was bred and brought up by his grandfather who entrusted him to the care of Halima, a nurse of the clan of the Banu Sad. From his fourth year, he began to accompany the sons of Halima when they went out to graze their cattle.

When he was only six years old his mother died and he was left without any protection. His uncle Abu Talib then became his guardian. In his thirteenth year, he went to Syria for trade (with his uncle) and in his 20th year occurred the notorious Sacrilegious War (Harb-al-Fijar), so-called because it was waged during the sacred month of Dzulqu 'd. It was fought out between the Quraish (the Prophet also belonged to this clan) and the Banu Kinana on the one side, and the Banu Qais bin Ghailan on the other.

In this war, the Prophet did not take any part save that of gathering up the arrows discharged by the enemy and handing them over to his uncles.

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Beginning of Social Contracts: After four years of fighting, peace was restored and as there was no government worth the name at Mecca, the descendants of Hashim and the families of Zuhra and Taim formed an association known as the 'Hilfal-Fudul' and agreed to stand by the oppressed and get justice done for them. Ibn Sad thus notes the character of this contract:

> "This contract was better and superior to all such previous pledges".

It was initiated by Zubayr bin 'Abdul-Muttalib and he called upon others to pledge. The Banu Hashim, the Banu Zuhra and the Banu Taim gathered in the house of 'Abdullah bin Judan for purposes of agreement. They first met on a common dinner and then they organised the meeting. In the presence of God, they made a contract among themselves that they would fight on behalf of the oppressed against the aggressors up to the time the latter agreed to pay compensation to the former. Ibn Hisham puts this affair in this way:

> "All unanimously agreed on oath in the city of Mecca whether the oppressed be a traveller or be one of the residents, they would force the oppressor to pay compensation".

The Prophet was also present at the time of this contract and he said:

> "If further such contracts be made for the cause of the oppressed and 'I be called, I would certainly respond".

But other clans did not join this contract and they remained in the state of hostility in which they were passing their lives.

The Prophet as Amin: The Prophet's gentle-sweet disposition, his austerity of conduct, the severe purity of his life, his scrupulous refinement, his ever-ready helpfulness towards the poor and the weak, his noble sense of honour, his unflinching fidelity, his stern sense of duty had won him among his compatriots the high and enviable designation of Al-Amin the trustworthy.

In his twenty-fifth year, he married Hadrat Khadija who was much influenced by his honesty, virtue and the nobility of the soul.

In his thirty-fifth year, the Quraish decided to build the Kaaba which was now in a shattered condition, but they began to quarrel on the fixing of the 'Black Stone'. 'The Prophet at once Jook a sheet of cloth and asked four men of the four divisions of the Quraish to hold each corner and the Black Stone was placed in the middle of the cloth. When it had been raised to the proper height, it was affixed by the Prophet himself. This settled a quarrel which might have again brought in a state of war as Hobbes pictured it.

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Says Tabari:

> "When the time came of affixing the Black Stone, every one desired to place it at the Spot. On this basis, all of them began to get out of the limits of patience and, one oath, became ready for war and bloodshed. The Banu 'Abdud-Dar went to the extent, according to the Arab custom of swearing on such hard occasions that they filled a cup with pure fresh blood and following the practice of the Arabia of ignorance they dipped their hands and of those of the clans of the Banu' Adi bin Kab into this cup of blood thus signifying with steadfastness their readiness for bloodshed and war".

Because of his God-fearing nature, the Prophet used to retire to the Cave of Hira and there offered prayers to the Almighty—the only 'Light of Nature'. It was here in his fortieth year, that the mantle of Prophethood fell upon him and he received the "Light". His wife'—Hadrat Khadija—at once accepted the Light of Islam and she was followed by Abu Bakr, 'Ali Zaid and a number of other followers such as 'Uthman bin' Affan so that the number of his followers in no time reached forty. This began to perturb the heathen Quraish and there was no meeting in which the growing power of Islam was not discussed.

The Muslims dared not offer prayers openly for fear of growing opposition. However, for three years the Prophet preached his religion of peace secretly. But when he began to do it publicly, the Quraish at once felt infuriated and they approached his uncle Abu Talib to refrain the Prophet from reviling their Gods and condemning idolatry. When Abu Talib advised the Prophet to refrain from such activities, he received the prompt reply:

> "If these people would place the sun on my right hand and the moon on the left, even then I would not give up my work until God fulfils it or I die in its pursuit".

Islamic Theory: The Quraish found that the activities of the Muslims could not be abated, they decided on their heartless persecution and the Prophet was forced to advise them to leave for Abyssinia. Eighty-one Muslims thus said good-bye to their hearth and home simply because they had got the 'Light' which they could not forsake for an exchange of worldly life.

However, in spite of growing opposition, Islam went on gaining converts after converts and even Hamzah and Umar became Muslims. Muir writes:

> 'These conversions were a real triumph of Mahomet'. Hamzah and Umar both passed, with great bodily strength, and indomitable courage which added to social position, secured an important influence at Mecca. Muslims now began to offer public prayers at the Kaaba.

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This open challenge alarmed the Quraish beyond imagination and all of them gathered together and all of them unanimously made a written contract under which they decided for a social boycott of the Hashimites agreeing that they would not marry their women nor give their own in marriage to them, nor buy aught from them; and that dealings with them of every kind should cease.

The written document was then hung in the Kaaba duly sealed. This contract or agreement has been called the 'Covenant of Tyranny' as distinguished from the earlier contract of the Hilfal Fudul. The former was a contract for the oppressed and the latter was made to oppress: the one was an instrument of human sympathy, the other an instrument of intolerance and cruelty.

For three years, the Hashimites were put to the greatest trouble because of this boycott, but when, on the suggestion of the Prophet, that document of tyranny was examined, it was found out that it had been devoured by the insects (only in the name, of Allah! remained). Thus, the whole opposition was set at nought and the obligation of boycott was lost. The Covenant of Tyranny was annulled.

Contract between the Quraish and the Prophet: Soon after, however, the Prophet not only lost his wife—Hadrat Khadija—but also his uncle Abu Talib who had suffered so much because of his affection for his nephew (the Prophet).

Immediately before his death, another attempt was made by the Quraish to come to some agreement with the Prophet. Some of the well-known leaders went to Abu Talib and said that after his death quarrels and contentions would arise between the Quraish and Muhammad (peace be on him!) and therefore it was desirable that the Prophet should enter into a contract (a treaty of peace) with them for 'ceasing injuring their religion,' and on their part they would also 'let alone his'. Abu Talib at once sent for the Prophet and when he came he said:

> "My son, the nobles and chiefs of the Quraish have gathered here to make a contract (Muahada) with you and they agree to promote thy interests, and act according to thy behests, if thou will comply therewith".

The Prophet at once said:

> "My uncle! It is excellent. I request them to utter only one expression and the result of pronouncing this will be that they will reign over the whole of Arabia and the whole of Persia will accept their religion".

That expression is 'there is no god but God and Muhammad is His Prophet'. On hearing this, they clapped their hands and said:

> "O! Muhammad wishest thou to reduce our gods from one thousand to one".
> After this they arose and dispersed.

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The passing away of Abu Talib emboldened the Quraish for further persecution and they even threw dust and dirt and even the intestines of goats and camels when the Prophet was busy in prayers, but he bore all this patiently. He then went to preach to the people of Taif but was not only hooted and treated in an unbecoming manner, he was also pelted with stones and pursued by a relentless rabble. In this way, he was forced to go back to Mecca.

Then the Prophet adopted the practise of preaching to the peoples of the suburbs of Mecca when they gathered for the performance of the Hajj but here too he was relentlessly opposed by the Quraish and made the target of calumny and ridicule. But the Prophet undaunted by adversity carried on his mission, and it is to this sublime attitude that Muir refers to in these words:

> "Mahomet thus holding his people at bay, waiting in the still expectation of victory; to outward appearance defenceless and with his little band as it were in the lion's mouth; yet trusting in His Almighty power Whose messenger he believed himself to be, resolute and unmoved, presents a spectacle of sublimity paralleled only by such scenes in the sacred records as that of the Prophet of Israel when he complained to his Master, 'I even I only am left".

However, it now became quite clear that the blind Arabs of the age of ignorance were not prepared to accept the Light of Allah and they were determined to live a life of darkness and error. They were wedded to their ancient customs and traditions and did not want to follow the laws of Nature as they were disclosed by the religion of peace—Islam. Hence, the first institution of civil society was not be on the land of Mecca: it was to be in a far, distant city—the city of Medina.

This contract of Aqaba practice of preaching to the people of the suburbs who came for the Hajj, after all, was crowned with success. The Prophet met six people of the Banu Khazraj from Yethrib (Medina) and they accepted Islam (that is, made a contract with God) and unanimously agreed to forsake the ways of their tribe; and when they went back 'there remained hardly a family in Medina in which mention was not made of the Prophet,' for they had already declared that on their return they would call their people to the principles of Islam.

Next year, during the same pilgrimage, twelve people came from Medina (of these seven were newcomers and five from those who had accepted Islam last year). They belonged to the two tribes that inhabited Medina—ten belonged to the Banu Khazraj and two to the Banu Aus. They met the Prophet near Aqaba and those who had not yet accepted Islam now accepted it and all of them pledged their faith to the Prophet in these words:

> "We will not worship any but God, we will not steal neither will we commit

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adultery, nor kill our children; we will not slander in any way, nor will we disobey the Prophet in anything that is right. The Prophet then said:

"If you keep this covenant, Paradise will be your lot. But if you commit any sins excepting idolatry and infidelity your pardon or chastisement will depend on the will of God. This first contract or pledge is known as the 'Pledge of Women' as not embracing any stipulation to defend the Prophet, it was the only oath required of women. However, the twelve men went back to Medina as missionaries of Islam and with them the Prophet sent Musab to teach the Quran, that is, to call them to the religion of peace—Islam, and to the divine laws of Nature.

Thus, it is clear that the spread of Islam or of the religion of peace was now to occur in a far distant city of Medina. It would, therefore, be advisable to know the condition of Medina before Islam, for though we have already read the state of Nature as it prevailed in the whole of Arabia, we have not yet specifically stated the condition of Medina before the Light of Allah dispelled the all-pervading darkness.

From the first pledge of Aqaba and its provisions, it is evident that the worship of idols, stealing, adultery, infanticide and slandering were prevalent in the people Yathrib (Medina) also and hence they made a Covenant with the Prophet of God that henceforth, they would abstain from those practices. Thus socially and morally, this part of Arabia was as low in the scale of civilization as any other part of that country.

Political Conditions in Prophet's Time: Politically, however, besides the Arab tribes, the Jews had settlements round about Medina and the Banu Nadir, the Banu Quraiza and the Banu Qainuqa were their chief tribal settlements. They had even taken possession of the old city of Yathrib (Medina) and 'had built for themselves strong castellated houses capable of resisting armed attack'.

In the 4th century, several Arab tribes had migrated from Yemen towards the north, and they had gained a footing in Medina, thus supplanting the Jewish control in that city. They were divided into two clans—the Aus and the Khazraj, and both of them had developed strong enmity against the Jews. But, according to the general condition of Arabia, they themselves could not live at peace and were in the beginning of the 6th. century in a state of 'chronic' enmity, if not actual warfare with one another. Only four or five years earlier, hostilities had reached a crisis between them. Each was reinforced by allies from other Arab tribes; the Jews were divided, the Quraiza and the Nadir siding with the Banu Aus, the Qainuqa with the Khazraj.

In the year 616 A.D., there was fought the great battle of Buath. This battle, like the so-called hundred years' war of Europe was a culmination of hostilities which had been

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going on for the past hundred and twenty years. At first, the Aus were worsted, but later on 'they dispersed the Khazraj with great slaughter. The Banu Khazraj were humbled but not reconciled. No open engagement after this took place, but numerous assassinations gave token from time to time of hardly suppressed ill-blood. No one yet appeared bold enough to seize the reins of government; the citizens, both Arab and Jewish, lived in uncertainty and suspense'.

State of Nature: Thus, in Medina also there had been prevailing the State of Nature as Hobbes pictured it and in the words of Wellhausen it was a state of 'hideous anarchy' conjured up by bloody feuds, which prevailed in Medina before the coming of Muhammad...Life was then indeed impossible. But at the time of the first pledge of Uquba as has just been said, there was, what Muir terms, grave 'uncertainty and suspense'. This means that there was a sort of armed peace and 'enjoyment of life or property' was 'very uncertain and constantly exposed to the invasion of others'. Thus, everything was 'very unsafe, very insecure'.

Apparently, therefore, it seemed that there was peace, goodwill, mutual assistance and preservation because it was a state of equality—and of liberty of each individual; in fact, however, men had become tired of that suspense and uncertainty and they were ready to quit that condition, 'which, however free, was full of fears and continual dangers'. This meant that self-love and passion and heart of controversy easily turned that life of apparent peace into one of enmity, malice, violence and mutual destruction and revenge carried everybody too far. Thus confusion or disorder was the rule, and men living together in this State of Nature lacked:

1. A settled known law;
2. A known and indifferent judge with authority to determine all differences according to established laws; and
3. The supreme power to maintain order again, in the words of Wellhausen, 'There are neither officers nor officials, neither jailors nor executioners. There is no magisterial authority, no sovereign power with a revenue of its own drawn from taxation and an independent administration by official organisation'.

The Laws of Nature: Hence, the necessity of an orderly government was keenly felt by the individuals of Medina. But how could unity be brought about for they could not accept the sovereignty of any individual from either tribe—the Aus or the Khazraj? Nor had they accepted the Jewish faith, though they had heard from them that a Prophet was soon to rise to establish the Kingdom of God again "to make a permanent peace".

Thus, when six of them went to the annual pilgrimage to Mecca, they met the much heard of Prophet himself and accepted Islam, that is, they made a contract with him in

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the acceptance of the formula that 'there is no god but God and Muhammad is His Prophet'.

These people, as we have already seen, then went back to Medina and next year, twelve people made a similar contract with God and His Prophet by accepting Islam—the religion of peace. Thus, on their return Islam began to be accepted by the different individuals of the state of Nature in Medina. This means that they also renounced the law of the sword that had always existed in that city and they at once accepted the divine laws of Nature as they were given out by Prophet Muhammad (Peace be on him!).

Thus, the state of Nature in Medina had no natural laws in Locke's sense which was understood and apprehended by every one's reason, though there were news that such laws were going to be promulgated soon by a new Prophet. From this comparison of Locke's State of Nature and of the condition of pre-Islamic Medina, it is evident that by recognising the laws of Nature in the state of Nature, Locke had given a moral tone, and therefore he had no justification left for the people to quit the state of Nature (as it was one of peace) and create a civil society which was in no sense an improvement upon it. It was without doubt a fall. In the words of Vaughan:

> "Neither materially, nor morally is there any marked barrier between his natural and his civil state. Neither materially nor morally, therefore, is there any sufficient motive for the individual to go to the cost and trouble of removing such slight fences as divide them. He already possesses, already owes allegiance to the 'law of Nature,' a law which, on Locke's showing is at least a very tolerable substitute not only for the law of the land, but also ever for the Gospel".

However, about the coming of the Prophet, the individuals of Medina had already heard and hence when he came, they individually agreed (contract of acceptance of Islam is always made by every individual) to accept the divine laws of Nature and quit that condition of insecurity and uncertainty.

According to Locke, when the people decide to quit the state of Nature each individual from amongst them unites with others for the preservation of life, liberty, and property, and thus by this social contract they create a community for peace, safety and the public good of one and all. Similarly, after the first contract of the Quran, we shall see now, the majority of the various tribesmen had already accepted Islam.

Thus, out of the scattered individuals of two hostile tribes of Aus and Khazraj, they were now becoming compacted as individuals of one community of Muslims. But still they were individuals as they had also remained in Locke even after the contract, for in spite of their commonality in Islam they could not yet tolerate the idea that they should

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be led in prayers by either an Ausite or a Khazrajite. Hence, Musab not only taught them the Quran:

> "He led the prayers and thus kept in abeyance the rivalry of the state of ignorance".

We have already said that after the first contract at Aqaba, the twelve Muslims with Musab went back to Medina as missionaries of Islam and when they began calling people to the religion of peace, so zealous was their propagation that 'the new faith spread rapidly from house to house and from tribe to tribe'.

'In spite of the jealousy of the tribe of Aus towards Khazraj, by the energy of the learned Musab, whom Muhammad sent to Medina as his forerunner and as reader of the Holy Quran, Islam soon obtained a firm foothold in the city, so that two years later his adherents could venture to invite the Prophet to visit them'.

Thus says Muir:

> "The Jews looked on in amazement. The people whom for generations they had vainly endeavoured to convince of the errors of heathenism were now of their own accord casting their idols to the moles and to the bats, and professing belief in the one true God—the only Light of the Heaven and the Earth, or of all creation".

However, in the month of Hajj next year, Musab along with certain Muslims and the unbelievers of Medina again went to Mecca. Among the Muslims there were 73 men and two women (62 of the Banu Khazraj, 11 of the Banu Aus). The meeting with the Prophet was again arranged secretly at 'Aqaba' and there he reached at the appointed time with his uncle Abbas (who had not accepted Islam by that time). When all were seated, Abbas thus began addressing them:

> "You men of Banu Khazraj! You know it full well that Muhammad lives amongst us in honour and safety, and we are his protectors against his opponents. But he prefers to leave this city and seek protection with you. If you see the consequences of what you are going to do and feel that you will be able to defend him against his enemies, then give the pledge; but if you doubt your ability, you must at once give up the idea, for up to this time Muhammad is under our protection and in that case, I fear, you may hand him over to his enemies". On this Bara' one of their leaders replied:
>
> "We have listened to your words. Our resolution is unshaken: our lives are at the Prophet's service. It is now for him to speak, and take whatever promise he takes from us".

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The Prophet then began by reciting the Holy Quran, and inviting all present to the service of God said:

> "I want to take such a pledge from you that you protect me in the way you protect your wives and children". On this Bara got up and taking the Prophet by the hand pledged to defend him in the way they defended their wives and children, and then followed the noise from those present for individual 'baiaf (pledge) even at the cost of life and property.

The second contract made at 'Aqaba (the women pledging only in the words used in the first contract and the men in addition pledging for defence and protection of the Prophet) and their treaty (contract) was ratified by the people (of Medina), who unanimously embraced the religion of Islam. The Prophet appointed twelve leaders from amongst them (9 from Khazraj and 3 from Aus) and addressing them said:

> "I appoint you as the sureties (Kafil) of your people just as the Apostles (Hawari) of Jesus were, and I am the Surety of you all".

Another Version: Besides this, another version of this second contract also had been given by the Raudatus-Safa and that too is interesting from the point of view of the study of the contract theory. According to this version, Abbas had said to the assembly:

> "O ye tribe of Khazraj and of Aus, Muhammad is my nephew, and I love him most of all creatures. If you believe him, place faith in him, and if you desire to take him with you. I want to establish a covenant between you, so as to specify my mind and to preserve him from injury and harm during his exile, especially as the Jews, who are your neighbours, harbour, enmity towards him, and I fear their cunning devices against him".

On this Sad bin Zararah stood up and among many other things addressing the Prophet said:

> "We are a people aware of our dignity, and no one could rule or govern us except one of our number. How much less could a man do so who has been abandoned by his own tribe and from whom his own relatives have withdrawn their hand of protection? We have, nevertheless, in good faith, of our own free will, concluded to submit to thee...We assent to follow thee, we promise to, and make a Covenant with God, Who is thy and our Creator, and Whose power is above all powers, that we shall sacrifice our lives for thine and shall protect thy body in the same manner as we guard the bodies of our children and wives. We know that if we keep this Covenant we keep our faith towards Allah the Most High, and we will become partakers of eternal felicity, and that

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if we break this promise, we break our faith towards Allah the Most High, and will be of the number of the damned. O Apostle of Allah, these words of ours are true, so help us God". Then turning to Abbas, he said that they were ready to make any agreement or covenant he liked. On this the Prophet said:

"The conditions of our Covenant with reference to the Creator are: that you worship Him alone and attribute to Him no companion; and with reference to myself, they are that you protect me in the same manner as your own lives, those of your children and women". The assembly then said:

"O Apostle of Allah, we assent to what thou hast said". When the Covenant was established the Prophet then selected the twelve leaders already noted above.

The news of this pledge soon spread to Mecca and it made the Quraish furious. They made up their mind to vehemently persecute the Muslims. On this the prophet advised his followers in Mecca to emigrate to Medina, and within two months, they settled in their new abode, with their families. The Quraish were thus paralysed by a movement which though unnoticed and suddenly planned, made their several quarters deserted. They at once met in the Darul-Nandwa (Council Hall) and began to plan the imprisonment, the assassination or the expulsion of the Prophet. They ultimately agreed (made a contract among themselves) that a young man of each clan be selected and all of them should at once attack and kill the Prophet. It this way, no blood feud would be raised by the Hashimites as they would dare not oppose all the clans put together.

But before they could act on their decision, the Prophet had already left his place and had sought refuge with his bosom friend Abu Bakr in the Cave of Thaur. There, they lived for three days and then made off to Medina. This is known in Islam as Hijrat or flight and it is from this that the Muslim year begins.

After eight days of tiresome journey, the Prophet and his companion reached Quba safely where the people (of the Aus tribe) had been expecting him morning and night. As soon as he was sighted, a thrill of joy spread all over the city. The converts from all quarters flocked to Mahomet and made obeisance to him. He received them courteously and said:

"Ye people! Show your joy by giving to your neighbours the salutation of peace, send portions to the poor, bind close the ties of kinsmanship, offer up prayer whilst others sleep. Thus shall Ye enter paradise in peace".After four days, the Prophet started for Medina and when he entered the city, he found tribes and families ready to honour him.

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"As the people of Medina received Muhammad with joyous enthusiasm, his entrance into the town resembled that of a triumphant prince rather than a poor fugitive". Muir also thus draws the picture of the Prophet's reception:

> "The tribes and families of Medina came streaming forth, and view with one another is showing honour to their noble visitor. It was indeed a triumphal precession. Around the camels of Mahomet and his immediate followers, rode the chief men of the city clad in their best raiment in glittering armour".

The cavalcade pursued its way through the gardens and palm groves of the southern suburbs; and as it now threaded the streets of the city, the heart of Mahomet was gladdened by the incessant call from one another as they flocked around:

> "Alight here, O Prophet! We have abundance with us, means of defence and weapons and room. Abide with us". So urgent was the appeal that sometimes they seized hold of Al Qaswa's halter. Mahomet answered them courteously and kindly:
>
> "The decision, he said, rests with the camel; make way for her; let her go free".

It was a master stroke of policy. His residence would be hallowed in the eyes of the people as selected supernaturally, while the jealousy which otherwise might arise from the quarter of one tribe being preferred to that of another would thus receive decisive check. However, the camel halted at an open yard and the Prophet stayed with Abu Ayyub whose house was the nearest. There, he stayed in the lower story for the convenience of those who used to visit him, and "dishes of choice viands, bread and meat, butter and milk, presently arrived from various houses and this hospitality was kept up daily so long as the Prophet resided in the house".

Consolidation of Medina as Political Capital: Thus was Medina conquered by the Prophet. As he himself said in a Tradition:

> "All cities or districts were conquered by force, but All Medina was conquered by the Quran".

And certainly, it was the Quran that conquered it. It was a conquest of heart rather than of territory, and the means was the willing consent of the people rather than the sword of the conqueror. And the contract, which gave this consent, had taken three steps in its fulfilment.

In the first, the laws of Islam which were the divine laws of Nature were explained and promulgated; in the second the representatives of the two chief tribes entered into a definite covenant of protecting the Prophet; and in the third, each citizen, nay every child of Medina welcomed the Prophet as their saviour.

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Religiously considered, therefore, the Kingdom of God was thus established in a land of darkness and terror, and heathenism or idolatry vanished with the onslaught of the Light of Islam.

Socially and politically considered, the state of Nature with its state of war or, at least, of uncertainty and inconvenience was done away by the acceptance of the laws of Nature, and the contract with the Prophet at once transformed that state into one of civil society. Gibbon says:

> "In the state of Nature every man has a right to defend, by force of arms, his person and his possession: to repel, or even to prevent, the violence of his enemies, and to extend his hostilities to a reasonable measure of satisfaction and retaliation. In the free society of the Arabs, the duties of subject and citizen imposed a feeble restraint; and Mahomet, in the exercise of a peaceful and benevolent mission had been despoiled and banished by the injustice of his countrymen. The choice of an independent people had exalted the fugitive of Mecca to the rank of a sovereign; and he was invested with the just prerogative of forming alliances and of waging offensive or defensive war".

Thus, if the city state of Medina was the Kingdom of God in one sense and the Prophet was the Vice regent of God in that divine kingdom, it was also in another sense a true state of the people created by the people themselves, and the Prophet was an elected sovereign of a sovereign people. To summarise the whole of our survey, we may now say that:

1. The state of Nature in Medina also was a state of war but immediately at the time of the first contract, there was apparent peace, and therefore, it most truly resembled Locke's picture of the state of Nature.
2. The laws of Nature—of Islam—brought the individuals together into a contract (with God); that is, they accepted Islam and hence a community of Muslims was created, though that community was not yet organic in nature.
3. The absence of a well-known authority or judge was then provided for by the second contract with the Prophet, and this contract was then ratified by the whole community. This was a government contract. The Prophet thus became an elected chief of a people and he appointed their own leaders to look after them.

Western Interpretation: After this, we may now compare the character of this second contract from the point of view of political philosophy. From what we see of the addresses of Abbas, Bara and the Prophet, it becomes quite clear, that while Bara' pledged to protect the Prophet with life and property, the Prophet himself (in the worldly sense) promised nothing. That is, the Prophet in the literal sense of the contract of give-and-take, was not

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a party to the contract and the contract was only one-sided. This means that after the contract, and after its ratification by the people of Medina they got pledged to protect their elected 'Sovereign' and they had agreed to obey him in everything.

From this point of view, it becomes clear that this second contract resembled the contract of Hobbes in which the sovereign had promised nothing and yet he was to be obeyed absolutely. There was to be no rebellion because it would again result in the state of Nature from which they had run out for the law and the religion of peace.

Would it then be too fantastic on my part, to again ask, if Hobbes (as well as other social-contract writers) had this condition of Arabia in view, and that they were only interpreting things and events which were already past history?

Besides this interpretation, there can be another interpretation of this second contract in the view of Locke, if we take into account another 'report' regarding the proceedings of that contract. When that contract was going to be made Abul Hashim (one of those present) said to the Prophet:

> "O Apostle of Allah, between us and the Jews there are treaties and alliances, but if we break them, and Allah the Most High grants the victory, thou wilt possibly rejoin thy tribe, and abandon us to our foes". His Lordship smiled and said:
>
> "Blood is blood, and destruction is destruction. You are mine and I am yours. I shall fight those who fight you, and make peace with those with whom you make peace".

It is clear, that if after the first contract at Aqaba, the Muslim community was created in Medina (this resembles the social contract of Locke), by the second contract a governmental contract was made by which the Prophet became the chief authority of the city-state of Medina. In one point more, the resemblance of the events in the second pledge can be made with those on which Locke's contract was based. It is argued that Locke wanted to justify the Glorious Revolution of England in which William and Mary had been called from Holland (by seven notables of London). The Prophet was also a non-party man in Medina and he was called by 73 men to their land and then their contract or pledge was kept up by the people.

This governmental contract in Medina resembles, no doubt, the second (governmental contract) in Locke, but critics do not agree as to the making of a second contract. Thus, Vaughan emphatically asserts (and I think he is right) that there is only one contract in Locke—the social contract which creates the community. He observes;

"It has often been said that Locke represents the relation between the community and

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the executive as one of contract: the original contract between King and people of the famous convention resolution of 1689".

This may not be very far removed from the spirit of his doctrine, but it is doubly wrong as to the latter. For, on the one hand, the appointment of the Executive is apparently conceived by him as belonging normally not to the community, but to the Legislature. And, on the other hand, what is far more important, he never once uses the term contract to describe the instrument from which the Executive derives its authority. It is always a trust, or a fiduciary trust.

Hence, if according to this argument there is only one contract in Locke, the two contracts in Medina bear resemblance to the two contracts in Milton and Althusius and other anti-monarchist writers, though the purpose of their contracts was not the same. But the social contract of Medina does not fully accord with the first or social contract of Althusius or of Milton for in them even the King was a party to the original contract (which is of course not true of Medina, for the Prophet was still in Mecca when the social contract was made in Medina). Hence, the two contracts of Medina wholly and fully accord with the framework (and not the spirit or purpose) of the contract theory as it was stated in Vindicia Contra Tyrannos which was formerly ascribed to Brutus or to Languet, but is now understood to be the work of Mornay (1579). Mornay in his book has two contracts:

1. The first contract is between God on the one side and the people and their ruler on the other side for maintenance of true religion. It was upheld by the state in return for the protection and favour of Almighty God.
2. The second contract is between ruler and subjects to preserve and protect the natural rights of subjects in return for their loyal support of the Prince.

The first of these contracts is true of the social contract of Medina also for the people whose representatives had already accepted Islam at the hands of the Prophet himself had now accepted Islam at the hands of Musab who was the representative of the Prophet at Medina. This was certainly a contract of the ruler and the people with God to maintain the right religion which was Islam.

The second contract was made by the Prophet with the peoples' representatives and when he reached Medina the whole Muslim community ratified the baiat' (pledge or contract) that had already been made and the Prophet declared, as has been already noted above, that he was heart and soul with the people of Medina for they had declared to support him in thick and thin and he was also prepared to fight with their enemies as his own enemy.

Thus, from the above account of the contracts at Medina, it is clear that the social

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contract theory is not a mere fiction: it is a historical reality and ancient Arabia was the scene of such contracts even in the making and the construction of the state itself. The contracts in Medina do explain not only the origin of civil society in contract but also of its government. Contract in Islam, therefore, is a reality and not a mere fiction or only a mere idea of reason.

Traditions and Liberty

This agreement was, therefore, the First Charter of Religious Toleration in the history of man's political development. It has been preserved in full by Ibn Hazari and is a lengthy document. It begins thus: 'In the name of God, the Compassionate, the Merciful. It is a Covenant (Ahad-Nama) of Muhammad the Prophet of God, on behalf of the believers of Quraish and Yethreb (Medina) and those that are under them and those that may join them and strive with them for the faith. Verily, they form a community apart from the rest of mankind.

Thus, the opening words definitely tell us that the Muslims were now a community and the Holy Quran refers to this unity in these words:

> 'Surely, this your community is one community and I am Your Lord, Therefore be careful (of your duty) to me' . 23:52.

Wellhausen has expressed this aspect thus:

> "The Community, at the head of which God stands, and the Prophet as God's representative, has power to deliver the shedder of blood over to the avenger, and it is the duty of the community to see that this is done, and in this covenant, as we shall see noted below, it is specifically stated that if a man kills a Muslim wrongfully, the Muslims shall join as one man against him".

The other clauses of this covenant may now be given in brief, to make the above statements clear:

1. The Refugees and the Believers of Medina shall defray the price of bloodshed among themselves (respectively) and shall ransom honourably their prisoners.
2. Whoever is rebellious or seeketh to spread enmity and sedition, thee hand of every man shall be against him, even if he be a son.
3. No Muslim will kill a Muslim for an unbeliever and non-believer will be helped as against a Muslim. And verily, Allah's Protection is meant for one and all. The Believers are pledged to protect each other against all others.
4. Whosoever of the Jews followeth us, shall have aid and succour; they shall not be injured, not shall any enemy be aided against them.

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5. No Unbeliever shall grant protection to thee people of Mecca, either in person or property, nor interpose between the Believers and them.
6. Whosoever killeth a Muslim wrongfully the Muslims shall join as one man against him.
7. The state of peace and war shall be common to all Muslims; no one among them shall have the right of concluding peace with, or declaring war, against the enemies of his co-religionists.
8. The Jews who attach themselves to our commonwealth shall be protected from all insults and vexations; they shall have an equal right with our people to our assistance and good offices.
9. The Jews shall contribute with the Muslims and join with them in defending Medina against a common enemy.
10. The Jews of the various branches of Auf, Najjar, Harith, Hisham, thalaba. Ans and all others domiciled in Medina shall form with the Muslims one composite nation, i.e. one people with the Believers.
11. The Jews will profess their religion as freely as the Muslim theirs.
12. The interior of Medina shall be sacred and inviolable for all those who join this covenant.
13. All true Muslims shall hold in abhorrence every man guilty of crime, injustice or disorder.
14. Controversies and disputes shall be referred for the decision of Allah and His Prophet.
15. None shall join the men of Mecca or their allies; for, verily, the engaging parties are bound together against every one that shall threaten Medina. War and peace shall be made in common. And verily! Allah is the protector of the righteous and the godly, and Muhammad is His Prophet.

Free Church of Free State: From this brief summary of the covenant, it is clear, that it does not merely assert the unity and oneness of the Muslim community, it even asserts the unity of the City State of Medina itself, for the Jews and the Unbelievers also have been considered to form one nation with the Muslims, and they had equal obligations in the defence and the maintenance of peace in Medina.

Moreover, the fact Medina was made inviolable makes it clear that the Divine Laws of Peace had now been promulgated with full force in a land of war, turmoil and anarchy. Lastly, the tolerance that was granted to the Jews for the first time established a 'Free Church in the Free State of Medina', and it was the first charter of freedom of conscience and of religious worship in the history of the world.

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The Prophet, thus reconciled the various parties in the city and introduced law, order and peace among its various elements. The covenant with the Jews was the crowning contract in the edifice of contracts which established the City State of Medina. Thus, in the words of Amir Ali, "the contract constituted the Prophet as 'the chief Magistrate of the nation, as much by his prophetic mission as by a virtual compact between himself and the people". Dr. Hell regards this contract (ordinance) as a piece of fare statesmanship and of far-reaching importance" of rare statesmanship because it was the only way of reconciling the tribe and the best means of Meccans with the united support of the whole of Medina; and of far-reaching importance because it made the Prophet the sole guiding power in a land which had known no common superior. Nicholson thus estimates the significance of this event:

> "Ostensibly a cautious and tactful reform, it was in reality a revolution. Muhammad dared not strike openly at the independence of the tribes, but he destroyed it, in effect, by shifting the centre of power from the tribe to the community, and although the community included Jews and pagans as well as Muslims, he fully recognised what his opponents failed to foresee, that the Muslims were the active and must soon be the predominant partners in the newly founded State".

The City State of Medina was founded on the basis of various contracts, and 'Islam thus became what, in theory at least, it has always remained a political as well as a religious system'. The First contract was the contract with God and this was the acceptance of Islam which every Muslim has to individually utter the 'Kalima' of faith: there is no god but God and Muhammad is His Prophet. Then the Second Contract was a contract for the Protection of the Prophet—not only as God's representative on Earth but also as their own elected ruler.

The Third Contract was the confirmation of the Second Contract by the whole of the Muslim population of Medina; and the Fourth Contract with the Jews was not merely a charter of toleration for freedom of belief and conscience, it was also a contract for the creation of a composite nation or community for common defence and protection. The Republic of Medina (of which the elected President was the Prophet) was thus recognised 'organic even though the whole process of its creation was individualistic and therefore contractual'.

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5

Relations in Society

Norms of Salutation

Hadrat Abu Umamah (Allah be pleased with him) has reported Allah's messenger as saying, 'Those who are nearest to Allah are they who are first to give a salutation". [Mishkat]

Someone visited the Holy Prophet and said, (Peace, Mercy and blessings of Allah be upon you). He replied and said, 'This man earned thirty good deeds' . [Nasai — Tirmidhi]

It was the noble habit of the Holy Prophet that he did not answer a greeting by moving his hand, head or finger. [Zadul Maad]

Abu Abdullah (Imam Bukhari) says that Hadrat Qailah daughter of Makhrama (Allah be pleased with her) has related that a man said to the Holy Prophet: O Messenger of Allah! Thereupon he answered, (and Peace and Mercy of Allah be on you). [Adabul Mufrid]

Hadrat Abu Salama (Allah be pleased with him) has related that Hadrat 'Aishah (Allah be pleased with her) informed him that once when Allah's messenger said "Jibril is here, 'Aishah, and is giving you a greeting". She replied, (And upon him be peace and Allah's Mercy" adding that he used to see what she could not. [Bukhari — Muslim]

Hadrat Ibn-e-Abbas (Allah be pleased with him) has stated that in his opinion, just like a salutation, it is binding to reply to a letter. [Al-Adabul Mufrid]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "You will not enter paradise till you believe, and you will not believe till you

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love one another. Let me guide you to something by doing which you will love one another. Salute all and sundry among you". [Muslim]

Hadrat Qatadah (Allah be pleased with him) has reported the Prophet as saying, "When you enter a house salute its inmates and when you come out and say farewell invoke a blessing for peace on them". [Baihaqi — Mishkat]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported the Prophet as saying, "When one of you comes to a group of people he should give a salutation, and if he feels inclined to sit down, he should do so; then when he gets up he should give a salutation , for the former is not more of a duty than the latter". [Mishkat]

Hadrat Abdullah bin 'Amr (Allah be pleased with him) told that when a man asked Allah's messenger which aspect of Islam was best, he replied, "That you should provide food and greet both those whom you know and those whom you do not know". [Bukhari — Muslim]

Hadrat Anas (Allah be pleased with him) reported Allah's messenger as saying, "When you go into your family, sonny, give a salutation. It will be a blessing both to you and to the inmates of your house". [Tirmidhi]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported the Prophet as saying, "When one of you meets his brother he should salute him; then if he meets him again after a tree, wall, or stone has come between them, he should salute him". [Abu Daud]

Hadrat 'Amr bin Shoaib (Allah be pleased with him) on his father's authority, told that his grandfather reported Allah's messenger as saying, "He does not belong to us who imitates other people than us. Do not imitate Jews or the Christians, for the Jews salutation is to make a gesture with the fingers and the Christians' is to make a gesture with the fingers and the Christians' salutation is to make a gesture with the palms of the hands". [Tirmidhi]

Ways of Salutation

(1) When a Muslim meets another, he should greet him.

(2) One who is walking should salute the one who is sitting.

(3) One who is riding (a horse) should salute the one who is sitting.

(4) A small group should salute the larger one.

(5) A younger one should salute the elder one.

(6) One should salute by the sign of hand if the other person is at a distance.

Note: By placing the hand on the chest.

