

The Socialism of Islam

English Translation of the Uploaded PDF, Part 1 (50 pages)

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Source page 1 - Cover

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Source pages 2 and 4

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Source page 3 - Title page

The Socialism of Islam By Dr. Mustafa al-Siba'i

Source page 5 - Preface to the Second Edition

Praise be to God, Lord of the worlds, and blessings and peace upon our master Muhammad, his family, and all his Companions.

I had hoped that this book would not be reprinted for a second edition until I had completed all the studies I promised to prepare in the first edition. Yet the book had scarcely appeared before its copies were exhausted within a few months. Demand for it from its publishers then increased greatly, compelling me to put forward this second edition before I was able to complete everything I had promised the readers of the first edition.

Even so, this edition has been distinguished by important investigations, many additions, and numerous examples from historical reality. I hope the generous reader will find in them useful spiritual and scholarly value.

I ask God, exalted is He, to grant success to me and to sincere scholars and researchers in bringing to light the principles in our doctrinal and civilizational heritage that will guarantee us the construction of our present renaissance upon the guidance of God's law, the heritage of our righteous predecessors, and the experiences of nations in ancient and modern times. He is the Guardian of guidance and success.

Damascus, 6 Rajab 1379 AH / 4 January 1960. Mustafa Husni al-Siba'i Professor of Personal Status in the Faculties of Shari'a and Law, and Head of the Department of Islamic Jurisprudence and its Schools at the University of Damascus.

Source page 6 - Preface to the First Edition

Praise be to God, Lord of the worlds, and blessings and peace upon our master Muhammad and his brethren among the messengers and prophets, the callers to goodness, truth, and righteousness, and upon those who follow their guidance and act according to their direction.

Poverty, hunger, and deprivation have always been among life's most important problems since the earliest ages. The mission of the prophets and reformers, despite the differences among their eras, has been to call for fairness to the miserable, mercy to the poor, and the removal of social injustice from them.

It is known that Europe lived during the Middle Ages in a condition of intellectual and social backwardness completely different from that of the Islamic world, which enjoyed a flourishing civilization, thriving commerce, and a dignified standard of living in which mercy, cooperation, and social solidarity appeared in their finest forms and features.

Europe remained in its heedlessness and backwardness until it opened its eyes to the wonders of Arab-Islamic civilization and began to smash its chains and fetters. Its modern renaissance then arose at the same time that we began to decline, disintegrate, and abandon the banner of civilization. This led to Western domination over most Islamic countries and to the extension of colonial influence over all their resources and affairs. Thus weakness increased upon weakness, backwardness upon backwardness, and poverty upon poverty.

In the nineteenth century and the present century, Europe witnessed many intellectual and political movements, all of which sought to treat social inequality in its countries, heal the wounds of the masses who were burned by the hell of social injustice and the fire of deprivation, humiliation, and loss. Some of these movements succeeded in establishing states that governed the people according to the programs in which they believed. Other movements succeeded in compelling many governments of the world to enact laws that did justice to the miserable, workers, peasants, and others with limited income; curbed the unrestrained power of those with vast wealth and extensive lands; and placed the state in oversight of capital and the means of production.

[Footnote in source:] In this edition I intended to expand this topic, so I devoted a fuller study to it later and placed here this historical note.

Source page 7

We awoke from our long heedlessness to the noise of modern Western civilization, its inventions, and its progress. We found ourselves - the inhabitants of the Arab and Islamic East - living at a level below what a dignified human life requires, and below the standard of living found among the nations of Western civilization. The current of reformist ideas that had arisen in the West two centuries earlier reached us, grew stronger in the middle of the nineteenth century, and became legislative realities from the beginning of this century to the middle of the century in which we live.

As is the way of life, the weak become fascinated with the strong in everything that comes from them, whether good or evil. Thus in our Arab and Islamic world there prevailed, in cultural thought, an atmosphere of admiration for the intellectual movements dominant in the world of civilization. This was accompanied by ignorance of our Arab-Islamic heritage, doubt about its suitability for modern life, and uncertainty about its ability to keep pace with world development in all fields of life, especially economic and material fields. Indeed, a malicious idea seeped into some minds that claimed culture, liberation, and scientific thinking - an idea that Western colonialism has been spreading in our cultural circles for a century or more: that the secret of the East's backwardness, especially the Arab and Islamic East, is its religions, which they allege were among the greatest causes of its delay and decline. Some even proclaim that these religions drug the peoples, serve capitalism and feudalism, and are pillars of colonialism.

We praise God that this reprehensible voice, which indicates scientific and historical ignorance, has begun little by little to fade from our culture since our countries began to free themselves from the influence, direction, and domination of colonialism over the curricula of our education. We began to investigate our realities and heritage with the sharp mind that is capable of research and scrutiny.

Yet the course of world events gave that opinion strength not only internally but externally, so that its advocates found an opportunity to turn attention from the truth they had ignored toward the ignorance upon which they had placed the cloak of truth in some countries and among some people, where it was supported by power and backed by influence and authority.

Many virtuous scholars and reformers have contributed, from the age of the great Islamic reformer Sayyid Jamal al-Din al-Afghani and his student and colleague Imam Muhammad 'Abduh, may God have mercy on them both, up to our own time, to clarifying the truth that the advocates of imported and alien doctrines had ignored in our Arab and Islamic East. That truth became established upon scientific grounds and was able to refute falsehood, expose fraud, and make the beauty of truth clear to sight and insight.

Source page 8

Today, as I present this study, The Socialism of Islam, I hope to receive from God, exalted is He, the reward of those who work in the service of truth, the defeat of falsehood, the removal of doubts, and the call to the path of God with wisdom and good exhortation.

Before I begin to enter the depths of the problem I discuss in this book, I would like to mention the following observation.