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(7) One should greet loudly enough to enable the other person to hear it.
[Al-Adabul Mufrid]

Hadrat Abdullah bin Umar (Allah be pleased with him) has reported that Allah's messenger said, "Among the signs before the Last Hour are the following:

(1) Mutual greetings will be confined to certain circles;

(2) Trading will be so popular that a wife would be assisting her husband;

(3) Both capable and incapable will take to writing (books);

(4) Men will become bold in giving false evidence and so timid as to conceal true evidence. [Al-Adabul Mufrid]

Shaking/Kissing Hands and Embracing: Hadrat Anas (Allah be pleased with him) has reported a man as saying, "Messenger of Allah, when a man meets his brother or his friend should he bow to him?" He replied, "No". He asked whether he should embrace and kiss him, and he replied "No". He asked whether he should take his hand and shake it, and he replied, "Yes". [Tirmidhi]

Hadrat Abu Umamah (Allah be pleased with him) has reported Allah's messenger as saying, "The perfect way for one of you to visit an invalid is for him to put his hand on his forehead or on his hand and ask him how he is; and the perfect way for you to greet one another is to shake hand". [Mishkat]

Hadrat Zari' (Allah be pleased with him) who was a member of the deputation of Abd al-Qais told that when they came to Medina they raced to be first to dismount and kiss Allah's messenger's hand and foot. [Abu Daud]

Ash: Shabi told that the Prophet met Jafar bin Abu Talib and embraced him and kissed him forehead. [Abu Daud]

Hadrat Anas (Allah be pleased with him) one day related with great fondness and delight "I shook these hands of mine with those of the Messenger of Allah. No kind of silk I ever touched was softer than his hands'. His pupil whom Hadrat Anas related this said with equal fondness: I in my turn wished to shake my hands with those that shook the Holy Prophet's. (Since then the practice has continued without a break).
[Khasail-e-Nabawi]

Hadrat Anas (Allah be pleased with him) has reported that whenever the Prophet's companions met one another they used to shake hands and on returning from a journey they used to embrace one another. [Tabarani — Al-Targhib-waat-Tarhib]

When Hadrat Zaid bin Harisa (Allah be pleased with him) came to Medina, he came to the house of the Prophet and knocked at the door. The Prophet came out trailing his garment, embraced him and kissed him in the forehead. [Tirmidhi]

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Hadrat Sabit (Allah be pleased with him) asked Hadrat Anas (Allah be pleased with him) whether he had ever touched the Holy Prophet with his hands. Hadrat Anas replied in the affirmative and Hadrat Sabit kissed his hands. [Al-Adabul Mufrid]

Benefits of Gifts

Hadrat Abu Hurrayrah (Allah be pleased with him) has related that the messenger of Allah said: 'In order to promote mutual love, exchange gifts among yourselves'. [Bukhari]

Hadrat Jabir (Allah be pleased with him) has reported the Prophet as saying, "If anyone is given a gift and has the means he should make a return for it, but if he has not the means he should express commendation, for he who expresses commendation has given thanks, he who conceals a matter has been ungrateful, and he who decks himself with what he has not been given is like him who put on the two garments of falsehood". [Mishkat]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "He who does not thank people does not thank Allah". [Ahmad — Tirmidhi]

It occurs in traditions that if anyone offers you perfume or oil to anoint yourself with or milk to drink or a pillow to serve you as prop, you should not avoid or refuse those things, for in accepting them you will not be under an unbearable burden of obligation, on the other hand it would please the person who offers them. [Tirmidhi]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported the Prophet as saying, "Give presents to one another for a present removes rancour from the breast, a woman should not deprive even the gifts of half a trotter from her neighbour". [Tirmidhi]

Hospitality in Islam

When any distinguished guest visited the Prophet, he used to entertain him personally. [Madarijun Nubuwah]

Whenever the Prophet used to feed his guests he used to request him again and again to have more and stopped only when the guest said that he had his fill, and refused to take more. [Tirmidhi]

Hadrat Abu Shuraih al-Kabi (Allah be pleased with him) has reported Allah's messenger as saying, "He who believes in Allah and the last day should honour his guest. Provisions for the road are what will serve for a day and night, hospitality extends for three days; what goes beyond that is sadaqah; and it is not allowable that a guest should stay till he make himself an encumbrance". [Bukhari — Muslim]

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And it is not becoming on the part of a guest that he should stay with his host too long causing him inconvenience. [Bukhari]

Hadrat Abu Hurrayrah (Allah be pleased with him) has related that the messenger of Allah said, "One should welcome his guest by coming out of his door and while bidding farewell should accompany him to the door of the house".
[Ibn Majah — Baihaqi — Mishkat — Bukhari]

Hadrat Ibn Umar (Allah be pleased with him) has reported Allah's messenger as saying, "When the cloth is set down a man must not get up till it is removed, nor must he withdraw his hand even if he has had enough till the people have finished, but if he does so, he should make his excuse, for that embarrasses his companion and he does not stretch out his hand, although he may perhaps require food". [Mishkat]

The Holy Prophet said, "Make a present to your brother". The companions asked, O Messenger of Allah! What present should we give'. He replied, 'When one goes to his brother Muslim's house and takes meals there, then he should pray for the mercy and blessings of Allah for him. This is the present (return) to him. [Abu Daud]

Inviting Friends for Marriage

Hadrat Abdullah bin Umar (Allah be pleased with him) has reported Allah's messenger as saying, "When one of you is invited to a wedding feast he must attend it".
[Bukhari and Muslim]

In a version by Muslim he said, "He must accept, whether it is a wedding feast or something of that nature". [Mishkat — Bukhari — Muslim]

Hadrat Jabir (Allah be pleased with him) has reported that Allah's messenger said, "When one of you is invited to a meal he must accept If he wishes he may leave the food alone". [Muslim]

Invitation from Profligates: Hadrat 'Imran bin Hussain (Allah be pleased with him) said that Allah's messenger forbade accepting invitations to food provided by profligates.
[Mishkat]

Frankness in Eating: Hadrat Asma daughter of Yazid (Allah be pleased with her) said. The Prophet was brought some food which he offered to us, and when we said we did not want it he replied, "Do not combine falsehood with hunger". [Ibn Majah]

Taking Food in a Company: Hadrat Wahshi bin Harb (Allah be pleased with him) on his father's authority, said his grandfather told of Allah's messenger's companions saying, Messenger of Allah we eat but are not satisfied". He suggested that they ate separately, and when they replied that was so he said, "If you gather together at your food and mention Allah's name you will be blessed in it". [Abu Daud]

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Charisma of Muhammad (Pbuh)

Hadrat Abdullah bin Busr (Allah be pleased with him) said that when Allah's messenger came to any one's door he did not face it squarely, but faced the right or left corner and said, "Peace be upon you; peace be upon you". That was because there were no curtains on the doors of the houses at that time. [Abu Daud]

Norms for Entering a House

Hadrat 'Ata' bin Yasar (Allah be pleased with him) told that a man asked Allah's messenger whether he should ask permission to go in where his mother was and he replied that he should.

The man said that he lived along with her in the house, but Allah's messenger replied, "Ask her permission". The man said he was her servant but Allah's messenger replied, "Ask her permission. Do you want to see her naked?" On the man saying that he did not, he replied, "Well, ask her permission". [Mishkat]

It has been reported by Hadrat Abu Said al-Khudri (Allah be pleased with him) that Allah's messenger said, "When one of you asks permission three times and it is not granted he should go away". [Mishkat]

It has been reported by Hadrat Jabir (Allah be pleased with him) that: I went to the Prophet about a debt my father owed, and when I knocked at the door, he asked, "Who is there?" On my replying "I am", he said, "I, I," as though he disapproved of it. [Bukhari — Muslim]

The correct line of action is that one should salute before seeking permission to enter and indicate his name instead of saying ,"I am". [Zadul Maad]

Hadrat Abu Umamah (Allah be pleased with him) has related that Allah's messenger said: There are three persons for whom Allah is a guarantee. Allah suffices for them during their life and after their death. Their place is in Paradise.

(1) One who entered his house after having saluted, then Allah is his guarantee.

(2) One who went towards the mosque (for saying prayer), then Allah is his guarantee.

(3) One who left for Jihad in the way of Allah, then Allah is his guarantee. [al-Adabul Mafrid]

Let the Sleeper be a Sleeper

Hadrat Miqdad bin Aswad (Allah be pleased with him) has related that whenever the Holy Prophet entered his house at night, he saluted in such a manner that it did not disturb those who were asleep and those who were awake, could hear him. [Al-Adabul Mufrid]

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Fashions in Vogue

Hadrat Abu Hurrayrah (Allah be pleased with him) said Allah's messenger cursed the man who dressed like a woman and the woman who dressed like a man. [Abu Daud]

Hadrat Ibn Abu Mulaika (Allah be pleased with him) told that when some one remarked to Hadrat 'Aishah that a woman was wearing sandals (man's footwear) she replied that Allah's messenger cursed mannish women. [Abu Daud]

It occurs in traditions that a woman must not use so thin a wrapper that her body and hair remain visible. [Mishkat]

Hadrat Aishah (Allah be pleased with her) has related that when Asma daughter of Abu Bakr came in to visit Allah's messenger wearing thin clothes he turned away from her and said, "When a woman is old enough to menstruate, Asma,' it is not right that any part of her should be seen but this and this,' pointing to his face and his hands. [Abu Daud]

Women's Dress: It is very much necessary for women to wear clothes (upper garments) with full sleeves. Wearing of half sleeves Kurta or shirt is a grave sin, and it should also not be so thin that the contours of the body could be seen. Women who wear such dress will be raised naked on the day of judgement.

This is what the Prophet has said. This needs serious consideration. [Bahishti Zawar]

The Holy Prophet has said that many a woman in spite of being dressed will be raised naked on the Day of Judgement. [Bukhari]

Manly Fashion: Hadrat Ibn 'Abbas (Allah be pleased with him) said the Prophet cursed the women who imitated men". [Mishkat]

Note: As such it is not permissible for women to wear men's shoes or to adopt the semblance of men.

Part of a Woman's Body which must be Veilled: It has been laid down that a woman must keep her whole body from head to feet covered properly. It is not proper to expose her body to the outsiders. (Angels curse those (women) who keep their hair uncovered). A woman should not expose a single hair to an outsider. [Bahishti Zewar]

Greetings for Women by Women

It is a sunnah for women to wish and greet each other and shake hands. This should be encouraged. [Tabarani — Baihaqi]

Women's Fashion: Hadrat Abu Hurrayrah (Allah be pleased with him) has related that the messenger of Allah said, "There are two categories of the dwellers of hell whom I have not been able to see. One of these consists of those women who would otherwise

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be dressed but would be naked; they would be walking coquettishly; their heads would be like the soft hump of a Bacterian camel (*i.e.* they would have artificial hair mixed with their men and then tied into a top knot on their heads) which will prevent them from entering Paradise; they will not even get the scent of Paradise although it would be coming there inspite of paradise being at a long distance. [Muslim]

Protection of Women's Rights

Hadrat Amr bin Ahwas Hasimi (Allah be pleased with him) has related that he heard the sermon of the messenger of Allah on the day of the Farewell Pilgrimage. He first praised Allah, then he gave some pieces of advice, after which he said, "Listen, O men! treat your women well, since they are captive in your hands. You have no right to be harsh with them unless you notice bare disobedience on their part In case they happen to do so then you segregate yourself in the bed-rooms and also punish them but take care that they are not severely hurt; if then they obey you do not seek ways to trouble them unnecessarily. Listen as you have some rights on your wives and they have some rights on you. It is your right that they should not allow the persons whom you do not like to violate the sanctity of your beds and they should not allow the persons whom you do not like to enter your house. And listen: their right on you is that you feed them well, clothe them well and treat them nicely". [Tirmidhi]

Husband's Relatives at Death: Hadrat 'Uqba bin 'Amir (Allah be pleased with him) has reported Allah's messenger as saying, "Avoid going in where women are". A man said, "Messenger of Allah, tell me about the relatives of a woman's husband," to which he replied, 'The relatives of a woman's husband are death," (*i.e.* one has to be careful about them).

Privacy with Women: Hadrat Umar (Allah be pleased with him) has related that the Prophet said, "Whenever a man is alone with a woman the devil makes a third". [Tirmidhi]

Hadrat Jabir (Allah be pleased with him) has reported Allah's messenger as saying, "A man must not spend the night in the house of a woman who has been married unless he is her husband or a close relative'. [Muslim — Mishkat]

The Holy Prophet is reported to have said that it can be tolerated that a nail is driven in one's head but it cannot be tolerated that he touches a woman who is not permissible for him. [Tirmidhi]

Restrictions

Wine: Hadrat Aishah (Allah be pleased with her) has related that she heard the messenger of Allah as saying, "The first thing that will be overturned in Islam, like an inverted vessel

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will be wine — meaning that the first injuction that will be infringed and counteracted will be regarding prohibition about drinking of wine. On being asked how would this come about in the face of the revealed and manifest commandment of Allah, she replied that people will give to wine a different name and declare it lawful (Halal).
[Darimi — Mishkat]

Hadrat Umm Salama (Allah be pleased with her) told that Allah's messenger forbade every intoxicant and any thing which produces languidness. [Abu Daud]

Hadrat Ibn Umar (Allah be pleased with him) has reported Allah's messenger as saying, "Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it and the one to whom it is conveyed".
[Abu Daud — Ibn Majah]

Hadrat Jabir (Allah be pleased with him) has related that Allah's messenger said, "If a large amount of anything causes intoxication, a small amount of it is prohibited".
[Tirmidhi]

Hadrat Abu Hurrayrah (Allah be pleased with him) has related that the Holy Prophet said: "There are four persons about whom Allah has made a convenant not to send them to Heaven, nor give them any share of its bliss; one who is addicted to wine, one who usurps of the property of an orphan and, one who is not dutiful to his parents.
[Hakam]

Various Social Evils

Hadrat Abu Amir or Abu Malik al-Ashari (Allah be pleased with him) has related that Allah's messenger said, "Among my people there will be some who will consider lawful silk tissue silk, wine and stringed instruments; and people will alight beside a mountain and pasturing animals of theirs will come to them in the evening, but when a man comes to them in need they will tell him to come back the next day. Allah will however smite them during the night, throw down the mountain (on some of them) and metamorphose others into apes, and swine till they day of resurrection. [Bukhari]

Wastage of Time

Hadrat Ibn Umar (Allah be pleased with him) said the Prophet prohibited wine, *maisir*, the *kuba*, and Ghubaira which is an intoxicating drink made by Abyssinians from millet. It is called Sukruka. [Abu Daud]

Hadrat Abu Moosa al-Ashari reported that Allah's messenger as saying, "He who plays backgammon has disobeyed Allah and His messenger". [Abu Daud]

Ibn Shihab told that Abu Moosa al-Ashari used to say that only a sinner plays chess.

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He told that when asked about playing chess he replied that it pertains to what is worthless and that Allah does not like what is worthless. [Baihaqi]

Pictures: Hadrat Aishah (Allah be pleased with her) has related that the Prophet went out on an expedition and I got a carpet which I hung as a screen at the door, but when he came and saw the carpet, he pulled it and tore it down, saying, "Allah has not commanded us to clothe stones and clay". [Bukhari — Muslim]

Hadrat Said bin Abul Hasan said when I was with Ibn Abbas (Allah be pleased with him) a man came to him and said, "Ibn 'Abbas, I am a man whose livelihood comes only from the work of my hands, and I make representations of things". Ibn 'Abbas replied that he would tell him only what he had heard from Allah's messenger. He had heard him say, "If any one makes a representation of any thing Allah will punish him till he blows a spirit into it, and he will never be able to do that".

Then when the man gasped and became pale he said to him, "Out upon you! If you must do so, make representations of these trees and of any thing which does not possesses a spirit". [Bukhari]

Hadrat Ibn Abbas (Allah be pleased with him) has reported Allah's messenger as saying, 'The one who receives the severest punishment on the day of resurrection will be he who kills a prophet, or who is killed by a prophet, or kills one of his parents, those who make representations of things, and a learned man who derives no benefit from his learning". [Mishkat]

Hadrat Abu Hurrayrah (Allah be pleased with him) said Allah's messenger told that Jibril came to him and said, "I came to you last night and was prevented from entering simply by the fact that there were images at the door, for there was a figured curtain with images on it and there was a dog in the house.

So he order that the head of image which is at the door of the house be cut off so that it may become like the form of a tree; order that the curtain be cut up and made into two cussions spread out on which people may tread; and order that the dog be put out". Allah's messenger then did so. [Mishkat — Tirmidhi— Abu Daud]

Hadrat Abu Talha (Allah be pleased with him) has reported the Prophet as saying, "The angels do not enter a house which contains a dog or pictures". [Bukhari — Muslim]

Hadrat Abu Hurrayrah (Allah be pleased with him) has related that Allah's messenger said, "If anyone gets a dog, except a sheep-dog or a hunting dog or a farm dog, a *qirat* of his reward will be deducted daily". [Bukhari — Muslim]

Music: It appears in Musnad Ahmad that the Prophet said, Allah has sent me as mercy for all the worlds and had commanded me to destroy all musical instruments". [Tirmidhi]

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Hadrat Nafi' (Allah be pleased with him) said: When I was on a road with Ibn Umar he heard a pipe and putting his fingers in his ears he went away from the road in the opposite direction. After he had gone some distance he asked me if I could hear anything, and when I replied that I could not, he took his fingers out of his ears and said, "I was with Allah's messenger, and when he heard the sound of a reed pipe he did as I have done". [Ahmad — Abu Daud]

Ibn Abi Dunya and Baihaqi have reported on the authority of ash-Shabi that the Holy Prophet has said, "Cursed be the songstresses and those for whom they sing".

Gifts of Holy Quran

Hadrat Anas and Hadrat Jabir (Allah be pleased with them) have reported that the Prophet said' O Muslims, make it a point to recite the Quran regularly in your house, because the house in which the Quran is not recited, remains devoid of blessings . [Daraqutni]

Company of Pious People: O Muslims, make it a point to sit with your elders, to seek clarifications from the learned and to remain in contact with the wise people. [Tabarani]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "A man follows his friend's religion, so each one should consider whom he makes his friend". [Mishkat]

Hadrat Ibn Masud (Allah be pleased with him) told that a man came to the Prophet and said, "Messenger of Allah, what do you think of a man who loves people but does not keep in touch with them?" He said, "A man will be with those he loves". [Bukhari]

The Evil of Impairing Covenants: The Holy Prophet is reported to have said that bloodshed increases amongst the people in whom impairing of covenants becomes a regular habit, and death rate goes high amongst the people in whom fornication becomes extant. [Abu Daud]

Bad Company: Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that the Prophet said: Loneliness is better than the company of immoral persons. Sitting with pious people is better than loneliness, and uttering something good is better than silence and keeping silence is better than speaking ill. [Hakim — Baihaqi]

Altering the Boundaries of Land: It has been reported in traditions that one who alters boundaries of his land, will be cursed by Allah till doomsday. [Tabarani]

Selection of Neighbour: The Holy Prophet has exhorted the Muslims to find a good

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neighbour before purchasing or constructing a new house; and to find out a good companion before going out. [Tabarani]

Help to the Needy: Hadrat Anas (Allah be pleased with him) has reported Allah's messenger as saying, "For him who aids one who is distressed Allah will record seventy three acts of pardon, one of them comprising his whole well-being and seventy two being grades of rank for him on the day of resurrection". [Mishkat]

Nuisance of Family Members: Hadrat Ibn Masud (Allah be pleased with him) has reported that the Prophet said: A time will come on people when the destruction on man will be at the hands of his wife, parents and (his) offspring, for they will make him feel ashamed of his poverty and place such demands on him which he will not be able to meet, forcing him to involve himself in such matters which will spoil his religion thus causing his destruction. [Baihaqi]

Dispute and Jest with Brother Muslim: Hadrat Ibn Abbas (Allah be pleased with him) has reported the Prophet as saying, "Don't dispute with your brother; do not make jokes with him; and don't make him a promise which you break". [Tirmidhi]

Helping one being Slandered: Hadrat Anas (Allah be pleased with him) has reported the Prophet as saying, "If any one's brother Muslim is slandered in his presence when he is able to help him and he does so, Allah will help him in this world and the next; but if he does not help him when he is able to do so, Allah will punish him in this world and the next". [Sharh as-Sunnah]

Cleanliness: The Holy Prophet, is reported to have exhorted the Muslims to keep the courtyards of their houses clean, for those who ordinarily keep the courtyards of their houses unclean resemble the Jews. [Tabarani]

The Holy Prophet is reported to have exhorted: Muslims, say prayers in your houses and do not make them grave yards. [Ahmad — Bukhari]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that Allah has laid the foundation of Islam on cleanliness and neatness; and only he will enter paradise who keeps himself clean and has the habit of remaining clean and neat. [Abus San's]

Hadrat Ibn Umar (Allah he pleased with him) has reported that the Prophet said, "Muslims, keep yourself neat and clean". [Tabarani]

Hadrat Usama bin Shahrik (Allah be pleased with him) has reported that when Allah's messenger was asked whether they should make use of medical treatment, he replied, "Yes, servants of Allah, make use of medical treatment, for Allah has not made a disease without appointing a remedy for it with the exception of one disease, *viz.* old age".
[Ahmed Tirmidhi — Abu Daud — Mishkat]

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Hadrat Ibn 'Abbas (Allah be pleased with him) told that the Prophet was brought a dish containing Sarid (bread crumbled and mixed with soup which may have pieces of meat in it) and said, "Eat from its sides and not from the middle, for the blessing descends in the middle of it". [Tirmidhi]

Adornment: Hadrat Jabir (Allah be pleased with him) said Allah's messenger came to pay them a visit, and seeing a dishevelled man whose hair was untidy he said, "Could this man not find something to make his hair lie down?" He saw a man wearing dirty clothes and said, "Could this man not find something to wash his garment with". [Ahmad and Nasai]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that the messenger of Allah said, "One who has hair on his head and has a beard, should keep them in order". [Mishkat]

Exaggeration in Praise: Hadrat Abu Bakrah (Allah be pleased with him) told that when a man praised another in the Prophet's presence he said, "woe to you, you have beheaded your brother (saying it three times). One who cannot help expressing praise should say he considers so and so is such and such, for Allah is the One who takes account of him if the one who praises him thinks he is deserving of praise; but he must not arrogate to himself Allah's right to declare any one pure". [Bukhari — Muslim]

Contentment: Hadrat Abdullah bin 'Amr (Allah be pleased with him) has reported Allah's messenger as saying "He is successful who has accepted Islam, been promised with sufficient for his want, and beer made contented with what He has given him". [Muslim]

Aspersion: Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that the Prophet said, "One who will cast an aspersion on his slave (servant), although he may be innocent, *i.e.*, he may not have committed that sin, then Allah, the Almighty will apply whips on his back. In addition, he said, "Attributing a vice to some one who does not have it is an aspersion". We shall remain aloof from it". [Abu Daud]

Respect for Old Men: Hadrat Anas (Allah be pleased with him) has reported that the messenger of Allah said, "No youth will honour an old man because of his years without Allah appointing one to honour him when he is old". [Tirmidhi]

Helping an Oppressor and Oppressed: Hadrat Anas (Allah be pleased with him) told that when Allah's messenger said, "Help your brother whether he is acting wrongfully or is wronged", a man protested. Messenger of Allah, I help him when he is wronged, but how can I help him when he is acting wrongfully?". He replied, "You can prevent him from acting wrongfully. That is your help to him". [Bukhari — Muslim]

Ridiculing the Afflicted: Hadrat Wasilah (Allah be pleased with him) has reported

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that the Prophet said, "Do not display pleasure at your brother's misfortune and so have Allah showing mercy to him and bringing misfortune to you". [Tirmidhi]

Few Counsels: Hadrat Bara bin Azib (Allah be pleased with him) has reported that the messenger of Allah has commanded us to do seven things and has forbidden us not to do certain things. We have been commanded to: (1) visit the sick, (2) follow the bier, (3) say when one sneezes, (4) fulfil the vow, (5) help the wronged, (6) spread salutation, and (7) accept invitation from one who invites.

He has Forbidden us to: (1) have a golden ring, (2) wear red clothes and making red saddle cover and (3) wear qassi, tafetta, embroidered silk and silk". [All agreed]

A Kind of Silken Cloth

Visiting the Friends: Hadrat Abu Razih (Allah be pleased with him) told that Allah's messenger said to him "Shall I not guide you to the means of supporting this affair by which you will obtain the best in this world and the next? (1) You must frequent the gatherings of those who make mention of Allah, (2) When you are alone cause your tongue to make mention of Allah as much as you can, (3) Love for Allah's sake. Are you aware, Abu Razin, that when a man goes out of his house to visit his brother he is accompanied by seventy thousand angels, all of them invoking blessings on him and saying, "O our Lord, he has united ties of friendship for Thy sake, so bring him near to Thyself? If you can employ your body in that way, do so". [Mishkat]

A Muslim is a Mirror of Another Muslim: Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "Each of you is the mirror of his brother, so if he sees any fault in him he should wipe it away from him". [Bukhari]

Hadrat Al-Miqdam bin Madikarib (Allah be pleased with him) has reported that the Prophet said, "When a man loves his brother he should tell him that he loves him" [Mishkat]

Disapproval of Begging: Hadrat 'Abdul Muttalib bin Rabia (Allah be pleased with him) has reported that Allah's messenger said, "These Sadaqat are peoples' impurities, (an atonement) for their sins) and they are not lawful for Muhammad (Peace be upon him) and Muhammad's family. [Muslim]

One who begs without being in need, almost puts his hands in the sparks of fire. [Baihaqi]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that the messenger of Allah said, "Swearing by that Provider in Whose hand my soul is that if some one from you goes to the jungle with a rope and returns with a load of wood then he is better than one who begs from somebody whether he gives him any thing or refuses him". [Malik]

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Hadrat Abu Zarr (Allah be pleased with him) said that Allah's messenger called him and laid a condition on him that he should not ask people for any thing. When he agreed he said, "Not even for your whip when you drop it. You must dismount and get it yourself". [Ahmad]

Ibn al-Firasi said that al-Firasi (Allah be pleased with him) asked Allah's messenger whether he might beg, and the Prophet replied, "No; but if there is no escape from it, beg from the upright". [Abu Daud and Nasai]

Smiling on Seeing a Muslim is Sadaqah: It occurs in a tradition that smiling on seeing a Muslim is also sadaqah. [Musnad Ahmad]

Accepting Excuse: Hadrat Jabir (Allah be pleased with him) has reported that Allah's messenger said, "If any one excuses himself to his brother and he does not excuse him (or does not accept his excuse), he will be guilty of a sin like that of him who takes an additional tax". [Baihaqi]

Iman to be Followed by Action: Hadrat Abu Moosa al-Ashari (Allah be pleased with him) has reported Allah's messenger as saying that every Muslim must give sadaqah. He was asked how this could apply to one who had nothing and replied that he should work with his hands, gaining benefit for himself thereby, and give sadaqah. He was asked what would happen if he were unable to do this or did not do it, and replied that he should help one who was in need and sad. He was asked what he should do if he did not do that and replied that he should enjoin what is good. He was asked what he should do if he did not do that, and replied that he should refrain from evil, for that would be sadaqah for him. [Bukhari — Muslim]

Thankfulness: Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "He who does not thank people does not thank Allah". [Mishkat — Tirmidhi]

Hadrat Usamah bin Zaid (Allah be pleased with him) has reported Allah's messenger as saying, "If one is done a kindness and expresses to his benefactor a desire that Allah may give him a good reward, he has fully expressed his commendation". [Tirmidhi]

Intercession: Hadrat Abu Moosa al-Ashari (Allah be pleased with him) told that when a beggar or one who needed something came to the prophet he said, "If you make intercession you will be rewarded, for Allah decrees what He wishes by the tongue of His messenger". [Bukhari — Muslim]

Whispering: Hadrat Abdullah bin Masud (Allah be pleased with him) has reported Allah's messenger as saying "When three of you are together two of you must not talk privately ignoring the other till you are in among a number of people, so as not to grieve him. [Bukhari—Muslim]

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Use of Vessels of Silver and Gold: Hadrat Hudhaifah told that Allah's messenger forbade them to eat or drink from a vessel of silver or gold, or to wear or sit upon silk and brocade. [Bukhari — Muslim]

Hadrat 'Aishah (Allah be pleased with her) has reported, in a lengthy tradition, that the Prophet said, 'The one who will have the worst position in Allah's estimation on the day of resurrection will be the one whom people left alone for fear of the harm he might do". A version has, for fear of his ribaldry". [Bukhari — Muslim]

Uncalled for Praise: Hadrat Al-Miqdad bin al-Aswad reported Allah's messenger as saying, "When you see those who are given to praising peoples, throw dust in their faces". [Muslim]

Hadrat Anas (Allah be pleased with him) has reported Allah's messenger as saying, "When a reprobate is praised the Lord most high is angry, and the Throne shakes on account of it". [Baihaqi]

Health and Perfume: It appears in a tradition that the Prophet said, "Allah is good and likes what is fragrant; (Allah is) clean and likes cleanliness; (Allah) is merciful and likes mercy; (Allah) is Bountiful and likes bounty; so keep your house and court yard neat and clean". [Zadul Maad]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "It is a duty for every Muslim to bathe once a week, washing his head and his body". [Bukhari — Muslim]

Transfer of Property: If you happen to sell a house or land being unsuitable, then it is advisable that you, immediately thereafter, purchase another house or land as it is difficult to retain the sale-proceeds which may be squandered for nothing. [Ibn - Majah]

Self Respect: It has been reported that the Prophet said, "Do not depend on the advice of others but become yourself a man of sound judgement and determination, and do not go to take meals with anybody unless invited. You say that you will do good to one who does good to you and will do wrong to one who does wrong to you, but you cultivate the habit of not only doing good to one who does good to you but to him also who does wrong to you". [Mishkat — Tirmidhi]

Life of Ease: Hadrat Muaz bin Jabal (Allah be pleased with him) has reported that when Allah's messenger sent him to the Yemen he said, "Beware of living sumptuously, for Allah's servants do not live sumptuously. [Ahmad — Mishkat]

Giving Feast to Each Other: Hadrat Hamzah bin Shoaib (Allah be pleased with him) has reported that the messenger of Allah said, "Muslims, among you, there are good people who give feasts to each other and when they meet salute each other". [Ibn Sad]

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Etiquette for Supplication: The best manners for supplication are to have lawful earnings, to be truthful, to supplicate with the core of one's heart, not to make haste in receiving an answer, to praise Allah, the Almighty in the beginning and to beseech blessings on the Prophet, his family and Companions, etc.

Hadrat Ibn 'Abbas (Allah be pleased with him) has reported Allah's messenger as saying, "When you make requests of Allah do so with the palms of your hands and not the back upward, and when you are finished wipe your faces with them".[Abu Daud]

Indolence: Abdullah bin Burnidah told that a man asked Hadrat Fadalah bin 'Ubaid why it was he saw him dishevelled and he replied that Allah's messenger had forbidden them to indulge much in luxury. He asked why it was he saw him ensued and he replied that Allah's messenger used to command them to go barefoot at times. [Abu Daud]

Hadrat Abdullah bin Masud (Allah be pleased with him) said; At the battle of Badr there was one camel to every three men of us. Abu Lubabah and Ali bin Abu Talib (Allah be pleased with them) were the travelling companions of Allah's messenger, and when his turn to dismount came they would offer to walk instead of him, but he would reply you are not stronger than I am, and I am not more able to dispense with the reward than you are". [Sharh as-Sunnah]

Lawful Earning: Hadrat Abdullah bin Masud (Allah be pleased with him) has reported Allah's messenger as saying, "Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory". [Baihaqi — Mishkat]

Hadrat Abdullah bin Masud (Allah be pleased with him) has reported Allah's messenger as saying, "No man who acquires unlawful property and gives some of it in alms will have it accepted from him, neither will he receive a blessing for it if he contributes some of it, and if he leaves some of it behind him it will be his provision for hell. Allah does not obliterate an evil deed by an evil one, but He obliterates an evil deed by a good one. What is impure does not obliterate what is impure". [Ahmad — Mishkat]

Hadrat Khaulah daughter of Qais (Allah be pleased with her) told of hearing Allah's messenger say, "This property is fresh and sweet and he who gets it in a proper way will be blessed in it, but he who improperly acquires such property of Allah and His messenger as his soul wishes will have nothing but hell on the day of resurrection". [Tirmidhi]

Hadrat Kaab bin Malik (Allah be pleased with him) told that he said, "Messenger of Allah, to make my repentance complete (refers to his withdrawal from the expedition to Tabook without a valid reason) I should divest myself of my property as sadaqah for Allah and His messenger". Allah's messenger replied, "Retain some of your property, for that will be better for you". So he said he would retain the portion he had at Khyber. [Bukhari — Muslim]

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Traditional Part

Hadrat Hudhaifah (Allah be pleased with him) has related that the prophet said, "It is not becoming of a Muslim that he should demean himself". He was asked as to what it meant. He replied, "Demeaning one's self is that one exposes himself to acalamity which he is unable to endure". [Tirmidhi]

Emphasis on Simplicity

Hadrat Abu Umamah (Allah be pleased with him) has reported the messenger of Allah as saying, "Leading simple life belongs to Iman". [Abú Daud]

Innovation: Hadrat Jabir (Allah be pleased with him) has reported Allah's messenger as saying, 'To proceed: The best discourse is Allah's book, the best guidance is that given by Muhammad, and the worst things are those which are novelties. Every innovation is error". [Muslim]

Innovation Forbidden: Hadrat Aishah (Allah be pleased with her) has reported Allah's messenger as saying, "If any one introduces into this affair of ours any thing which does not belong to it, it is rejected". [Bukhari — Muslim]

Holy Prophet's Science of Medicine

Treatment of Diseases by Dua (supplication) and Drugs: The Holy Prophet (Peace be upon him) used to provide remedy in three ways: firstly, from natural medicine generally termed as ingredients of minerals and living beings; secondly spiritual, *i.e.* from adiyah (prayers other than liturgical) azkar (remembering of Allah) and ayat from the Quran and thirdly, both from drugs and adiyah (supplication).

Healing by Adiyat (supplications): Of all the things descended on the earth, the Holy Quran is the most universal, most useful and most magnificent thing as Allah has Himself laid: [And we reveal of the Quran that which is a healing and mercy for believers. ..] [XVII/82]

The reason why the Holy Quran is a panacea is that blessings sought through the recitation of the Holy Quran serve as a cure and remedy for a number of ailments and maladies. The Holy Prophet (Peace be upon him) is stated to have said that one who is not cured even with the incantation of the Holy Quran, Allah, the Almighty will not bless him with recovery at all.

It occurs in a tradition that Surah Fatihah is a cure all . According to authentic traditions Surah Fatihah serves as a remedy for the unconsciousness caused by poisonous insect bites as well as for mental derangement. Hadrat Ali (Allah be pleased with him) has stated in a marfu tradition that Quran is the best remedy.

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Seeking remedy through the recitation of (muawwazatain) which are the names of Allah is the spiritual science of medicine provided these are recited with the confidence by pious and godly persons.

Such persons are, however, not ordinarily available, so people run after local medical treatment and do not look for spiritual remedy. Mean Suratul Falaq (cxiii) and Suratul Nas (cxiv) which the Holy Prophet used to blow over himself after incantation, and according to some, Suratul Ikhlas (cxii) and Suratul Kafirun (cix) are (muawwizatain)

The Ulama have held that dua for recovery is lawful subject to three conditions;

(1) The dua is accompanied with the recitation of the Quran as also with the names and attributes of Allah, irrespective of the language but that their meanings are fully followed.

(2) The dua is made with the firm belief that the real benefactor is Allah, the Almighty.

(3) The efficacy of dua depends on the Will of Allah and divine decree.

The authority for amulets is derived from the traditions. It has been reported that Hadrat Ibn Masud (Allah be pleased with him) used to teach the boys who were sensible enough while in the case of others he used to write on a piece of paper and suspend it round their necks.

Exorcising for Evil Eye: Hadrat 'Aishah (Allah be pleased with her) has said: The Prophet gave us command that we should use a spell against the evil eye.

[Bukhari — Muslim]

Asma daughter of Abdullah said, "Messenger of Allah, Jafar's children are readily susceptible to the influence of evil eye, so may I use a spell for them?" He replied, "Yes, for if anything could get ahead of the decree the evil eye could".

[Ahmed — Tirmidhi — Ibn Majah]

The Holy Prophet said: Seek remedy for your patients through sadaqah.

[Al-Targhib — wa-al-Tarhib]

When some one is afraid that the person upon whom he is casting a glance may not come under the influence of his own evil eye, he should get rid of the evil through the supplication (dua) (O Allah, bless him).

It has been reported that when Sahl bin Hunaif (Allah be pleased with him) fell a prey to the evil eye of 'Amir bin Rabiah (Allah be pleased with him), the messenger of Allah called the latter and said, "Why does one of you kill his brother? Why did you not invoke a blessing?" (*i.e.*,you did not say, Bathe on his behalf) [Sharh as-Sunnah]

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The influence of evil eye is also removed by reciting,[How well Allah has wished! There is no might and no power except in Allah]

Prophet's Remedy of Evil Eye: The Holy Prophet (Peace be upon him) used to remedy evil eye through recitation of, *i.e.* those ayat and phrases which mean seeking Allah's shelter from Sharur (evils), e.g. Suratul Flaq (cxiii) and Suratul Nas (cxiv), Surah Fatihah (I) Throne verse (255/11), etc. The Ulama have held that most effective and most magnificent supplication for recovery is recitation of Surah Fatihah, Throne verse and Muawwizatain.

The Prophet (Peace be on him) used ruqyah (spell) and dua (supplication) for all bodily ailments and one should look for adiyah (supplications) for specific ailments including anxieties, and affliction in the various collections of traditions.

[Madarijun Nubuwah]

The Holy Prophet's Specific Dua for Evil Eye, Anxieties, Diseases and Afflictions was: [O Provider of people remove the trouble, and bestow recovery. Cure is from Thee and there is no cure excepting Thine. Bestow such recovery as may not leave behind the slightest trace of disease.]

The Practice of Reciting: Hadrat Abu Hurrayrah (Allah be pleased with him) has related that the messenger of Allah said, (There is no might and no power except in Allah) is a remedy for ninety nine diseases, the lightest of which is anxiety. He said that Allah's messenger offered to guide him to a word from under the Throne which was part of the treasure of paradise, it being';

(There is no might and no power except in Allah)". [Mishkat]

Ulama' have therefore, expressed an opinion that this phrase is the best helper.