I have called the laws and rulings that Islam brought for the regulation of ownership and the realization of social solidarity "the socialism of Islam." I know that some of those who are jealous for Islam dislike this term. In their view, socialism is a "fashion" of this age, and it is not right for us to hasten to speak of Islamic socialism merely in step with this fashion. A time may come when this fashion ends and another economic doctrine becomes dominant, and then we would have to abandon the expression "the socialism of Islam." Others hesitate to speak of Islamic socialism for fear that socialist doctrines, especially communism, might exploit this term and use it in calling to their doctrines. Moreover, Islam is an independent system that stands in itself; God has named it "Islam," so it is not for us to give it a new name.

There are also people who deny that there is any socialist tendency in Islam. Some say this in order to distort Islam's reputation and repel people from it, such as the communists, whose party interest requires them to confirm in people's minds that communism alone is the true "scientific" socialism and that everything else is fraud and falsehood. Some say it thinking that Islam is a "capitalist" religion; these are people who are ignorant of Islam even while loving it. Others say it in service of the Westerners and those orbiting around them from among the wealthy, those with great fortunes and large properties; these are people who trade in religion.

I chose to speak of the socialism of Islam while knowing everything these groups say, because I do not believe that socialism is a passing fashion. Rather, it is a human tendency that appears in the teachings of the prophets and the efforts of reformers since the earliest times. The peoples of the contemporary world, especially backward peoples, strive to realize it in order to escape the tragedies of social injustice and the disgracefully wide class disparity that degrades human dignity. The reality of socialism is not "nationalization," nor the seizure of capital, nor the limitation of ownership, nor progressive taxes. All these are only means that its advocates regard as the right path for achieving the goal of socialism.

Source page 9

The goal of socialism, despite the differences among its schools, is to prevent the individual from exploiting capital in order to become rich at the expense of the masses and their misery and hardship; to place the state in

supervision of the individual's economic activity and to monitor it; and to achieve social solidarity among citizens so that the individual is not left alone in life's struggles. It also seeks to prevent a shocking inequality of wealth in which hunger, poverty, disease, and humiliation stand beside luxury, ease, cruelty, and moral dissolution.

I do not think that anyone who knows Islam and understands its spirit correctly can deny that Islam placed this goal before its eyes in all its legislation and provided legislation that ensures its realization in the best manner. If this is so, and if this goal is one from which humanity cannot turn back, then is it loyalty to God's law, to Islam, and to truth to deny the expression "the socialism of Islam" or to avoid this name?

As long as people among various nations long to realize that goal and rush toward the known socialist doctrines, believing that they are the only path to achieve it, should we not guide them to another path they do not know for achieving that great goal - a path more perfect in method, more upright, and further from the evils and defects of those socialist doctrines? What should those who believe in truth do when they find people searching for it? Should they not take every legitimate means to call to it and draw attention to it? Why then should we hesitate to turn people's attention toward Islam's path for achieving what they seek, which is the goal of noble humanity in all its ages?

What we present in this study is the Islamic legislation that came to realize that goal. It contains neither embellishment nor distortion. It is the application of that legislation theoretically in the rulings of jurisprudence and practically in the history of the Islamic state in its different periods. Let others call it what they wish: "social justice," "social solidarity," "fighting poverty," or something similar. As for us, we call it by the name that people love and see as their only hope for escape from their misery and the disorder of their economic and social conditions. In this way, we fulfill God's command: "Call to the way of your Lord with wisdom and good exhortation." What is wisdom if it is not calling people to truth and goodness in a style to which they listen and with which they feel at ease?

Source page 10

A former deputy in the Syrian parliament once said to me in 1950: "I am amazed that you say 'Islamic socialism.' Socialism is nothing but the state taking over factories, and neither industry nor the industrial worker existed in the age of Islam!"

I answered him: "I am amazed by your ignorance of both Islam and socialism. You know neither the reality of socialism nor anything about Islam. Entering into a discussion with you about this subject will not be useful. Yet according to your view, you must deny Christian socialism even more emphatically, although socialist parties exist in most Western countries. I do not think you would accuse all of them of ignorance of Christianity or of socialism." He remained silent and did not answer.

We were once in a gathering that included a group of honored university professors and others. The discussion turned to socialism and whether adopting it would benefit our country. I explained my opinion to them and touched upon the socialism of Islam. One of those present said mockingly: "Before talk of socialism spread in Europe, we never heard anyone in our country call for socialism. But now everyone claims it, and even Islam has become socialist!"

Among the things I said was this: after our contact with Western civilization, and after we began moving toward the reform of our political and social conditions, it was inevitable that we should be influenced by intellectual trends dominant in the West. There is nothing strange in our benefiting from sound methods from the West and following them in our present renaissance, or in taking truth and calling to it once we are convinced of it. What is strange is that this truth and this sound method for raising the level of life should exist among us in our legislation and our civilizational heritage more completely and perfectly than among the Westerners, and then we disown it and denounce the one who points us to it.

Someone once said: "The socialism of Islam rests on charity to the poor, whereas we want to abolish poverty from society." As for the claim that the socialism of Islam is mere charity, the reply to that will be found in this

book. As for the claim that this person's distinctive goal is to abolish poverty, that is ignorance of Islam and of the law of life, and it deceives people's minds.

If poverty means humiliation, hunger, nakedness, sickness, and homelessness, then Islam abolished these from its society fourteen centuries ago - not through charity alone, but through legislation and the authority of the state, as we shall see in this book. If, however, "poverty" means lack of wealth and affluence, or rather the absence of equality among citizens in prosperity and standard of living, then no force on earth can abolish it except by making all people equal in poverty and deprivation.

We saw with our own eyes in the Soviet Union - the state representing the farthest left among socialist doctrines - how people differ there in standard of living.

Source page 11

They differ in personal income, in savings, and in the enjoyment of life's requirements: from a worker whose monthly income is a few hundred rubles, to a university president whose salary reaches around twelve thousand rubles a month; from a citizen who lives in a small room in a modest building, to a minister, senior official, or prominent military man who lives in a luxurious palace and has a fine car. Indeed, we saw with our own eyes in the heart of Moscow beggars standing at the door of the Moscow mosque stretching out their hands for alms, and people giving them what they could. I myself took photographs of that scene, and they are still in my possession.

Therefore neither communism nor its great state, which had existed for forty-two years, claimed that it had abolished poverty in the sense of abolishing differences among people in living conditions so that all would live at one level. There is no path to that as long as people differ in talents, productivity, and capacity to earn. Whoever then claims that he wants to abolish poverty in this sense has deceived minds and taken propaganda rather than logic and respect for facts as his method.

What matters - and what humanity strives for - is to abolish humiliation and deprivation in society, and to ensure that every person obtains a standard of living suitable to human dignity. This is the field in which socialist doctrines compete, and in this field Islam presents its program for reaching that goal. Whoever has a better program than this should present it to the nation in the manner of knowledge and scholars, not in the manner of merchants and showmen.

When I was visiting the Soviet Union with a delegation from the University of Damascus, invited by the University of Moscow in June 1957, I had the opportunity to discuss with several Soviet orientologists and officials of the Soviet Foreign Ministry our opinions in Moscow in a session lasting more than two hours. I discussed the socialism of Islam and how it was able in the Middle Ages to establish a socialist society that was the first socialist society in the world. They were astonished at this, and I mentioned evidence and examples that finally led them to acknowledge the fact.

Then some of them tried to refute the alleged accusations circulated about the social system in the Soviet Union. One of them said that people claim communism forbids personal property. "Here," he said, "is my personal savings book in the bank." Its balance in his name exceeded seven thousand rubles. I asked him: "Is this saving permitted by the communist system as Karl Marx formulated it? In other words, is this saving something permitted by the communist system, or are you applying a socialist system?" He smiled and said: "We do not apply communism exactly as it is."

Then he continued: "They also slander us by saying that we fight religions, although we have republics with Muslim populations numbering many millions. You may have seen their mosques and religious institutions."

Source page 12

I asked him: "Do you allow fathers to teach their children religion in private schools? Do you allow mosque preachers, for example, to explain the socialist system of Islam to Muslims in mosques? Did you allow mosques and churches to open immediately when communist rule was established, or did you do that only after you had brought up, during forty years of communist rule, generations of youth on communist philosophy, so that they no longer frequented places of worship of their own accord, but mocked worship and its rites, leaving only the elderly who gradually die out? The matter is as a senior communist in Bulgaria told us: religion with us is no problem because it is liquidating itself." My orientalist interlocutor fell silent and did not answer.

During the receptions held in our honor in Moscow, I had the opportunity to meet a number of senior officials of the Soviet Foreign Ministry, among them Mr. Semenov, the Deputy Foreign Minister, and Mr. Zaitsev, head of the Middle East department in the ministry, who was then the Soviet ambassador in Iraq. We spoke about relations between the Arab countries and the Soviet Union. I recall that I said at the farewell banquet held for us by the University of Moscow a few days before we left the Soviet Union:

"We welcome this cooperation between the Soviet Union and the Arab countries in the political field, and we hope that this cooperation will remain sincere and lasting, unaffected by political changes." I remember Mr. Semenov saying to me: "We want you to be assured that our support for you against Western colonialism is continuing, because our interest and your interest require that."

One day before we left Moscow, I met Mr. Zaitsev at the Soviet Foreign Ministry for about two hours. Among the topics discussed was the attitude of the Arab countries toward communism and communists. Our conversation was very frank. Among the things I said to him was this:

"In the Arab countries, we cannot meet with the communists for many reasons. One is that their national policy is not stable; it is not independent, but directed by outside influence. Another is the communists' attitude in our countries toward religion. If you were compelled to revolt against religion in your country when communist rule arose, that was because religion at that time was represented among you by men who devoted themselves to serving the tsar and feudalism against the interest of the people. In our countries, however, Islam, embraced by the overwhelming majority of the Arab people, has clear principles. In our countries it did not stand in support of social injustice as was the case among you in the tsarist era. More than that, in our ongoing struggles against colonialism, religion provides us with the strongest moral weapon, driving the masses to martyrdom and struggle against colonialism."

I gave him the example of Algeria and said: "The Algerians have been, since the beginning of French colonialism until now - more than 130 years - in continuous revolutions against the French, in a way unmatched in the history of any nation on earth, despite the fact that the French are greater in number, stronger in arms, richer in wealth, and greater in learning."

Source page 13

"Can we see any reason why numbers, power, wealth, and learning were unable to defeat the small number, weakness, poverty, and ignorance in Algeria during 130 years except the religion the Algerians embrace?"

He lowered his head for a while, then said: "I agree with you on this."

I said to him: "Then imagine the crime the communists want to commit in our countries when they achieve what they seek: the eradication of religion from the hearts of the people. The first result of that for us would be to throw away our effective weapon against colonialism and to make the Algerians lay down their arms, becoming an easy prey for the French. For this reason, we do not regard the communists' attitude toward religion in our countries as only a doctrinal crime. It is also a great national crime with the most serious effect on the course of our national struggle."

This is aside from the fact that Islam's socialist system realizes for us everything we need in order to reform our economic, social, and political conditions. It does not object to any renewal needed for a free and dignified life, while preserving the most important foundation of life in every nation, namely religion and morality. For that

reason I affirm to you: our country will not choose communism as a creed while it has its religions, its personality, its past, and its ambitions. If Arab communists tell you otherwise, they are misleading you.

This was in the summer of 1957, when the Soviet Union supported our causes in the international arena. I was among those who had called, at least since 1948, for cooperation with it in political and economic fields as one of the means of victory in our struggle against Western colonialism, provided that we preserve our beliefs and our neutrality.

I had expressed a similar opinion earlier, in 1954, during the World Islamic-Christian Conference at Bhamdoun. The reader will see at the end of the book the text of the speech I delivered at that conference, titled "Islam's Answer to Communism."

I have visited Europe more than once, and I have visited the Soviet Union and some Eastern European countries. In all these journeys I was able to become acquainted with the reality of social life in the Western world and the communist world, and I mixed with different classes of people in both.