[Madarijun Nubuwah]

Ayat ul Kursi (Throne verse) (255/ii): It occurs in a tradition that whoever, in trouble, recites Ayatul Kursi and the two verses at the end of surah al-Baqarah, Allah, the Almighty will redress his grievances. [Madarijun Nubuwah]

Comprehensive Dua (supplication): Hadrat Sad (Allah be pleased with him) has reported Allah's messenger as saying that no Muslim will supplicate Allah for any thing and fail to receive an answer when he uses Zun-Nun's (Prophet Yunus) supplication when he was in the belly of the fish: (There is no god but Thee to whom be the glory. I was indeed a wrong-doer". [21/87] [Ahmad — Tirmidhi]

Dua (supplication) for Indigence: Hadrat Ibn Umar (Allah be pleased with him) has reported that some one came to the messenger of Allah and told him that the world has turned its back towards him and abandoned him. The messenger of Allah told him, "Where did you lose the prayer of angels and (Tasbih-e-Khalaeq) due to which they are

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given sustenance? Thereafter he said, "Recite the following dua hundred times at the sunrise.

And then, the world will come to you humiliated and down-trodden. The person then went away and turned up after a lapse of time and said, "O Messenger of Allah! The world (wealth) has come to me in so abundance that he does not know where to keep it".

The practice of the pious elders has been to recite this dua between the Sunnat-i-Muakkadah and obligatory rakahs of Salatul Fajr. It is advisable to recite a rosary of [There is no might and power except in Allah]. Regarding the latter it occurs in a tradition that this would be responsible for deliverance from all sins and in abundance of sustenance. This is in fact a result of repentance because sins cause decrease in sustenance as also various types of anxieties and tribulations. [Madarijun Nubuwah]

Dua for Headache: It has been reported in a tradition that the messenger of Allah when suffering from headache used to seek refuge in Allah through the following dua: [In the name of Allah Who is great (KABIR) and I seek refuge in Allah, the great ('AZIM) from nervous tension and from the evil of the heat of fire].

Dua for Every Ailment and Calamity: Hadrat Aban bin 'Usman (Allah be pleased with him) said, he heard his father quoting Allah's messenger assaying that if anyone says three times every morning and evening".

[In the name of Allah, when whose name is mentioned nothing in earth or heaven can cause harm, and He is the Hearer, the Knower"] he will not be harmed by anything. Abu Daud's version has, "He will not suffer sudden affliction till the morning and if any one says it in the morning he will not suffer sudden affliction till the evening".

[Mishkat]

Dua before Taking Meals: Hadrat Abdullah bin Masud (Allah be pleased with him) said that when victuals are placed before one, he should recite the following: [In the name of Allah being the best of all names on earth and in heavens; with His name, no ailment causes harm. O Allah bestow remedy and blessing on it.].

And, nothing will cause any harm (to him). [Madarijun Nubuwah]

Dua for, Toothache: Hadrat Abdullah bin Rawahah (Allah be pleased with him) has reported that he told the messenger of Allah that he was having toothache; then the messenger of Allah placing his hand on the afflicted cheek, recited the following seven times.

[O Allah, remove the cause and effect of the trouble of this person through the dua of this weak prophet of yours which, according to you, is full of blessings.].

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Allah, the Almighty removed his trouble before the Holy Prophet lifted his hand.
[Madarijun Nubuwah]

Diseases and their Remedies: The Holy Prophet's (Peace be upon him) practice was to provide medical treatment to his family members and Companions including himself. He mostly suggested single drugs.

Idea about Food in the Belly: Hadrat al-Miqdam bin Madikarib has related that he heard Allah's messenger say, "A human being has not filled any vessel which is worse than a belly. Enough for the son of Adam are some mouthfuls which can keep his back straight; but if there is no escape he should fill it a third with food, a third with drink and leave a third empty". [Tirmidhi — Ibn Majah]

Food for Patients: Hadrat Uqbah bin 'Amir (Allah be pleased with him has reported Allah's messenger as saying, "Do not force your invalids to eat for Allah most high gives them food and drink". [Tirmidhi]

There is no Cure in Unlawful Thing: It occurs in traditions that the Holy Prophet (Peace be upon him) was asked about mixing wine in medicines and he said: 'This is a disease (in itself) and not a remedy". [Tirmidhi — Abu Daud]

In addition to the above it has been reported from the Holy Prophet (Peace be upon him) that he said, "Allah may not bestow recovery on him who uses wine as a medicine".
[Zadul Maad]

Use of Milk in Diseases: It has been reported from Hadrat Aishah (Allah be pleased with her) that the Holy Prophet said: "Talbinah gives rest to an invalid's heart and removes some of his grief". [Bukhari — Muslim]

Note: Talbinah is a kind of gruel made of flour or bran and milk sometimes having honey mixed with it.

Whenever he was told that some one is ailing and does not take food, he used to say, "He should be given Talbinah (diet mixed with milk) and that I swear by Allah in whose hand my soul is, that this washes your stomach in the manner you clean dirt from your face". [Zadul Maad]

Virtue of Honey: Hadrat Abu Hurrayrah (Allah be pleased with him) has related that the messenger of Allah said, If anyone licks honey three mornings every month, he will not be afflicted with any serious trouble". [Mishkat]

Holy Quran and Honey as Remedies: Hadrat Abdullah bin Masud has reported Allah's messenger as saying, "Make use of the two remedies; honey and Quran".
[Ibn Majah]

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Disease and Bad Omen: Hadrat Sad bin Malik (Allah be pleased with him) has reported Allah's messenger as saying, "There is no hama, no infection and no evil omen, but if anything is affected by an evil omen it is a house, a horse, and a woman".

[Abu Daud]

Note: Hama means an owl or night bird which is supposed to frequent graves.

Efficiency of NigelIa: Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that he heard the messenger of Allah as saying, "Nigella seed is a remedy for every disease but Sam". Ibn Shihab said Sam is death and the nigella seed is shuniz".

[Bukhari — Muslim]

Hadrat Zaid bin Arqam told that Allah's messenger ordered them to treat pleurisy with sea costus and olive oil. [Tirmidhi]

Use of Spells: Hadrat 'Auf bin Malik al-Ashjai (Allah be pleased with him) has reported the messenger of Allah as saying, "There is no harm in spells so long as they involve no poly theism". [Muslim]

Unlawful Ingredients in Medicine Forbidden: Hadrat Abu Darda' (Allah be pleased with him) has reported the messenger of Allah as saying, "Allah be pleased with him) has reported the messenger of Allah as saying," Allah has sent down both the disease and the cure, and He has appointed cure for every disease, so treat your disease medically, but use nothing unlawful". [Abu Daud]

Remedy for Weakness of Heart: Hadrat Sad (Allah be pleased with him) said: When I was ill the prophet came to visit me, and putting his hand between my nappies so that I felt its coolness of my heart, he said, "you are suffering from a heart disease. Go to al-Haris bin Kaladah who belongs to Saq if, for he practices medicine and get him to take seven of the 'ajwah dates of Medina and pound them together with their stones, then administer them to you". [Abu Daud]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported Allah's messenger as saying, "The ajwah dates come from paradise and contain a cure for poison ...'".

[Tirmidhi]

Hadrat Sad (Allah be pleased with him) told of hearing Allah's messenger say, "He who has a morning meal of seven ajwah dates will not suffer harm that day through poison or magic. [Bukhari — Muslim]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that when some of the Companions of Allah's messenger remarked to him that truffles are the Smallpox of the earth he replied "Truffles are a kind of manna, and their juice is a remedy for the evil eye. The ajwah dates come from paradise, and they are a remedy for poison". Hadrat

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Abu Hurrayrah said that he took three, five or seven truffles pressed them, put their juice in a bottle, and applied it as an eye lotion to a slave girl of his who was blear-eyed, and she recovered. [Tirmidhi]

Epilepsy: The Holy Prophet (Peace be upon him) often used to recite the following in the ear of afflicted persons: [Deemed ye then that we had created you for naught, and that ye would not be returned unto Us? [23/115] [Zadul Maad]

Flies: Hadrat Abu Hurrayrah (Allah be pleased with him) has reported that the messenger of Allah said, "Whenever a fly falls in the vessel of any one of you, then pick it out after giving it a dip, because one of its wings has a disease while the other wing is a remedy". [Zadul Maad]

Norms of Sneez and Yawn

Whenever the Holy Prophet sneezed he used to say, (Praise be to Allah) and covered his face with his hand or garment, lessening the noise in this way. If any one in the company said in response, "May Allah be merciful to you," the Prophet would say, "May Allah guide you and improve your circumstances". [Tirmidhi]

If any non-Muslim sneezed in the presence of the prophet, he used to say, "May Allah guide you and give you well being," but did not like to say "May Allah be merciful on you". The messenger of Allah while sneezing liked to lessen the noise. [Zadul Maad]

Hadrat Abu Hurrayrah (Allah be pleased with him) has reported the Prophet as saying, "Allah likes sneezing but dislikes yawning. So when on of you sneezes and praises Allah, it is the duty of every Muslim who hears him to say to him, May Allah be merciful on you!" But yawning comes only from the devil, so when one of you yawns he should restrain it as much as possible, for when one of you yawns the devil laughs at him". [Bukhari]

A version by Muslim has, 'When one of you says HA the devil laughs at him". [Mishkat]

According to a tradition from Hadrat Abu Hurrayrah (Allah be pleased with him) one should hold his hand over his mouth if he cannot help yawning. [Al-Adabul Mufrid]

Superscription: Facts

Hadrat Abu Masud Jariri (Allah be pleased with him) has reported that on being asked about writing (Bismillah) Hadrat Hasan (Allah be pleased with him) said that it is the appropriate heading of every writing. [Al-Adabul Mufrid]

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How to Write Letters?

The text of the letter written by Hadrat Zaid bin Sabit (Allah be pleased with him) is reported to be as follows:

> Zaid bin Sabit wishes Peace and Mercy of Allah to Amirul Momineen Muawiyyah, a servant of Allah. Before you I praise the Lord beside whom there is no one who deserves to be worshipped. (Subject matter of the letter). (The closing words are): We beseech Allah alone for guidance and protection from error and for wisdom to understand our affairs. Peace be on you, O Amirul Momineen; and (also) Allah's mercy and His blessing and Pardon".

Written by Wahib on Thursday the 17th of Ramadan, 42 A.H. [Al-Adabul Mufrid]

Glory of Pen

Hadrat Zaid bin Sabit (Allah be pleased with him) said: I went to visit the Prophet in front of whom was a secretary, and I heard him say, "Put the pen behind your ear, for it is the best way of bringing things back to memory. [Tirmidhi]

Writing Darood in the Beginning of Every Document: Ibn Hajar Makki has written that the practice of writing the Darood (blessings of prophet) after Tahmid (Allah's praise) at the opening of books and letters was introduced during the period of Hadrat Abu Bakr's Caliphate. In his letters he wrote in this manner, *viz.* [Zadul Said]

Garments and Differences

The Holy Prophet said: Allah has said, 'Shaitan said that he would teach them (men) other things whereby they would deform the figure made by Allah' (e.g. by shaving the beard, getting the body tattooed, etc.) [Nasai]

Note: Some changes in the figures are really deformatory and are Haram (forbidden) while others are adornment of figures and are Wajib (compulsory) (e.g. clipping the moustaches, paring the nails, removing the hair from the armpits and shaving the pubes). Some other changes are permissible, e.g. for a man to shave the hair of the head or getting them clipped, or to have the beard reduced to the extent of a first but these are matters to be decided by Shariah and not by custom, since, firstly, custom is not at the same level as Shariah and Secondly, it differs from place to place and from time to time.

[Hayatul Muslimeen]

Hadrat Ibn Umar (Allah be pleased with him) reported Allah's messenger as saying, "He who copies any people is one of them". [Ahmad - Abu Daud]

Note: The intention of the above is that whoever adopts the ways and manners of unbelievers and evil doers will be a partner in their sins.

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Hadrat Ibn 'Abbas (Allah be pleased with him) has reported that the Holy Prophet said, "May Allah curse the men who make feminine look and the women who adopt the semblance of men. [Bukhari]

Hadra: Suwaid bin Wahab (Allah be pleased with him) has narrated on the authority of a son of a Companion of Allah's messenger who said his father reported Allah's messenger as saying, "He who gives up wearing beautiful garments when he is able to do so (out of humility as is stated in a version) will be clothed by Allah with the robe of honour, and he who marries for Allah's sake will be crowned by Allah with the crown of the kingdom". [Mishkat]

The Garb

Hadrat Salim (Allah be pleased with him) has reported on the authority of his father that the Prophet said, "If anyone trails arrogantly any thing allowed to hang down in a lower garment, a shirt and a turban, Allah will not look at him on the day of resurrection". [Abu Daud — Nasai]

Etiquette for Putting on Clothes: While putting on a paijama or shalwar (a pair of trousers), one should put first his right foot into the corresponding side of the garment and then the left one into the other one. In putting on a shirt, the right hand should be put into the right sleeve first and then the left hand in the left sleeve. Similarly in the case of waist coat/Sherwani (long coat), the start should be made from right side. In putting on shoes one should first put the right foot into the right and then left foot into the left shoe. While taking off these things, the start should be made from left side and then the right side.

Women in Society

Purdah: Hadrat Umm Salma (Allah be pleased with her) has related: I was with Allah's messenger along with Maimuna when Ibn Umm Maktum approached and came in to visit him, so he told us to veil ourselves. I said, "Messenger of Allah, is he not blind and unable to see us?" He replied. Are you blind and unable to see him?". [Ahmed — Tirmidhi — Abu Daud]

Hadrat Ibn Masud (Allah be pleased with him) has reported the Prophet as saying, "A woman should be concealed, for when she goes out the devil looks at her". [Tirmidhi]

Men and Women: Measures

In the same way as it is necessary for women that their voice should not" fall in the ears of outsiders, it is also necessary that men should abstain from chanting poetry in

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the presence of other women since women are tender-hearted and fall an easy prey to evil influences. [All agreed]

Hadrat Abu Umamah (Allah be pleased with him) has reported the Prophet as saying, "If any Muslim happens to look at a woman's beauties and then lowers his eyes, Allah will produce for him an act of worship who sweetness he will experience". [Ahmad]

Hadrat Hasan Basari (Allah be pleased with him) told that he heard Allah's messenger had said, Allah curse the one who looks (at an unknown woman) and also the one who is looked at. [Mishkat]

Hadrat Abu Moosa (Allah be pleased with him) has related that the messenger of Allah said, "An eye that looks at an unknown man or woman (with an evil intent) commits adultery, and a woman who perfumes herself and then passes by a gathering of men is no better. [Tirmidhi — Abu Daud]

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6

Rules in Society

Duty Relating to Active Struggle for the Spiritual and Moral Perfection of the Muslim Society: Active struggle for the spiritual and moral perfection of humanity in general, and of their own community in particular, is the very mission of the Muslims:

> "Ye are the best of People, evolved for (the service of) mankind, enjoining what is right, forbidding what is wrong, and believing in Allah". (111:110)

Indeed, it is the inseparable quality of Muslim character:

> "....(it is their character that) they (always) enjoin good and (always) forbid evil". (IX: 112)

Hence, Muslims have been commanded to set aright their affairs:

> "So be careful of your duty to Allah and set aright matters among you (in respect of your mutual duties)". (VIII: 1)

Nay, the Holy Quran goes beyond that. It orders *all* Muslims to engage in an unceasing struggle for the promotion of the Cause of spiritual and moral perfection of Muslim society in particular and of humanity in general. It says:

> "O ye who believe! Be ye helpers (in the Cause) of Allah (—the Cause of helping human beings to spiritual and moral perfection)". (LXI:14)

While laying down that duty, however, the Holy Quran also guarantees success, if the struggle is pursued with the fulfilment of all the prescribed conditions:

> "Allah will certainly aid those who aid His (Cause); for verily Allah is Full of Strength, Exalted in Might, (able to enforce His Will)". (XXII.-40)

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> "O ye who believe! if ye will aid (the Cause of) Allah, He will aid you and will make your foothold firm". (XLVII:7)

One of those conditions is that the struggle has to be pursued not only as an individual responsibility but also cooperatively and collectively:

> "....Help ye one another in righteousness and piety, but help not one another in sin and enmity". (V:3)

Duties' Relating to Active Struggle for Ensuring and Promoting the Economic Soundness of the Muslim Society

1. *The Principle of 'Wealth for Welfare'*: The Holy Quran denounces inordinate love of wealth as an anti-Islamic quality of character, which leads to hell:

> "Woe to every (kind of) scandalmonger and back-biter, who pileth up wealth and layeth it by, thinking that his wealth would make him last for ever! By no means! he will be surely thrown into 'That which Breaks to Pieces". (CIV:1-4)

Similarly, it condemns those who amass wealth, make it idle, and do not spend freely for the good of their fellow-beings:

> "....And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty—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 (treasure) which ye buried for yourselves: taste ye, then, the (treasure) ye buried!' " (IX:34-35)

Abstaining from spending for the promotion of truth and righteousness and the welfare of fellow-beings leads to the ruin (moral, spiritual and economic) of the individual and the cummunity:

> "And spend of your substance in the cause of Allah, and make not your own hands contribute to your destruction; but do good; for Allah loveth those who do good". (11:195)

Its consequences are, indeed, grave, as exemplified in the story of Quran (or, Koran):

> "Quran was, doubtless, of the people of Moses; but he acted insolently towards them: Such were the treasures We had bestowed on him, that their very keys would have been a burden to a body of strong men. Behold, his people said to him: 'Exult not, for Allah loveth not those who exult (in riches). But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good

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to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief'. He said: 'This has been given to me because of a certain knowledge which I have'. Did he not know that Allah 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. So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: 'Oh! that we had the like of what Quran has got! for he is truly a lord of mighty good fortune!' But those who had been granted (true) knowledge said: 'Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good). Then, We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself". (XXVIII:76-81)

Viewing the problem from the other side, we find that, according to the Holy Quran, spending freely in the service of fellow-beings forms a sure guarantee for the prosperity of the individual as well as of the community. We are told:

"The parable of those who spend their substance in the Way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: for Allah careth for all, and He knoweth all things". (11:261)

"Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them, neither shall they grieve". (11:277)

Duties: The Holy Quran does not, however, confine itself to mere exhortation, but lays down economic duties of the individual towards the Muslim society in concrete terms.

In this respect, there are: (a) Duties of Commission; and (b) Duties of Omission;

We may now take up these duties,

Duties of Commission:

(i) *An annual Welfare Tax, calledal-Zakah, enjoined:*

The Holy Quran says:

"And establish (regular) Prayer and pay *al-Zakah* (*i.e.*. the obligatory annual poor-rate, or welfare tax). And whatever good ye send forth for your souls before you, ye will find it with Allah. Lo! Allah is the Seer of all that ye do". (II : 110)

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Note 1:— There is another annual welfare tax also, which is very much like *al-Zakah*, *i.e.*, the *Sadaqah al-Fitr*. It becomes due every year at the end of the fasting month, *i.e.*, *Ramadan*, and is to be compulsorily paid, for the benefit of the poor, by every Muslim of means, on his behalf as well as on behalf of everyone of his dependants. Its rate has been fixed in terms of four pounds of wheat flour per head, and payment can be made according to its market-price. It has been prescribed by the Holy Prophet (Peace be on him) and not by the Holy Quran. It is, however, directly covered by the following Quranic injunction:

> And render to the kindred their due rights, as (also) to those in want
> (XVII : 26)

Note 2:— There is still another tax prescribed by the Holy Quran in VI : 141- It is called *'Ushr in* Islamic Law, and is levied as 1/20th of the agricultural produce on artificially irrigated land, and 1/10th of the agricultural produce on land benefiting from rain or natural spring only. It gives the appearance of being a tax like *al-Zakah* but it has been regarded in Islamic Law as land-revenue, pure and simple.

(ii) *Paying honestly and cheerfully any other taxes imposed by the Islamic State on the wealthy—for the welfare of the people and defence of the state, enjoined:*

When we study the scheme of taxation given by the Holy Quran, it is revealed to us that its outlook in that respect is rational and aimed at taxing the common man as lightly as possible. Indeed, that cruel type of heavy taxation which sucks the blood out of the common man is absolutely foreign to the spirit and the letter of the holy book.

The economic ideal of the Holy Quran being, however, the eradication of poverty and of the multifaced evils to which the possession of excessive wealth by individuals leads, spending of wealth by the wealthy freely and at the highest level for the benefit of their unfortunate fellow- beings has been proclaimed as the characteristic and unavoidable virtue of every wealthy Muslim. Indeed, the holy book regards it as the duty of a Muslim to spend all that he can save from his basic needs for the welfare of others:

> "They ask thee how much they are to spend (for the welfare of others). Say: 'What is beyond your needs". Thus doth Allah make clear to you His Signs: in order that ye may consider" (11:219)

This is so, because a Muslim is only a *trustee* of the wealth that he possesses, and not its "owner" in the sense of having the right to do with it whatever he likes:

> "Allah hath purchased of the Believers their persons and their goods; for theirs (in return) is the Garden (of Paradise)....". (IX: 111)

Moreover, the Holy Quran has emphasised that the have-nots have an inalienable *right* in the wealth of those who possess beyond their needs:

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> "And render to the kindred their due *rights* as (also) to *those in want*, and to the wayfarer....". (XVII:26)

This Quranic right of the economically distressed has led eminent exponents of Islam, like Caliph 'Ali, 'Abdullah ibn 'Umar, Mujahid, Taoos, Ibn Hazm, etc., to lay down the rule that there are economic *duties* on the wealthy Muslims, in respect of those who may be in economic distress, beyond the payment of the welfare taxes prescribed by the Holy Quran", and that the Islamic state has the right—nay, it is its duty, to impose further taxes on the wealthy, if it finds that with its normal scheme of taxation it is unable to meet the challenge of expenditure on the welfare of the people and the state.

(iii) *Voluntary Economic Assistance to Others, Subject to One's Ability, Enjoined:* The Holy Quran has exhorted the Muslims at numerous places and in different ways and contexts to render voluntary economic assistance to their fellow-beings. The following verse, however, proclaims that virtue in the form of command:

> "And establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls, ye shall find it in Allah's Presence,—yea, better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-forgiving, Most Merciful". (LXXIII:20)

Now, voluntary economic assistance to others can assume the following forms:

(1) Casual assistance:
   (a) *Casual Gifts and Donations:*
   (b) *Repayable interest-free monetary loans;*
   (c) *Returnable rent-free loans of things.*
(2) *Permanent assistance:*
   (a) *Bequests for individuals or for welfare projects (orphanages, homes of the destitute, hospitals, hostels educational institutions, etc.).*
   (b) *Donating funds and creating charitable Trusts for the above purposes in one's own lifetime.*

All the above forms are comprehended by the above verse and have found their due place in their Holy Prophet's exposition of the Quranic teaching. They have been included in the Islamic Law under the names, respectively, of: *Hibah; Qard al-Hasanah, 'Ariyah* and *Waqf;* and rules and regulations relating to them have been laid down in full-fledged form.

(iv) *Research in agricultural production and cattle-breeding with a view to proper utilisation and advancement in those fields and for promoting the welfare of mankind, advocated; hence a duty:*

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The Holy Quran says:

> "Behold! In the constitution of the heavens and the earth; in the alternation of the Day and the Night: in the sailing of the ships through the Ocean for the profit of mankind: in the rain which Allah sends down from the skies, and *the life which it gives to an earth that is dead: in the beasts of all kinds that He scatters through the earth;* in the change of the winds, and the clouds which they trail like their slaves between the sky and the earth;—here indeed are Signs for (study, observation and research by) those who employ reason". (11:164)

> "And callte He has created for you (O mankind): from them ye derive warmth, and numerous benefits, and of their meat ye eat. And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning. And they carry your heavy loads to lands that ye could not otherwise reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful. And (He has created) horses, mules, and donkeys, for you to ride and as an adornment; and He will create (in future, other vehicles, through the ingenuity of Man) of which ye have no knowledge". (XVI:5-8)

> "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. With it He produces for you corn, olives, date-palms, grapes, and every kind of fruit: verily in this is a Sign for (observation, study and research by) those who reflect (on the nature, constitution and functions of things)". (XVI:10-ll)

> "And verily in the cattle will ye find an instructive Sign. From what is within their bodies, between excretions and blood, We produce for your drink, milk, pure and agreeable to those who drink it. And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold! in this also is a Sign for those who employ reason. And thy Lord taught the Bee to build its cells in the hills, on trees and in (Men's) habitations; then to eat of all the produce (of the earth), and find with skill the specious Paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for (observation, study and research by) those who reflect (on the nature, constitution and function of things)". (XVL66-69)

> "(he said)....'He Who has made for you the earth as a bed, and has enabled you to go about therein by roads (and channels); and has sent down water from the sky'. With it have We produced divers pairs of plants, each separate from the others. Eat (for yourselves) and pasture your cattle; verily in this are Signs for (observation, study and research by) the intellectuals".(XX:53, 54)

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(v) *Pursuit and promotion of commerce in general, and international commerce in particular, advocated: here a duty:*

The Holy Quran says:

(a) *Legalising Commerce:* "....and Allah hath permitted (*i.e.*, hath made lawful) trade...". (11:275)

(b) *Defining the Basis of Commercial Morality:* " let there be amongst you traffic and trade by mutual goodwill. " (IV:29)

(c) *Referring to the Benefits of Inland Commerce:* "And there are other advantages in them (*i.e.*, the cattle) for you; that you may through them attain to any need in your hearts (in respect of the provision of transport for human necessities); and on them and in the boats ye are carried (to distant places for the fulfilment of your needs)". (XL:80)

(d) *Advocating Advancement in Commerce through Technological Advance based on the Pursuit of Physical Sciences, and Referring to International Trade in terms of Divine Bounty:* "It is Allah Who has subjected the sea to you, that ships may sail through it by His Command, that ye may seek of His Bounty, and that ye may show gratefulness (to God by developing those bounties further through the conquest of Nature spoken of in the following verse)". "And He hath subjected to you, as from Him, all that is in the heavens and on the earth: behold! in that indeed are Signs for those who reflect (on the nature, constitution and utility of things)". (XLV:12, 13)

(vi) *Pursuit and Promotion of Industrial Technology based on Steel Industry Prescribed as the Basic Material means of Maintaining and Advancing the Mission of the Holy Quran, hence a Duty:* The Holy Quran refers to shipbuilding by the Holy Prophet Nuh (Peace be on him) and the steel industry pursued by the Holy Prophet David (Peace be on him), thus placing industrial technology among holy pursuits and making its acquisition and cultivation one of the sacred duties of a Muslim.

The holy book does not stop at that, however. It emphasises the importance of iron and steel industry directly—an industry whose development led to the Industrial Revolution and which forms the foundation of power and prosperity of the advanced nations of today and projects it as the deciding factor in respect of the dominance of Islam in the industrial age as a world-force. The Quranic statement has already proved prophetic to the core. The verse reads:

> "We verily sent Our messengers (to different communities of the world) with clear proofs, and revealed with them the Scripture and the Balance that mankind may observe right measure (in all their affairs); and We sent down Iron",

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wherein is (material for) mighty war, as well as many (industrial) benefits for mankind, that Allah may test who it is that will help (the Religion of) Him and His Messengers though unseen: Lo! Allah is full of Strength, Exalted in Might (and able to make Muslims triumphant against all odds; and promise to do so if they follow His Guidance honestly)". (LVII:25)

It may be emphasised with regard to (iv), (v), (vi) above that a categorical command is explicitly contained in the following verse in respect thereof:

"Against them (*i.e.*, your enemies) make ready your Power to the utmost of your capacity, including steeds of war, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others (*i.e.*, enemies of the future) besides, whom ye know not, but whom Allah doth know". (VIII:60)

Mark how clearly God had warned the followers of Islam of those formidable enemies who rose against them after the Industrial Revolution and whose might the Muslims were, and have been so far, unable to counteract mainly because of their backwardness in respect of physical science and technology.

Duties of Omission:

(i) *Wasting Money in Luxuries and Unproductive Pursuits, Prohibited:*

The Holy Quran says:

"And act not wastefully (*i.e.*, unproductively). Lo! He approveth not the wasters". (VI:141)

"and squander not (thy wealth) in wantonness. Lo! the squanderers were ever brothers of the devil, and the devil was ever an ingrate to his Lord". (XVH:26-27)

(ii) *Withholding Money from Expenditure in doing good to others and in Productive Pursuits, Prohibited:* "And let not thy hand be chained to the neck (in respect of wealth)...". (XVII:29)

(iii) *Hoarding Wealth and withholding it from Circulation and Expenditure in good causes, most Vehemently Condemned: hence Abstinence from the same is Duty:*

The Holy Quran says:

"...And there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty". (IX:34)

(iv) *Economic Exploitation of Others Condemned; hence Abstinence from it is Duty:* The Holy Quran says, condemning the Jews of those days:

"And thou shalt see many of them hastening towards sin and transgression

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and their devouring of ill-gotten wealth (obtained through the exploitation of others). Vile indeed is that which they have been doing". (V:65)

(v) *All types and forms of interest totally banned and abstinence from interest bearing transactions enjoined:* "Those who devour *riba* (usury and interest) will not stand except as standeth one whom the satan hath confounded with his touch. That is because they say: 'Trade is like *riba* . But Allah hath permitted trade and hath forbidden *riba*". (11:275)

"O ye who believe! Devour not usury, doublign and quadrupling (the sum lent). Observe your duty to Allah that ye may be successful". (111:130)

Two important points are worthy of being noted here:

(a) While banning *riba*, the Holy Quran has forbidden not only usury but also interest in other forms. Because according to the best authorities, the word *riba*, which means literally 'an excess or addition', denotes as a term of economics 'any addition, however slight, over and above the principal sum lent'; and, as such, *riba* includes both 'usury' and 'interest'.

(b) Because *riba* is generally translated as usury, and because in modern parlance 'usury' signifies only an 'exorbitant rate of interest', some people have fallen into the error that what the Holy Quran has really forbidden is an excessive rate of interest. In truth, it is only a misinterpretation of the term *riba* and a perversion of the Quranic teaching. That the holy book does not distinguish between 'exorbitant' and 'reasonable' rates of interest is clear from the following:

"O ye who believe! Fear Allah, and give up what remains of your demand for *riba*, if ye are indeed believers. If ye do it not, take notice of war from Allah and His Messenger: But if ye turn back (from charging interest), ye shall have your capital sums: deal not unjustly, and ye shall not be dealt with unjustly. If the debtor is in a difficulty, grant him time till it is easy for him to repay (the capital sum). But if ye remit it by way of charity, that is best for you if ye only know". (11:278-280)

Mark the words in verse 279. "ye shall have your capital sums". The Holy Quran does not say: "ye shall have your capital sums plus interest at a reasonable rate".

(vi) *Creation of Monopolies in Trade and Industry Prohibited:* When the Holy Quran lays down the basic principle concerning wealth that "it may not (merely) make a circuit between the wealthy among you" (LIX:7), it negates the legality of all those means and methods whereby wealth becomes concentrated in the hands of a few, making the rich richer. The aim of the creation of monopoly being nothing else

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than the concentration of wealth in the hands of the bigger business magnates and industrial barons, who either buy out the lesser fry or create mergers and trusts or enter into private agreements—all with a view to charging higher prices for their goods and thus exploiting and fleecing the consumers, its prohibition is directly contained in that verse.

Islam stands for the common man and not for the privileged few. It is thus that the Holy Prophet (Peace be on him) condemned the monopolist trader and forbade the hoarding of grain and its withholding from sale in times of scarcity; and, in Islamic Law, the Hanafi jurists have explicitly ruled against monopoly in food-stuffs.

(vii) *Speculative Deals Classed as Gambling and Prohibited:* Speculative deals in trade are actually a form of gambling, and about gambling the Holy Quran says:

"O ye who believe! Intoxicants and gambling....are an abomination,—of Satan's handiwork: eschew such (abomination), that ye may prosper". (V:93)

Expounding this detail of the Quranic teaching, the Holy Prophet (Peace be on him) has laid down positive injunctions. For instance:

"It is related by Ibn 'Umar that the Messenger of Allah (Peace be on him) prohibited the sale of commodity not in stock with another commodity also not in stock".

"It is related on the authority of Hakim ibn Hizam, who said:

'The Messenger of Allah (Peace be on him) prohibited me bargaining about anything which I did not possess'. In another account, he (is reported to have) said, 'I said, O Messenger of Allah, a person comes to me and wishes me to bargain about a thing which I do not possess. May I purchase for him from the market?' The Prophet replied, 'Bargain not about that which is not with you'".

"It is related on the authority of Anas (may Allah be pleased with him!) that the Prophet (Peace be on him) prohibited dealings in fruits, as long as they were not ripe. It was asked:' How to know their ripeness?' He said, 'Until they grow red".

Then he said, 'Do you think that anyone of you would be able to take the property of his brother if Allah were to stop fruit from ripening?' In the account given by Ibn 'Umar, it is stated that the Prophet (Peace be on him) prohibited the purchase and sale of date trees until the dates ripened, and from dealings in ears of corn until they grew (ripe and) white, or they were safe from calamities. He prohibited both the seller and the purchaser from such transactions".

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The speculation market has unfortunately become a part and parcel of the present-day commerce. It is, however, nothing better than a gambling den. An economist says:

> "In the speculation market, the person who gains most is the broker. His role is that of the managing committee of a racecourse or the keeper of a gambling den. The operator buy and sell through him and he goes on charging his brokerage on each purchase and sale, just as the punters or the card players gain or lose among themselves and the race-committee or the den-keeper go on deducting their commission at a finish of each event.
>
> Money that ought to have been invested in industry or commerce finds its way into the speculative market, where it is feeding disguised and parasitical works like brokers and shrewd operators. In a world clamouring for capital formation in, and capital diversion into, the under developed countries, a futures market is a regressive step".

(viii) *Betting in Races Prohibited:* In the Quranic verse quoted above in respect of speculative deals, the word used for 'gambling' is *maisir*. which means 'getting something too easily': hence getting a profit without proper labour. In its wider acceptance, it means 'any game of hazard, or play or stakes, or wagers'.

As 'game of hazard', it refers to speculative deals.

As 'play of stakes or wagers', it refers to froms of gambling like betting in races—an evil which is quite old but which has assumed devastating proportions in the present age in the form of the Derby horse-race in England and of the Preakness and the Kentucky Derby races in the United States.

(ix) *Lottery or Raffle, Prohibited:* Let us refer to verse V:93 again. Commenting on this verse Abdullah Yusuf Ali says:

> "The form most familiar to the Arabs was gambling by casting lots by means of arrows, on the principle of a lottery: the arrows were marked, and served the same purpose as a modern lottery ticket. Something, *e.g.*, the car case of a slaughtered animal, was divided into unequal parts. The marked arrows were drawn from a bag.
>
> Some were blank and those who drew them got nothing. Others indicated prizes, which were big or small. Whether you got a big share or a small share, or nothing depended on pure luck, unless there was fraud also on the part of some persons concerned. The principle on which the objection is based is: that, even if there is no fraud, you gain what you have not earned, or lose on a mere chance. Dice and wagering are rightly held to be within the definition of gambling...". (*op.cit.*, p. 86)

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Duties Relating to Active Struggle for Ensuring and Promoting the Political Stability of the Muslim Society

Duties of Commission:

(i) *Collective Discipline Enjoined:* The Holy Quran says:

"....and strengthen ye one another..". (111:200)

"And obey Allah and His Messenger; and dispute not one with another, lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere". (VIII:46)

(ii) *Disciplined Obedience to the Leader, in so far as he Leads According to, and in the best Interests of Islam, Enjoined:* "So keep your duty to Allah as best as ye can, and listen (obediently to the Divine Call that comes through the Leader), and spend (in the Way of Allah) for the benefit of your own souls. And those saved from the covetousness of their own souls (*i.e.*, those who rise above personal interests)—they are the ones that attain felicity". (LXIV: 16)

"O ye who believe! obey Allah and obey the Messenger (Muhammad) and owners of authority from amongst you (as leaders and administrators or as leaders only); then if ye differ in aught, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day. That is best, and most suitable for final determination". (IV:59)

(iii) *Constant effort for the Consolidation of Muslim Brotherhood, Enjoined:* "And hold fast, all together, by the Rope which Allah (stretches out for you)". (111:103)

(iv) *Active, Profound, Ceaseless and Balanced Struggle for making the Muslim Community Immune from all Internal and External evils in order to Promote Piety, Progress and Peace, Enjoined:* "If any one slew a person—unless it be for murder or for spreading mischief in the land—it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people". (V:35)

"And strive in His cause as ye ought to strive (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the Faith of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular charity, and hold fast to Allah! He is your Protector—the best to protect and the best to help!" (XXII:78)

"O ye who believe! shall I lead you to a bargain that will save you from a

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grievous penalty?—that ye believe in Allah and His Messenger. And that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you. if ye but knew! He will forgive you your sins, and admit you to a Garden beneath which rivers flow, and to beautiful Mansions in Gardens of Eternity: that is indeed the supreme Achievement. And another (favour will He bestow), which ye do love,—help from Allah and a speedy victory. So give the Glad Tidings to the Believers".
(LXI : 10-13)

(v) *Fighting Against the Enemies of Islam in defence of Truth, Justice and Righteousness and for Making Islam and Muslims Safe Against all Aggression, Enjoined:*

"Fight in the Cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors". (11:190)

"And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression". (II: 193)

"And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression". (II:193)

"To those against whom war is made, permission is given (to fight), because they are wronged:—and verily Allah is Most Powerful for their aid....".
(XXII:39)

(vi) Migrating form such places where Islam is persecuted and suppressed, thus saving one's own faith and strengthening the cause of Islam and the Muslim community else where, even thought it involves losses from the material point of view enjoined:

"When angels take the souls of those who die in sin against their souls, they say: 'In what (fight) were ye?' They reply: 'Weak and oppressed were we in the earth'. They say: 'Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?' such men will find their abode in Hell—what an evil refuge!—Except those who are (really) weak and oppressed—men, women, and children—who have no means in their power, nor a guide-post to direct their way.

For these, there is hope that Allah will forgive; for Allah doth blot out (sins) and forgive again. He who forsakes this home in the Cause of Allah, finds in the earth many a refuge, wide and spacious: should he die as a refugee from

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home for Allah and His Messenger, his reward becomes due and sure with Allah: and Allah is Oft-Forgiving, Most Merciful". (IV:97-100)

Duties of Omission:

(i) *Doing Anything which Might Create Disruption and Disunity among the Muslim Community, Prohibited:* "and be not divided among yourselves; and remember with gratidue Allah's favour on you; for ye were enemies and He joined your hearts in love, so that be His Grace by became brethren; and yet 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 ye may be guided" (III:103)

"and dispute not one with another" (VIII:46)

(ii) Creating religioussects and thus dividing the Muslim community into hostile sections, prohibited:

"Be not like those who are divided among themselves and fall into disputations after receiving clear Sings: for them is a dreadful Panalty". (III:105)

"Turn ye back in reprentance to Him, and fear Him; establish regular prayers, and be not ye among those who join gods with Allah,— those who split up their Religion, and become (mere) Sects,—each party rejoicing in that which is with itself!" (XXX:31, 32)

(iii) *Tyrannising over other Muslims Prohibited:* "Say: 'My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and *wrongful oppression*, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not". (VII:33)

(iv) *Creation of and Participation in Secret Societies whose object is Destruction of Truth and Justice, Prohibited:* "O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience towards the Messenger". (LVIII:9)

Human Morality

The ethical basis of Islamic Culture on its practical side is humanism, which I would say is a recognition of the fact that man— not the Muslim, Hindu or Parsi or Christian, not the white man or black man, not the rich man or the poor man or the petit bourgeois, but man— who is the measure of all things, the highest common factor in the arithmetic of life. In the words of Aristotle our laws are not judged by divine superiority, but simply by human perfection. It is man, says Aristotle, who is the measure. Respect for individuality

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for man as an end— not a mere means of others ends— is therefore, implicit in Islamic thought. Unless one cultivate a sense of reverence for other's individuality, as Iqbal said, their opinions and belief, their ways of thinking, their points of distance with us— our own individuality will remain warped, distorted and incomplete.

'Admiat Ihtram Admi

Ba Khabar Sho'ez-Muqam Admi'.

The quality of being truly human which is not limited by any narrow, social, political or religious ties, but is characterised by breath of sympathy, sensitiveness of heart in which the believer and the unbeliever, the saint and the sinner can all find a heaven of refuge. Napoleon Bonaparte— the great hero of Europe was influenced by the culture of Islam, its humanism, its teaching and the holy Prophet.

In his frequent reference to this, in his conversations not only in France, but while captive at St. Helena— when the cloak of policy expediency had fallen from him, clearly proves it. Bourreina who accompanied Napoleon in his tours had this to say:

> "When Napoleon dictated his proclamations, he appeared for the moment inspired, and exhibited in some sort the excitement of the Italian *improvisatori.* Even Europe, it seems, was astonished by his moderation and generosity in every treaty which he made with the vanquished foes". His generous attitude towards the vanquished, his concern for children and widows was reflected when he said "I want to produce mothers in France. Good mothers are needed for upbringing of children". His human consideration towards the oppressed and the needy and his belief in the equality of man, and his staunch faith in God, supports the argument that he was a true humanist and a follower of Islam.

Another example of Napoleon's humanism may be quoted here. Napoleon believed in the equality of man. At St. Helena where he was held captive, he made the following remarks.

> "My object was to destroy the whole feudal system as organised by Charlemagne. With this view, I created a nobility from amongst the people, in order to swallow up the remains of feudal nobility. The foundations of my ideas of fitness were abilities and personal worth and I selected the son of a farmer or an artisan to make him a Duke or Marshall of France. I sought for true merit among all ranks of the great mass of the French people and was anxious to organise a true and general system of equality. I was desirous that every French man should be admissible to all the employment and dignities of the state, provided he was possessed of talents and character equal to the performance of the duties whatever might be his family".

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In this, Napoleon perhaps followed strictly what Hadrat Ali— the Prophet's cousin and son-in-law is reported to have said:

"My soul is my father, my title my worth;
A Persian or Arab, there is little between;
Give me him for a comrade, whatever his birth;
Who shows what he is— not what others have been".

And following an Arabian poet:

"Be the son of whom thou wilt, try to acquire learning;
The acquisition of which may make pedigree unnecessary to them;
Since a man of worth is he who can say:
"I am so and so", not he, who can only say;
"my father was so and so".

Every act of Napoleon convinces any sensible person to believe that it was Islamic culture which he practised. Abbot in his 'life of Napoleon Bonaparte' describes many events and incidents. I reproduce one such event.

It seems, the Revolutionary Government in France were in the habit of celebrating the 21st of January as the great public rejoicing at the anniversary of the execution of the King. They urged Napoleon to honour the festival by his presence and to take a conspicuous part in the festivities. Napoleon pre-emtorily declined. 'This fete' said he, 'commemorates a melancholy event, a tragedy and can be agreeable to, but a few people. It is proper to celebrate victories, but victims left upon the battle are to be lamented. To celebrate the anniversary of a Kings death by execution, is, an act unworthy of a Government; it irritates instead of calming; it shakes the foundations of Government instead of adding on to their strength.

Let the so called super powers, particularly, Britain and U.S.A take lessons from Napoleon's humanism, and let their heads hang in shame for the misdeeds and atrocities committed, by imposing sanctions on the fallen people of Iraq. They profess to be the followers of the religion of Jesus which preaches compassion, and yet go against the teachings of Christ. This is hypocrisy and does not speak of a civilized behaviour.

Today, due to economic embargo imposed by the coalition super powers on a small nation like Iraq, innocent citizens are deprived of the most basic needs (eg.) food and medicine— surely a telling instance of human right violation. The U.S is acting as an international police man. The frequent attack on Iraq by U.S. and the coalition partners under one pretext or other, amply proves that it is Saddam's Iraq and Gulf oil that the

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U.S. is interested in, and not world peace. For their own self aggrandisement they want to have a hegemony over the oil rich Arab States at the cost of innocent human lives. The diabolical act of the U.S. is going on unchallenged and sooner or later they will reap the consequences of their deeds. Herodotus once said, a nation's history has three stages: success, arrogance and injustice; and then, as a consequence of these, downfall. Those who conspired, will certainly reach the downfall stage very soon.

There is a Super power over and above the so called super powers watching the drama. The Throne of God is trembling. Let the nations of the West awake. It is still not too late.

The Bosnian tragedy is another example of the hypocrisy of the West who are Christians. The double standards adopted by U.S.A., U.K. in the name of peace by placing sanctions against the Muslims of Bosnia and at the same time, giving a free hand to the Christian Serbs to annihilate the Muslims of Bosnia speaks volumes of their malafide intentions and deep-rooted conspiracy. Millions of Bosnian Muslims, including the helpless innocent men, were tortured and killed, and women and children were raped and butchered, and it is an irony of fate that the impotent Arabs, and the rest of the so called civilized world including the Muslim world were helplessly watching the savagery. The conscience of the world has died. Such an indifferent attitude put a big question mark over the faces of the so called civilized Nations.

And that reminds me of what Gandhi said, 'No doubt religion has to answer for some of the most terrible crimes in history. But that is the fault, not of religion but of the ungovernable brute in man'.

And Thomas Jefferson declared: "I never told my own religion, nor scrutinised that of another. I never attempted to make a convert, nor wished to change another creed. I have ever judged of others religion by their lives, for, it is from our lives and not from our words that our religion must be read". How true he was?

Christianity, cannot be claimed as a Western contribution. Furthermore, the central teachings of the founder of Christianity have never been followed in the West. Love without regard to race or cast, the golden rule, pacifism, humility, the abrogation of worldly goods and services— these which are the cardinal teachings of Jesus, are directly opposed to just those things, which the Western nations have founded their power upon: capitalism; armament; individualism; disregard, even scorn of one's neighbour, if, he be of a different race or colour; careful planing in all phases of life, both of the individual and of the State; the accumulation of material wealth.

It is one of the ironies of history that Christianity by a series of accidents should have become the professed religion of just those nations which by all their dearest practices

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were farthest from its teachings. The principles of Jesus have never been accepted by the West, and are not today a part of Western Civilization. Even the Dharmic Culture of India clearly lays down the principles of compassion. The great Chakya Muni propagated Ashtapatha (*i.e.*) the eight-fold path of good conduct of which *'KARUNA'* or compassion, was the most important. However, under the impact of the West, the East has now awakened to a consciousness of its own soul: religious, political, social and intellectual revolutions are in progress in the Muslim world. There is renaissance, and resurgence everywhere in the Muslim world today.

The conflict which still exists between Islam and Christendom, or broadly speaking between East and West is mainly due to the misunderstanding, and ignorance which should be dispelled before mutual good-will can be hoped for. Good-will without knowledge is of no importance. The West should have a clear and right impression of Islam. It should know that Islam is a religion of faith and, therefore, of action; of reason and, therefore of truth; of nature and, therefore, of freedom; of knowledge, and, therefore, of discipline; of conviction and, therefore of tenacity (persistently misnamed in the West: fanaticism); of brotherhood, and therefore, of equality; of unity, and therefore, of universality; of resignation and therefore, of peace.

A Western critic judiciously points out that 'the Muslims maintain that the Christians are the people who have been led astray by the teaching of Christ's disciples who were ignorant fishermen misunder stood much that he taught, and in their adoration of him, worshipped him as god and preached accordingly.

They do not know that the Muslims worship the very same God that Christ worshipped, but will not admit the divinity of Christ. They look upon Jesus as a great Prophet and call him *'Ruh Allah'* (the breath or the word of God), but they will not look upon him as God, maintaining that there is no god but one God, and that man should not create to themselves any other Gods, nor should they bow down to them, nor worship them". He further goes on to say:

> I wonder how many school boys would be astounded to hear, nay, how many of our clergy would be astounded to hear that Christ worshipped the God of the Muslims, when with his last breath he cried out with a loud voice: Allah, Allah *"Lama Sabacthani"*.

Again, he observes "how many school boys, know of the early Christian controversy between the Church of Rome, the base of St. Peter, and all Roman Catholicism, and the Church of Antioch, the home and refuge of the other apostles and their followers... How many boys know of the terrible struggles between the Church of Rome and the other early Christians who all but prevailed, but were ruthlessly destroyed by the orders of Constantine under the influence of the Church of Rome".

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> "Muhammad arriving on the scene at the time of these terrible early Christian conflicts, when the two churches were wrangling and haggling over the divinity of a man, came to the conclusion that there was no god but one God, and to prevent people being led astray, the Prophet of Islam insisted that all images should be destroyed".

"Muhammad and his followers have been much maligned by the early Church who came into conflict with the Muslims in the days of crusaders. The vilest stories and terrible tales of atrocity received ready credence in those days but it is doubtful whether any of the atrocities were anything like as bad as those committed by the Church of Rome in the days of inquisition. They forget (rather they are ignorant) that Islam is akin to genuine Christianity in the monotheistic conception of God. Infact, Christianity was viewed as having preceded and prepared the way for Islam. The reference in the Quran to Jesus and Mary clearly point out the respect which Muslims have for Jesus who is called *Ruh-Ulllah*— the breath of God. The main difference is that Islam absolutely denies the divinity of Christ, rejects the doctrine of the Trinity and repudiates crucifixion and redemption.

Different Aspects of Commission

Moral Development ensuring Moral Perfection.

(i) *Cultivation and Practice of Truthfulness Enjoined:* The Holy Quran lays down the command in the following two verses:

> "O ye who believe! Guard your duty to Allah (in respect of truthfulness) and be with those who are true (in thought, word and deed.)" (IX: 119)

> "O ye who believe! Guard your duty to Allah and speak words (that are) true and directed at it forms one of essential attributes of righteousness (III:14-16), and Heaven has been promised to those who uphold truth in their hearts and practise it in their actions (XXXIII:35). In Heaven itself, the righteous will enjoy their blissful life in *"an Assembly of Truth* in the Presence of the Sovereign Omnipotent". (LIV:55)

(ii) *Guarding of Oaths Enjoined:* Taking lightly one's oaths is the quality of the person who is deficient in moral earnestness and lacks in true devotion to truthfulness. Hence, in order to maintain sound moral outlook and character, it is a duty to guard one's oaths, *i.e.*, to be true to one's oaths; and this is what the Holy Quran has commanded: "and guard your oaths". (V:92)

(iii) *Cultivation of the Spirit of Sincerity and Uprightness Enjoined:* Sincerity means freedom from pretence. Uprightness (or, *honesty)* means freedom from fraud. Both these qualities are actually forms of truthfulness, implying that there should be sameness in reality as in appearance. In other words, what we express in words should be

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the same as we feel in our hearts, and in no way should we do injustice to our speech by making it immoral through making it discordant with what we believe to be true. The Holy Quran has thus commanded sincerity and uprightness (side by side with truthfulness in giving evidence and with justice in pronouncing judgment), in the following verse:

"and when ye utter a word, do justice thereunto...". (VI:152)

(iv) *Steadfastness in Everything Good and True Enjoined:* The Holy Quran has commanded the Muslims to be steadfast in the cause of Truth:

"and be ever ready (*i.e.*, fixed in your resolve)...". (111:200)

Again:

"O ye who believe! when ye meet a (hostile) force, stay firm...". (VIII:45)

This should be so, because firmness is one of the basic qualities of true Believers:

"Allah keepeth firm those who believe, with the Word that stands firm, in this world and in the Hereafter..". (XIV:27)

Hence, steadfastness in all that is good and true is duty.

(v) *Modesty Enjoined:* Modesty, which means "restraint by a sense of seemliness" and which implies spiritual purity and moral decency in one's inner attitudes and outward behaviour *in respect of moral decorum,* has been emphasised in a beautiful manner in the following Quranic verses:

"O ye children of Adam! We have bestowed raiment upon you to conceal your shame, and as an adornment. But *the raiment of piety, that is the best*. Such are among the Signs of Allah, that ye may be admonished. "O ye children of Adam! *Let not Satan seduce you,* in the same manner as he got your parents out of the Garden (of felicity), stripping them of the raiment (of innocence and purity), that he might manifesttheir shame to them". (VII:26, 27)

'Raiment of piety', in verse 26, emphasises the observance of modesty in the inner attitude as well as outward behaviour; while the words: 'let not Satan seduce you' in verse 27, proclaim the duty of the observance of modesty.

(vi) *Marriage Enjoined for Providing the Protection of the Moral Fortress of Married life to the Individual:* The law has been laid down:

"Marry those among you who are single, or the virtuous ones among your slaves, male or female: If they are in poverty Allah will give them Means out of His Grace: for Allah encompasseth all, and He knoweth all things". (XXIV:32)

That marriage provides a moral fortress, a fortress of chastity, has been emphasised

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by the Holy Quran in the word *muhsin—hisn* meaning fortess —employed in the verse which points out the true motive with which a Muslim should marry: "desiring chastity, not lust". (1V:24)

(vii) *Chastity under All Conditions: Preservation of Sexual Sanctity Enjoined:* Chastity implies maintenance of purity in thought, word-and deed, and in respect of the sexual passion. The Holy Quran makes it a duty when it commands:

> "Those who find not the wherewithal of marriage shall keep themselves chaste (in thought, word and deed)...". (XXIV:33)

Elsewhere, the womenfolk have been specifically commanded:

> "and that they shall observe the principle of chastity (even in respect of the most distantly related aspects of attitude and behaviour), that is best for them...". (XXIV:60)

(viii) *Labouring for Earning One's Livelihood Enjoined:* The Holy Quran has commanded:

> *"and seek of (i.e., strive and labour for) Allah's bounty (i.e., means of livelihood):* and remember Allah much, that ye may prosper". (LXII:10)

The above command to strive and labour for earning one's livelihood has actually been given in the context of the observance of special weekly congregational worship on Fridays. This does not mean, however, that the command is confined only to Fridays. On the contrary, the Holy Quran has emphasised the virtue of labouring for earning one's livelihood by repudiating the Jewish-Christian notion of the Sabbath—of the false belief as to the sanctity of idleness and abstinence from work—and asserting that labour for honest earning is most definitely a part of worship.

Expounding the Quranic view, the Holy Prophet (Peace be on him) says:

> "To engage in labour for honest livelihood is duty...".
>
> *(Mishkat al-Masabih,* vol. II., p. 7)

(ix) *Earning Livelihood through Honest Means Enjoined:* The verse quoted in the preceding injunction implies one more command also: namely, to earn one's livelihood by honest means and in honest manner, because it has to be earned as "God's Bounty" and not as Satan's favour. Moreover, the command to earn has been combined with the command to "remember Allah much, that ye may prosper", thereby commanding spintualisation of the effort for earning, which alone can truly guarantee the maintenance of one's conscience as sound and unblemished.

(x) *Benefiting Oneself from Only that which has been Lawfully Acquired, Enjoined:* The most basic need of man is food, and hence it is hunger in respect of which it is most difficult to observe lawfulness. Even an honest person finds it most difficult to

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abstain from employing debasing or illegitimate means, like theft, when he is confronted with death by starvation. Hence, the Holy Quran has mentioned food when laying down the duty of benefiting oneself from only that which has been lawfully acquired. It says:

"O mankind! eat of whatsoever is on the earth (provided it is) lawfully acquired, and good *(i.e.,* lawful for your health)...". (11:168)

Then the Holy Quran goes beyond food and lays down the general law:

"O ye who believe! Spend out of the good things which ye have lawfully earned and out of that which We have brought forth for you from the earth...". (11:267)

According to Quranic commentators, this verse relates to spending in charity for others, from which a person benefits spiritually. But spending on one's personal needs should all the more strictly be based on what one has lawfully earned, because in that way alone can the spiritual health—the integrity of personality—be properly maintained.

(xi) *Virtue of Industry Enjoined:* To lead a hard life, to engage in perpetual endeavour for the flowering up of one's talents and faculties, to struggle incessantly through honest labour for higher and higher achievement: that is the law of life in Islam, emphasised time and again in the Holy Quran and enshrined in the life of the Holy Prophet (Peace be on him). Emphasising this law the Holy Quran says:

"and that for man shall be naught *(i.e.,* no man deserves) save that wherefor he maketh effort, and that (the fruit of) his effort will soon come in sight". (LIII:39, 40)

Again:

"For each (human being) is a rank according to the *deeds* which he doth: for thy Lord is not unaware of what they do". (VI: 132)

The first verse says that no human being deserves any success in life except what he labours for. The second verse emphasises progress on the basis of genuine, practical endeavour.

Industry is, therefore, an important duty to self, according to the Holy Quran.

(xii) Virtue of pursuing stable and sound Progress in life, through:

(i) Planning one's life and activity soundly;

(ii) Aiming at consequential (as opposed to wasteful) activity;

(iii) Aiming at the highest and the soundest productivity in one's activity, enjoined:

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The Holy Quran commands:

> "O ye who believe! Fear Allah (in wasting your life and talents in vain or wrong pursuits and through unsound planning and execution), and (in all types of actions) let every soul look to what (resulting good and worthiness for success and progress) he has sent forth for the morrow. Yea, fear Allah (for making your activity positive, planned, consequential and progressive, thereby manifesting your true and active thankfulness to Him for His bounties): for Allah is well acquainted with (all) that ye do". (LIX:18)

That the human outlook should be progressive, which necessitates aiming at the highest and the soundest productivity, is borne out by the fact that man, according to the Holy Quran, is an evolutionary being and the character of human life is evolutionary:

> "So I do call to witness the ruddy glow of Sunset; the Night and its Homing; and the Moon in her Fulness: Ye shall surely travel from stage to stage". (LXXXIV: 16-19)

(xiii) *Cultivation and Maintenance of Optimism Enjoined:* Optimism, or maintaining an unflinching attitude of hope, is based, in a Muslim's life, on his unswerving faith in, and sincere reliance on, God, and has been mentioned in the Holy Quran as an essential attribute of Islamic life: "Is one who worships devoutly during the hours of the night prostrating himself and standing (in adoration), who takes heed of the Hereafter, and *who places his hope in the Mercy of his Lord* (like one who does not)?...". (XXXIX:9)

To maintain optimistic attitude in life, is, therefore, duty.

(xiv) *Cultivation and Maintenance of the Spirit of and the Attitude of Generosity (or, Spirit of Benevolence) Enjoined:* Actual generosity is a duty to others. But the cultivation and maintenance of the spirit and the attitude of generosity is a duty towards self because of the purity and enrichment that it acquires thereby. It is this spirit and this attitude that have been emphasised together with actual generosity, as essential attributes of righteousness, in the following verses:

> "And view with one another, hastening to forgiveness from your Lord, and to a Garden whose breadth is that (of the whole) of the heavens and of the earth, prepared for the righteous,—those who spend (freely), whether in prosperity or in adversity" (111:133, 134)

> "Those who spend (in Charity) of their goods by night and by day, in secret and in public, have their reward with their Lord; on them shall be no fear, nor shall they grieve". (11:274)

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(xv) *Constancy in Life commanded; hence its observance is duty:* Success and productivity in life demands constancy in our effort, and hence devotion to the principle of constancy is a duty to self. The Holy Quran enjoins it in respect of Prayer, saying that life is truly and ultimately successful of those "who," besides possessing other virtues, "are constant at their worship". (LXX:23)

Now, Prayer being the most basic character building exercise according to the Holy Quran, the above verse refers indirectly to the merit of cultivation and maintenance of the principle of constancy in respect of all virtues. This fact has been directly emphasised by the Holy Prophet (Peace be on him) when he says:

"The action (of goodness) most loved by God is that in which the principle of Constancy is observed most". (Bukhari: *Sahih,* Vol. II., p. 957)

(xvi) *Punctuality and Regularity in Life Enjoined:* The Holy Quran has enjoined punctuality in respect of Prayer:

"Verily the Prayer is prescribed unto the Believers at definite times (or, at appointed hours)". (IV: 103)

In this manner the Holy Quran trains and accustoms the Muslims to punctuality in all the affairs of life.

Moreover, the holy book appeals repeatedly to the Believers to observe the principle of regularity found in Nature and within their own selves, and take lesson from it all. For instance:

"On the earth are Signs for those of assured Faith, as also in your own selves: will ye not then observe?" (LI:20, 21)

"Behold! In the constitution of the heavenly bodies and the earth, and the alternation of the Day and the Night, there are indeed Signs for the possessors of understanding...". (111:190)

Such being the importance of punctuality and regularity according to the Holy Quran, it is a duty to observe them in life to the best of one's ability.

(xvii) *Observance of the Principle of Moderation Enjoined:* According to the Holy Quran, conformity to the just mean in all things of life is one of the basic distinguishing marks of Islamic conduct. God says:

"Thus We have exalted you as a community *(ummah)* conforming to the just mean..". (11:143)

Having laid down the principle basically and for universal application in life, the holy book also refers to certain concrete instances of its application.

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For instance:

(a) *Concerning Prayer:* "Neither speak the Prayer aloud, nor speak it in a low tone, but seek a middle course between". (XVII: 110)

(b) *Concerning Spending:* The true servants of God are:

"those who, when they spend" (their wealth, talents, time, energy, etc.), are neither extravagant nor sparing, but hold a just (balance) between those (extremes)". (XXV:67)

(c) *Concerning Walking:* "And be moderate in thy pace" (XXXI: 19)

Thus, observance of the principle of moderation in all things is a duty.

(xviii) *Observance and Maintenance of Discipline Enjoined:* A true Muslim's life is a disciplined life. It is hedged in by principles, rules and laws from all sides, named by the Holy Quran as 'limits ordained by God', and it is a duty to maintain life strictly within those limits. Discipline is thus the hallmark of Islamic life. Speaking of the true Believers the Holy Quran says: "....and those who keep the limits ordained by Allah. So proclaim the glad tidings to the Believers". (IX: 112)

As regards those who are undisciplined and violate those limits, we are told:

"These are the limits (ordained by) Allah. Transgress them not. For whose transgresses Allah's limits: such are wrongdoers". (11:229)

Again:

"and any who transgresses the limits ordained by Allah, does verily wrong his own soul". (LXV:l)

Observance of strict discipline in life is, therefore, duty to self.

(xix) *Cultivation and Practice of Moral Courage Enjoined:* Moral courage consists in upholding and advocating truth without fear.

According to the Holy Quran, it forms one of the essential attributes of Islamic conduct. For, the true Believers are those who are: "never afraid (in upholding Truth) of the reproaches of such as find fault". (V:57)

Hence, cultivation and maintenance of moral courage is duty.

(xx) *Remaining Pitched in Battle Against the Forces of Evil Enjoined:* A true Muslim is a man of God and, as such, his function is to enjoin what is right and to forbid what is wrong. He cannot perform this function, however, unless he remains pitched in battle against the forces of evil. And this he has been commanded by the Holy Quran:

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"Verily Satan is an enemy to you: so treat him (constantly) as an enemy (remaining engaged in perpetual fight with him)". (XXXV:6)

Shaitan or, Satan, is according to Lane's *Arabic-English Lexicon*, not only 'the devil', but 'any that is exceedingly, or inordinately, proud or corrupt or unbelieving or rebellious'. As such, Satan represents all evils, whatever their form, wherever they are found, and whenever they manifest themselves. Used as a proper noun, *i.e.*, as 'the Satan', the word signifies the personification of Evil.

In any case, the promptings to evil are there all the time: the forces of evil, in their multifarious forms, are perpetually at work. Those who do not treat evil as their enemy fall a victim to it. But every Muslim is, so to say, born to destroy evil and to establish the good. He cannot treat evil even with indifference, not to speak of befriending it. He must fight, fight continuously and with all his might, against evil, wherever it is within his reach and whatever its form. It is his unavoidable duty.

Expounding this duty, the Holy Prophet (Peace be on him) says:

"Whoever observe evil it is his duty to eradicate it with his hand (or, power of authority). But he who is unable to do that, let him employ (the power of) his tongue. In case there is one who is unable even to do that, let him (at least detest it) with his heart. This last, however, is the weakest degree of Faith".
(Muslim: *Sahih*, vol. I, p. 51).

(xxi) *Cultivation and Practice of Bravery Enjoined:* True Muslims, according to the Holy Quran, are those who face all hardships and trials, and the forces of the enemy at the battlefield, bravely: "and those who observe firmness and calmness in pain (or suffering) and adversity, and throughout all periods of panic and violence (*i.e.*, in war): Such are they who are true (in their Faith). Such are the God-fearing". (11:177)

Muslims have been, therefore, commanded:

"O ye who believe! When ye meet a force (of the enemy on the battlefield), hold firm (*i.e.*, face the enemy bravely), and call Allah in remembrance much" (and often), that ye may be successful. (VIII:45)

Again

"O ye who believe! When ye meet the Unbelievers in battle, never turn your backs to them". (VIII: 15)

(xxii) *Observance of Self-respect, Magnanimity and Sobriety Enjoined:* It is the duty of every Muslim to cultivate and observe self-respect, side by side with humility: because

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the very fact that he is a Muslim makes every true follower of Islam honourable. The Holy Quran says:

"Ye are the best community (in respect of your ideology and your mission)". (111:110)

"Honour belongs to Allah and His Messenger (Muhammad) and the (true) Believers;...". (LXIII:8)

That is why God has commended the self-respecting attitude of the *Ashab-us-Suffah* (People of the Platform) in 11:273, already quoted, and has referred to the virtues of self-respect, magnanimity and sobriety as the virtues which should be practised by all of His true Servants: "and when they pass by what is nonsense, they pass by it observing self-respect, magnanimity and sobriety". (XXV:72)

(xxiii) *Self-defence Against Wrong Enjoined:* Self-respect makes self-defence necessary, wherever required. Of course, all mischief is to be avoided (VII:56; XXVIII:77, etc.) and nothing should be done which violates any of the virtues that have been enjoined (11:208). With these precautions, self-defence is a duty, because it has been mentioned by the Holy Quran as a quality of the Believer's conduct:

"and those who, when an oppressive wrong is inflicted on them, help and defend themselves". (XLII:39)

(xxiv) *Observance of the Spirit of Contentment Enjoined:* Discontentment can be in respect of: (a) one's resources, or, (b) one's possessions.

(a) As to the first one may feel that if he is able to acquire the patronage of the high-ups, he can increase his resourcefulness for increasing his possessions: wealth, prestige, power, etc. Such an ambition leads almost always to debasement of the self, and consequently to the violation of the virtue of self-respect. Hence, a Muslim has been commanded to direct all his needs and all his ambitions to God and God alone, as, for instance, in the basic Muslim prayer: "Thee alone (O Allah) do we worship and Thine help alone we seek". (1:5)

The Holy Quran wants a Muslim to be absolutely contented with the Patronage of God, Who is the Source of all Good, when it asks emphatically: "Is not Allah enough for His servant?" (XXXIX:36)

(b) The usual form of discontentment is in respect of what one possesses, and it becomes more damaging morally when one starts cultivating jealousy in relation to what others possess. The Holy Quran has forbidden it outright: "And covet not the thing in which Allah hath made some of you excel others (but cultivate the spirit of contentment). Unto men a fortune from that which they have

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> earned, and unto women a fortune from that which they have earned. (Be not jealous of one another) but ask Allah of his bounty (through positive, rational effort and the fulfilment of your genuine needs). Lo! Allah is ever Knower of all things (including your innermost feelings; so be careful)". (IV:32)

Cultivation and maintenance of the spirit of contentment is, therefore, a duty to self for keeping it morally healthy.

(xxv) *Practice of Selflessness in doing Good Enjoined:* The Prophets of God, who have embodied service to humanity at its highest, were asked by God to proclaim in unequivocal terms that they did not want any reward for it. The Holy Quran has mentioned this time and again", thus laying down the principle that it is a duty to observe selflessness in doing a duly to others.

In fact, all good to others should be done purely out of love for God, and therefore, never, never for any selfish end. Or else, the merit of the otherwise virtuous deed will become null and void, as the Holy Quran warns:

> "O ye who believe! Render not vain your charity by reminders of your generosity or by injury..". (11:264)

On the positive side, the following motto of selflessness has been laid down as the guiding light for all true Muslims.

Their attitude, whenever they do any good to others, should invariably be:

> "No reward do we desire from you, nor thanks". (LXXVI:9)

(xxvi) *Soft-heartedness, Gentleness and Kindness Enjoined:* A Muslim, while he has been commanded to be stiff and mighty against evil, has to be, in his basic character, soft-hearted. This is what the Holy Quran has taught. A Muslim should practise humility (XXXIII:35) which means showing respect to others. That makes it impossible for him to be of harsh temperament. Then, he is to be the pursuer of "compassion and kindness". (XC:17)

Taking both of these qualities into consideration, the basic tone of his character should not but be that of soft-heartedness, gentleness and kindness, unless any exceptional situation justly demands otherwise. Moreover, he has to follow the examples of the Prophets whose conduct has been set for him as a pattern.

Now, the Holy Quran says, on the one hand, that: "there is for you an excellent pattern (of conduct) in Abraham and those with him...". (LX:4); and on the other hand, it informs us: "Lo! Abraham was soft-hearted, long-suffering". (IX: 114). Therefore, to cultivate and maintain soft-heartedness is duty.

Concerning the Holy Prophet Muhammad (Peace be on him) the Holy Quran

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emphasises his soft-heartedness in these words: "It is part of the Mercy of Allah that thou dost deal soft-heartedly with them...". (111:159)

Indeed, he is: "Mercy (and Blessing) unto all the worlds". (XXI: 107)

And:

"To the Believers he is most kind, merciful". (IX: 128)

"To follow the Holy Prophet Muhammad (Peace be on him) is duty. To cultivate and maintain soft-heartedness, gentleness and kindness is therefore, also duty.

(xxvii) *Patience, Forbearance, Perseverance, Composure, Equanimity, Steadfastness, Self-control and Hardiness Enjoined:* The virtues mentioned above are very closely related to one another and are included in the Arabic word *sabr"*, which has been repeatedly emphasised by the Holy Quran in different contexts and has been enjoined forcefully.

The Holy Book says:

"*O* ye who believe! seek help in *sabr* and prayer; verily Allah is with those who practise *sabr*.... "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 practise *sabr*,—who say when afflicted with calamity: To Allah we belong and to Him is our return':

They are those on whom (descend) the Blessings and the Mercy of Allah; and they are the rightly guided". (11:153. 155-157)

"and those who practise *sabr* in pain (or suffering) and adversity, and throughout all periods of panic and violence. Such are the people of truth, the God-fearing". (11:177)

"and Allah loveth those who practise *sabr*". (111:146)

"the men and the women who practise sabr.....for them Allah hath prepared forgiveness and great reward". (XXXIII:35)

"Those who observe *sabr*, seeking their Lord's Countenance (*i.e.*, Divine Pleasure) for such there is the final attainment of the (Eternal) Home".

(XIII:22)

It is, therefore, the duty of every Muslim to practise *sabr* with a view to attain perfection in it:

"O ye who believe! practise *sabr*, vie in the practise of *sabr* and be (ever) ready

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(in the cause of Truth); and be careful of your duty to Allah; that ye may succeed and prosper". (111:200)

(xxviii) *Cultivating the spirit of Humility and Modesty enjoined:*

The Holy Quran refers to, and enjoins the duty of, cultivating and observing humility and modesty in the following verses:

"the men and the women who posses the spirit of humility for them Allah hath prepared forgiveness and mighty reward". (XXXIII:35)

"And the servants of (God) Most Gracious are those who walk on the earth with humility, and when the ignorant address them (in arrogance), they (do not insult them or engage with them, but) say (or, wish them) 'Peace!' (separating themselves from them calmly). (XXV:63)

"And swell not thy cheek (for pride) at the fellow-beings, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass". (XXXI: 18, 19)

(xxix) *Observance of the Spirit of Thankfulness Enjoined:* The Holy Quran contains the command, originally given by God to the Holy Prophet Moses (Peace be on him) but meant to be obeyed by every Muslim:

".... and be of those who are thankful". (VII:144)

Speaking directly to its addresses, the holy book has commanded: "....and be thankful for the favours of Allah, if it is He Whom ye serve". (XVI: 114)

It should be noted here that all the goods that a man receives in his life, through whatever medium they might be delivered to him, are God's favours according to the Quranic teaching. When a person bestows his favours on anyone, not only the thing that he bestows, but he himself becomes God's favour in that respect. It is thus a duty to thank God for every good that one receives, as also to thank him who acts as the agency for obtaining that good.

(xxx) *Struggle to achieve Self-Purification, along with its Quranic technique, enjoined:*

(1) According to the Holy Quran, the servants of God, namely, true Muslims, are those who not only practise righteousness but constantly yearn for perfection in it: "And those who pray, 'Our Lord! bestow on us coolness of eyes from our wives and our offspring, and make us (so perfect in virtue that we may be) unto the righteous a pattern (to be followed)". (XXV:74)

And this yearning becomes a reality in the case of those who strive for it truly:

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"and among them (*i.e.*, the followers of the Quran) there are those who, by Allah's leave, are foremost in virtues. That is the great Grace (*i.e.*, the most honourable achievement)". (XXXV:32)

For that achievement, however, it is necessary to purify the self. Hence, true Muslims are those who: "act aiming at (self-) purification". (XXIII:4)

And, thereby they develop: "a sound heart". (XXVI:89)

Hence, Self-purification and development of Conscientiousness is duty.

(2) But the human heart cannot be developed into a morally sound heart without:

(a) Constant self-examination; and

(b) The consequent struggle directed at abstaining from evil of every type and practising good in every way.

The Holy Quran commands its followers in respect of both:

(a) As to constant self-examination:

"O ye who believe! Fear Allah, and let every soul look to (*i.e.*, examine) what it has sent forth for the morrow. Yea! fear Allah: for Allah is well acquainted with what ye do". (LIX: 18)

(b) As regards the struggle:

(i) against all evil within and without the self:

"Verily Satan (who represents and prompts all evils within and without the self) is an enemy to you: so treat him (constantly) as an enemy (remaining engaged in perpetual fight with him)". (XXXV:6)

(ii) in favour of all that is good; "And strive for Allah (*i.e.*, for the establishment of the highest good within and without the self) as is due unto Him, hard striving. He has chosen you (for it).... (XXII:78)

Thus, constant self-examination and the struggle to destroy evil and to establish the good are Quranic duties to self.

(3) But the Struggle *(Jihad)* mentioned above is not possible without a living and dynamic faith in God and devotion to Him, *i.e.*, without maintaining the heart as:

"a heart turned in devotion to God". (L:33)

For that, however, it is necessary,

(a) to conscientiously and devotedly practise:

(i) Communion with God;

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(ii) Fasting; and

(iii) Charity.

(b) to fulfil all duties rigorously, whether they are to self or to others. The Holy Quran has enjoined all the above as duty:

(a) As to communion with God, it has prescribed three forms and has enjoined their observance:

(i) Constant remembrance of God: "O ye who believe! Celebrate the remembrance of Allah, remembering (Him) much (in word and in thought), and glorify Him morning and evening". (XXXIII-41, 42)

(ii) Observance of Regular Prayer, in congregation and otherwise. "And establish regular prayer" (11:110)

(iii) Congregational worship at the highest level: "And pilgrimage to the House (*i.e.*, the *Kaaba* at Mecca) (for congregational worship at world-level) is a duty unto Allah for mankind,—for him who can afford the journey...". (111:97)

(a-i) As to fasting, which is the most potent exercise for the practise of self-control, the Holy Quran orders it in these words: "O ye who believe! Fasting is prescribed to you, even as it was prescribed to those before you, that ye may (learn) self-restraint". (II: 183)

(a-ii) As to charity, the Holy Quran enjoins:

(i) compulsory charity (*Zakat*, etc.), as well as

(ii) optional charity.

It says:

"and pay the poor-due" (II: 110).

"O ye who believe! Spend (for helping those in need) but of the good things which ye have (honourably) earned, and of that which We bring forth from the earth for you.... (11:267)

(b) As regards fulfilment of all duties rigorously, whether they are to self or to others, the Holy Quran lays down the command:

"O ye who believe! Enter into Islam wholly (*i.e.*, fulfil all the duties prescribed by Islam, including those related to apparently trivial issues of life)". (11:208)

Moral Self-Preservation.

(i) *Lying, or False Speech, Prohibited:* "and shun the word that is false". (XXII:30)

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"Verily Allah guideth not those who are false and ungrateful". (XXXIX:3)

"Shall I inform you (O people!) on whom it is that the evil ones descend? They descend on every sinful liar". (XXVI:221, 222)

(ii) *Mixing up Truth with Falsehood Prohibited:*

"And confound not truth with falsehood". (11:42)

(iii) *Concealing Truth Prohibited:*

"And conceal not the truth while ye know (it)". (11:42)

(iv) *Concealing Evidence Prohibited:*

"Conceal not evidence; for whoever conceals it,—his heart is tainted with sin. And Allah knoweth all that ye do". (11:283)

(v) *Aversion to Truth (—a state of mental perversion—a moral disease—) Condemned:* "Verily We have brought the Truth to you: But most of you have hatred for truth (—truth being always bitter for those who become accustomed to living on and benefitting from falsehoods)". (XLIII:78)

(vi) *Assisting Falsehood or Fraud, and giving False Evidence, Ruled out from Islamic Conduct: hence Abstinence from it is Duty:* "....and (the servants of the Most Gracious are those) who witness no falsehood". (XXV:72)

Note: 'Witnessing no falsehood' implies in the wordings of the Arabic text: (1) 'do not give false evidence'; and (2) 'do not assist falsehood or fraud'.

(vii) *Spirit of Hypocrisy Condemned: hence Abstinence from it is Duty:* "And of the people there are some who say: 'We believe in Allah and the Last Day'; but they do not (really) believe. Fain would they deceive Allah and those who believe, but they only deceive themselves, and how little they perceive! In their hearts is a disease, so Allah hath increased unto them (that) disease; and grievous is the penalty they (incur), because they have been lying". (11:8-10)

These verses speak of the hypocrites of the Holy Prophet's time, who were practising deception in respect of the Muslims.