[Footnote in source:] I add now that an official communist in Bulgaria told us in 1961, while we were discussing the communists' attitude toward religion at the establishment of communist rule in Russia in 1917: "In Bulgaria we did not attack the Orthodox Church, which is the dominant church in Bulgaria, because it had participated in the national movements throughout the Turkish occupation. Indeed, monasteries and churches were centers of the revolutionary movements against that occupation."

Source page 14

In both places I was eager to benefit from everything I saw and heard, and to look at matters with the eye of a fair-minded researcher. Although I admired many aspects of life in Western Europe and in the communist world, what I became convinced of was this: when Western civilization, in both its capitalist and communist branches, neglected the spirit in building its civilizational foundations, it deprived the human being of a great protection against anxiety and disturbance. Communism added to that by depriving the human being of the higher ideals that transcend the limits of material life - food, clothing, and shelter. I became convinced that humanity seeks a civilization of another kind, in which it can find psychological stability without losing its higher ideals.

The socialism of Islam, if applied in our society, would benefit all citizens, Muslims and Christians alike. As the reader will see, it was established so that every citizen might benefit from it. Adopting it is not a triumph of one religion over another, nor a favor by Muslims toward Christians. It is a magnificent legislative wealth, and if flexible, enlightened minds oversaw its application, it would give us the finest system, captivating hearts and minds. It is therefore a grave mistake to ignore it in our present renaissance.

Arab nationalism cannot cut itself off from the past. Rather, it draws from the past elements of its strength and immunity. In the past there is heritage and civilization. What prevents us from benefiting from both? Let whoever wishes claim whatever he wants about them and their value; no one can claim that they are worthless debris, containing no good, or that they died with the time that has passed. Why should we not benefit from the good and life they contain?

Whoever builds a house to live in, not to rent out, selects the best building materials in strength and beauty, even if that costs him money and effort. Arab nationalism is a house for habitation: we, our children, and the generations after us will live in it. Our children and grandchildren will not judge us if some of the building materials are alien, unsound, or unbeautiful? Rather, we shall be held to severe account, and the first to call us to account in this life will be our children and grandchildren.

If what prevents us from benefiting from Islam and its civilization is fear that sectarian fanaticism will return, that is a false fear. We did not create fanaticism, and it did not exist when the leadership of our civilization was taken by pure hands, enlightened minds, and souls sincere in their faith. We do not want anyone to lead us

today except people like those hands, minds, and souls.

If the obstacle is fear that the West will accuse us of fanaticism, that is a deadly fear, for it prevents us from building as well as we should and as durably as we should. The West tried to prevent our liberation movements from following their path by accusing them of "national fanaticism."

[Footnote in source:] After the first edition of this book, the author published *From the Wonders of Our Civilization*, in which he clarified and confirmed this truth.

Source page 15

Those weak in faith in their homeland and nation feared that accusation. They have now passed on, and our liberation movements became upright and bore fruit only after a generation of leaders arose among us who did not fear the accusation of "national fanaticism" but took pride in it. The accusation of "religious fanaticism" is one of the same attempts by which the West tries to prevent us from strong and complete construction. The West is fanatical for itself in everything that brings it benefit, and fanatical against us in everything that brings us benefit. Let us proceed along our path, not listening to that fanaticism for falsehood that seeks to prevent us from taking hold of truth.

If the motive is fear of the troubles of the near past, we ask: Is there no way to benefit from this great heritage while avoiding those troubles? Farsightedness, wise policy, and mutual confidence are enough to save us from all difficulties. Have we tried that?

If the obstacle is none of what we have mentioned, then only one reason remains: some people do not love this heritage for intellectual and doctrinal reasons, and they do not respond to that civilization for inherited and historical reasons. Let us leave the treatment of these people to time. But what excuse remains for the others?

These laws and principles contained in the socialism of Islam constitute a sound and firm basis for establishing a socialist society in our countries - a society whose laws and systems harmonize with the feelings and beliefs of the nation. This would hasten the development of our society to the level sought by our promised renaissance, and would shorten the efforts spent in persuading the people to accept new socialist systems through other means. The people are more ready to accept the principles contained in the socialism of Islam and to apply them with an enthusiasm and faith whose effect in the rise of peoples cannot be denied. Time has value in the history of renaissances, especially in our present age. In this clear presentation of Islamic socialism, we hope to have contributed to establishing our society on a sound socialist foundation and to freeing it from the harmful residues left behind by ignorance, disorder, and moral corruption in later ages.

Benefiting from the socialism of Islam also proves our independent personality, liberates our nation from intellectual and political dependence upon any state in the world, and provides strong protection from the intellectual invasion whose dangers must be met by sincere efforts to protect our masses. It is also the strongest reply to those attempts that are made to tie us to a new wheel after we have begun gathering our scattered forces, following the right path toward complete unity and full sovereignty over our land and resources.

I had wanted to expand the discussion of the historical reality in the Muslim state, society, and individual, were it not for the narrowness of space.

Source page 16

I also did not discuss the movement of Abu Dharr, which occurred during the time of 'Uthman, may God be pleased with them both, because I have not yet completed the study of its causes and its reality, nor the examination of the historical texts concerning it in a manner that satisfies and convinces me. I also did not discuss some political movements that arose in the Abbasid era and took on an anarchic, communist form, such

as the Qarmatian movement. I hope to add all these studies, along with expansion of many matters summarized in this edition, to the coming edition, God willing.

Finally, the study that I present in this book is the text of the lecture I delivered in the auditorium of the University of Damascus on 21 Ramadan 1378 AH / 30 March 1959, in the series of public university lectures for the year 1959.

God is the One who grants success in what is right, and from Him we seek help and guidance.

Damascus, Dhu al-Qa'dah 1378 AH / May 1959. Mustafa Husni al-Siba'i.

Source page 17 - Introduction to the Lecture

One of the distinguishing features of the age in which we live is that it is the age of socialism. Many states claim it; parties affiliated with it are spread through most of the countries of the world; the masses of peoples dream of it and are enthusiastic for it; and most thinkers in the world see it as the only path of escape from the economic disorder and social misery suffered by the human race. But what is socialism?