They, however, lay down the moral principle that practising deception in human relations is strongly condemnable, and he who practises it becomes morally diseased. Thus, it is duty not only to others, but also to one's own self, to abstain from adopting hypocritical attitude in any matter whatsoever.

(viii) *Deeds not Conforming to Words Condemned: hence Abstinence from the same is Duty:* "O ye who believe! why say ye that which ye do not? Grievously odious is it in the sight of Allah that ye say that which ye do not". (LXI:2, 3)

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Disparity between word and the deed of a person may bring harm to others who may repose confidence in him in any matter, but it damages that person also, because: (1) he loses the capacity to stick to truth; and (2) he loses the confidence of his fellow-beings and, hence his prestige.

(ix) *The Spirit of Duplicity Condemned: hence Abstinence from it is Duty:* "When they (*i.e.*, the Hypocrites) meet those who believe, they say: 'We believe'; but when they are alone with their evil ones, they say: 'We are really with you: we were only jesting'. Allah will throw back their mockery on them and give them rope in their trespasses; so they will wander like blind ones (to and fro). These are they who have bartered guidance for error; but their traffic is profitless, and they have lost true direction". (11:14-16)

Although these verses refer to the Hypocrites of Medina, they lay down a universal principle, namely, that duplicity, which is a deeper phase of hypocrisy, corrupts a person's moral tone, on the one hand, and brings loss of face to him, on the other. Thus, side by side with being unjust to others, he who practise duplicity also damages himself. Hence it is a duty to self to abstain from it completely.

(x) *Making a show of Hollow acts of Goodness, Devotion and Charity, Condemned; hence Abstinence from that is Duty:* Making a show of hollow acts of goodness, devotion and charity is a form of hypocrisy and, as such has been condemned by the Holy Quran: "So woe to the worshippers who are neglectful of their Prayers, *those who do (good) to be seen*, but refuse (to supply) (even) small kindnesses (or, neighbourly needs)". (CVII:4-7)

(xi) *Oath-mongering Condemned; hence Abstinence from it is Duty:* All habitual liars lose the faith of their fellow-beings and hence resort to habitual and false swearing in order to create belief and confidence in their word: while "the true man's word is as good as his bond". Oath-mongering is thus related to evil character and a false personality, and is disapproved by the Holy Quran: "Heed not the type of despicable man,—ready with oaths...". (LXVIII : 10)

(xii) *Following one's Lusts of the Heart Prohibited:* The Holy Quran enjoins:

"So follow not lusts of the heart lest ye lapes (from truth)...". (IV: 135)

(xiii) *Desiring False Appreciation and being Pleased with Flattery Condemned; hence Abstinence from it is Duty:*

The Holy Quran says:

"Think not that those who exult in what they have brought about, and *love to be praised for what they have not done*,—think not that they can escape the penalty. For them is a penalty grievous indeed". (111:188)

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(xiv) *Flattery, as embodying self-debasement of the flatterer ruled out in Islamic conduct; hence abstinence from it is duty:*

The Holy Quran says:

> "O ye who believe! Guard your duty to Allah and speak a straight speech: He will (on that account) make your conduct whole and sound".
>
> (XXXIII:70, 71)

The Arabic word *Sadid,* used in this verse, when applied to speech, means 'true' and 'directed to the right point'. Now true speech is 'statement according to fact', as also 'sincere speech'. Moreover, a speech which is according to fact and sincere shall be a dignified speech. As for 'directed to the right point', it connotes a 'speech which has no exaggeration or its opposite'. It also contains the sense of straightforwardness.

The English word 'flattery' means: 'treating with insincere and exaggerated praise and servile attentions'. Flattery is, therefore, the very opposite of the 'straight speech' mentioned in the above verse. Moreover, according to the above verse, 'straight speech' renders one's conduct whole and sound, which means that flattery renders conduct unsound.

Therefore, viewing it in the light of the Quranic teaching, flattery is immoral, and a Muslim should abstain from it totally. Condemning this vice, the Holy Prophet (Peace be on him) says:

> "When you meet the flatterers, throw dust into their mouths".
> (Muslim's *Sahih;* Abu Daud's *Sunan,* Chap, on "Disapprobation of Flattery").

(xv) *Love for Pomp and Show—ostentation, Prohibited:*

> "And be not like those who started from their homes insolently and to be seen of men (*i.e.,* in vainglory and ostentation)". (VIII:47)

Referring to the unseemly conduct of the enemies of Islam at the battle of Badr, this verse lays down the moral injunction that a Muslim should always abstain from vainglory and ostentation.

(xvi) *Conceit Condemned; hence Abstinence from it is Duty:* The Holy Quran disapproves conceit in the following reference:

> "and on the day of (the battle of) Hunain: Behold! your superiority in numbers elated you; then it availed you naught, and the earth, for all that it is wide, straitened unto you; then ye turned back in retreat". (IX:25)

This verse relates to the battle of Hunain, in which for the first time the Muslim army outnumbered the enemy forces; yet it was in this battle that the Muslim forces suffered a severe set-back first, which has been ascribed to the spirit of elation, as opposed to the

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spirit of faith in God, which overtook the minds of a part of them, *i.e.*, the new converts and the less disciplined. The moral principle contained in that event is that God disapproves and punishes conceit and self-elation. Hence the duty to abstain from the same.

(xvii) *Exultation in one's Achievements Condemned; hence Abstinence from it is Duty:* "Think not that *those who exult in what they have brought about,* and love to be praised for what they have not done,—think not that they can escape the penalty. For them is a penalty grievous indeed". (III: 188)

Exultation in one's achievements has been condemned here because it breeds pride which leads to a person's ruin at least in damaging his character. In fact, it also blocks further progress. A Muslim should always attribute his achievements to the favour of God and maintain the state of mind known as humility.

(xviii) *Self-goodness—self-piousness (piety-complex) Condemned; hence Abstinence from it is Duty:* The Holy Quran lays down the rule:

"Therefore ascribe not purity (*i.e.*, goodness and righteousness) unto yourselves. He is Best Aware of him who wardeth off evil". (LIII:32)

Many of those who are strict in conformity to external religious behaviour, without imbibing thoroughly the inner spirit of religious life, develop consciously or unconsciously, what may be termed as 'piety-complex', which is actually a form of self-esteem culminating in contempt for others.

Many others who strive to be morally good develop a feeling of self-esteem in that respect. Both of those wrong attitudes have been disapproved by the Holy Quran and should be shunned by every Muslim.

(xix) *Haughtiness Prohibited:* Haughtiness in all forms has been regarded as a basic evil by the Holy Quran. *Iblis,* who enjoyed the prerogative of the holy company of angels, became Devil because he compared himself with Adam and said:

"I am better than he". (XXXVIII:76)

and thus: "he was haughty, and became one of those who reject Faith (—indeed, became the Devil)". (XXXVIII:74)

As regards mankind:

"Verily He (*i.e.*, God) loveth not those who are haughty". (XVI:23)

and "....evil indeed is the abode of those who art haughty". (XVI:29)

Hence, it is a Quranic moral duty to abstain from haughtiness in all forms. It should be shunned in thought, word and deed. The Holy Quran lays down the rules:

"Swell not thy cheek (for pride) at the people, and walk not in insolence

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through the earth; for Allah loveth not any vaingloriousboastful" (person). And be modest in thy gait, and lower thy voice (in humility); for the harshest of sounds without doubt is the braying of an ass". (XXXI: 18, 19)

Another verse which condemns the demonstration of haughtiness in very strong terms may also be quoted: "And walk not in insolence through the earth. Verily, thou wilt by no means rend the earth, nor canst thou attain to the mountains in stature". (XVII:37)

(xx) *Obstinacy, Perverseness, Self-righteousness Ruled out; hence Abstinence from the same is Duty:* In emphasising the qualities of the righteous, the Holy Quran says:

"and they are never obstinate in persisting knowingly in (the wrong) they have done". (III:135)

It is thus a duty to abstain from obstinancy, perverseness and self-righteousness in all the situations of life.

(xxi) *Quarrelsomeness Prohibited:* The Holy Quran has mentioned quarrelsomeness as the opposite of righteousness:

"So have We made the (Quran) easy in thine own tongue, that with it thou mayest give glad tidings to the righteous, and warn therewith the vehemently quarrelsome folk". (XIX:97)

The holy book also says about true Muslims: "....and when the ignorant address them (in arrogance and lack of culture), they say, 'Peace! (avoiding thus all quarrel with them)...". (XXV:63)

Finally, there is the command, given to the Holy Prophet (Peace be on him), but meant to be obeyed by all Muslims, according to their situation: "and keep away from the (disputations raked up by the) ignorant". (VII: 199)

It is, therefore, a duty for everyone who aims at righteousness, *i.e.*, every true follower of the Quran, to abstain completely from quarrelsomeness.

(xxii) *Being Overpowered by Wrath Ruled out; hence Abstinence from it is Duty:* In emphasising the qualities of the righteous, the Holy Quran says:

"and (those) who control their wrath...". (III:134)

Hence, it is a Quranic duty of omission not to permit oneself under any circumstance to be overpowered by wrath.

(xxiii) *Light-hear-tedness Prohibited:*

The Holy Quran says:

"and (in order that) ye may not (lose the balance of your mind in) joy because of that (wordly good) which hath been given (to you)...". (LVII:23)

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Exultation over the good things of the world is wedded to light-heartedness. The man of God should regard all wordly good fortune as illusory. (LVII:20)

Hence he should not suffer from emotional disturbance on such occasions, and should maintain his serenity, knowing, as he does, its true value. In other words, he should avoid light-heartedness.

(xxiv) *Pessimism, i.e., being overpowered by despair, prohibited:* The Holy Quran says:

> "That ye may not despair over matters which have escaped you...".
> (LVII:23)

Elsewhere, the exhortation is in the form of the emphatic command:

> "and never give up hope of Allah's Soothing Mercy: Truly no one despairs of Allah's Soothing Mercy except those who have no faith". (XII:87)

This should be so, because every true Muslim is a man of God and devotion to Him is the end-all and be-all of his life:

> "Say: 'Truly, my prayer and my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the Worlds: No partner hath He".
> (VI: 162, 163)

It is through this intense devotion that the light of Faith and Hope continues to burn constantly in his heart, and despair can never overtake him. Indeed, he is, in his religious make-up, out and out an optimist, and pessimism is the very negation of his Faith.

Hence the Quranic duty of shunning Pessimism completely and thoroughly.

(xxv) *Being Overpowered by Fear Ruled out; hence the Effort to Eradicate it is Duty:* Fear is one of the greatest scourges of human life, and he who can overcome it is really a fortunate man. The Holy Quran has given a teaching which ensures this merit thoroughly.

According to the holy book, a true Muslim is he who has absolute faith in God and cultivates true devotion to Him. (VI: 162). This faith and this devotion lend a strength to his will, a balance to his emotions and a grace to the personality which never fail him in life, because God's help and protection is unfailingly and always available to him:

> "So whoever rejects Evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks". (11:256)

Thus a true Muslim is never afraid of anything of this world. He leads a life free of fear in proportion to the strength of his faith and trust in God:

> "Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

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those who believe and (constantly) guard against evil; for them are Glad Tidings in the life of the Present and in the Hereafter. No change can there be in the Words of Allah. This is indeed the supreme Felicity". (X:62-64)

For them, the Comforting Message and the Command is:

"Entertain no fear!" (XLI:30)

Because all things and the consequences of all events are under the control and command of the All-Powerful, the All-Just and Most Merciful God:

"Blessed be He in Whose hands is Dominion; and He over all things hath Power...". (LXVII:1)

"and with Allah rests the end of (all) affairs". (XXII:41)

It is thus the duty of a Muslim not to allow himself to be overpowered by fear.

(xxvi) *Cowardice on the Battlefield Prohibited:* A true Muslim develops the strength of his heart through a dynamic and vibrant faith in God to such an extent that cowardice on the battlefield is inconceivable in his case: "and those who are firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic and violence. These are they who are proven true (in their faith in God); and these are they who are (truly) righteous". (11:177)

Therefore, the Holy Quran lays down the command:

"O ye who believe! When ye meet the Unbelievers in hostile array, *never turn your backs to them.*

"If any do turn his back to them on such a day, unless it be in a stratagem of war or to retreat to a troop (of his own), he draws on himself the wrath of Allah, and his abode is Hell,—an evil refuge (indeed)!" (VIII:15, 16)

Thus, to abstain from cowardice is a duty.

(xxvii) *Fear of Opponents of Truth and Justice Ruled out; hence Abstinence from it is Duty:* The Holy Quran mentions it as one of the essential qualities of a true Muslim that, in upholding truth and justice, he is never afraid of those who may be opposed to him: "and (they are) never afraid of the reproaches of such as find fault". (V:57)

Thus, to abstain from fear of opposition in respect of upholding truth and justice is a duty.

(xxviii) *Cultivation of sadness, anxiety and worry in respect of worldly events and things prohibited:* A true Muslim is, as we have already noted, a man of God, and his motto in life

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is to commit all his affairs to His care: "(He said:) and I commit my affair to Allah: for Allah (ever) watches over His Servants". (XL:44)

This motto, taught by the Holy Quran, cuts at the very root of that attitude of mind which subjects a person to indulge irrationally in sadness, anxiety and worry, thereby damaging him in many ways.

Speaking directly of the problem, the holy book says:

"....that (He might teach) you not to grieve for that which ye missed or for that which befell you...". (111:153)

Thus it is the duty of every true Muslim not to cultivate sadness, anxiety and worry in respect of what happens to him in his life.

(xxix) (a) *Capriciousness,*

(b) *Indulgence infancies and phantasms divorced from the realities of life,* and

(c) *Harbouring evil thoughts —all ruled out in Islamic conduct; hence abstinence from them is duty:*

The Holy Quran regards *waswas* as a great evil, so much so that it teaches a definite prayer for seeking God's protection against it. The prayer is:

"Say: I seek refuge with the Lord and Cherisher of Mankind, the King (or Ruler) of Mankind, the God (or Judge) of Mankind from the evil of the *waswas* of (or caused by) the slinking (devil), who whispereth in the hearts of Mankind,— among jinns and among men". (CXIV)

The word *'waswas'* which has been left untranslated by the present writer comprehends within it. several meanings that relate to different aspects of evil in the thoughts and feelings of human beings. The *"Dictionary of Modern Written Arabic"* gives the following meanings:

"devilish insinuation, temptation, wicked thoughts, doubt, misgiving, suspicion; delusion, fixed idea; uneasiness, anxiety, concern, melancholy".

The word 'waswas' covers, therefore: (i) depression of spirits through thoughts of sadness (—melancholy): (ii) anxiety; worry (—uneasiness and concern); (iii) capriciousness (—doubt, misgiving, suspicion); (iv) indulgence in delusions; (v) harbouring of evil thoughts.

Thus, the above prayer, while it emphasises the duty of abstaining from cultivation of sadness, anxiety and worry—stated in the immediately preceding section, also emphasises the duty of (i) shunning of capriciousness, and (ii) abstaining from indulgence in delusions, namely, in fancies and phantasms divorced from the realities of life and

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consequently living in an imaginary world of one's own making, and (iii) guarding oneself against harbouring evil thoughts.

(xxx) *Perversion—straying, and Leading others, into evil courses Condemned; hence Abstinence from it is duty:* The Holy Quran condemns perversion in all its forms in the following verses: "And relate to them the story of the man to whom We sent Our Signs, but he passed them by: So Satan followed him up, and he became of the perverted". (VIL175)

"And the Fierce Fire shall be placed in full view before the perverted ones". (XXVI: 91)

Hence, it is a duty to abstain from perversion in all its forms.

(xxxi) *Indulgence in Everything vain Ruled out; hence Abstinence from it's Duty:* Emphasising certain essential attributes of Islamic conduct, the Holy Quran says:

"and those (Believers) who from (everything) vain keep away" (XXIII:3)

At another place, the same trait of Muslim character has been mentioned in these words:

"and when they pass by some vanity (like vain random talk, unedifying jokes, vain 'recreations', etc.), they pass by it with dignified (avoidance)". (XXV:72)

(xxxii) *Idle discourse disapproved; hence abstinence from it is duty:* The following verse of the Holy Quran, though it relates to a particular event, also lays down a general rule of conduct: "And of mankind are those who purchase (*i.e.*, are occupied with) idle discourse, to mislead (men) from Allah's Way (—which is the way of beneficial spending of time and energy) without knowledge (*i.e.*, on the basis of vain fanciful stories), and throw ridicule on it: for such there will be a humiliating Penalty". (XXXI.6)

It is, therefore, duty to abstain from wasting time and energy in vain talks, frivolous discourses and idle tales.

(xxxiii) *Recklessness Prohibited:* One of the attributes of the unrighteous mentioned by the Holy Quran is that of being *'musrif* (XL:28), which word comprehends 'recklessness' in its meanings.

Also, the injunction has been laid down:

"Do not practice recklessness". (VII:31)

(xxxiv) *Abstinence Enjoined in Respect of:*

(i) Idle curiosity;

(ii) Believing in unfounded reports;

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(iii) Spreading unfounded reports;

(iv) Entering into discussions without correct knowledge of the problem;

(v) Entertaining opinions for which no strong reason to believe exists;

(vi) Proffering uncertain opinion;

(vii) Tendering uncertain advice.

In the following pithy verse, whose Arabic text can be but poorly translated into English, the Holy Quran lays down a comprehensive duty of omission which covers all the above vices:

> "Pursue not and follow not that whereof thou hast no knowledge".
>
> (XVII:36)

(xxxv) *Idleness Ruled out; hence Abstinence from it is Duty:*

The Holy Quran commands the Muslims in these words:

> "O ye who believe! persevere, and excel in perseverance, and be (always) in a state of readiness, and observe your duty to Allah that haply ye may prosper".
>
> (111:200)

Idleness, or aversion to labour, is possible in a physically normal person only when: (a) he has no serious end in view, and (b) he possesses a tone of mind whereby he suffers from lack of perseverance.

The Holy Quran cuts at the root of both of these shortcomings when it commands the Muslims, in the above verse, to develop the very opposite character, namely, maximum of perseverance and the most serious end, *i.e.*, making observance of the duty to God the goal of life. Thus, idleness is definitely a vice in the Quranic moral system and should, as such, be shunned by every Muslim.

Expounding this Quranic teaching, the Holy Prophet (Peace be on him) has taught the Muslims to seek God's refuge from idleness. The wordings of the prayer are:

> "O Allah! I seek refuge with Thee from worry and grief and incompetence (in the performance of duties) and *idleness* and cowardice and miserliness and the burden of debt and the tyranny of the people". (Bukhari's *Sahih)*

(xxxvi) *Abstinence Enjoined in Respect of False Endeavour in Earning Livelihood:* (a) through beggary; (b) through acquiring money falsely by religious pretences and superstitious practices; (c) through gambling.

(a) *Beggary:* The qualities of the needy person who deserves financial help have been laid down thus:

> "(Voluntary financial help is) for those in need, who, in Allah's cause, are

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> restricted, and cannot move about in the land (seeking for trade or work). The ignorant man thinks because of their modesty (in respect of asking for help), that they are free from want. Thou shalt know them from their (unfailing) mark. They beg not importunately from all and sundry". (11:273)

Thus the person who deserves help should fulfil the following conditions:

(i) his need for money should be genuine;

(ii) it should arise from some honourable or acceptable cause, including inability to work due to physical ailments or non-availability of employment;

(iii) he should be respectable in his demeanour;

(iv) he should not beg from all and sundry, namely, should not adopt beggary as a profession.

Professional beggary, which is a debasing form of acquiring easy money, is, therefore, completely ruled out by the Holy Quran. Indeed, it has no place in Muslim society.

(b) *Acquiring Money Falsely through Religious Pretences and Superstitious Practices:* The Holy Quran points out condemningly another false means of earning money which damages both the recipient and the giver of money,—the means, namely, of employing religious pretences and superstitions, or, so-called "spiritual" practices. It says:

> "O ye who believe! verlily many of the priests and the monks devour the substances of the people in falsehood (i.e., on false pretences)...". (IX:34)

This verse refers to the Jewish priest and divines and the Christian monks and clergy. The false pretneces consisted in that the Jewish priest used to ministerpret the law font the benefit of obtaining money from the interested parties, and the Christian monks and clergy used to issue a source of revenue for themselves. The condemnation by the Holy Quran means that it is the duty of a Muslim to abstain from acquiring money from all types of false pretences and practices in the name of spirituality and religions.

(c) *Gambling, as Embodyign the Spirit of Earning Wealth without Labour, Prohibited:* Another way of acquiring easy money is through the different forms of gambling. The Holy Quran commands the Muslims to shun all those forms of false earning, when it says:

> "Oye who believe! intoxicants and gambling, (dedlication of) stones, and (divination by) arrows, are *an abomination*—of *Satan's handiwork: Shun it, therefore,* that ye may prosper." (V:93)

Thus, it is a duty to abstain totally from all forms of gambling.

(xxxvii)*Love of Wealth for its Won sake Vehemently Condemned; hence Abstinence from it is Duty:*

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The Holy Quran, while condemning unrighteousness, recounts love of wealth as one of the vices:

> "and ye love wealth with inordinate love". (LXXXIX:20)
>
> "and lo! in the love of wealth the (*i.e.*, the unregenerate man who is ungrateful to God) is violent". (C:8)
>
> "The emulous desire for abundance and increase (in wealth, status and other wordly possessions) distracts you (from the more serious and higher things), until ye visit the graves (*i.e.*, ye die)". (CII:1, 2)
>
> "Woe to every kind of scandal-monger and backbiter, who amasseth wealth and counteth it (often out of love for it), thinking his wealth would make him last for ever. By no means! He will surely bethrown into that (Hell) which breaks to pieces". (CIV: 1-4)

It is, therefore, the duty of a Muslim to shun love for wealth totally, regarding wealth only as a means to virtue.

(xxxviii)*Abstinence enjoined in Respect of Covetousness™ or, the Spirit of Greed, which Expresses itself in:* (a) Covetous Selfishness, or, withholding from others the goods possessed by one's own self (=miserliness); and (b) Coveting other's goods.

(a) *Covetous Selfishness:* The Holy Quran has laid down the rule:

> "And those saved from the covetousness of their own souls,— they are the ones that achieve prosperity". (LIX:9; LXIV:16)

Thus it is duty to abstain from harbouring the spirit of covetousness—covetous selfishness—in all things that we possess.

(b) *Coveting other's goods Prohibited:* By coveting others' goods:

(i) one damages his spirit of contentment and, as a consequence, his peace of mind; and

(ii) he cultivates the spirit of jealousy. Both of these are vices. The Holy Quran, therefore, says:

> "And in no wise covet those things in which Allah hath made some of you excel others". (IV:32)

It is, thus, a duty to abstain from coveting the goods that others possess.

(xxxix) *Permitting Oneself the very Spirit of Miserliness, Prohibited:* The Holy Quran commands:

> "Make not thy hand tied (in miserliness) to thy neck". (XVII:29)

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Because, the true Muslims are those who: "are not niggardly". (XXV:67)

And every Muslim should always remember that:

> "....there are those who bury gold and silver and spend it not in the Way of Allah: announce unto them a most grievous penalty—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: (And it will be said to them:) 'This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasure) ye buried'". (IX: 34, 35)

and:

> "Let not those who are niggardly in respect of the gifts which Allah hath given of His Grace, think it is good for them: nay! it is bad for them. Soon shall the things withheld in niggardliness be tied to their necks like a collar (—the callar of agonising misery—) on the Day of Judgment. To Allah belongs the heritage of the heavens and earth; and Allah is well acquainted with what ye do". (III: 180)

It is, therefore, a duty to self to keep one's heart absolutely clear of the spirit of miserliness.

(xl) *Practising miserliness in respect of one's self specifically condemned; hence abstinence from it is duty:* People are generally miserly in respect of others. But there are those also who are miserly, not only towards others, but even towards themselves. Namely, they deprive themselves of rationally and justly benefiting from those means of healthy living which God bestows on them. Such persons have been condemned by the Holy Quran:

> "Verily, Allah loveth not the arrogant, the vainglorious;—nor those who are niggardly and command mankind to niggardliness and *hide the bounties which Allah hath bestowed on them;* and We have prepared for the ungrateful a punishment that steeps them in contempt...". (IV:36, 37)

"Hiding the bounties which Allah hath bestowed on them" implies:

(i) Withholding bounties from others;

(ii) Disallowing those bounties from manifesting themselves on one's person and in the different aspects of one's personal life.

There is a *hadith* which clarifies the duty in respect of the second implication directly:

> "Allah loves to see the effects of His bounties on the person of His Servant". (Tirmidhi)

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It is, therefore, the duty of a Muslim to abstain from practising miserliness towards his own self.

(xli) *(a) Squandering—Vain Spending, prohibited:*

The Holy Quran says:

> "....but squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are associates of (*i.e.*, of the same family as) the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful". (XVII:26, 27)

It is, therefore, a duty to abstain totally from squandering one's wealth, whether of one's own self and defendants or for others.

(b) *Insincerity in acts seemingly of charity and spending one's wealth for show in general, condemned:* "Verily Allah loveth not the arrogant, the vainglorious those who expend their substance to show off to men...". (IV: 36, 38)

(xlii) *Impatience, or want of calm endurance and perseverance, disapproved; hence abstinence from it is duty;* "If only they had patience until thou (O Prophet) could come out to them, it would have been good for them. (That they behaved impatiently was bad for them)". (XLIX:5)

This verse indicates that impatience, namely, want of calm endurance and perseverance, is bad for one'r, self. Hence to abstain from it is duty to self.

(xliii) *Spirit of Ungratefulness condemned; hence abstinence from it is duty:*

The Holy Quran says:

> "Verily, Allah loveth not any treacherous, ungrateful (person)". (XXII:38)

This verse emphasises basically the *spirit* of ungratefulness. Of course, active ungratefulness, whether towards God or towards fellow-beings, is also definitely included.

It is, therefore, duty to eschew the spirit of ungratefulness and to abstain from being ungrateful to anyone, whereby the moral purity of one's own inner personality is "damaged.

(xliv) *Indecency; lewdness and everything abominable in thought and word and deed, prohibited:*

The Holy Quran has commanded:

> "....and draw not nigh to indecencies, whether open or secret.. .". (VI:151)

Again:

> "....and He forbidden lewdness and abomination and wickedness...". (XVI:90)

It is, thus, duty to abstain totally from indecency, lewdness and everything abominable in thought, in speech and in action.

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(xlv) *The very Spirit of Sexual Immodesty prohibited:*

The Holy Quran says:

> "And come not nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils)". (XVII:32)

The words "come not nigh to" imply abstinence from the very *spirit* of sexual immodesty, as also the attitude and the behaviour in which it manifests itself. Thus it is a duty to shun they very spirit of sexual immodesty, as also the immodest attitudes and behaviour that cause temptation in relations between the sexes.

(xlvi) *Defiling one's spiritual and moral purity through illicit sexual gratification, including homosexuality and self-abuse, prohibited:* Abstinence from lewdness has already been included in the duty mentioned in the previous section. Here we may quote the verse where the command has been given with particular reference to sexual appetite. The Holy Quran says:

> "Say thou (O Prophet!) to the believing men that they should lower their gaze (in the spirit of sexual modesty) and guard their private parts (against misuse): that will make for greater purity for them. And Allah is well acquainted with all that ye do. "And say to the believing women that they should lower their gaze and guard their private parts (against misuse)". (XXIV:30, 31)

These verse lay down the duty of abstaining from defiling one's purity by illicit sexual relations and sexual self-abuse.

(xlvii) *Indifference to self-reform condemned; hence abstinence from it is duty:* The greatest of moral diseases consists in the attitude of indifference to self-reform. The Holy Quran takes full cognizance of it and, in order to warn the Muslims of its evil implications and consequences, condemns the presence of this disease among the clergy and the people of a previous religious community.

Addressing their clergy, it says:

> "Do ye enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the Scripture? Will ye not understand?" (11:44)

> "Thenceforth your hearts hardened: they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah: and Allah is not unmindful of your actions". (11:74)

It is, therefore, the duty of a Muslim to abstain from cultivating or retaining an attitude which may disable him from reforming himself in respect of his weaknesses and deficiencies.

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Liabilities of Islamic World

End: Collective effort by the Muslim society *(Millat)* for: (a) Moral perfection of the individual; (b) Happiness of the individual.

I. Fundamental Principles governing the Muslim Society and the Islamic State.

II. Duties:

(1) Duty of ensuring the spiritual welfare of the people.

(2) Duty of ensuring the moral welfare of the people.

(3) Duty relating to the intellectual development of the people.

(4) Duties relating to the political and social welfare of the people.

(5) Duties relating to the economic welfare of the people.

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7

Rulings for Society

Salient Features

1. The Physical Appetites
2. Marriage
3. The Relationship Between Husband and Wife
4. Contraception
5. Divorce
6. The Relationship Between Parents and Children

Allah Subhanahu wa Taala created man as His vicegerent on earth in order that he might populate and rule it. Obviously this purpose cannot be realised unless the human species perpetuates itself, living, thriving, cultivating, manufacturing, building, and worshipping its Creator. Accordingly, the Creator has placed certain appetites and impulses in man so that he is impelled towards the various activities which guarantee the survival of the species.

Among the appetites which an individual must satisfy for his personal survival is that of food and drink. The sexual appetite, however, is for the purpose of the survival of the species. Sex is a strong driving force in the human being which demands satisfaction and fulfilment. Human beings have responded to the demands of the sexual appetite in three different ways:

1. One way is to satisfy ones sexual need freely with whomever is available and whenever one pleases, without any restraints of religion, morality, or custom. This

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is the position of the advocates of free sex, for they do not believe in any religion. This philosophy reduces the human being to the status of an animal, and, if practised universally, would result in the destruction of the family structure and of all society as we know it.

2. The second approach is to suppress, and try to annihilate, the sexual drive; this approach is advocated by ascetic religions and other-worldly philosophies, approaches which lead towards monasticism and an escape from the world. Such advocacy of suppression of a natural appetite, or rather annihilation of its functioning, is contrary to Allah's plan and purpose, and is in conflict with the course of the natural order which requires the use of this appetite for the continuity of life.

3. The third approach is to regulate the satisfaction of this urge, allowing it to operate within certain limits, neither suppressing nor giving it free rein. This is the stand of the revealed religions, which have instituted marriage and have prohibited fornication and adultery. In particular, Islam duly recognises the role of the sexual drive, facilitates its satisfaction through lawful marriage, and just as it strictly prohibits sex outside of marriage and even what is conducive to it, it also prohibits celibacy and the shunning of women.

This is the just and intermediate position. If marriage were not permitted, the sexual instinct would not play its role in the continuation of the human species; while if fornication and adultery were not prohibited, the foundation of the family would be eroded. Unquestionably, it is only in the shade of a stable family that mercy, love, affection, and the capacity to sacrifice for others develop in a human being, emotions without which a cohesive society cannot come into being. Thus, if there had been no family system, there would have been no society through which mankind would be able to progress towards perfection.

Prohibition of Approaching Zina: It is not surprising that all the revealed religions have prohibited fornication and adultery *(zina)* and have fought against these crimes against society. Islam, the last of the divinely revealed religions, is very strict in prohibiting *zina,* for it leads to confusion of lineage, child abuse, the breaking-up of families, bitterness in relationships, the spread of veneral diseases, and a general laxity in morals; moreover, it opens the door to a flood of lusts and self-gratification. Assuredly, the command of Allah Taala, And do not come near *zina;* indeed, it is an abomination and an evil way, (17:32), is just and true.

As we know, when Islam prohibits something, it closes all the avenues of approach to it. This is achieved by prohibiting every step and every means leading to the *haram.* Accordingly, whatever excites passions, opens ways for illicit sexual relations between a man and a woman, and promotes indecency and obscenity, is *haram.*

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Khulah: Islam prohibits *Khulah* between a man and a woman who are outside the degree of a *mahrem* relationship. The reason for this is not a lack of trust in one or both of them; it is rather to protect them from wrong thoughts and sexual feelings which naturally arise within a man and a woman when they are alone together without the fear of intrusion by a third person. The Prophet (peace be on him) said:

> Whoever believes in Allah and the Last Day must never be in privacy with woman without there being a *mahrem* (of hers) with her, for otherwise Satan will be the third person (with them).

> Allah Taala tells the Companions of the Prophet (peace be on him), ...And when you ask them (the Prophet's wives) for anything, ask them from behind a curtain; that is purer for your hearts and for their hearts.... (33:35)

In an explanation of this verse, Imam Al-Qurtubi says, "This means such thoughts as occur to men regarding women and to women regarding men. This will remove any possibility of suspicion and accusation, and will protect (their) honour. This command implies that no one should trust himself to be in privacy with a *non-mahrem* woman; the avoidance of such situations is better for one's purity of heart, strength of soul, and perfection of chastity".

The Prophet (peace be on him) particularly warned women concerning *Khulah* with male-in-laws such as the husband's brother or cousin, since people are quite negligent in this regard, sometimes with disastrous consequences. It is obvious that a relative has easier access than a stranger to a woman's quarters, something concerning which no one would question him. The same is true of the wife's *non-mahrem* relatives, and it is prohibited for any of them to be in *Khulah* with her. The Prophet (peace be on him) said:

> 'Beware of entering where women are. A man from the Ansar asked, 'O Messenger of Allah, what about the in-law?' He replied, 'The in-law is death'.

He meant that there are inherent dangers and even destruction in such privacy: religion is destroyed if they commit sin; the wife is ruined if her husband divorces her out of jealousy; and social relationships are torn apart if relatives become suspicious of each other.

The danger lies not merely in the possibility of sexual temptation. It is even greater in relation to the possibility of gossip about what is private and personal between the husband and wife by those who cannot keep secrets to themselves and relish talking about others; such talk has ruined many a marriage and destroyed many a home. In explaining the meaning of "The in-law is death," Ibn Al-Atheer says, "It is an Arabic figure of speech like, "The lion is death' or "The King is fire,' which means that meeting a lion is similar to facing death and a confrontation with a King is like being in the fire. Thus privacy

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between an in-law and a woman is far more dangerous than in the case of a stranger because he might persuade her to do things against her husband's wishes, such as asking him for things he cannot afford, nagging him, and the like".

Looking with Desire at the Opposite Sex

What Islam prohibits in the sphere of sex includes looking at a member of the opposite sex with desire; for the eye is the key to the feelings, and the look is a messenger of desire carrying the message of fornication or adultery, A poet of ancient times has said, "All affairs begin with the sight; The raging fire a spark can ignite," while a contemporary poet declares, "A look, then a smile, then a nod of the head, Then a talk, then a promise, then the warmth of a bed". This is why Allah Subhanahu wa Taala has commanded the believing men and the believing women alike to lower their gaze, together with His command to guard their sexual parts:

> Tell the believing men that they should lower their gazes and guard their sexual organs; that is purer for them. Indeed, Allah is well-acquainted with what they do. And tell the believing women that they should lower their gazes and guard their sexual organs, and not display their adornment, except that which is apparent of it; and that they should draw their head-coverings over their bosoms, and not display their adornment except to their husbands or their fathers or their husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or their sisters' sons, or their women, or those whom their right hands possess, or male servants who lack sexual desire, or children who are not aware of women's nakedness; and that they should not strike their feet in order to make known what they hide of their adornment.... (24:30-31)

Several divine injunctions are contained in these two verses. Two of them pertain to both men and women, namely, the lowering of the gaze and the guarding of the sexual organs, while the rest are addressed exclusively to women.

A difference is to be noted here between the expressions, "lower their gazes" and "guard their sexual organs," signifying that while the sexual organs must be totally guarded without any leeway, the lowering of the gaze is only partial, because necessity and the general interest of the people require that some looking at members of the opposite sex be allowed.

> "Lowering the gazes" does not mean that in the presence of the opposite sex the eyes should be shut or that the head should be bowed towards the ground, since this would be impossible; in another place the Quran says, "Lower thy voice" (31:19), which does not mean sealing the lips. Here "lowering of the

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> gazes" means to avert one's gaze from the faces of the passers-by and not to caress the attractive features of the members of the opposite sex with one's eyes. The Prophet (peace be on him) told Ali ibn Abu Talib, "Ali, do not let a second look follow the first. The first look is allowed to you but not the second".

The Prophet (peace be on him) considered hungry and lustful looks at a person of the opposite sex as "the *zina* of the eye," according to his saying, "The eyes also commit *zina*, and their *zina* is the lustful look".

He termed the lustful look *zina* because it gives sexual pleasure and gratification in an unlawful way. This is also what Jesus (peace be on him) is reported to have said in the Gospel of Matthew:

> You have heard that it was said, 'You shall not commit adultery'. But I say to you that everyone who so much as looks at woman with evil desire for her has already committed adultery with her in his heart. (Matt. 5:27-28)

Indeed, such hungry and lustful looks are not merely a danger to chastity but they also result in agitation of the mind and disturbed thoughts. The poet says, If you let your looks go a-wandering, Many charming sights will make your heart pine. The one you see cannot belong to you altogether, Nor will your heart remain content with the little you saw.

Prohibition of Looking at the Arwah of Others

Looking at the *arwah* of another person must be avoided. The Prophet (peace be on him) forbade that any person should look at the *arwah* of another, whether of the same or the opposite sex, and whether with or without desire, saying, A man should not look at the *arwah* of another man, nor a woman of a woman, nor should a man go under one cloth with another man, nor a woman with another woman.

The *awrah* of a man referred to in this Hadith is from his navel to his knee, although some scholars, such as Ibn Hazm and some Maliki jurists, do not include the knee. With respect to a man who is not her *mahrem*, a woman's *awrah* is her entire body excepting only her face and hands, while with respect to a *mahrem* such as her father or brother it is different.

What it is *haram* to look at is also of course *haram* to touch with the hands or with any other parts of the body.

What we have said concerning the prohibition of looking at or touching the parts of the body which must be covered becomes void in case of need or necessity such as first aid or medical treatment. At the same time, what we have said about the permissibility of looking becomes void in case of lust, as the ways leading to sin must be blocked.

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What may be Seen of the Man or Woman?

It is clear from the above discussion that a woman may look at a man's body, apart from his *awrah*, which is from the navel to the knee, provided that her looking is free of lust and that no temptation is feared. The Prophet (peace on him) let Aishah watch the Abyssinians while they were engaging in spear play in the courtyard of the Prophet's mosque; she watched their performance until she had enough and retired.