As you know, it has many schools: some extreme, farthest to the left, such as communism; some moderate; and some closer to the right. The best description of this multiplicity is that it resembles a creature with twenty heads. I am not now in a position to discuss its schools and the differences among them, for the time allotted to our talk cannot contain that. It is enough for us to say that all of them share belief in the necessity of state supervision over the investment of wealth in society, and in the realization of social solidarity for all its members, so that they may participate in a life in which human dignity and confidence in the present and future are secured.

We are a nation possessing a universal and human legislation, and a civilization that illuminated the path of the world for ten centuries or more. It is now preparing to resume its civilizational role. We therefore have the right to ask: What is Islam's position toward modern socialism?

Some people claim that Islam is far removed from socialist thinking because it approved personal ownership, permitted inheritance, and allowed large agricultural properties. Some have even claimed that Islam is capitalist, allowing the rich man to dispose of his wealth however he wishes. Enemies of Islam from among the advocates of communism have met on this claim with some followers of Islam who flatter feudalism and capitalism.

What is the truth in this matter? The answer is the subject of this study. You will see that both groups - Islam's enemies and some of its own sons - have greatly wronged Islam. Islam has a socialism with clear features and firm foundations, distinguished from all modern socialist doctrines in a number of its principles and in most of its laws.

Source pages 18 and 20

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Source page 19 - Section title

The Position of Religions toward Poverty

Source page 21

The three heavenly religions - Islam, Christianity, and Judaism - agree on permitting personal ownership, recognizing it, and requiring its protection. They also agree in acknowledging the practical reality found in all ages: that people differ in wealth and that riches and poverty exist in society.

When these religions recognize that fact, they do not approve social injustice among the members of society. They do not leave the poor exposed to deprivation, neglect, and humiliation. Rather, they recommend kindness toward them, the removal from them of hunger and nakedness, and they forbid harming and oppressing them.

Nevertheless, these religions differ in the paths they took toward that praiseworthy goal and in how they moved society to care for those weak groups.

We shall mention below texts from the Noble Qur'an and from the religious books recognized by Christians and Jews, confirming what we have claimed about the agreement of the revealed religions in their stance toward the problem of poverty.

The Qur'an's Account of Concern for the Problem of Poverty

On every occasion, the Qur'an speaks of the unity of the revealed religions in their fundamental principles - those for which God sent the prophets and messengers: to call people to worship God alone, with no partner; to do good and follow truth; to spread love and peace among people; and to take up justice and avoid injustice.

This meaning is clarified by the Prophet's saying, peace and blessings be upon him: "I was sent only to complete noble character." His expression "to complete" indicates meeting the earlier prophets in the call to the ethical values upon which society is built.

There is no doubt that among the noblest ethical values is a person's kindness to his fellow human being, respect for him, mercy toward him, haste to help and rescue him in need and destitution, and elevation above wronging and insulting him. This is what the teachings of all the prophets have conveyed to us, as the Qur'an tells us.

It says of Abraham, Isaac, and Jacob, peace be upon them: "We made them leaders, guiding by Our command, and We inspired them to do good deeds, establish prayer, and give zakat; and they were worshippers of Us."

[Source footnotes cite al-Hakim's Mustadrak and Qur'an 21:73.]

Source page 22

The Qur'an says of Ishmael, peace be upon him: "He used to command his family to prayer and zakat."

God also says, in answer to Moses' prayer that God have mercy on him and his people: "My mercy encompasses all things, so I shall prescribe it for those who are mindful, give zakat, and believe in Our signs."

And He says on the tongue of Jesus, peace be upon him: "He has enjoined upon me prayer and zakat as long as I live."

Among God's commandments to previous communities is His command to the Children of Israel: "Establish prayer and give zakat."

God also addresses the Children of Israel: "God said: I am with you if you establish prayer, give zakat, believe in My messengers, support them, and lend God a good loan. I will surely expiate your evil deeds and admit you to gardens beneath which rivers flow. Whoever among you disbelieves after that has strayed from the straight path."

He says of the People of the Book as a whole: "They were not commanded except to worship God, sincere to Him in religion, inclining to truth, to establish prayer and give zakat; that is the upright religion."

These verses make zakat one of God's commandments to His prophets and servants, and one of the prophets' instructions to their peoples. It is known that the obligation of zakat in the specific system brought by Islam is an original matter not previously found in that form in any law. Therefore what is meant by zakat in those verses is the meaning of righteousness and spending upon the poor and needy.

Among what the Qur'an tells us of the call of Noah, peace be upon him, is that the "notables" of his people - those of status, influence, and wealth - used as a pretext for rejecting his call the fact that only the poor and humble classes, in their view, had followed him:

"The notables among those of his people who disbelieved said: We do not see anyone following you except those who are the lowest among us, apparent at first sight; and we do not see that you have any merit over us. Rather, we think you are liars."

Among Noah's answers to this disdain toward the poor who were with him was: "I do not say of those whom your eyes despise that God will never give them good. God knows best what is in their souls. If I did, I would be among the wrongdoers."

This is a noble truth announced by a noble prophet: poverty does not prevent its people from being bearers of good and people of merit. Whoever claims that it does wrong to himself by believing something other than truth, wrongs the poor by humiliating them and stripping them of virtues, and wrongs society by declaring human inequality among the classes of one society.

Source page 23

The Qur'an tells us about Shu'ayb, peace be upon him. Among what he said to his people, among whom wrongful consumption of wealth had spread, along with manipulation of weights in buying and selling and conspiracy against workers' rights by reducing their wages, was: "Give full measure and weight, and do not diminish people's things, and do not cause corruption in the earth after its reform."

From all that has preceded, it is clear that all the prophets before Muhammad, peace and blessings be upon him, cared for the rights of the poor and weak, for kindness toward them, and for protecting them and raising their status in society. Let us now examine the religious books recognized among Christians and Jews.

Source page 24 - In Judaism: In the Old Testament

Before reviewing the texts concerning the poor in the books of the Old Testament now relied upon by Jews, we must present two matters.

First: the Jews altered the texts transmitted from their prophets concerning the poor. After the teachings of the prophets, peace be upon them, were human in tendency and general for all people, the Jews limited them to their own race and coreligionists alone. The prophets of God and the bearers of His messages are far above that. The clearest evidence is that they transmitted in the Torah that God's teachings forbade usury between a Jew and his Jewish brother, while permitting the taking of usury from foreigners.

In Deuteronomy, among God's commandments to Moses which he was ordered to convey to the Children of Israel, it says in meaning: Do not lend to your brother at usury - usury of silver, food, or anything that is lent at usury. To a foreigner you may lend at usury, but to your brother you shall not lend at usury, so that the Lord your God may bless you in everything to which you put your hand in the land that you are entering to possess.

In light of this text we can understand the intended meaning of everything we mention from the commandments concerning the poor and needy: that they are specific to Jews, not to others. This, in the author's view, explains Jewish cooperation throughout the world in draining the blood of the peoples among whom they live through banks and usurious transactions, and explains their cruelty and crimes in seizing Arab Palestine from its Arab inhabitants and their distance from every ethical principle proclaimed by religions and

laws.

Second: the Jews did not observe the teachings of their Torah concerning kindness to their poor, widows, and orphans. Rather, they were hard and harsh among themselves, or, as they are described in some books of the Torah, "stiff-necked," and as Isaiah described them, and as they are described at the beginning of the Book of Isaiah. These books overflow with accounts of their crimes, their opposition to their prophets, and God's anger with them repeatedly. The Noble Qur'an has elaborated on this. We mention the following texts from the Torah in their hands concerning the poor and their care because we believe they are the true teachings brought by the prophets of the Children of Israel in general, not especially for them. They restricted them to themselves, and even then they did not act upon them.

[Source footnote:] The first number indicates the chapter and the second number indicates the verse; this applies to the following texts.

Source page 25

We can say that all the texts in the Torah relating to poverty and the poor declare the following matters:

1. God is the owner of the heavens and the earth: "Blessed be Abram [Abraham] by God Most High, Possessor of heaven and earth" (Genesis).
2. Poverty and wealth are in God's hand alone: "The Lord kills and gives life; He brings down to Sheol and raises up. The Lord makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust and lifts the needy from the ash heap to seat them with princes" (1 Samuel).
3. Poverty will not disappear from the earth: "The poor shall never cease from the land; therefore I command you, saying, Open your hand to your brother, to your needy and poor in your land" (Deuteronomy).
4. Work leads to fullness, and idleness leads to hunger: "Do not love sleep, lest you become poor; open your eyes, and you will be satisfied with bread" (Proverbs). "Whoever works his land will be satisfied with bread, but whoever follows idlers will be filled with poverty" (Proverbs). "A slack hand causes poverty, but the hand of the diligent makes rich" (Proverbs). The Jews of old used to act upon this, so no Jew, even among the rabbis, was without a profession from which he earned.
5. Fullness and wealth may lead to unbelief and tyranny, while poverty and hunger may lead to theft and crime: "Give me neither poverty nor riches; feed me with the bread allotted to me, lest I be full and deny You and say: Who is the Lord? Or lest I be poor and steal, and profane the name of my God" (Proverbs). "Under three things the earth trembles, and under four it cannot bear up: a slave when he becomes king, and a fool when he is filled with bread" (Proverbs).
6. An upright poor person is better than an unjust rich person or an ignorant king: "A poor and wise child is better than an old and foolish king" (Ecclesiastes). "What is desirable in a person is kindness, and a poor person is better than a liar" (Proverbs). "Better is a poor person who walks in his integrity than one whose ways are crooked though he is rich" (Proverbs).
7. Commands to feed the poor and needy, not humiliate them, and defend them: "Give justice to the weak and the orphan; maintain the right of the afflicted and the destitute. Rescue the weak and the needy" (Psalms).

Source page 26

"The poor man should not be harshly rebuked." "Do not rob the poor because he is poor, and do not crush the afflicted at the gate" (Psalms/Proverbs as cited in the source).

"Whoever has mercy on the poor lends to the Lord, and He will repay him for his deed" (Proverbs).

"Whoever oppresses the poor insults his Maker, but he who has mercy on the needy honors Him" (Proverbs).

"Judge with justice and defend the poor and needy" (Proverbs).

Among Solomon's prayers: "O God, give Your judgments to the king and Your righteousness to the king's son. He will deliver the children of the poor and crush the oppressor. All kings will bow before him, and the nations will serve him, for he delivers the needy when he cries, and the poor who has no helper. He has pity on the poor and needy and saves the souls of the poor. From oppression and violence he redeems their lives" (Psalms).

Job says, recalling what he did: "I delivered the poor who cried for help, and the orphan who had no helper. The blessing of the one about to perish came upon me, and I made the widow's heart sing for joy. I was eyes to the blind and feet to the lame. I was a father to the poor, and the case I did not know I searched out. I broke the fangs of the wrongdoer and plucked the prey from his teeth" (Job).

8. The prohibition of offending the poor and oppressing him: "If you see the oppression of the poor and the violation of justice and righteousness in the land, do not be astonished at the matter, for one high official is watched by a higher, and there are higher ones over them; the profit of the land is for all; even the king is served by the field" (Ecclesiastes).

"If there is among you a poor man, one of your brothers within any of your gates in your land which the Lord your God gives you, you shall not harden your heart or shut your hand against your poor brother. Rather, you shall open your hand to him and lend him sufficient for his need" (Deuteronomy).

"If you lend silver to My people, to the poor among you, you shall not be to him as a usurer; you shall not place usury upon him" - among God's commandments to Moses for the Children of Israel (Exodus).

"Do not rob the poor because he is poor, and do not crush the afflicted at the gate, for the Lord will plead their cause and rob the life of those who rob them" (Proverbs).

9. Encouraging those who spend on the poor with happiness and reward, and warning those who turn away from them with curse and punishment: "Whoever gives to the poor will not lack, but whoever hides his eyes will have many curses" (Proverbs).