Similarly, a man is permitted to look at a woman's face and hands, since they are not part of her *awrah*, provided that the looking is without lust and that no temptation is feared. Aishah narrated that her sister Asma once came to the Prophet (peace be on him) clad in transparent clothes which revealed her body. The Prophet (peace be on him) averted his gaze and told her, Asma, when a woman begins to menstruate, nothing should be seen of her except this and this,' and he pointed to his face and hands.

This Hadith is classified as weak, but there are other sound *Ahadith* which support the thesis that only the face and hands may be seen if they can be viewed without temptation.

In summary, the innocent look at what is other than the *awrah* of a man or a woman is permissible as long as it does not become an intent look or is repeated with perhaps a taint of pleasure and lust. It is the reasonableness of the Islamic *Shariah* that a glance which accidentally falls on something which it is not permissible to see is forgiven. Jarir ibn Abdullah narrated, "I asked the Messenger of Allah (peace be on him) about the unexpected glance. He replied, 'Avert your eyes,' meaning, do not look back deliberately".

Proposals not Allowed

It is *haram*, for a Muslim man to propose to a divorced or widowed woman during her *iddah* (that is, the waiting period during which she is not allowed to remarry), for this waiting period is part of the previous marriage and may not be violated. Although one may, during this period, convey his desire for marriage through indirect hints or suggestions, it may not be done through an explicit proposal. Says Allah Taala:

> And there is no blame on you in what you proclaim or hide in your minds concerning betrothal to women.... (2:235)

It is likewise forbidden to the Muslim to propose to a woman who is already betrothed to a brother Muslim; the one whose proposal has already been accepted has acquired a right which must be safeguarded in consideration of goodwill and affection among people, especially among his brother Muslims.

However, if the first suitor terminates his betrothal or gives the second suitor his permission, there is no harm in proceeding with it.

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Sin of Serious Nature

We must be aware that in regulating the sexual drive Islam has prohibited not only illicit sexual relations and all ways which lead to them, but also the sexual deviation known as homosexuality. This perverted act is a reversal of the natural order, a corruption of man's sexuality, and a crime against the rights of females.

The spread of this depraved practice in a society disrupts its natural life pattern and makes those who practice it slaves to their lusts, depriving them of decent taste, decent morals, and a decent manner of living. The story of the people of the prophet Lut (Lot) as narrated in the Quran should be sufficient for us. Lut's people were addicted to this shameless depravity, abandoning natural, pure, lawful relations with women in the pursuit of this unnatural, foul and illicit practice. That is why their prophet, Lut (peace be on him), told them, What! Of all creatures, do you approach males and leave the spouses whom your Lord has created for you?

> Indeed, you are people transgressing (all limits)! (26:165-166)

The strangest expression of these peoples' perversity of nature, lack of guidance, depravity of morals, and aberration of taste was their attitude towards the guests of the prophet Lut (peace be on him) who were angels of punishment in human form sent by Allah to try these people and to expose their perversity. The Quran narrates the story thus:

> And when Our messengers came to Lut, he was grieved on their account and did not know how to protect them. He said, 'This is a day of distress'. And his people, who had long since been practising abominations, came rushing towards him. He said, 'O my people, here are my daughters. They are purer for you, so fear Allah and do not disgrace me in front of my guests. Is there not a single upright man among you?' They said, 'Thou knowest well that we have no right to thy daughters, and certainly thou knowest what we want'. He said, 'If only I had strength to resist you or had some powerful support!' Said (the angels) 'O Lut, truly, we are messengers of thy Lord; they shall not reach thee....'. (11:77-81)

The jurists of Islam have held differing opinions concerning the punishment for this abominable practice. Should it be the same as the punishment for fornication, or should both the active and passive participants be put to death? While such punishments may seem cruel, they nave been suggested to maintain the purity of the Islamic society and to keep it clean of perverted elements.

Ruling Concerning Masturbation: The pressing need to relieve himself of sexual tension may drive a young man to masturbation.

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The majority of scholars consider it *haram*. Imam Malik bases his judgement on the verse, Those who guard their sexual organs except with their spouses or those whom their right hands possess, for (with regard to them) they are without blame. But those who crave something beyond that are transgressors, (23:5-7) arguing that the masturbator is one of those who "crave something beyond that".

On the other hand, it is reported that Imam Ahmad Ibn Hanbal regarded semen as an excretion of the body like other excreta and permitted its expulsion as blood letting is permitted. Ibn Hazm holds the same view. However, the Hanbali jurists permit masturbation only under two conditions: first, the fear of committing fornication or adultery, and second, not having the means to marry.

We are inclined to accept the opinion of Imam Ahmad in a situation in which there is sexual excitation and danger of committing the *haram*. For example, a young man has gone abroad to study or work, thereby encountering many temptations which he fears he will be unable to resist, may resort to this method of relieving sexual tension provided he does not do it excessively or make it into a habit.

Yet better than this is the Prophet's advice to the Muslim youth who is unable to marry, namely, that he seek help through frequent fasting, for fasting nurtures will-power, teaches control of desires, and strengthens the fear of Allah. The Prophet (peace be on him) said, Young men, those of you who can support a wife should marry, for it keeps you from looking at women (lit., lowers your gaze) and preserves your chastity; but those who cannot should fast, for it is a means of cooling sexual passion.

Condemnation of Monasticism

The stand of Islam is, on the one hand, against sexual license; consequently, it prohibits fornication and adultery, and blocks all ways leading to them. On the other hand, Islam is also against suppressing the sexual urge; accordingly, it calls people towards marriage, prohibiting renunciation and castration.

As long as he possesses the means to marry, the Muslim is not permitted to refrain from marriage on the grounds that he has dedicated himself to the service or the worship of Allah and to a life of monasticism and renunciation of the world.

The Prophet (peace be on him) noted a tendency towards monasticism among some of his Companions. Declaring this to be a deviation from the straight path of Islam and a rejection of his *Sunnah* (recommended practice), he thereby rid Islam's conceptual framework of such a Christian notion. Abu Qulabah narrated, "Some of the Companions of the Prophet (peace be on him) decided to relinquish the world, forsake their wives, and become like monks.

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The Prophet (peace be on him) told them with asperity, People before you perished because of their asceticism; they made excessive demands on themselves until Allah brought hardships on them: you can still see a few of them remaining in monasteries and temples. Then worship Allah and do not associate anything with Him, perform the *hajj* and the *'umrah,* be righteous, and all affairs will be set right for you". Abu Qulabah said the following verse was revealed concerning them:

> O you who believe! Do not make *haram* the good of things which Allah has made *halal* for you, and do not transgress; indeed, Allah does not like transgressors. [5:90 (87)]

Mujahid narrated, "Some people, including Uthman ibn Mazun and Abdullah ibn Umar, intended to renounce their wives, castrate themselves, and wear coarse clothing. Then the above verse and the verse following it were revealed".

It is reported by Al-Bukhari and others that three people came to the Prophet's wives and asked how the Prophet (peace be on him) conducted his worship. When they were told about it, they seemed to consider it but little, saying, "What a difference there is between us and the Messenger of Allah (peace be on him), whose past and future sins have been forgiven him by Allah!" One of them said, "As for me, I will always pray during the night". The other said, "I will have nothing to do with women and will never marry". When the Prophet (peace be on him) heard about this, he explained to them their error and deviation from the straight path, saying, I am the one who fears Allah the most among you, yet I fast and I break my fast, I pray and I sleep, and I marry women. He who turns away from my *sunnah* has nothing to do with me. Sad ibn Abi Waqqas said:

> Allah's Messenger (peace be on him) objected to Uthman ibn Mazun living in celibacy. If he had given him permission (to do so), we (others) would have had ourselves castrated.

Addressing the young men of all times, the Prophet (peace be on him) said, 'Young men, those of you who can support a wife should marry, for it keeps you from looking at women and preserves your chastity'.

From this statement some scholars have inferred that marriage is obligatory for the Muslim who is able to support a wife and that the avoidance of it is not permissible, while other scholars add the further condition for its obligatoriness that he should be afraid of falling into sin.

In fact, it is not befitting that a Muslim should refrain from marriage out of fear of poverty or of not being able to meet his obligations. He should make every possible attempt to find employment, seeking help from Allah, for He has promised to help those who marry in order to protect their chastity and purity.

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Says Allah Taala:

> And marry those among you who are single and the virtuous ones among your slaves, male or female. If they are in poverty, Allah will enrich them out of His bounty,...(24:33) And the Messenger of Allah (peace be on him) said, There are three who have a right to the help of Allah: the one who marries out of the desire to live a chaste life, the slave whose master has agreed to his buying his freedom when he wishes to pay the sum, and the one who fights in the cause of Allah.

Seeing the Woman to whom One Proposes Marriage: It is permissible for a Muslim man to see the woman to whom he intends to propose marriage before taking further steps so that he can enter into the marriage knowing what is ahead for him. Otherwise, if he has not seen her before marriage, he may not find her looks to his liking and may have regrets after he is married to her.

The eye is the messenger of the heart; when the eyes meet, the hearts and the souls of man and woman may meet as well. Muslim reported Abu Hurrayrah as saying that a man came to the Prophet (peace be on him) and told him that he had contracted to marry a woman of the Ansar. "Did you look at her?", the Prophet (peace be on him) asked. "No," he said, 'Then go and look at her,' said the Prophet (peace be on him), 'for there is something in the eyes of the Ansar,' meaning that some of them have a defect of their eyes. Al-Mughira ibn Shubah said, I asked for a woman in marriage and Allah's Messenger (peace be on him) asked me whether I had looked at her.

When I replied that I had not, he said, 'Then look at her, for it may produce love between you'. I went to her parents and informed them of the Prophet's advice. They seemed to disapprove of the idea. Their daughter heard the conversation from her room and said, 'If the Prophet (peace be on him) has told you to look at me, then look'. I looked at her, and subsequently I married her'.

The Prophet (peace be on him) did not specify either to Mughirah or to the other man how much of the woman they were permitted to see. Some scholars are of the opinion that looking is limited to seeing the face and hands. However, it is permissible for anyone to see the face and hands as long as no desire is involved; therefore, if asking for woman in marriage is an exemption, obviously the man making the proposal should be able to see much more of the woman than that. The Prophet (peace be on him) said, When one of you asks for woman in marriage, if he is able to look at what will induce him to marry her, he should do so.

Some scholars have gone to one extreme or another in relation to this permission, but the best course seems to be the middle one. One researcher considers it quite appropriate

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in our time that the man who is proposing be allowed to see the woman as she normally appears before her father, brother, and other *muharramah*. He says:

> In the context of the above Hadith, he may even accompany her, together with her father or some other *mahrem*, on her usual visits to relatives or to public places, while clad in full *hijab*. In this way he will have the opportunity to get an insight into her reasoning, behaviour, and personality, this is a part of the meaning of the Hadith, "...to look at what will induce him to marry her".

If the man's intention of marriage is sincere, he is permitted to see the woman with or without her and her family's knowledge. Jarir ibn Abdullah said concerning his wife, "(Before marriage) I used to hide under a tree to see her".

From the Hadith concerning Al-Mughira we understand that the father of a girl cannot, out of deference to custom and tradition, prevent a suitor who is in earnest from seeing her, for customs and traditions must be governed by the *Shariah*. How is it possible that the Divine Law should be subjected to the whims of human beings? On the other hand, however, neither the father, the suitor, or the fiancee' can stretch this permission to such an extent that the young man and woman, under the pretext of betrothal or engagement, go to movie theatres, clubs, and shopping places together without being accompanied by a *mahrem* of hers, a practice which has become common today among Muslims who are fond of imitating Western civilization and its customs.

Showing of Women's Beauty

Thus far we have discussed the subject of the lowering of the gaze, which is commanded for both men and women in the two verses cited. These verses also contain other divine instructions. Says Allah Subhanahu wa Taala:

> That they should not display their adornment, except that which is apparent of it. (24:31)

The adornment of women includes both natural features such as the face, hair, and other attractive parts of the body, and artificial enhancement of beauty, such as the dress, ornaments, make-up, and the like. In this noble *ayat* Allah Taala commands women not to show their adornment "except that which is apparent of it".

There is some difference of opinion among scholars concerning the extent of this exception. Does it mean what is exposed by necessity and without intention, for example, if the wind exposes some part? Or does it mean what is customarily, or instinctively, or by its very nature exposed?

The majority of the early Muslim jurists accept the latter meaning. Ibn Abbas interprets "except what is apparent of it" to mean *kohl* and a ring, and Anas has said something

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similar; the permissibility of showing the face and hands is implicit in the permissibility of showing *kohl* and a ring. Said ibn Jubayr, 'Ata and Al-Awzai have stated explicitly that the showing of the face and hands is permissible. Aishah, Qatadah, and others have added bracelets to what may be shown of the adornments; this interpretation implies that a part of the arm may also be shown. Various scholars have allowed the exposure of the lower part of the arm up to a length varying between about four inches to one-half of the arm.

On the other hand, others such as Abdullah ibn Masud, have restricted the application of "what is apparent" to what necessarily appears, such as the outer garment (*abaya, jilbab, chaddor, burqa,* and the like). My own preference lies with that group of the Companions and their immediate followers' who include the face, the hands, and their ordinary adornments, such as *kohl* and a ring in the application of the Quranic phrase, "except that which is apparent of it".

This permissibility, however, excludes such cosmetics which women today use for their cheeks, lips and nails. We consider these cosmetics to be excessive, and they must not be used except within a woman's own home when *non-mahrem* men are present. The aim of women in using these cosmetics when going out of the house is obviously to attract the attention of men, which is *haram.* At the same time, however, the interpretation of "what is apparent" as being the outer garment or covering is not acceptable, for this is not something which can possibly be concealed so that an exemption must be made; similarly, what the wind blows cannot be controlled, whether an exemption is made or not. What strikes the mind is that the purpose of the exemption was to provide some concession for the believing woman by permitting her to show something which it is possible to conceal. Reason would indicate that it is the face and hands which are exempted from covering.

Assuredly a woman is permitted to show her face and hands because covering them would be a hardship on her, especially if she must go out on some lawful business. For example, a widow may have to work to support her children, or a woman who is not well-off may have to help her husband in his work; had covering the face and hands been made obligatory, it would have occasioned such women hardship and distress. Al-Qurtubi says, It seems probable that, since the face and hands are customarily uncovered, and it is, moreover, required that they be uncovered during acts of worship such as *salat* and *hajj,* the exemption (referred to in the verses of *Surah Al-Nur)* pertains to them.

This conclusion is supported by what Abu Daud has transmitted on the authority of Aishah. She said that Asma, the daughter of Abu Bakr, once came to the Prophet (peace be on him) wearing transparent clothes. The Prophet (peace be on him) turned his face away from her and told her, Asma, when a woman begins to menstruate, nothing should be seen of her except this and this, and he pointed to his face and hands.

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In addition to this, we may infer from Allah's words, "Tell the believing men that they should lower their gazes," that the faces of the women of the Prophet's time were not veiled. Had the entire body including the face been covered, it would have made no sense to command them to lower their gaze, since there would have been nothing to be seen:

> In spite of all this, however, because of the widespread immorality and laxity in obeying the Islamic injunctions in our time, the best thing for the Muslim woman is to conceal all her adornments, including her face if she can. Obviously, more caution in this regard is necessary for a woman who is beautiful. Allah Taala also says, ...That they should draw their head-coverings over their bosoms.... (24:31)
>
> It is obligatory for the Muslim woman to cover her head, breasts, and neck completely so that nothing of them can be seen by onlookers. In addition, Allah Taala says, ...And not display their adornment except to their husbands or their fathers.... (24:31)

This injunction prohibits women to show their concealed adornments, such as the ears, hair, neck, breasts, or ankles, to men who are outside the *mahrem* relationship, before whom they are permitted to expose only the face and hands (of "that which is apparent").

Twelve categories of persons are exempted from this prohibition:

1. "Their husbands:" The husband and wife can see whatever they please of each other. A Hadith states "Guard your nakedness *(awrah)* except in front of your wife".
2. "Their fathers," including the grandfathers from both mother's and father's sides as well.
3. "Their husbands' fathers," for these are regarded as fathers to women.
4. "Their sons," as likewise the grandsons from both sons and daughters.
5. "Their husbands' sons (stepsons)," a necessity for normal interaction, since the woman is regarded as their mother.
6. "Their brothers," including half - and step-brothers.
7. "Their brothers' sons," since marriage is permanently prohibited between a man and his paternal aunt.
8. "Their sisters' sons," since marriage is permanently prohibited between a man and his maternal aunt.
9. "Their women," Meaning female relatives and sisters-in-faith, that is, other Muslim women. As for non-Muslim women, they are not allowed to see the Muslim

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woman's adornments other than what is allowed for *non-mahrem* men, and the correctness of this opinion is verified.

10. "Those whom their right hands possess," refers to bond-servants, because in Islam they are considered as members of the family. Some scholars restrict this permission to female bond-servants only.
11. "Male servants who lack sexual desire," refers to hired hands or household servants who, because of some physical or mental condition, are devoid of sexual desire. This is applicable only under the following two conditions: that they are the servants of those into whose houses they are given entry and that they lack sexual desire.
12. "Children who are not aware of women's nakedness". These are small children whose consciousness of sex is not yet developed. But if evidence of the sexual urge is noted among them, a woman should treat them like *non-mahrem* men even though they may not have reached puberty.

This verse does not mention maternal and paternal uncles because they customarily occupy the same status as the father. A Hadith states:

"The man's uncle is like his father".

Women's Awrah: Whatever of the woman's body is not allowed to be shown constitutes her *awrah*. It must be covered, for exposing it is *haram*.

Consequently, with respect to *non-mahrem* men and non-Muslim women, a woman's *awrah* is her entire body with the exception of her face and hands, acceding to the interpretation we have preferred. We agree with Al-Razi's argument that Islam has permitted her to expose those parts of the body, the face and hands, which need to be exposed in order to carry out daily business and for giving and taking; it has commanded her to cover what it is not necessary to expose, and has forgiven her accidental, inadvertent exposures or such exposures as are required by necessity. All this is in accordance with the flexibility of Islam. Says Al-Razi, "Since the showing of the face and hands is necessary, the jurists had no choice but to agree that they are not *awrah*, and since the showing of the feet is not necessary, they have differed concerning whether or not they are *awrah*".

With respect to the above-mentioned twelve categories of *mahrem* relatives, a woman is permitted to expose her hair, ears, neck, upper part of the chest, arms, and legs. Other parts of her body, such as the back, abdomen, thighs and two private parts, are not to be exposed before anyone, man or woman, excepting her husband.

The above interpretation of the *ayat* is closer to its intent than that of some other scholars who say that, with respect to her *muharramah* and other Muslim women, the woman's *awrah* is the area between her navel and knee. Rather, the intent of the *ayat* seems

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to support the opinion of some scholars who say that with respect to her *muharramah* the woman's *awrah* is that part which is not exposed while she is doing her housework; that is, whatever is exposed during the course of her daily chores may be seen by men who are her *muharramah*.

That is why Allah Subhanahu wa Taala commands the believing women to cover themselves with a loose overgarment whenever they go out, for in this way they may be distinguished from non-believing and loose women. Allah Taala commanded His Prophet (peace be on him) to convey to the whole *ummah* of Islam this divine message:

> O Prophet! Tell thy wives and daughters and the believing women that they should put on their outer garments *(jalabeebihinna);'* that is most convenient in order that they may be recognised (as Muslims) and not be molested....
> (33:59)

During the period of *jahiliyyah* some women used to go out with the attractive parts of their bodies, such as the neck, upper part of the breast and hair, exposed, and the loafers and lechers would follow them about. Accordingly, this noble *ayat* came down, commanding the believing woman to cover herself with her garment so that no provocative part of her body would be visible; because her appearance would make it clear to everyone that she is a chaste, believing woman, no lecher or hypocrite would dare to molest her.

> It is clear from this verse that the reason for this injunction is not the fear of women's misbehaviour or mistrust of them, as some people claim, but the danger to them from lecherous and evil men; for the woman who decks herself out, walks seductively, or talks invitingly always attracts men who lust after her. This verifies the Quranic verse, ...Then do not be too pleasant of speech, lest one in whose heart there is a disease should feel desire (for you)....
> (33:32)

Accordingly, Islam insists that the Muslim woman cover, and so protect herself; no concession is made in this except to reduce it somewhat for old women. Says Allah Taala:

> And the elderly among women who are past (the prospect) of marriage— there is no blame on them if they lay aside their (outer) garments without displaying their adornment; but it is better for them to be modest. And Allah is Hearing, Knowing. (24:60)
>
> By "the elderly among women" is meant such post-menopausal women as have no desire for marriage or sex, and to whom men are not attracted. Allah has made this concession for them so that they can put aside their covering

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> garments, such as the *chaddor, abaya, burqa, jilbab,* and the like. However, the Quran makes the condition that this should not be for the purpose of displaying their adornment but only for ease and comfort. Despite this concession, it is preferable and better for them to be more perfect in their dignity and far removed from any suspicion: "but it is better for them to be modest". (24:60)

Concerning Women going to Public Baths: In consideration of Islam's concern for women's *awrah* and its proper covering, the Prophet (peace be on him) warned the Muslim woman against entering public baths and disrobing in front of other women, who might subsequently make her physical characteristics a topic of their gossip and vulgar comments.

Similarly, the Prophet (peace be on him) warned the Muslim man against entering public baths without a waist wrapper. Jabir narrated that the Messenger of Allah (peace be on him) said, Whoever believes in Allah and the Last Day must not enter the public bath without a lower garment (to cover his private parts), and whoever believes in Allah and the Last Day must not let his wife go to the public bath. And Aishah said:

> At first the Messenger of Allah (peace be on him) prohibited people from going to public baths, but later allowed men to enter them wearing a lower garment. Exception to this prohibition is made for the woman who suffers from some illness for which warm baths are beneficial and for women following childbirth. Abdullah ibn Amr narrated that the Prophet (peace be on him) said concerning public baths that Men must not enter them without a lower garment. Prevent women from entering them except when sick or after childbirth.

There is some weakness in the transmission of this Hadith, but it is supported by the rules of the *Shariah* which makes concessions in worship and other obligations for a sick person, and by the well-known principle that what is prohibited as a precaution becomes permissible in the case of need or benefit. It is also supported by a Hadith reported by Al-Hakim on the authority of Abdullah ibn Abbas, who narrated that the Prophet (peace be on him) said, 'Beware of a building called the Public Bath'. Some people said, 'O Messenger of Allah, it certainly removes dirt and benefits the sick'. He then said, 'Then whoever enters should cover his nakedness'.

If a woman enters a public bath without a valid reason or need, she has committed a *haram* act and deserves the censure of the Prophet (peace be on him). Abul Malik Al-Hudhali reported that some women from Homs or Damascus came to visit Aishah and she said, "Are you from a place where women go to the public baths? I heard the Messenger of Allah (peace be on him) saying, A woman who removes her clothes (i.e., goes naked) outside her husbands's house tears down the veil *(hijab)* between herself and her Lord".

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And Umme Salmah narrated that the Prophet (peace be on him) said, "If any woman takes off her clothes outside her own house, Allah will tear His covering from her". When Islam takes such a strict view of women's entering public baths which are, after all, buildings with four walls in which only women are allowed, imagine its judgement concerning the nearly-nude women lying about on beaches and the swimming pools, exposing their nakedness to the hungry and lustful eyes of every passer-by without any sense of shame.

Assuredly they have torn down every veil between themselves and their most Merciful Lord. And their men are partners in their sin, since they are responsible protectors of their women. If only they knew!

Prohibition of the Display of Women's Attractions: The morals and manners of the Muslim woman are quite different from those of non-Muslim women and the women of the time of *jahiliyyah*. The Muslim woman is chaste, dignified, self-respecting, and modest, while the woman who is ignorant of the divine guidance may be vain, showy and anxious to display her attractions. Such display includes exposing the attractive parts of the body, walking or talking in a seductive manner, displaying her ornaments, wearing revealing and sexy clothes, and the like.

The variety of ways in which women display their attractions is no secret to people, ancient or modern. In commenting on the verse concerning the women of the Prophet's household, And be in your houses, and do not make a display of yourselves in the manner of display of *jahiliyyah*. (33:33)

Mujahid remarks, "Women used to walk about among men. Qatadah says, 'They used to walk in a seductive and sensuous manner;' while Maqatil says, 'The displaying of attractions means putting a cloth on the head without tying it, and toying with the necklace, earrings, and other ornaments in a provocative fashion' . " The ways in which women displayed themselves during the period of pre-Islamic *jahiliyyah* included mingling freely with men, walking seductively, and wearing a head-covering in a manner which exposed the ornaments and beauties of the head and neck. But during the present period of ignorance of the divine guidance the display of feminine attractions has gone to such vulgar extremes that the women of the pre-Islamic era appear in contrast to be models of chastity and dignity!

How a Muslim Woman Should Conduct Herself?

The correct Islamic behaviour required of Muslim women which keeps them from wantonly displaying their attractions is characterised by the following:

(A) Lowering the gaze: Indeed, the most precious ornament of a woman is modesty, and the best expression of modesty is in the lowering of the gaze, as Allah

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Subhanahu wa Taala says,...And tell the believing women that they should lower their gazes.... (24:31)

(B) Not intermingling with men in such way that their bodies come in contact or that men touch women, as happens so often today in movie theatres, university classrooms, auditoriums, buses, streetcars, and the like. Maqal ibn Yasar narrated that the Messenger of Allah (peace be on him) said, It is better for one of you to be pricked in the head with an iron pick than to touch a woman whom it is unlawful to touch.

(C) Her clothing must conform to the standards laid down by the Islamic *Shariah*, which are as follows:

(1) Her dress must cover her entire body with the exception of "that which is apparent," which, according to the most preferable interpretation, refers to the face and hands.

(2) It must not be transparent, revealing what is underneath it. The Prophet (peace be on him) has informed us that, Among the dwellers of hell are such women as are clothed yet naked, seduced and being seduced. These shall not enter the Garden, nor shall (even) its fragrance reach them.

Here the meaning of "clothed yet naked" is that their light, thin, transparent garments do not conceal what is underneath. Once some women of Bani Tamim, who were clad in transparent clothes, came to see Aishah, and she remarked, "If you are Believers, these are not the clothes which befit believing women". On another occasion, when a bride wearing a sheer and transparent head-covering was brought into her presence, she commented, "A woman who dresses like this does not believe in *Surah Al-Nur*".

(3) Her dress must not be too tight so as to define the parts of her body, especially its curves, even though it may not be transparent. This describes many of the styles of clothing current in the sensuous, materialistic civilization of the Western world, whose fashion designers compete with one another in devising clothing for women which tantalisingly emphasises the bustline, waist, and hips, etc., in order to elicit the lustful admiration of men. Women who wear such clothes likewise fall under the definition of "clothed yet naked," since such a dress is often more provocative than one which is transparent.

(4) She must not wear clothes which are specifically for men, such as trousers in our time. The Prophet (peace be on him) cursed women who try to resemble men and men who resemble women, and prohibited women from wearing men's clothing and vice-versa.

(5) In her choice of clothing she should not imitate non-Muslims, whether they

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are Jews, Christians, or pagans, for Islam disapproves of conformity to non-Islamic modes and desires its followers to develop their own distinctive characteristics in appearance, as well as in beliefs and attitudes. This is why Muslims have been asked to be different from non-Muslims in many aspects, and why the Prophet (peace be on him) has said, "Whoever imitates a people is one of them".

(D) The Muslim woman walks and talks in a dignified and business-like manner, avoiding flirtatiousness in her facial expressions and movements. Flirting and seductive behaviour are characteristics of wrong-minded women, not of Muslims. Allah Taala says:

> Then do not be too pleasant of speech, lest one in whose heart there is a disease should feel desire (for you).... (33:32)

(E) She does not draw men's attention to her concealed adornment by the use of perfume or by jingling or toying with her ornaments or other such things. Allah says:

> They should not strike their feet in order to make known what they hide of their adornment.... (24:31)

The women of the time of *jahiliyyah* used to stamp their feet when they passed by men so that the jingling of their ankle-bracelets might be heard. The Quran forbade this, both because it might tempt a lecherous man to pursue her and also because it demonstrates the evil intention of the woman in attempting to draw the attention of men to herself.

Similar is the Islamic ruling concerning the use of fragrant perfumes, since here again the intention is to attract men by exciting their desire. A Hadith states, The woman who perfumes herself and passes through a gathering is an adulteress. From all this we know that Islam does not require, as some people claim, that a woman should remain confined to her house until death takes her out to her grave.

On the contrary, she may go out for *salat*, for her studies, and for her other lawful needs, both religious and secular, as was customary among the women of the families of the Companions and the women of later generations. Moreover, this early period of Islam is considered by all Muslims to be the best and most exemplary period in the history of Islam. Among the women of this time were those who took part in battles in the company of the Prophet himself (peace be on him), and after that under the caliphs and their commanders. The Messenger of Allah (peace be on him) told his wife Saudah,

> "Allah has permitted you to go out for your needs". He also said, "If someone's wife asks his permission to go to the mosque, he should not deny it to her". On another occasion he said, "Do not prevent the bond-maids of Allah from (going to) Allah's mosques".

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Some very strict scholars are of the opinion that a woman is not allowed to see any part of a man who is not her *mahrem*. They base their ruling on a Hadith reported by Al-Tirmidhi on the authority of Nabhan, the slave of Umm Salmah, that the Prophet (peace be on him) told Umm Salmah and Maymunah, his wives, to veil themselves when Ibn Umm Maktum entered. "But he is blind," they said.

The Prophet (peace be on him) replied, "But are you blind, too? Do you not see him?" However, researchers say that the manner in which this Hadith has been transmitted renders it unsound. While the narrator here is Umm Salmah, the transmitter is her slave Nabhan, who had no concern with the incident nor any need to report it.

Even if the Hadith is sound, it simply shows that the Prophet (peace be on him) was very strict in respect to his wives because their exceptional status required greater modesty on their part; Abu Daud and other great scholars have commented on this exceptional position of the wives of the Prophet (peace be on him). In any case, the significance of the following well-established and sound Hadith remains uncontested: The Prophet (peace be on him) instructed Fatima bint Qais to spend the required period of confinement *(iddah)* following the death of her husband at the house of Umm Sharik. But he later changed his mind, saying, My Companions gather in her house. Go and stay with Ibn Umm Maktum, since he is a blind man. If you uncover yourself he will not see you.

Hospitality by Women

A woman may serve her husband's guests in his presence as long as she adheres to the Islamic standards in her dress, movements, and speech. They will naturally see her and she will see them, and there is no harm in this as long as there is no danger of involvement on either side.

Al-Bukhari, Muslim, and others have reported Sahl ibn Saad Al-Ansari as saying, Abu Usayd Al-Saadi invited the Prophet (peace be on him) and his Companions to his wedding. The food was prepared and served by none other than his wife, Umm Usayd. She had soaked some dates in milk in a stone pot overnight. When the Prophet (peace be on him) had finished his meal, she mashed the dates and brought the drink to him.

Sheikh Al-Islam Ibn Hajar commented that, "From this Hadith we conclude that a woman is permitted to serve her husband and his male visitors, just as the husband is permitted to serve his wife. It is evident that her serving the visitors is allowed only if there is no fear of temptation and if she is properly dressed; if the wife is not properly dressed (as is the case with a majority of women in our time) her appearing in front of men is *haram*".

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Islamic Fraternity

There are no reasonable causes which induce men to be divided into different groups and sects. Truth, Rightness and Nature demand that all humans should be kind towards each other and should live in the society formed on the basis of love and brotherhood, to let the roses of love and peace bloom on this earth. Allah has connected all the racial relations to Adam and Eve in order that these teachings may become more strong and firm:

> O Mankind! Verily, We have created you from man and woman, and have made you nations and tribes that you may know one another. Surely, the noblest of you, in the sight of Allah, is the best in conduct. Verily, Allah is Knower, Aware. (Hijrat : 13)

Mutual introduction — not hatred and repulsion — is the only foundation of human relationship. But such obstructions come which do not allow mere introduction to do its work. The explosion of human population in search of work, crowding, clashes, differences in understanding the truth and deciding on what is good, create mutual fractions and this leads to quarrels and wars. But on account of these bad conditions the main purpose of man's creation and the original objective of populating this earth should not be lost sight of.

Every method and coordination which make this introduction strong and firm should be supported. It should be strengthened. Its characteristics should be utilised. Islam is not only a coordination that brings together a lot of people, but it is also based on those realities which create the best relationship between humans and their Lord and among the humans themselves.

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Therefore, it is necessary that the believers in Islam and the bearers of this Message should be fully aware of its importance and greatness, by means of which Allah has expanded their bosom. They should adopt on its basis the mutual introduction, the love and the brotherhood with the respect which is their sue.

This mutual introduction revives the common relationship of the human individuals which had been dead, and it makes it strong. In this way this pure religion provides the foundation for a strong brotherhood, by which all the followers of Islam; in the East and West get united, and inspite of the differences of the time and space such unity and oneness is created among them that even the strongest storms cannot remove it.

This brotherhood is the soul of the living faith and the essence of the delicate feelings which a Muslim has in his heart for his other brethren, and it reaches such a stage that his life is reserved for others and the lives of others are sacrificed for him, as if they are the different branches of the same tree, or the same soul that is running in different bodies.

Unity in Islam

It is incumbent upon a Muslim to observe the commands and rules of Islam because he is an indivisible part of the existence of the Ummah. He is a part that is attached to the whole body. Separated from the body, it has no existence. He, willingly or unwillingly, takes his share, from the food that is supplied to the body, from its development and nourishment and its consciousness and awareness.

The Divine revelation has admitted this position of the individual. It has not given the command of ordering the performance of the righteous act and preventing the commitment of the forbidden act to an individual, but it has entrusted this duty of guidance to the whole group, of which the individual is a part. He is to perform this duty being the part of the Ummah. The meaning of the commands of the holy Quran and the Sunnah, with reference to the context, appears to be only this:

> O you who believe ! Bow down and prostrate yourselves, and worship your Lord and do good, that you may prosper, and strive for Allah with the endeavour which is His right. (Hajj: 77)

When a Muslim stands before Allah, meekly and submissively prays, cries and pleads, this worship of his is not performed in seclusion, away from his brethren, but that he prays on behalf of the whole society in this way:

> We worship only You and ask for help only from You. (Fatiha : 4)

It should be noted that here the pronoun we is used and not I. Here it is not said

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that I worship only You and I ask for help only from You. Then the slave prays to his Lord for giving him guidance and favours; it is not for himself alone, but he asks for all the people:

> Show us the straight path, the path of those whom You have favoured.
> (Fatiha : 6, 7)

The Almighty God has not created humans so that they may be divided among themselves and should create differences. He has sent down one religion for all the people. All the Prophets that came to this earth, in the different parts of the world, invited the people to only one religion. From the very first day, Allah has forbidden that people should cut the religion into pieces and should divide themselves in various sects.

But having been misled by the satanic tricks, humans forgot this warning, and expressed their disregard for the divine heritage. They divided into various sects and each sect fought the other.

The fact of the matter is that when learning is from morality, and when it has no relation also, then such a learning becomes a matter for the man of learning himself and also for all people. Before Islam, ignorance caused men to different valleys, but when Islam came and of hypocrites and cryptic believers made Islam a means of their trade for their benefits and profits, this Ummah went to the and.

Allah's Messenger (S.A.W.) said:

> "For you I fear the excesses of that hypocrite who will be a glib talker".
> (Bazzar)

It is true, the wayward heart makes knowledge the corruption and mischief. In the olden and modern times humanity has suffered considerably from dangerous learning. Allah has mentioned this reality that those learned men whose knowledge does not descent lower than the tongue and does not find a place in the heart have caused considerable harm to humanity:

> The same religion has been established for you as that which He enjoined on Nuh-the which We have sent by inspiration to you-and that which We enjoined on Ibrahim, Moses and Jesus; namely that you should remain steadfast in religion, and make no divisions therein. To those who worship other things than Allah, hard is the (way) to which you call them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).
> (Shura : 73)

After that He said:

> And they became divided only after knowledge reached them, —through selfish envy as between themselves. (Shura : 14)

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At another place, He has said:

> But only those people differed therein who were given the Book after clear teachings came to them out of spite among themselves. (Baqarah : 273)

When knowledge loses sincerity and becomes devoid of softness and love for the people, then how destructive it becomes ! How it tears the hearts and makes the sects quarrel among themselves. And it cuts all those relationships for joining which Allah had given command.

To have differences of opinion and to differ is not a novel thing, but this cannot be made the cause of mutual hatred and enmity. Enmity is generated when there are other factors also with that. The difference of views and ideas is used in an illegal way for personal aggrandisement.

If intentions are honest in debates and discussions, and if the parties are free from the selfish desires for achieving supremacy, fame, chairmanship and victory over others, then all those disputes can be decided which had filled our past history with tragedies and sorry spectacles.

We have seen with our own eyes that if to the differences political interests are attached, then the ordinary thing has been enlarged to mountainous proportions, and if the differences were merely of ideas, then even big problems are treated as minor things, and inspite of the differences of opinions no troubles occur.

> "As for those who divide their religion and break it into sects, you have no part in them in the least; their affair is with Allah; He will in the end tell them the truth of all that they did". (Al-Anam : 159)

Allah has warned Muslims that they should not be divided into sects like the people in the past in interpreting the religion, and they should not act against each other:

> Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs; for them is a dreadful penalty, on the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black; to those whose faces will be black, (will be said): "Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith. But to those whose faces will be (lit with) white, they will be in (the light of) Allah's mercy; therein to dwell (for ever)". (Al-i-Imran : 105-107)

The harmony of the heart and the feelings, and the unity of the objectives and the methods are the clear teachings of Islam, and making friends with the sincere Muslims has been declared as compulsory. Undoubtedly the Ummah can survive only with the

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unity in ranks, of identity and the kalima; its rule can become everlasting and its message can achieve success. If the statement of Oneness of Allah is the gate of Islam, then the unity of thought and idea is the secret of its survival and progress, and also the foremost guarantee of meeting the holy Lord with bright faces.

Unity and Divinity

According to the appearances, when a man performs a certain act alone, his reward is different, and when he performs the same act in company of others, then his reward (*sawab*) is quite different. Take the two rakat prayer of the *fajr* or the four rakat of the *Zohar* prayer, a man may say them alone or in the congregation, there is no difference in their preparation or performance, but the reward of the latter (congregational) prayer has been said to be twenty or twenty-two times more.

In reality it is an inducement that man should give up seclusion and aloofness and should live with the group. He should give up his aloofness and mix up with the society. In the sight of Islam it is very objectionable that a man should revolve round his own thoughts and ideas, and should be concerned with only his own loss and profit, cut off from the interests and concerns of the group and the group-life.