"Is it not to break your bread for the hungry and bring the homeless poor into your house? When you see the naked, to cover him? Then your light shall break forth like the dawn" (Isaiah).

Source page 27

"If you spend yourself for the hungry and satisfy the afflicted soul, then your light shall rise in the darkness" (Isaiah).

"A king who judges the poor with truth, his throne will be established forever" (Proverbs).

"A violent man is an abomination to the righteous, and one whose way is straight is an abomination to the wicked" (Proverbs).

10. Denunciation of unjust rich people and those who rely on their wealth: "If I have made gold my trust, or said to fine gold, 'You are my confidence'; if I rejoiced because my wealth was great and because my hand had found much - this also would be an iniquity to be punished, for I would have denied God above" (Job).

"Whoever oppresses the poor to increase his own wealth, and whoever gives to the rich, will only come to want" (Proverbs).

"Why should I fear in days of evil, when the iniquity of those who follow me surrounds me - those who trust in their wealth and boast in the abundance of their riches?" (Psalms).

In denunciation of the wicked rich: "They move boundary stones, seize flocks and pasture them. They drive away the donkey of the fatherless and take the widow's ox as a pledge. They thrust the poor off the road; the poor of the earth all hide themselves. Like wild asses in the desert, they go out to their work, seeking food. They reap fodder in the field and glean the vineyard of the wicked. They spend the night naked, without clothing, and have no covering in the cold. They are wet with the rain of the mountains and cling to the rock for lack of shelter. They snatch the orphan from the breast and take a pledge from the poor. They go about naked, without clothing; hungry, they carry sheaves. They press oil within the walls; they tread winepresses and thirst. From the city men groan, and the souls of the wounded cry out..." (Job).

11. The orphan, the widow, and the stranger - among the Children of Israel - received a special kind of care in admonitions and recommendations. In describing the works of the Lord: "He supports the orphan and the widow" (Psalms). In describing the works of arrogant sinners: "They kill the widow and the stranger and murder the orphans" (Psalms). In describing unjust judges and scribes: "So that widows may be their spoil and they may plunder the orphans" (Isaiah).

Source page 28

"Do not oppress the widow, the orphan, the stranger, or the poor" (Zechariah).

"Do not enter the fields of the orphans, for their Redeemer is strong; He will plead their cause against you" (Proverbs).

12. Sins lead to poverty: "Hear, my son, and be wise, and guide your heart in the way. Do not be among winebibbers, nor among those who waste their bodies, for the drunkard and the glutton will become poor" (Proverbs). "Because of an adulterous woman a man is brought down to a loaf of bread" (Proverbs). "Your sins have withheld good from you" (Jeremiah).

13. Wealth does not last for anyone: "One born a king may become poor" (Ecclesiastes). "A man with an evil eye hastens after wealth and does not know that poverty will come upon him" (Proverbs).

Source page 29 - In the New Testament

Those who abandoned the laws of God that their prophets had commanded them reached, in the age of Christ, an extreme eagerness to collect wealth and a fascination with hoarding it. Their rich were characterized by great harshness and dead conscience. Their religious men spared no effort in distorting the rulings of the law. The Roman governors made society into two distinct classes: the class of the wealthy and nobles, who monopolized good things, money, and ease of living; and the class of the poor, who were deprived of dignity and of the simplest human rights, and who groaned under the weight of exploitative usurers. The majority of them had turned away from truth and committed all kinds of moral and sexual wrongs, as is reported on the tongue of Christ in Matthew and in Paul's Epistle to the Romans.

It was therefore natural that the message of Christ should first turn toward purifying Jewish society of those vices, fighting ugly materialism, and addressing the humiliating class disparity to which it led. In light of this, we understand the sermons and commandments transmitted from Christ concerning wealth, as well as the pattern of his life and the life of his disciples.

The commandments and sermons may be summarized as follows:

1. Human life is not by food and drink alone, but by faith and adornment with virtues: "Man shall not live by bread alone" (Gospel of Matthew).

2. The hungry may eat what the law forbids: "His disciples were hungry and began to pluck heads of grain and eat. When the Pharisees saw it, they said to him: Look, your disciples are doing what is not lawful to do on the

Sabbath. He said to them: Have you not read what David did when he was hungry... how he entered the house of God and ate the bread of the Presence, which was not lawful for him to eat nor for those who were with him, but only for the priests?" (Matthew).

3. The call to mercy toward the miserable, weak, and needy: "Blessed are the merciful, for they shall receive mercy" (Matthew).

4. Whoever feeds or helps a poor person, God will reward him: "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you fed me; I was thirsty and you gave me drink; I was a stranger and you sheltered me; naked and you clothed me; sick and you visited me; imprisoned and you came to me." The righteous then answer: "Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and shelter you, or naked and clothe you?"

Source page 30

"And when did we see you sick or imprisoned and come to you?" The king answers them: "Truly I say to you, as you did it to one of the least of these my brothers, you did it to me" (Matthew).

5. Not being preoccupied with food, drink, and clothing, but relying on God: "Do not be anxious for your life, what you will eat or what you will drink, nor for your bodies, what you will wear. Is not life more than food, and the body more than clothing? Look at the birds of heaven: they neither sow nor reap nor gather into barns, and your heavenly Father feeds them... Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself" (Matthew).

6. Living economically on sufficiency: "Pray then in this way: Our Father who is in the heavens, hallowed be Your name. Your kingdom come; Your will be done, as in heaven so on earth. Give us today our bread sufficient for us, and forgive us our debts as we forgive our debtors" (Matthew).

7. Encouragement to almsgiving: "Sell your possessions and give alms" (Luke). Jesus said: "If you wish to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven; then come, follow me." When the young man heard this word, he went away sorrowful, because he had many possessions (Matthew).

8. Preferring the charity of the poor to the charity of the rich: "He looked up and saw the rich putting their gifts into the treasury; he also saw a poor widow put in two small coins. He said: Truly I tell you, this poor widow has put in more than all of them, for all these put in offerings to God out of their abundance, but she, out of her poverty, put in all the living she had" (Luke).