In the *Hadith* it is stated:

> "There are three qualities against which there should be no rancour in the heart of a Muslim sincerity, well-wishing of the Muslims, and collectivism, because whoever will have these qualities, his prayer will be for the welfare of all individuals. (Bazzar)

In order to keep a Muslim attached with the Society, Allah has made five-times prayers with the congregation compulsory for a Muslim, induced Muslims to offer prayers in congregation, and for avoiding congregational prayers purposely they have been warned of punishments. Then the individuals of small villages and tubes have been enjoined to offer congregational prayers every week on Fridays. Then greater congregations have been fixed for the two Eids, which are to be offered outside the cities in the open, and in view of the social and religious advantages, all the individuals, even the women in menstruation, have been asked to gather in the *Eidgaahs*.

Then the programme of gathering all the Muslims from the East and the West in a magnificent gathering, by making Hajj compulsory on the eligible rich people, and its fixed place and time has been indicated, so that the different kinds of people, belonging to various races may make Hajj collectively.

Allah's messenger always warned against living alone and being cut off from the society. He always urged on having company while on journeys or staying at home.

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Saeed bin Musayyab says that the Prophet (S.A.W.) has said:

> "Satan goes after one or two individuals, but when there are three persons, he is unable to harass them".
>
> (Malik)

Once Allah's Messenger found that when the caravan camped at a place, the people scattered around with a view to more comfort, as if they had no connection. The Prophet (S.A.W.) did not like this and disapproved of it.

Abu Saalba has narrated that when the people camped, they used to settle in different parts of the valley. Allah's Messenger said:

> "This scattering of yours is a trick of Satan". After these instructions of the Prophet, when people stopped for resting, they used to remain near and hug each other, in such a way that if a big cloth were spread over them it could cover them.
>
> (Abu Daud)

This was the best example of the harmony of the feelings, exchange of love and compassion and unity in the ranks.

The Etiquettes

If people do not stick to truth, falsehood disrupts them. If the slaves of Rahman do not unite, the agents of Satan divide them into insignificant pieces. And if the eternal blessing of the Hereafter does not attract them towards itself, and if the spirit of collectivism is not roused in them, then they quarrel for small things. Therefore, it is said that fighting and war, hatred and hostility are the characteristics of the dark, non-Islamic (jahiliyah) days, or are the destiny of the unfaithful.

The Prophet (S.A.W.) has said:

> "After my death, do not adopt the course of action of the infidels and fighting among yourselves".
>
> (Tirmidhi)

The clear meaning of this is that these bloody wars are the fate of the infidels, who are divided in various groups.

Islam has allowed differences of opinion and thinking, provided there is a sincerity for finding out the truth, and an urge to recognise what is right and to act on it.

The Prophet (S.A.W.) has said:

> "If the ruler takes a decision by himself, and it is a right decision then he is eligible to get double reward, but if his decision is wrong, then he deserves single reward".
>
> (Bukhari)

You can see that to the result of thinking and contemplation Allah's favour and

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blessing is attached, as it is attached to the intentions of welfare and virtue. Then why does the human mind think these affairs to be narrow when Allah's religion has made it wide? And why this series of mutual hatred and hostility, and oppression and tyranny?

When the Prophet commanded the *Mujahedin* going out of Medina to offer the prayer of Asr in *Bani Quraizah*, some companions thought that he meant that if there were no fear of losing time, the prayer should be offered after reaching there. Accordingly, when they saw in the way that the time of Asr was running out, they offered the prayer in the way. As against this, the other group took the apparent meaning of his command, and they offered the prayer late *(qaza)* after reaching there. The Prophet (S.A.W.) accepted the interpretation of both the groups and organised them in a single group against the enemy.

The same is the spirit of Islam in differences in academic matters, when it is not possible to avoid them and when the intentions of the intellect and conscience are sincere and the path is right. But if the purpose of the differences is of obtaining some material gains and to feed the flames of rancour and hatred, then the world is lost and first of all religion is done.

A learned man of religion was told that it is feared that in a certain mosque the worshippers might clash. He asked what was the matter. He was told that some worshippers want to offer eight rakat of Tarawih prayer while others think that twenty rakat are according to Sunnah (Masnoor). He asked them then what should be the answer? They replied that they were waiting for his fatwa (opinion).

The learned man of the religion said that the fatwa is that the mosque should be closed, and no tarawih prayers be offered in that mosque, for tarawih is nafil (voluntary) prayer, and the unity of Muslims is compulsory *(Farz)*, and for a nafil, farz cannot be given up in this kind of affairs, the noise and tumultuous behaviour has nothing to do with sincerity and welfare.

To save the Ummah from the destructive effects of this kind of differences, the Ulama, with the help of the Islamic teachings, have given this fatwa (decision) that if there is a fear of a greater mischief *(fitna)* raising its head on performing the *farz* of preventing commitment of the forbidden thing (nahi and munkar), then this *farz* is not compulsory, because this forbidden thing is an evil, but the adverse outcome of this movement would be worse than this evil, and therefore the lesser evil will have to be tolerated. We know that the doctor performs a surgical operation only when the patient's body is able to bear it. When he finds that the sick person's body is not able to bear it, he does not operate, even if the disease continues.

The Prophet used to take the pledge from the Ansar that they will adopt the policy of listening, obeying and sacrificing in all conditions of paucity and plenty, happiness and anger. It means that a righteous man should not be worried if he does not get enough

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material gains. If according to the decision of Allah he does not get high position, or plenty of wealth and property he should not grumble loudly and cry openly, for this kind of ugly manifestation of anger against the world is the habit of the hypocrites, about whom Allah has said:

> And of them is he who defames you in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold they are enraged. (Tauba : 58)

If you study these divisiveness and groupism carefully, you will find that material love and blind selfishness are the real causes of these differences. Strength is in unity only. This principle is not operative in the case of humans only, but this is also the rule of the universe. A feeble strand combined with other strands becomes a strong rope, and this world is also a combination of the united particles.

A wise man wanted to teach his sons this wisdom, he called for a bundle of sticks and asked them to break the bundle. All of them combined together could not break it. Then he opened the bundle and gave each one of them a single stick, and in this way all the sticks were broken.

Mutual differences make a strong and big nations also weak, and drives the weak nations to the valley of total destruction. Therefore when the Muslims were successful in the Battle of Badr, .Allah gave them the first advice of having unity in their ranks.

When voices were raised on the distribution of the booty, Allah revealed the following verses:

> They ask you of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if you are (true) believers. (Al-Anfal : 46)

Then He explained to them that unity in action and deeds is the path to success and victory:

> And obey Allah and His Messenger, and dispute not one with another lest you falter and your strength depart from you. (Al-Anfal : 46)

And then warned them that in their greed and love for the world they should not adopt the course of action of those who do not expect any reward from Allah:

> And be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah. (Al-Anfal : 47)

Then in the battle of Uhud the Muslim received a great setback. Seventy great

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companions of the Prophet were martyred, and they had to face the disgrace of defeat and the taunts of the infidels. Why this happened, when their defensive passion was powerful enough to achieve victory? It happened because they differed among themselves and were guilty of disobeying Allah and His messenger:

> Allah verily made good His promise to you when you routed them by His leave, until (the moment) when your courage failed you, and you disagreed about the order and you disobeyed, after. He had shown you that for which you long. Some of you desired the world, and some of you desired the Hereafter. Therefore, He made you flee from there, that He might try you.
> (Al-i Imran : 152)

At this critical turn of their history, if they would look at and take a survey of their conditions, the Muslims will see that the disgrace and frustration in which they have fallen today is on account of only one reason, and that is their rope (unity) has become loose and their aspirations are haphazard. The assault of the cross in the modern times, and under its shadow the Zionist enemy have been able to raze the edifice of the Islamic community because they had distributed Muslims in different smaller nations and countries, among whom they were inciting hostility and rancour. To devour the East, the policy of the West has always been to divide and rule.

Islam is desirous of safeguarding its Ummah and of its survival, and therefore, it strikes at the roots of the differences with all the force at its command and considers it the responsibility of all the individuals of the Ummah that they should take it out of the mud of differences and hostilities, for "Allah's hand is over the Jamaat (group) and one who was separated from the society went to hell".

The enemies of Islam want that they should patronise a person who should be helpful to them and he should harm the entire community. There should be no wonder if such a man is rooted out of the society to save the entire society from his wicked deeds. Allah's Messenger has said:

> Various kinds of groups will be born. The person who would try to disrupt the affairs of this Ummah when it has been united, should be finished with the sword, whoever he may be.
> (Muslim)

The man who puts a spoke in the wheel of the unity in the Ummah comes under this command of Allah:

> And whosoever opposes the messenger and the guidance (of Allah) has been manifested to him, and follows other than the believer's way, We appoint for him that to which he himself has turned, and expose him to hell-a hapless journey's end.
> (An-Nisa : 115)

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This warning should not astonish any one, because when the germs of difference generate, all those evils are created which push the Ummah into the pit of retrogression. There are people who stick to their opinions at all costs for the whole life. When the signs of differences and disruption in the community become manifest, they sit silent, as if they are concerned with principles only, but the facts are different. That is why Allah's Messenger has said:

> "He who ran away from obedience and separated from the group, then he died, then he died a non-Islamic death". (Bukhari)

Another tradition has it:

> "He who advanced against our Ummah, beheaded the good and the bad, all people, did not care even for the true Muslims and broke his promise, then he has no connection with me nor have I concern with him". (Muslim)

It is the duty of the rich that they should give from their riches to the poor, and the well-to-do people should provide benefits to the Ummah. However learned, talented or wealthy a man may be, he cannot derive benefits from his accomplishments nor can he benefit others if he has the ambition of becoming the leader, because such a man is deprived of the grace of God. And the man who is deprived of the grace of God, is a failure and most unfortunate, even if he is a genius.

That is why Islam has deprived persons of high position and leadership, if they had the ambition of gaining leadership and high positions.

> Hadrat Abu Moosa (R.A.A.) narrates that he went in the presence of the Prophet, when two other persons from Banu Ami were also with him. One of them requested the Prophet (S.A.W.) : "O Messenger of Allah! (S.A.W.) Give me one of the responsibilities of the problems of which God has made you responsible". Similarly, the second man also requested the Prophet in the same way. The Prophet replied: "By God, we cannot entrust this work to a person who demands it or is greedy to get it". (Bukhari)

But the astonishing thing is this that what the principles of Islam had strictly forbidden, the same disease has sprung in the Ummah, and today individuals and families that are in love with leadership and supremacy, are continually breaking this principle.

If they have risen high on account of their leadership and power, then this thing cannot bring real progress and superiority, as explained by the Prophet (S.A.W.) . Then how can these bad-character people and the masters of the destinies of men can be considered deserving of these responsibilities?

Every Muslim must oppose such a deviation wherever he may see it, so that the unity of the Ummah may be strengthened.

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Functional Ethics

When selfishness rules over a man then it devours all its goodness and nourishes wickedness in him. It confines him to a very limited circle, where he does not see anybody else except his own self. He is happy or sad only when his own interest is involved. He has concern with the surrounding environment or the world where lakhs of people like him are residing only if he has any expectation of receiving profit from them or if he is afraid of receiving any harm or losses.

Islam has remedied this tyrannical selfishness by the justice-bearing brotherhood. It has taught men that the life is not his own alone, and merely his own welfare and benefit is meaningless. He should know that like him many other men also reside there. If he remembers his rights and privileges on others, then he should also remember what are others' rights and privileges on him. Therefore, man should keep away from selfishness and profit-making. If he is conscious of his presence or existence then he should also be conscious of the existence of others. Instead of indulging in excess and intemperance he should try to be balanced and moderate.

The right of another Muslim brother on you is that you should dislike his losses and try to remove their cause. If he is in difficulty then you should try to share it in equal measure. You should feel his difficulty and trouble. But if your feelings are not stirred, if you do the circumstances, you think that your being anxious for him is useless, then this is meanness. And this kind of thinking has no concern with that love and brotherhood, which becomes a part of Muslims' temperament and nature, and which make them moan with pain on every adversity that falls on their other brethren. Allah's Messenger has said:

> The mutual love, kindness and graciousness of the Muslims is like a body, when some of its part is in pain then all the other parts of the body become a victim of fever and sleeplessness. (Bukhari)

True sympathy will spur you to find out what are the difficulties and the needs of your brethren; and do not rest till you remove those difficulties and needs. If you are successful in this then your face glows and your conscience is satisfied.

The Prophet has said:

> "A Muslim is a brother of another Muslim. He should neither oppress him nor should he usurp his right. He who provides for the needs of his brother, Allah will help him. And he who removes one difficulty of a Muslim brother, Allah will remove his one difficulty on the Day of Judgment, and he who covers the defect of a Muslim brother, then on the Day of Judgment Allah will cover his defect". (Muslim)

The sign of true brotherhood is that you should desire the benefit of your brother and

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you should be glad to see him benefited as you would have been glad to be benefited yourself. If such a quality has been developed in you, then with the best obedience you will be near to Allah and you will be deserving of the best reward from Him.

Hadrat Ibn Abbas (S.A.W.) says that he was confined within the four corners of the mosque in Etikaf (meditation), when a man came to him. He saluted him and sat down. Ibn Abbas said to him that he looked worried and inquired what was the matter. The man replied "Yes, O cousin of Allah's Prophet ! 1 have to pay the right of a certain man's friendship, by the Owner of this grave, I have no means to pay it".

Ibn Abbas (S.A.W.) said:

"May I talk to you in this connection?" He replied that if he wished to be mighty. The narrator says that Hadrat Ibn Abbas put on his shoes and came out of the mosque. The man reminded that he was sitting in Etikaf. Ibn Abbas (S.A.W.) replied: "No, (I have not forgotten). But I have heard from the.owner of this grave, and many days have not passed — tears came to Ibn Abbas's eyes — he says: 'he who walked for the need of his brother and satisfied his need, then this act is better for him than ten years' Etikaf, and he who performed one day's Etikaf for Allah's pleasure then Allah will place three trenches between him and the hell, and whose distance will be more than the distance between the East and West'".

(Baihaqi)

This *Hadith* shows what importance Islam has given to the relationship of love and brotherhood, and how important it has considered the welfare and public service, which every society needs for safeguarding its foundations.

Hadrat Ibn Abbas (R.A.A.) left *Etikaf,* although it is a speciai kind of worship, for which there is a great reward from Allah, because Etikaf is the name of being totally immersed in prayers, fasting, recitation and meditation, and then he was in the Masjid-i-Nabawi (Mosque of the Prophet) where the reward is much more than in the other mosques, and inspite of all this Hadrat Ibn Abbas (R.A.A.) left Etikaf for a Muslim. This was the teaching that he received from the holy Prophet (S.A.W.)

Emphasis on Cooperation

The Problems of the world are very complicated and intricate. Adversities confront all men, as the rains, when they fall, make all the dry and moist regions wet. A man cannot fight these adversities for a long time single-handed, if he does not know that his brothers and friends will rush to his help and will relieve him of the present difficulties. For this reason it is said that if man is alone he is without any position, and if he has supporters and friends then none has a position better than his.

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Brotherhood demands that every Muslim should keep alive the feeling that his brethren, friends and associates will be with him in his good and bad conditions, in the field of life only his strength is not in operation, but that the strength of all the Muslims is with him.

Allah's Messenger (S.A.W.) has said:

> A Momin has the position of a structure for another Momin, whose one part supplies strength to the other part. (Bukhari)

From here pure brotherhood becomes a double-edged blessing. Not only the unity of spirit and faith is available, but material benefits also follow for the Muslims.

Allah has repeatedly mentioned of this blessing in a single verse:

> And remember Allah's favour to you; how you were enemies and He made friendship between your hearts so that you became as brothers by His grace. (Al-i-Imran : 103)

This brotherhood of religion makes it a duty for every Muslim to cooperate with other Muslims. It is not a cooperation of blind prejudices but a cooperation among the virtuous faithfuls to prove that truth is truth, and to destroy falsehood, to stop the hand of the tyrant and to help the oppressed. It is not proper and permissible to leave a Muslim alone, if he has entered a campaign. He should be helped in every way. If he is on the wrong path, then it is necessary to bring him to the right path. If he is conceited and proud, then his false pride is to be broken. If he is being attacked, he is to be defended. If his life and property have been placed in danger by his enemies, then he is to be helped in his fight.

This is the meaning of the assistance and cooperation which Islam has declared as compulsory (Farz).

> The Prophet (S.A.W.) has said: Help your brother, whether he is an oppressor or the oppressed". Some one said that if he is an oppressed person the help to be given to him can be understood, but how can an oppressor be helped ? He replied: "Prevent him from oppressing, this is his assistance". (Bukhari)

To leave a Muslim helpless and isolated is a very mean act. If this happens it amounts to leaving all the Muslims helpless, because from such an act the courage and the sense of shame receive a great setback, and the oppressed person submits to the oppression willingly or unwillingly. Then the brotherhood among those who left him helpless vanishes.

The Muslims were disgraced individually and also entire nations were subjected to such an unfortunate fate, when their relationship of the Islamic brotherhood weakened. They began looking at each other as strangers and they disliked each other, and when they heard about the misfortunes of their brethren they merely raised their shoulders and did not care, as if it were none of their concern.

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This despised habit of the Muslims threw them into the pit of disgrace and dishonour, although Islam has very strongly opposed this wicked habit, and it has cursed and reproached those persons who sacrifice their community for their personal benefits.

Allah's Messenger (S.A.W.) has said:

> None of you should ever stand quiet when before him an oppressed person is being beaten. That man receives Allah's curses who is present when the act of oppression is being performed and does not defend the oppressed.
>
> (Tibrani)

When you see a brother of yours being badly treated or being subjected to disgrace or dishonour, prepare yourself for his help, and assist him till you achieve what is right and the oppression is terminated.

> In a *Hadith* it is stated: "He who accompanied the oppressed till he got him his right, then Allah will make his steps firm on the 'Pul Sirat' when all steps will be slipping".
>
> (Asbahani)

This responsibility increases when you hold some important position in the society or when people look at your office with love and fear. As zakat is taken out of wealth and property, similarly it is taken out of the position and office also.

If Allah has blessed you with leadership in the land or you have some power or influence, it is not for your getting puffed up with pride, but this position has been granted to you by Allah so that through you all those needs may be met which cannot be met through other sources.

If you helped in meeting the needs of the individuals then you have fulfilled your duty and you have earned sawab (reward), otherwise you have rejected this favour of Allah and caused it to be wasted.

Allah's Messenger (S.A.W.) has said:

> "Allah has blessed certain persons with his favours (high office), which are connected with the needs of the Muslims. He keeps them with those favours until the general public feel harassed by them. But when the persons of high position become unbearable for the people, then Allah transfers these favours to others".
>
> (Tibrani)

The use of power and influence to give benefit to the people and to save them from harm should be within the circle of sincerity and purity. But if he does this virtuous act in the hope of receiving some present or compensation, then he loses his reward from Allah, and this forbidden earning destroys all his deeds.

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Allah's Messenger has said:

> "Whoever recommended the case of persons and in compensation he is given a gift and he accepted it then he entered a big gate of the major sins".
>
> (Abu Daud)

Composite Community

There are many evils which Islam has vehemently opposed because they were against the etiquette and conditions of brotherhood.

Those principles, which bring back the persons who cross their limits to their original place and push forward those who remain behind and make them stand in the same line, are really in the true spirit of brotherhood. If there arises some difference and it becomes a dispute and a quarrel, then the rules of brotherhood should be made the deciding factor and they should be enforced:

> "The believers are nothing else than brothers. Therefore, take peace between your brethren and observe your duty to Allah that you may obtain mercy".
>
> (Hijrat : 10)

The dear Prophet of Allah (S.A.W.) has, in a very lengthy *Hadith* warned about all the evils, though apparently appearing ordinary, that corrode the hearts and dries the spring of love and compassion:

> "Keep away from undue misgiving, because misgiving is the biggest lie. And do not be inquisitive, and do not be over-curious and prying. Do not indulge in competitions. Do not be jealous of one another. Do not hate each other. Do not be enemies of one another, become slaves of Allah, brethren, as He has commanded you. A Muslim is the brother of another Muslim. He should not oppress him (his brother), should not leave him isolated, should not think him mean, it is enough to be wicked if he considers another Muslim mean. The property, blood and honour of a Muslim is Haram for another Muslim. Allah will not see your faces, and your bodies, but He will see your deeds. (Pointing towards breast), Allah's fear is here, Allah's fear is here. Beware, none of you should purchase a thing over the purchase of the other, resulting in the other person's loss. And be Allah's slaves, brethren among yourselves, and it is not permissible for any Muslim that he should keep his relationship with another Muslim severed for more than three days". (Muslim)

That society where the seeds of love and brotherhood among men are sown on the basis of the love of God, where the symbols of Islam are safeguarded and are watched, in such a society the spiritual brotherhood takes the place of racial brotherhood, and many

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times this relationship of faith proves to be more strong and firm than the relationship of blood.

The fact is that sincere brotherhood was that foundation oil which for the first time the Muslim society was formed, under whose shadow the Islamic government was brought into existence, and it raised the banner of Islam's supremacy; and keeping this basic quality before him the Messenger of Allah founded an Ummah that resisted the onslaught of the hostile idolworshippers and all the cryptic enemies simultaneously, and became successful after a protracted conflict, when its enemies were vanquished and destroyed.

Things are recognised by their opposites. In the present time we are seeing how the Jews have gathered around their false purpose and tried to establish their government. They ran away from the East and the West and gathered in the holy land. They left their native places. They kicked at their wealth and property and leaving behind all the remembrances came and settled in Palestine. This awakening under a wrong belief and false ideal reminds us of that magnificent awakening which had taken place fourteen centuries ago, when Muslims were collecting in Yathrib from all corners of the country. They had left their native places and homes so that the first Muslim Government might be established in Medina.

The Muslim citizens of Medina embraced these refugees. They established mutual brotherly relations on the basis of sincere love, sacrifice, equality of race and birth, exchange of love and respect, propagation of truth, holiness and virtue, liking and adopting of the righteous ideal and its propagation. Allah has praised them thus:

> But those who, before them, had homes (in Medina) and had adopted the faith, show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves even though poverty was their (own lot). (Al Hashr : 9)

Allah's Prophet (S.A.W.) has said:

> "It is not permissible for a Muslim that he should frighten any Muslim".
> (Abu Daud)

Another *Hadith* has it:

> "Whoever looked at a Muslim in such a way that it frightened him, then Allah will frighten him on the Doomsday". (Tibrani)

The thing, from which there is a fear of any Muslim receiving some harm, or any act, which is likely to be an aggression on a Muslim, is the worst crime, then what will be the consequences of directly harming the Muslims and subjecting them to aggression and oppression?

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Allah's Messenger (S.A.W.) has said:

> "Whoever points towards his brother with iron, the angels send their curses on him till he stops it, even if he is his real brother". (Muslim)

On account of these commands and orders, the spirit of brotherhood has spread the scent and fragrance of peace and security, comfort and satisfaction in the Islamic society.

To make this brotherhood lasting, Islam has declared pride as Haram, because the people who have a feeling in their hearts that they are the children of the same father and the followers of the same religion cannot be hostile towards each other in their worldly dealings, and those who know that greatness and honour is obtained by fearing Allah and truly worshipping Him, and that this fear of Allah is found in the hearts, and the secrets of hearts are known to Allah only such persons cannot indulge in false pride and conceit.

The Prophet (S.A.W.) has said:

> "Allah has sent down revelation to me that you should adopt humbleness to such an extent that none should oppress anybody and should not indulge in undue pride. (Abu Daud)

Islam has warned those persons who follow the path of Satan, and for Supremacy they behave conceitedly. It has been explained that on the Doomsday the proud people will be squeezed, and they will be made small in the proportion in which they showed their greatness, so much so that they will be reduced to dust that will stick to the shoes.

In the *Hadith* it is written:

> On the Doomsday these proud people will be raised like the particles of dust in the form of men, everywhere they will be treated with disrespect". (Tirmidhi)

Insulting and making fun of others damages the relationship of brotherhood. To consider others inferior and to make fun of them is immoral, pure ignorance and the product of worst negligence, for the right of the weak is that his difficulties should be shared, and the weak and bewildered man, should be guided and not made fun of. When any person is confronted with some adversity or he has some defect then it is far from a Muslim that he should make him a target of his objections and criticism.

> O you who believe ! Let not a folk deride a folk who may be better than they are, nor let women (deride) women, who may be better than they are. (Hijrat : 11)

Hasan says: "For deriders in the Hereafter one gate of the Paradise will be

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> opened, and he will be asked to come. He will go with his difficulty and sadness, and when he will reach the gate, it will be closed. Then the second gate will be opened and he will be called. When he will reach the gate with his difficulty and sorrow, it will also be closed. This will continue till one of them before whom one gate of the Paradise will be opened and he will not come near it on account of disappointment". (Baihaqi)

This is the recompense of the deriders and fun-makers, as if on the basis of tit for tat they will be reproached and cursed, they will be disdained, and they will be derided and made fun of on account of their past deeds.

No Room for Pride

In order to demolish the artificial wall of the security and distinction of the common brotherhood, Islam has declared the blood of all people equally honourable. It has given them equal rights and privileges, and convinced the masses and the classes that to be proud of one's race and birth is wrong, for all are sons of Adam, and Adam was created from dust. Here a person can achieve greater importance compared to his fellow-being only if he has put in more labour and strived more.

One who has not done a great deed cannot be made great by the greatness of his forefathers, even if they were the Kings of their time.

> Hadrat Abu Hurrayrah (S.A.W.) narrates that Allah's Messenger (S.A.W.) has said: "On the Doomsday a caller will announce by the command of Allah: Listen, I had created only one lineage and you formed other lineages; I had made those of you who were righteous the most noble, but you went on saying that this is the son of that person, but today I will make high my lineage and the lineages formed by you will be lowered". (Baihaqi)

The command of Allah is:

> Then when the trumpet is blown, there will be no more relationships between them that day, nor will one ask after another. Then those whose balance (of good deeds) is heavy, hey will attain salvation; but those whose balance is light, will be those who have lost their souls; in Hell will they abide.
> (Mominoon : 101-103)

It is very strange that among the Arabs the disease of feeling superiority on account of birth, lineage and family and national pride increased to such an extent that the Islamic teachings were left behind. In the past and the present the causes of the majority of our defeats are these family and national demarcations.

Similarly Islam demolished all the idols of country, nation, and family to strengthen

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the relationship of love and brotherhood, and attacked the family conflict and alien prejudices.

It is quite natural that a man should love his country and his nation, but how can this thing be the cause of negligence towards God and indifference towards His creatures?

Allah's Messenger (S.A.W.) has said:

> "The person who defends his family is the best among you, provided he does not commit sin". (Abu Daud)

> The Prophet (S.A.W.) was asked what was prejudice. He replied: "That you should help your nation in her aggression". (Abu Daud)

The meaning of Islamic Brotherhood is that there should be sincerity and unselfishness for Islam. There should be an urge to follow its path. There should be a determination and strength to work on its command, and that its spirit should rule over all the relationships, general and particular. In every difficulty that confronts one its principles should be consulted, and no attention should be paid to its opposition, other assistance and cooperation.

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Community under Islam

Islamic Concept

As a sociological phenomenon, the ummah can be viewed at least from two analytical perspectives. It can be viewed as a 'community' and as a 'collective identity'. Both are related, of course, but it may be useful to conceptualise the phenomenon from these two perspectives because both can contribute to the analysis of its future development and evolution. The following is a further elaboration of the two analytical perspectives.

Followers of Islam

The general characterisation of the ummah in historical and contemporary Islamic discourse resembles what German sociologist Ferdinand Tonnies has called 'community' or *'gemeinschaft'*. According to Tonnies, the community is a social group based on kinship and organic ties, and hence, a moral cohesion often founded on common religious sentiments. Tonnies' analysis was undertaken within an analytical framework which he used to describe, explain and analyse social transformation that had occurred under conditions of modernity; that is, capitalism, industrialisation and urbanisation in Europe. According to Tonnies (as well as other sociologists like Emile Durkheim, Max Weber, Talcott Parsons who also explored the same problem in their works), under the impact of modernity, social organisations undergo a fundamental transformation. They are transformed from a community or 'communal' *(Gemeinschaft)* to an 'associational' *(Gesellschaft)* type of organisation.

Tonnies postulates that social relations are the products of human will. He identified two types of 'wills'—natural and rational. Natural will is the expression of instinctual

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needs, habits, convictions and inclinations. Rational will, on the other hand, involves instrumental rationality in the selection of means and ends. Natural will is organic and real and the basis of communal life, and rational will is conceptual and analytical and expresses itself in associational types of relationships.

Community types of social organisations are characterised by social homogeneity, and they are largely based on primordial and organic ties and have a moral cohesion, often founded on common religious sentiments. These types of social organisations are transformed and dissolved by the growing social differentiation caused by the increasingly complex division of labour, individualism and modern capitalistic competitiveness, which gives rise to a society based on associational types of relationships. The significance of the transformation is that the new and emerging society he labelled 'association' *(Gesellschaft)* relies on individualism, individual autonomy, institutional differentiation and contractual relationships as the bases of its social integration and social cohesion.

From the second perspective, the ummah can be viewed as a collective identity. Collective identity is grounded in the socialisation process in human societies. Individuals develop it by first identifying with the values, goals and purposes of their society and by internalising them. This process, besides constructing the individual identity, also constructs the collective identity. Rituals and ritualised behaviours of society further reinforce it and give members a sense of similarity, especially against the 'others' whose collective identities are different.

The key role in the construction of collective identity is played by symbolic systems of shared religion, language and culture, which also act as boundary defining mechanisms of the collective identity. The boundaries can be crossed, or changed through incorporation, or shedding of symbolic domains such as those which are entailed in religious conversion or excommunication. Some sociologists have suggested that collective identity is constructed through major 'codes' of primordiality, civility and transcendence or sacredness. These codes are ideal types as real coding invariably combines different elements of these ideal types. The construction of collective identity is not purely a symbolic affair unrelated to the division of labour, control of resources and social differentiation. Collective identity and social solidarity entail consequences for the allocation of resources and for structuring entitlements to members of the collectively as against the outsider.

From this perspective ummah would constitute a collective identity of Muslims in the sense that it refers to identification with the sacred domain of Islam and its incorporation in their individual consciousness. The implication of viewing ummah as a frame for the collective identity of Muslims is that, since it is a result of social construction in which social structure and social processes play critical roles, as these framing devices change, they also produce changes in the nature of collective identity. In other words, Muslims,

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besides partaking in common faith, also live their lives in the contexts of their respective societies. As these societies change under the impact of modernisation, industrialisation, political development and globalisation the process of change also impacts on Muslim collective identity. For example, the social, structural, and political contexts of the Muslims of the Indian subcontinent have undergone changes over the past fifty years through the partition of the subcontinent in 1947 and then again through the break-up of Pakistan in 1972. These changes have also affected the collective identities of Indian Muslims.

Awareness of Ummah

The usefulness of applying the sociological frameworks discussed above to the study of ummah is that these allow us to operationalise the concept. It should then be possible to identify its key dimensions in order to measure or assess the degree or magnitude of their presence in the collective consciousness of different groups of Muslims. This enables us to identify its different dimensions, which could then be empirically examined and measured for comparative or historical analysis. As ummah refers to a 'community of believers', this would suggest that 'religious consciousness' would constitute an integral part of ummah consciousness. One way to investigate it, therefore, will be to focus on Muslim piety.

Muslim piety, like religious piety in general, was conceptualised as a multidimensional phenomenon consisting of the following five dimensions: the religious beliefs (the ideological dimension), ritual observance (the ritualistic dimension), the experiential dimension, the devotional dimension, and the consequential dimension. Among these, two dimensions—religious beliefs (the ideological dimension) and the consequential dimension—would appear to be particularly suitable as indicators of ummah consciousness. In other words, the believers must be aware of the key religious beliefs and display a confirmation of these beliefs in their behaviour. As a consequence of these beliefs, the followers must believe in certain prescriptions which indicate what people ought to do and the attitudes they ought to hold as a consequence of their religion. This is not to deny the alternative way to assess ummah consciousness, but in this study this assessment was confined to these two indicators.

The religious beliefs (ideological dimension) comprises of beliefs which Muslims are obliged and required to adhere to. These include warranting, purposive and implementing religious beliefs. The key Islamic beliefs included in the analysis were: belief in Allah; belief in the Quranic miracles; belief in life after death; belief in the existence of the devil; and belief that only those who believe in Prophet Muhammad (Pbuh) can go to heaven. Islam, like other religions, warns its adherents of the consequences of not subscribing to its fundamental religious beliefs and teachings. For example, disbelievers in the existence of Allah and the divine creation of life are declared as *kafirs* who are condemned to eternal

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damnation. The two questions used to ascertain consequential religiosity in this study were: 'a person who says there is no Allah is likely to hold dangerous views' and 'Darwin's theory of evolution could not possibly be true'.

Ummah consciousness was ascertained through the indexes of ideological and consequential dimensions of Muslim piety. To investigate ummah consciousness the values of the two indexes were classified into 'high', 'medium' and 'low' categories and their distribution by gender, age, level of educational attainment and sample type was investigated.

Ummah Consciousness—the Empirical Evidence

Religious Beliefs (Religious Ideology) Dimension of Ummah Consciousness: This dimension of ummah consciousness sought to ascertain the knowledge of some of the core beliefs of Islamic faith to which adherence is a prerequisite for being a Muslim. An index of religious ideology was constructed and its distribution across gender, age, educational level and sample types was analysed. The result of the analysis reported that an overwhelming proportion of respondents from Indonesia, Pakistan and Egypt displayed a high level of adherence to the religious ideology in general. The evidence also shows that in Indonesia and Egypt the education level was positively related to religious ideology, and religious activists in these countries were also more religiously conscious than the general public and Muslim professionals. These differences were not evident among the Pakistani respondents.

Kazakhstan, once again, was an anomaly, with a significantly lower percentage displaying adherence to Islamic religious ideology. Unlike their fellow Muslims from the other three countries, a large majority of Kazakhs displayed a low level of commitment to religious ideology. The case of Kazakhstan shows that the competing ideology of communism until the 1990s was a significant factor in lowering religious consciousness among them. It is very likely that the Kazakhs would develop a greater Islamic consciousness after their independence from the former USSR. There is already some evidence that many are cultivating an Islamic religious identity. Whether this trend will continue remains to be seen. The general conclusion which can be drawn from the evidence is that all countries except Kazakhstan display a high level of ummah consciousness, as measured by the index of religious ideology.

Consequential Religiosity Dimension of Ummah Consciousness: This dimension assumes that deeply held religious beliefs have important consequences for shaping social attitudes and secular activities of the believers. In modern societies, religious beliefs and science compete for providing explanations of questions dealing with meanings and the nature of the ultimate divine reality and the purposes of human life and destiny. The beliefs, or explanations, which contradict some core religious beliefs usually evoke social

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and psychological pressure on the individual to reject such beliefs. The two questions dealing with the denial of the existence of Allah and the validity of Darwin's theory of human origin were used to ascertain consequential religiosity. The distribution of the intensity of consequential religiosity was then analysed by gender, age, level of education and sample types. The results of this analysis, indicate that in Indonesia, Pakistan and Egypt an overwhelming proportion of respondents had high to medium scores on the index. Once again the distribution of Kazakh respondents was the opposite of these countries. These patterns are consistent with the underlying logic of the two dimensions of ummah consciousness as well as its distributions in the four countries.

The evidence also shows that in Indonesia, Pakistan and Egypt men tended to have higher scores, meaning that they were more religiously conscious than women. In Indonesia and Egypt, older respondents had higher scores, but this was not so in Pakistan. In Pakistan, younger respondents had higher scores, which was the opposite of Indonesia and Egypt. The pattern of distribution of the scores by educational level in the three countries was identical to the age pattern noted above. In these three countries, religious activists were more religiously conscious than the general respondents. The pattern in Kazakhstan showed older respondents and the more educated were relatively more religiously conscious. The same was true for the public, compared with the Muslim professionals.

The general conclusion which can be drawn from the evidence about ummah consciousness is that it, at least as has been ascertained here, appears to have a strong presence in Indonesia, Pakistan and Egypt. The respondents in these countries displayed some strikingly similar patterns in the distribution of ummah consciousness. In Kazakhstan, the general pattern was the opposite of the other three countries. This would clearly suggest that the production of ummah consciousness is strongly influenced by the prevalent social, economic and political conditions in society. The evidence also indicates that the Islamic ummah is a social reality, consciousness of which acts as an important vehicle of shared collective identity and a sense of community among disparate communities of Muslims in the modern world.

The empirical evidence about ummah consciousness upon examination leads to two possible conclusions: firstly, it reveals its presence in all the populations studied; secondly, it also shows significant differences in the intensity and pervasiveness of ummah consciousness. Given the diversity of populations surveyed, and an objective measurement of ummah consciousness, it can be argued that, on the whole, the empirical evidence indicates that a significant proportion of Indonesian, Pakistani, Egyptian, and to a lesser extent, the Kazakh Muslims display a shared ummah consciousness. It is clear that the Muslim ummah is more a reality than a myth.

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On the other hand, how can we explain the differences which are displayed by the empirical evidence, as well as the broader reality of cultural and structural pluralism which characterise the modern Muslim world? Can we adequately explain the differences in ummah consciousness and pluralism of the Muslim world through the application of the sociological perspective? It may be possible to do so. The community-association typology described earlier may provide us with a useful analytical framework to do so.

As discussed in the first part the foundation of ummah was laid by the Prophet Muhammad (Pbuh) in Mecca as an expression of a new socio-religious organisation. A consciousness of belonging to a community was evolving among the Prophet's (Pbuh) followers in Mecca. At this juncture, each man retained his loyalties to his inherited clan; but he came to possess overriding loyalties to this new grouping based not on the family and primordial ties but on individual acceptance of the faith which Muhammad (Pbuh) preached.

The empirical reality of the contemporary Muslim world is that it is now in a highly fragmented state. Politically, at least, it is organised and divided into over forty-five independent states of various sizes, most of which are internally fragmented as well. Many are facing serious economic, social and political crises. How can the present state of the ummah be explained? The answer lies in the consequences of modernisation and globalisation and not in the decline of the intensity and commitment to Islam among the Muslim masses and the elite. The empirical evidence indicates that religious piety is an important part of the daily lives of the majority of Muslims. The following discussion attempts to examine and show that the present state of the Muslim ummah is, so to speak, a natural outcome of the two processes which have profoundly affected the human condition over the past hundred years or so.

Islam and Challenges

Modernisation is a vague concept, but, in general, it refers to the processes of technological change, increasing institutional differentiation and bureaucratisation. It is now a global phenomenon, which began with the Industrial Revolution in England and from there spread to other parts of the world. It also coincided with the emergence of the nation state, first in Europe and then globally, as the dominant political and economic organisation to manage the internal and external affairs of the new polity. These conditions affected Muslim societies just as they did the rest of the world and resulted in the emergence of forty-five Muslim majority states.

Over time, a distinctive feature of national societies was the development of institutional differentiation and functional specialisation. This gave rise to autonomous functional instrumentalities such as polity, law, economy, science, education, health, art, family and religion. An important consequence of the relative institutional autonomy was that the

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institutions became independent of religious norms and values. Luhmann and Beyer have labelled this development as 'secularisation'. These modern conditions characterise all national societies, although, in terms of level, intensity and extent of modernity, there are significant differences between countries. Muslim countries are not the ones with high levels of modernity, but they, like other countries, nevertheless are influenced by institutional differentiation and functional specialisation.

The conditions of modernity have far-reaching implications and impact on the relationship between religion and other political, social, economic and cultural institutions. This is owing to the fact that religion becomes just one of the many institutions in a modern state-society.

Like other institutions, it vies for a public role and influence in society. It loses its role as the over-arching institution in the society. To understand the transformation that occurs under the conditions of modernity, we can use the analytical framework proposed by Luhmann. According to Luhmann, under conditions of modernity, the degree of public influence that religious institutions enjoy depends on how they relate to other institutions within society. He uses a framework consisting of institutional 'function' and 'performance' to analyse this relationship.

The functional role refers to 'pure' religious communication, which includes devotion and worship, the care of souls and search for salvation, guidance and enlightenment. Function is the pure religious communication, involving the transcendental and the aspect that religious institutions claim for themselves as the basis of their autonomy in modern society. Religious performance, by contrast, refers to non-religious functions performed by religious institutions. It occurs when religion is 'applied' to problems generated in other institutional systems but not solved there or simply not addressed anywhere, such as poverty, corruption and political oppression.

Religious institutions in a modern society gain public influence and legitimacy through the performance role by addressing non-religious and profane problems. The functional problem of religion in modern society is a performance problem. Religious institutions gain public influence when they efficiently carry out the performance role. This in turn requires religious institutions to be autonomous of the state and other institutional sub-systems. The logical inference which follows from this is that religious institutions will gain greater public influence in institutional configurations in which they are autonomous of the state. If they are not, then they cannot carry out their performance functions effectively.

Given that modernisation invariably entails institutional transformation leading to institutional differentiation, specialisation and autonomy, these features have become an integral part of all modern state societies, including Muslim state societies. As Muslim

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societies go through advanced stages of modernisation, these institutional changes will produce significant sociological problems in them. Religion has been historically a dominant institution in Muslim societies, influencing other institutional areas such as economy, law and politics. For much of the pre-modern period, this has been a condition shared by most Muslim societies. Modernisation, therefore, has instigated a struggle in Muslim social formations over this new institutional configuration. One of the challenges faced by the political elite has been to accommodate conditions of modernity to the historical experience and development of Muslim societies. It is, therefore, no surprise that one of the major struggles in Muslim societies, continuing from the twentieth at least, has been to define and adjust to the structure of the institutional configuration of a modern state society. There have been major conflicts over this.

To date, there appear to be two types of institutional configurations of Muslim social formations—differentiated and undifferentiated. A differentiated social formation is one in which religion and politics occupy a separate space, and religious institutions largely perform specialised roles and are autonomous of the state. The undifferentiated social formation is one in which religion and politics are integrated, and religious institutions perform a more generalised role which extends beyond the purely religious domain. The undifferentiated social formation is also called the Islamic state. Under conditions of modernity, there is, one can say, a struggle over the role of Islam in society. By and large, this struggle has led to a general consolidation of the differentiated social formation model in Muslim countries. Nevertheless, there are major exceptions to this, and several states have sought the model of undifferentiated social formations—that is, Islamic state—for organising and managing their political affairs. These include the Islamic Republics of Iran, Saudi Arabia, Afghanistan, and to some extent, Sudan and Pakistan. However, even these state-societies have not escaped the consequences of modernisation. This struggle is likely to continue, although it appears to be declining in intensity in the political calculations of Muslim populations, as the results of the last presidential election in the Islamic Republic of Iran have shown.

Since the roles religious institutions perform have a direct bearing on their public influence and legitimacy, it follows from the logic of Luhmann's model that in differentiated Muslim social formations religious institutions will enjoy greater legitimacy and public influence because of their emphasis on the 'performance' role; whereas, in an undifferentiated Muslim social formation the opposite will occur, and religious institutions will lose public influence and legitimacy.

This, however, raises other consequences. For example, when religious institutions begin to lose public influence and legitimacy in an undifferentiated social formation—that is, Islamic state—then the religious elite and its political allies begin to develop and follow strategies to stop the declining influence and legitimacy through 'innovative'

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Islamisation policies. Perhaps one example of this may be the emergence of the Taliban movement in Afghanistan—which originated in the *madrasas* (religious schools) in Pakistan—a society in which religious institutions have been experiencing a decline in public influence and legitimacy. The success of the movement in Afghanistan can lead the Muslim elite to expand the movement to Pakistan and neighbouring Central Asian Muslim countries. This could have major and unpredictable social, cultural, political and demographic consequences for the Islamic ummah which resides in these countries.

The other possibility is that an Islamic state can also pave the way for the future secularisation process in society. An example of this is the Islamic Republic of Iran in which the 1989 amendment to the constitution, which was sanctioned by Ayatollah Khomeini, empowered the government to disregard the Shariah provision in the legislation and policy. This amendment allows the Islamic government to abrogate Shariah principles—including the fundamental pillars of the faith, such as prayers and fasting—if it is in the general interests of the Muslim nation.

The amendment gives the government far-reaching powers to decide when the provisions of Muslim law are, or are not, binding. Given that the 'tenets' of Islam are the ultimate constitutional limit on legislation and government power, their effective removal gives the government and Parliament unlimited power. This kind of development could only occur in an Islamic state. A conclusion which can be drawn from the Iranian situation is that Islamic states in fact can be viewed as a stage in the development of Muslim social formations.

Effect of Globalisation on Ummah

Another major influence on structural and cultural change in the modern world is globalisation. Modern technology has resulted in rapid communication over unlimited space. This technology is now in existence nearly all over the world. The potential for worldwide rapid communication has been translated into actual practice. We now live in a globalising social reality in which previous effective barriers to communication no longer exist. The world is fast becoming a global village and 'a single place'. Therefore, in order to understand the major features of social life in contemporary Muslim societies, we need to go beyond local and national factors and situate the analysis in the global context. For example, in the pre-globalised world, the limitations of communication technology made 'knowing' of other cultures a very time-consuming, difficult, and at times, almost an impossible task. At best, only a small number of people were able to travel and thus exposed to other cultures and societies.

The legendary travels of Ibn Batuta and Vasco de Gama are now an everyday reality for thousands of business and recreational travellers every year. In the early centuries of Islam, ummah consciousness was largely determined by the observance of the 'five

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pillars' of Islam and some key beliefs. The existence of the common ritualistic dimension of ummah consciousness was seen as if the whole culture had been Islamised; that is, come to resemble the Arabian culture—the foundational culture of Islam. It was believed that transforming the cultures of newly Islamised people into something which resembled the Arabian/Arabic Middle Eastern culture was an integral part of the 'Islamic' project. Furthermore, it was assumed that newly Islamised cultures are going to follow this trajectory in the development of their cultures. The limitations of communication technology made it easier to believe in this myth. But the reality was that Islamised cultures invariably added the Islamic layers on top of the various other cultural layers. The work of Clifford Geertz in Java provides an excellent illustration of this. Similar conclusions can be drawn from the study of the customary laws of Muslim countries which still continue to play a significant role in social and cultural affairs of Muslim communities.

In the pre-globalised world, a common Muslim belief is that Islam is not only a religion but a complete way of life was widely accepted. In Islamic discourse this refers to the 'one religion and one culture' paradigm. Globalisation is prompting a reformulation of this belief. Communication links are now worldwide, rapid and increasingly dense. People, customs, societies and civilizations previously more or less isolated from one another are now in regular and almost unavoidable contact. This has had two consequences for the Muslim ummah. Firstly, it allows others to experience the reality of different Islamic cultures which are readily and commonly accessible. We can, for example, see the social exchanges and rituals surrounding the celebrations of Muslim festivals. This experience can demonstrate not only what is common among the Muslim ummah but also what is 'different'. Secondly, the experience of this difference can be unsettling if it is viewed as a deviation from 'the Islamic way'.

While the first consequence makes us conscious of the social and cultural diversity of the Muslim ummah, the second consequence produces a reaction of rejection of this cultural and social hybridity and a desire to replace it with the authentic 'Islamic way'. The struggle between 'hybridity' and 'authenticity' perhaps constitutes the most important challenge of globalisation for the Muslim ummah and is one of the underlying causes of the emergence of Islamic fundamentalist movements. Islamic Fundamentalism refers to a religious way of being that manifests itself as a strategy by which Islamic 'purists' attempt to reassert their construction of religious identity and social order. They feel this identity is at risk and being eroded by cultural and religious hybridity. They try to fortify their interpretation of religious ways of being through selective retrieval of doctrines, beliefs and practices from a sacred past.

While there are differences between various fundamentalist movements in general, their endeavours to establish the 'new' political and social order rely on charismatic and authoritarian leadership. These movements also feature a disciplined inner core of the

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elite and the organisation, as well as a large population of sympathisers, who may be called up in times of need. Fundamentalists often follow a rigorous socio-moral code and clear strategies to achieve their goals. Religious fundamentalism is a problem produced by the encounter between modernity and religious community (ummah) in all its diversity and cultural hybridity. Its strength varies according to the intensity of attitudes towards diversity and cultural hybridity.

In a globalising world, cultural mixing and crossovers are likely to become a routine part of social life. This may transform hybridity into an autonomous symbolic universe, which will pose a challenge to the conventional categorical oppositions of existing symbolic systems. Such a challenge will create the conditions for cultural reflexivity and change and may confer on hybridity its own symbolism with a unique character and powers which will claim coexistence and recognition along with the existing symbolic universes.

For the Islamic world, it would have important implications as it may transform the Islamic regions as unique religious and cultural systems demanding recognition and acceptance as an authentic tradition of Islam. One outcome of this may be the 'decentring of the world of Islam from a uni-centred cultural world, with the centre in the Arabic Middle East, to a world with multiple centres, ranging from Indonesian-Malaysian Islam, the non-Arabic Middle Eastern Islam, the African Islam and the Islam of the Muslim minorities in the West. The demographic pressures in the Muslim countries will further accentuate the movement towards decentring. Over time, these traditions may find strength and consolidate with the support of their followers. The decentring of the Muslim ummah will confer a kind of legitimacy on the regional ummahs, and this may lead them to chart their development—religious, political, economic, social and cultural—along distinctive lines appropriate to the history and temperament of their respective peoples. Such a scenario will offer new opportunities for the Muslim ummah to strive for achievement of ideological and material superiority once achieved by the ummah in the formative years.

Globalisation, while corroding and challenging the inherited or constructed cultural identities, also encourages the creation and revitalisation of particular identities as a way of competing for power and influence in the global system. This will be aided by a unique affinity of religion for particularistic identities. Since religion in a globalising, modernising world is marginalised, it uses new opportunities and ways to gain public influence and legitimacy. As pointed out earlier, under conditions of globalisation, religion is confronted with two main routes to gain public influence. One, from the perspective of the sub-global, which I have called the regional perspective, and the other which focuses on the global or universal perspective. However, even the global and universal perspective paradoxically acquires particularistic characteristics. My point here is that, far from losing public influence, religion may gain public influence both in its transcendent and imminent

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forms under conditions of globalisation. This influence, nevertheless, will be mediated by a sub-global religious tradition which can adapt and encourage the 'performance' role of religion with greater success than the inherited global tradition can. From the argument outlined here, it would appear that the 'performance' role of religion under conditions of modernity is the most effective avenue for religious institutions to gain public influence and legitimacy in a globalising, modernising world.

In the light of the above, the future Islamic ummah will gain strength not as a unified and unitary community but as a differentiated community consisting of ummahs representing different Islamic regions. Each regional ummah will embody the unique character moulded by history and the temperament of its people. It will chart its own course to gain material and ideological influence in a global system, and simultaneously, it will act as a supportive and effective constituent of Islamic civilization. This trend will also produce strong liberal and conservative movements, and each regional Islamic ummah would have to find its unique way to meet the challenge that these movements will pose.

The challenge for the Muslim world is not religious, but intellectual. At present, the Islamic ummah is in the doldrums not because of the weakness of commitment to the faith but because of its intellectual stagnation brought about by political, social and cultural conditions generated by colonialism, neo-colonialism and economic underdevelopment, some of which can be attributed to increasing devotional religiosity of the masses. This stagnation is most dramatically manifested in the scientific and technological backwardness of the Muslim world. According to a recent study, the total output of forty-five Muslim countries between 1990-94 was equal to the output of Switzerland (the scientific output was measured by the Science Citation Index [SCI] produced by the Institute for Scientific Information [ISI]).

The real challenge for the differentiated Muslim ummah will be to find political, social and cultural ways to fuse a high degree of devotional religiosity and a high degree of intellectual activity for scientific advancement. There are examples of such pathways provided by Islamic and other civilizations. Most of these examples entail freedom of the individual to combine the two imperatives under socio-political conditions which accord autonomy to different institutions. Nevertheless, there is no reason to believe that the existing pathways exhaust all possibilities.

The human condition and destiny are constantly evolving, and there may still be unimagined pathways to find creative interaction between the spiritual and the intellectual (rational) realms. The challenge for the Muslims is to explore these yet unimagined pathways with intellectual and scientific rigour. This task may be easier to undertake under conditions of a differentiated Islamic ummah, which, as argued above, is now evolving under conditions of modernisation and globalisation.

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Islam and Polity

The relationship between politics and religion in Muslim societies has been a focus of debate among scholars of Islam. A commonly stated view of many scholars of Islam is that Islam is not only a religion but also a blueprint for social order and therefore encompasses all domains of life, including law and the state. It is further argued that this characterisation sets Islamic societies apart from Western societies which are based upon the separation of state and religious institutions.

Lapidus and Keddie have pointed out that, notwithstanding several examples of state control of religion in Western societies, these differences are commonly used to account for the different developmental trajectories of Western and Islamic societies. Western societies, with their separation of church and state, of civil and religious law, are said to have promoted an autonomous domain for secular culture and civil society, which together form the bases of modernity. In Islamic societies, the lack of differentiation between the secular and the sacred has inhibited such development.

After reviewing the evidence concerning the separation of state and religion in Islamic history, Lapidus concluded that the history of the Muslim world revealed two main institutional configurations. The undifferentiated state-religious configuration characterised a small number of Middle Eastern societies. This configuration was characteristic of lineage or tribal societies. The historic norm for agro-urban Islamic societies was an institutional configuration that recognised the division between state and religious spheres:

> Despite the common statement (and the Muslim ideal) that the institutions of state and religion are unified, and that Islam is a total way of life which defines political as well as social and family matters, most Muslim societies did not conform to this ideal, but were built around separate institutions of state and religion.

Keddie has described the supposed near-identity of religion and the state in Islam as 'more a pious myth than reality for most of Islamic history'. Similar views of Islamic history have also been advanced by others.

The weight of historical scholarship indicates that the institutional configurations of Islamic societies can be classified into two types: a) differentiated social formations (*i.e.*, societies in which religion and state occupy different space), and b) undifferentiated social formations (*i.e.*, societies in which religion and state are integrated). While a majority of Islamic societies have been and are 'differentiated social formations,' a small but significant number have been and are societies which can be classified as 'undifferentiated social formations'. A label commonly used in contemporary discourse for undifferentiated Muslim social formations is 'Islamic State'.

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Irrespective of the historical evidence, relations between the state and religion are an important issue in contemporary Muslim countries. Many Muslim countries are a product of the process of decolonisation in this century, where nationalist movements were spearheaded by relatively secular leaders. These new states have defined their identities in nationalist terms and in many cases have preserved the secular legal, educational and political institutions inherited from the colonial era.

Islamic revival movements have emerged in many Muslim countries, however, and in general they denounce the trend towards secularisation, calling for the return to a state that represents and embodies Islam and enforces an Islamic way of life. The Islamic way of life they envisage will be based on the Shariah law and primacy of religious institutions in social life.

Whereas in the past only Saudi Arabia defined itself as an Islamic state, now countries like Iran, Libya, Afghanistan and Sudan have become Islamic states, and while all of them define themselves and function as Islamic states, they differ from one another in many significant ways. Another major Muslim country, Pakistan, is following the path of integrating Islam into the state apparatus. A Constitutional Amendment Bill seeks to make the Quran and Sunnah the supreme law of the land.

Algeria is currently enduring a bloody struggle for the establishment of an Islamic state. In Turkey, the power of the Kemalist secular state has come under muted challenge from the Islamic Refah Party.

The relationship between religion and the state is influenced by the internal dynamics of Muslim societies. These dynamics are grounded in the relationship between the two traditions of Islam, namely the 'High Islam' of the ulama and the 'folk' or 'popular Islam' of the masses. These two styles or traditions of Islam provide a built-in mechanism for self-rectification and purification which periodically manifests in 'differentiation' and 'dedifferentiation' between religion and politics in Muslim countries. The dynamics of the relationship between these two traditions offer the possibility for Muslim societies to move from one to the other.

Although relations between the state and religious institutions are a significant concern of the Islamic world, there is no empirical study of the attitudes of Muslims towards different institutional configurations. The issue here is whether religious institutions enjoy more or less trust in the public mind in differentiated Muslim social formations, in which religion and the state are separate, than in undifferentiated Muslim social formations, in which religion and the state are closely integrated. Assuming that the general character of a society is the reflection of some kind of collective will of its people, it can be argued that in an undifferentiated Muslim social formation (*i.e.*, an Islamic state), the religious institutions are likely to enjoy equal or greater trust among the people

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compared with the same phenomena in differentiated Muslim social formations. Following this line of reasoning, we can hypothesise that:

> The level of trust in religious institutions in an undifferentiated Muslim social formation (*i.e.*, Islamic state) will be higher than in a differentiated Muslim social formation.

The underlying logic of the relationship between the level of trust and the institutional configuration postulated in this hypothesis may also influence the relationship between trust in the religious institutions and trust in key institutions of the state. A likely expression of such an influence may be that the relationship between these institutions will be more positive in undifferentiated than in differentiated Muslim social formations. This relationship can be more formally stated in the following corollary hypothesis:

> The relationship between the level of trust in religious institutions and the level of trust in key institutions of the state will be stronger in an undifferentiated Muslim social formation than in a differentiated Muslim social formation.

Using the survey data gathered in this study these two hypotheses will be examined in this chapter. The four countries included in this study represent a significant cross-section of Muslim countries. They include three differentiated Muslim societies, Indonesia, Kazakhstan and Egypt, and one that is undifferentiated relative to the previous three, Pakistan. While Pakistan is not a theocratic state, there have been significant developments over the past twenty years that have resulted in the integration of Islam into the state apparatus. (The most recent development in this regard was the introduction of the '15th Amendment Bill' by the government of the former Prime Minister Nawaz Sharif in August 1998). Countries like Saudi Arabia and Iran which at present are among the more striking examples of undifferentiated Muslim social formations could not be included in this study for logistical reasons but hopefully will be included in a future study.

A useful way to see the difference between the four countries is to focus on their respective state ideologies. The guiding political ideology of the Indonesian state is the Javanese concept of *Pancasila*, which, as a state doctrine, consists of five basic principles: belief in God, humanitarianism, national unity, democracy, and social justice. This state ideology was adopted in 1945 at the time of Indonesia's independence from the Dutch. At that time, the founding President of the Republic of Indonesia, President Sukarno, resisted the demands of Indonesian Islamic leaders who wanted a state based on Islam, and persuaded them to accept his broader, secular formulation.

Indonesian governments have maintained a steadfast commitment to *Pancasila* and have repeatedly stressed that it is rooted in Indonesian society and is the only ideology that can unite the country. The *Pancasila* is generally seen as *aperjanian luhur* (noble agreement) of the Indonesian Nation, and is expected to be honoured and respected by

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all Indonesians. Religion remains a private matter in Indonesia and is interpreted within the confines of *Pancasila*. Civil servants are required to take *Pancasila* indoctrination courses, and all social, political and religious organisations are required to adopt it as their *azas tunggal* (sole fundamental principle).

Kazakhstan is also a secular society and its constitution contains no provision for the integration of religion in any organ of the state. Article 1:1 of the Constitution of the Republic of Kazakhstan states, 'The Republic of Kazakhstan is a democratic, modern state that respects the rule of law. The highest value of society is the human being: his or her life, rights and freedom'. Similarly, the Constitution of the Arab Republic of Egypt also enunciates the state ideology. Article 1 states, 'The Arab Republic of Egypt is a Socialist Democratic State based on the alliance of the working forces of the people. The Egyptian people are part of the Arab Nation and work for the realisation of its comprehensive unity'. Article 2 states that Islam is the religion of the state and that Shariah is the principal source of legislation. However, the Constitution categorically acknowledges that, 'Sovereignty is for the people alone who will practise and protect this sovereignty and safeguard national unity...'.

Pakistan is the only country among the four studied whose constitution formally declares it to be an Islamic Republic and recognises the sovereignty of Allah. The first principle of the Preamble to the Constitution states, 'Whereas sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority to be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust'. According to Part IX, Article 227:1, 'All existing laws shall be brought in conformity with the Injunctions of Islam as laid down in the Holy Quran and Sunnah... and no law shall be enacted which is repugnant to such Injunctions'. In view of the foregoing, we can say that among the four countries only Pakistan declares itself to be an Islamic State and makes clear-cut provisions for the integration of religion and the state.

Pakistan, therefore, can be used as a proxy for an undifferentiated Muslim society (*i.e.*, a state society based on the integration of Islam and the state), and Indonesia, Egypt and Kazakhstan will be used as proxies for differentiated Muslim societies (*i.e.*, state societies based on the separation of religion and the state). Another way to distinguish between these two types may be that the differentiated Muslim society is based on the notion of 'popular sovereignty,' whereas the undifferentiated Muslim society accepts 'divine sovereignty'. Such a classification will produce the same typology of Muslim societies.

Role of Religion in State

As mentioned earlier, relations between the state and religious institutions and communities are a central concern in the Islamic World. Notwithstanding the importance given to this issue, there have been no systematic empirical investigations of the subject.

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This study is an attempt to fill this gap in our knowledge. The respondents in all four countries were asked how much trust they had in key institutions of the state and civil society. The analysis in this chapter is based on the response to that question, which was posed as follows: 'I am going to name a number of organisations. For each one, could you tell me how much you trust them to tell the truth and to do what is best for the country? Is it, a great deal of trust, quite a lot of trust, not very much trust, none at all, or do not know?' The institutions about which the respondents' opinions were sought were the following:

> In computing the trust scores from the data the two categories of 'a great deal of trust' and 'quite a lot of trust' were combined to arrive at a composite index of trust. Similarly, the 'do not trust' categories were combined, and the single score for this was generated by combining the two low trust categories with the 'do not know' category.

Kazakhstan stands out as a country in which Muslims universally have very low confidence in the key institutions of society. This is most likely a function of the dramatic changes that have occurred in Kazakhstan over the past decade. The impression gathered during the fieldwork was that most people were disoriented by the economic and social changes that followed the collapse of the former Soviet Union. These changes had reduced the total worth of Kazakhstan's Gross Domestic Product by half, thus adversely affecting the lives of ordinary citizens.

Many of them were disillusioned and very apprehensive about the future, and the data reflect this. In relative terms, roughly three out of ten respondents trusted the armed forces, press, television, universities and intellectuals. However, the religious institutions of the ulama, Imam masjid and pirs enjoyed much more trust than the key institutions of the state. This is rather surprising, given that most Kazakhs were not actively involved in religion during the Soviet era. As argued earlier Kazakhstan would need to be considered a special case. The other three countries can be compared with greater confidence, which is the strategy adopted in this paper.

Indonesia, Egypt and Pakistan, unlike Kazakhstan, are large, predominantly Muslim countries that have been ruled by the indigenous ruling classes for at least half a century. The key state institutions in these countries, namely the Parliament, courts, civil service and political parties, enjoy moderate to low levels of trust in the public mind. The armed forces are trusted by a considerable majority of people, and in Pakistan in particular they are the most trusted institution of society. The most striking differences between the countries, however, relate to trust in the Islamic institutions. In Indonesia and Egypt, the ulama and the Imam masjid are the most trusted institutions of civil society. The institution of pirs/kiyai is very highly trusted in Indonesia, but less so in Egypt. In Pakistan,

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however, the situation is entirely different: all three Islamic institutions are trusted by less than half of the respondents.

Three other institutions that are trusted by a significant majority of the respondents in Indonesia, Egypt and Pakistan are the intellectuals, the universities and the schools. The level of trust in these three institutions is particularly high in Indonesia. The mass media is respected highly in Indonesia, moderately in Egypt, and not very highly in Pakistan and Kazakhstan.

These findings are interesting because this is the first time such an empirical investigation has been carried out in four major Muslim communities in different regions of the world, and in different social formations. Intuitively, one would expect that since Pakistan is the only undifferentiated social formation of the four countries under study, the level of trust in the religious institutions should be relatively high. The results are the *exact opposite*. It is also worth mentioning that one does not expect religious institutions to be held in such high esteem in Indonesia and Egypt. During my field trips to these countries I never heard of any study which showed that the religious institutions were the most trusted institutions in these countries. In relative terms, even the trust shown in religious institutions in Kazakhstan as compared with state institutions was surprising, although, as said before, one must treat Kazakhstan as a special case, given its recent history. The state institutions are held in low to moderate esteem, and the religious institutions are held in the highest esteem. In Pakistan, both state and religious institutions are held in low esteem, and a similar pattern prevails in Kazakhstan.

Are these differences an artifact of statistics or survey methodology? Indirect confirmation of the level of trust in religious institutions was provided by the findings of a 1996 Gallup Pakistan survey on Important Social Issues. A randomly selected sample of 821 urban respondents were asked how much they trusted the following institutions: military, religious scholars, industries, courts, newspapers, Parliament, politicians, government officials and police. The results were: military 78 per cent, religious scholars 44 per cent, industries 38 per cent, courts 34 per cent, newspapers 29 per cent, Parliament 21 per cent, politicians 19 per cent, government officials 17 per cent, police 10 per cent. The results of the Gallup Survey are remarkably similar to the results of the present study, and provide an external validation of the findings reported here as they relate to Pakistan.

In order to investigate the possible effects of the demographic and sociological characteristics of the four samples, a logistic regression analysis was carried out. The most notable finding of the analysis was that after controlling for age, gender, educational attainment and self-reported religiosity, the level of trust in religious institutions in Indonesia and Egypt was significantly higher as compared with Pakistan. In Kazakhstan, however, the level of trust was significantly lower as compared with Pakistan. The

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findings of the logistic regression analysis clearly indicate that the differences in the levels of trust in religious institutions in the four countries are not an artifact of different sample compositions.

The results of logistic regression also indicate that the observed differences in the level of trust are not due to the cultural differences between the different countries being studied. By this is meant the propensity in some cultures for individuals to be more acquiescent in public. The variations in the logistic regression coefficients for the level of trust in different institutions would tend to counter arguments for such a bias. The results of the logistic regression show that Pakistani respondents are likely to distrust the religious institutions many times more as compared with the level of trust in the other institutions. This would suggest that in Pakistan, religious institutions are distrusted significantly more than in Indonesia or Egypt.

Relationship between Trust in Religious Institutions and Trust in Key State Institutions: Earlier it was hypothesised that, 'The relationship between the level of trust in religious institutions and the level of trust in key institutions of the state will be stronger in an undifferentiated Muslim social formation than in a differentiated Muslim social formation'. In order to test this proposition, the average percentages of trust in the three religious institutions, namely the ulama, Imam masjid and pirs/kiyai, and in the four state institutions, namely the Parliament, political parties, civil service and courts, were computed.

These findings show that an increase in trust in religious institutions is associated with increased trust in the institutions of the state in Egypt, Indonesia and Pakistan. This association did not apply in Kazakhstan, and most likely this was due to the special historical conditions mentioned earlier. Another notable trend discernible from the evidence is that compared with respondents in Egypt and Indonesia, the average percentage of those in Kazakhstan who trusted the religious institutions and the key state institutions was significantly lower. This is consistent with the findings reported earlier pertaining to the main hypothesis.

Based on the preceding examination of the data, we can now conclude that:

(a) The differences in the levels of trust in Pakistan, Indonesia and Egypt are most likely to be produced by political and social dynamics, and not by cultural dynamics or methodological biases;

(b) The same reasoning can be extended to explain the very low level of trust in political and religious institutions in Kazakhstan;

(c) Low levels of trust in religious institutions in society negatively impact the level of trust in state institutions.

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Elaboration and Remarks

What could be a possible explanation of these findings and what are their sociological implications? An explanatory hypothesis could be constructed in the following way. Given that in all of the societies under study there is a relatively low level of trust in key state institutions, we can hypothesise that a dialectical process is created by the social and political conditions within which key state institutions enjoy only low levels of esteem, and consequently legitimacy, among their citizens.

The main business of the state is to govern and manage the affairs of society in a fair and unbiased manner. When the state or its key institutions lack social/political legitimacy in the public mind, the state must use varying degrees of coercion to ensure compliance. This the citizens inevitably resist, which in turn produces a more authoritarian state response. This generates further resistance, and so a cycle of authoritarian response and resistance develops. The state ultimately comes to be seen as authoritarian, oppressive and unfair, and leads to political mobilisation against the state. The institutions of civil society which act as the mobilisers of this resistance gain in public trust and consequently come to enjoy high levels of esteem and legitimacy among the public.

This model can explain the high level of trust in religious as well as other institutions of civil society—like the schools, universities and public intellectuals—in Indonesia and Egypt. Since both these societies are examples of differentiated Muslim social formations, the religious institutions play a public role in the mobilisation of resistance to the state, thereby increasing their esteem in the public mind. Universities, schools and public intellectuals are also held in high esteem for the same reason. In Pakistan, however, the situation is different. Pakistan is an undifferentiated social formation and therefore the erosion of trust in state institutions also corrodes trust in the religious institutions which are perceived as part of the state.

The schools, intellectuals and universities are probably trusted because of their role as mobilisers of resistance against a state perceived as weak, ineffectual and authoritarian. The low level of trust in religious institutions in Pakistan further reduces the trust in the state institutions. In the case of Kazakhstan, the disintegration of the former Soviet Union has resulted in unparalleled political, social and economic insecurity, and the low level of trust in all institutions is probably indicative of that insecurity, but again, the logic of the model applied in the case of Indonesia, Egypt and Pakistan can also be applicable to Kazakhstan.

The high level of trust in the armed forces could be a function of the underlying dynamics of the proposed model. The state's lack of legitimacy may create or aggravate an underlying sense of insecurity among the people. It may be that this sense of insecurity produces a positive perception of the armed forces as a compensatory force for the

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perceived sense of insecurity. In Pakistan the very high level of trust could also be due to the perception in the public mind of a military and political threat from India, which the Pakistan Government promotes as a matter of public policy to justify its huge allocations of public revenues to the armed forces. The recent military coup against the democratically elected government of Prime Minister Nawaz Sharif provoked no popular resistance from the public. On the contrary, it was largely welcomed by the Pakistani people. This public behaviour is consistent with our findings that the most trusted institution in Pakistan is the armed forces.

An alternative explanation of the findings can also be constructed by applying Luhmann's typology of the role of religion in modern society. According to Luhmann a distinctive feature of modern society is institutional differentiation and functional specialisation. This gives rise to autonomous 'functional instrumentalities' such as polity, law, economy, science, education, health, art, family and religion. One consequence of the relative institutional autonomy is that the major institutions become independent of religious norms and values, which Luhmann calls 'secularisation'. In such conditions, the degree of public influence that religion enjoys depends on how it relates to other social systems in society. Luhmann uses the terms 'function' and 'performance' to analyse this relationship.

'Function' in this context refers to 'pure' religious communication, variously called devotion and worship, the care of souls, the search for salvation and enlightenment. 'Function' is the pure, social communication involving the transcendent and the aspect that religious institutions claim for themselves on the basis of their autonomy in modern society. Religious 'performance,' by contrast, occurs when religion is 'applied' to problems generated in other institutional systems but not solved there or simply not addressed anywhere else, such as economic poverty, corruption, political oppression, etc. Religious institutions gain public influence through the 'performance' role by addressing these non-religious or 'profane' problems. The functional problem of religion in modern society is a performance problem.

Religious institutions gain public influence when they efficiently carry out their performance role. This requires religious institutions to be autonomous *vis-a-vis* the state and other institutional sub-systems. A logical deduction of this is that religious institutions will gain greater public influence in institutional configurations in which they are autonomous from the state. If they are not, then they cannot carry out their performance role effectively. In the context of the present study, this means that religious institutions will enjoy, at least theoretically, greater public influence in a differentiated social formation than in an undifferentiated one. The findings of this study would appear to support Luhmann's analysis.

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Viewed from this perspective, the findings may have important implications for the institutional configuration of the state in Muslim countries. An Islamic state that lacks trust, and consequently political legitimacy, in the public mind, may in fact cause an erosion of trust in Islamic institutions, thereby further weakening the fabric of civil society. For the religious elite in Muslim countries, the message of these findings is that an Islamic State may not always be in the best interest of Islamic institutions and religious elite. To promote a constructive socio-cultural, moral and religious role for religious institutions within a Muslim society, it may be prudent to keep faithlines separate from the state, and thereby prevent them from becoming the faithlines of the political terrain.

These findings also have implications for the ruling elite, particularly in differentiated Muslim societies. As we have noted, the findings show a feedback effect. The level of trust in religious institutions is directly related to the level of trust in the institutions of the state. This means that attempts to dis-establish Islam may have adverse consequences for the level of trust in and legitimacy of the state itself. The implication for the international community is that if an Islamic state were to come into existence through democratic and constitutional means, support for such a state could in the long run pave the way for the development of a kind of differentiated Muslim social formation.

As in the case of Pakistan, the Islamic elite may need to make some compromises with the state over time to ensure a stronger socio-cultural, moral and political role for religion in the society at large. This could be a type of 'secularisation' of religion that manifests itself in calls to limit the political role of religion.

Recent political developments in the Islamic Republic of Iran provide a good example of this phenomenon. Since the late 1980s, the Mayor of Tehran, Gholamhosain Karbaschi, has been redesigning the city, and as a result of this, Tehran has assumed a new character. Instead of resembling an Islamic city in its spatial configurations and symbolism, it is more reminiscent of Madrid and Los Angeles, with its freeways, huge billboards and shopping malls, than Karbala or Qom. At the intellectual level, the most dramatic evidence of the new Iran is the Alternative Thought Movement, led by philosopher Abdul Karim Soroush, a former ideologue of the Islamic state. The Alternative Thought Movement has gained widespread support in all sections of Iranian society, including theology students. They are concerned about the future of religion as an institution; they feel the basis of their legitimacy and prerogatives is being eroded amid the growing anti-clericalism in Iranian society.

The Alternative Thought Movement is neither anti-Islamic nor secular, but seeks to redefine the capacity of religion to address complex human needs in the modern age. It calls for a hermeneutic reading of the Quran, rejecting a 'single reading' or an exclusive 'expert reading' by the ulama. The movement seeks to end the professionalisation

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of religious interpretation by clergy. It serves as an implicit critique of the idea of *velayat-i faqih*, the rule of the supreme jurist, which is the political basis of contemporary Iran. It advocates management of society not through religion but through scientific rationality. It calls for the establishment of a secular democratic state that accommodates Islam as a faith.

Probably the most significant evidence of the Iranian State's pragmatic accommodation of the 'secular' domain of Iranian society was the 1989 amendment to the constitution, sanctioned by Ayatollah Khomeini, which empowered the government to disregard Shariah provisions in policy and legislation. This amendment allows the Islamic government to set aside Shariah principles, including the fundamental pillars of the faith such as prayers and fasting, if it is in the general interest of the Muslim nation. The amendment also gives the government far-reaching powers to decide when the provisions of Muslim law are, or are not, binding. Given that the 'tenets of Islam' are the ultimate constitutional limit on legislation and government power, their effective removal affords the government and Parliament unlimited powers. This kind of development could only occur in an Islamic State.

The wide support for the Alternative Thought Movement in Iranian society was one of the reasons behind the recent election of the new and relatively moderate President of the Republic. This election and the support for the Alternative Thought Movement and other similar movements would suggest that important changes are taking place in Iranian society and that the ruling classes are making appropriate adjustments. This may be an indication that the political pendulum in Iran is gradually moving back to the centre, thus paving the way for the rise of at least a *de facto* differentiated Muslim social formation. It would also indicate the monumental misreading of the Algerian situation, which has resulted in protracted carnage and the loss of innocent human life.

In summary, the findings reported in this chapter show that the integration of religion and the state in Muslim countries may not always be in the best interests of Islamic institutions and the religious elite, because when a state carries a deficit of trust in the public mind, public trust in religious institutions can also be eroded. This could have serious social, cultural, political and religious implications.

For example, if the public lacks trust in the institutions of the ulama and Imam masjid, this could significantly undermine their economic and social well-being and could lead them to create circumstances or support demands that might not be conducive to the profession and promotion of the universality of Islam. (Here one can speculate about the influence of the *madrasas* [religious schools] in Pakistan on the rise of the Taliban political and religious movement in neighbouring Afghanistan.) This would also suggest that religious institutions within a Muslim society continue to play a constructive social,

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cultural and religious role when religion is kept separate from the state and when these institutions enjoy an appropriate place in the institutional configurations of the society. It may be prudent, therefore, to keep faith separate from the state.

Because of the feedback effect of the level of trust in religious institutions which has been noted earlier, the findings of this chapter may also have implications for the relationship between the state and religion in Muslim countries. As the level of trust in religious institutions is directly related to the level of trust in the institutions of the state, it follows that attempts to destabilise Islam may have adverse consequences for the level of trust as well as its legitimacy of the state. It has also been argued that the undifferentiated Muslim social formation tends to evolve over time towards a kind of differentiated Muslim social formation. An Islamic state, therefore, may also be a route to the social and political development of Muslim societies in which religion and state coexist in an autonomous but mutually cooperative relationship.

There is, of course, the logical possibility of a Muslim society which is characterised by high levels of trust in and esteem for the state, and in which there is also a high level of trust in religious institutions. However, as far as I know, there are no contemporary examples of such a situation that can be readily identified. This raises the interesting question of why this is so? Does it mean that such a situation is not possible, or could such a situation possibly come about under circumstances in which different political arrangements prevail between Islam and the state? It is hoped that this question as well as the findings of this chapter will stimulate further debate and discussion on the relationship between the state and religious institutions in Muslim countries.

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