9. Warning against displaying charity before people for show: "Beware of practicing your charity before people in order to be seen by them, otherwise you have no reward with your Father who is in the heavens. When you give charity, do not sound a trumpet before you as the hypocrites do in the synagogues and streets, that they may be praised by people" (Matthew).

10. Warning against hoarding wealth and acquiring gold and silver: "Do not store up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal" (Matthew). "Do not acquire gold or silver or copper in your belts, nor a bag for the journey" - Christ's words to his twelve disciples (Matthew).

11. The prohibition of worshipping wealth: "No one can serve two masters, for he will either hate the one and love the other, or be devoted to the one and despise the other. You cannot serve God and wealth" (Matthew).

12. Denunciation of the rich: "Truly I say to you, it is hard for a rich person to enter the kingdom of heaven."

Source page 31

"Again I say to you: it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God." When his disciples heard this, they were greatly astonished and said: "Who then can be saved?" Jesus looked at them and said: "With people this is impossible, but with God all things are possible" (Matthew).

13. Denouncing those who consume the wealth of widows while displaying righteousness: "Woe to you, scribes and Pharisees, hypocrites, for you devour widows' houses and for a pretense make long prayers" (Matthew).

14. Denouncing those who pretend sympathy for the poor while they are thieves: In the incident of the woman who brought a pound of costly pure nard, anointed the feet of Jesus, and wiped his feet with her hair, so that the house was filled with the fragrance of the perfume, one of his disciples, Judas Iscariot, who was to deliver him to the Jews, said: "Why was this perfume not sold for three hundred dinars and given to the poor?" The Gospel says that he said this not because he cared about the poor, but because he was a thief, had the money box, and used to take what was put into it (John).

15. Hungry masses follow the one who satisfies them: Jesus said to them: "You seek me not because you saw signs, but because you ate of the loaves and were filled" (John).

16. The call to mercy, tolerance, meekness, non-resistance to aggression, and submission to rulers: "Blessed are the merciful, for they shall receive mercy" (Matthew). "You have heard that it was said to the ancients: Do not kill; and whoever kills shall be liable to judgment. But I say to you that everyone who is angry with his brother without cause shall be liable to judgment... and whoever says to his brother, 'You fool,' shall be liable to the fire of Gehenna" (Matthew). "Do not resist evil. If someone strikes you on your right cheek, turn to him the other also. If anyone wants to sue you and take your tunic, leave him your cloak also. If anyone compels you to go one mile, go with him two. Give to the one who asks you, and do not refuse the one who wants to borrow from you. Love your enemies, bless those who curse you, do good to those who hate you" (Matthew).

When they asked him whether it was lawful to pay the tax to Caesar, Jesus perceived their malice and said: "Why do you test me, hypocrites? Show me the coin of the tax." They brought him a dinar. He said to them: "Whose image and inscription is this?" They said: "Caesar's." He said to them: "Then render to Caesar what is Caesar's, and to God what is God's" (Matthew).

17. Preferring moral purity over physical purity: "It is not what enters the mouth that defiles a person, but what comes out of the mouth defiles a person."

Source page 32

"For from the heart come evil thoughts: murder, adultery, fornication, theft, false witness, blasphemy. These are what defile a person. But eating with unwashed hands does not defile a person" (Matthew).

Given the message of Christ, peace be upon him, and its goal of resisting the materialism of Jewish society and returning the Jews to noble morals - tolerance, giving, kindness to the poor, and rejection of desires - it was not strange that he himself should be an example of austerity, renunciation of worldly life, abandonment of wealth, and lack of excess in food, clothing, and housing.

In the Gospel of Luke, Christ, peace be upon him, is reported as saying: "Foxes have holes and the birds of heaven have nests, but the Son of Man" - meaning himself - "has nowhere to lay his head."

He and his disciples had a chest in which offerings, meaning alms, were placed, and from which they ate, as was mentioned in the story of Judas Iscariot. They were hungry enough to eat ears of grain in fields, as mentioned earlier. Most often he walked barefoot and bareheaded; at times he rode a donkey, as in Matthew, where he said to two of his disciples: "Go into the village opposite you, and immediately you will find a donkey tied and a colt with her; untie them and bring them to me. If anyone says anything to you, say: The Lord needs them, and he will send them at once."

The Life of His First Companions

Likewise, his companions and disciples who were with him lived in this way. In Acts, among the books of the New Testament, we find a clear picture of their way of life, austerity, and the principal ideas that filled their souls when they set out to spread Christianity in Palestine and other lands. We summarize the matter as follows.

1. They lived from the offerings presented by new believers, on the basis that these apostles and disciples were the reason for saving the believers from error and destruction. Thus it was the right of the apostles over the believers that the believers take care of their bodily expenses: "The people of Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. They were pleased to do it, and indeed they owe it to them; for if the Gentiles have shared in their spiritual things, they ought to serve them in bodily things also" (Paul's Epistle to the Romans).
2. As for relations among themselves, they owned nothing: "Peter said: I have neither silver nor gold" (Acts).

Source page 33

They used to ask everyone who wished to follow them in preaching the new religion, Christianity, to sell his property and distribute the price among them all. They lived a common life: "They would sell their properties and possessions and divide them among all, as anyone had need" (Acts).

"There was not a needy person among them, for all who were owners of fields or houses sold them and brought the proceeds of what was sold and placed it at the apostles' feet, and it was distributed to each as anyone had need" (Acts).

Here the history of those disciples records that one of their followers did not hand over to them the full price of his property, and God punished him and his wife with death.

"A man named Ananias, with his wife Sapphira, sold a property and kept back part of the price, his wife also knowing it, and brought a portion and laid it at the apostles' feet. Peter said: Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back part of the price of the field?... You have not lied to people, but to God. When Ananias heard these words, he fell down and died, and great fear came upon all who heard it... After an interval of about three hours his wife entered, not knowing what had happened. Peter answered her: Tell me whether you sold the field for this amount? She said: Yes, for this amount. Peter said to her: Why have you agreed together to test the Spirit of the Lord? Behold, the feet of those who buried your husband are at the door, and they will carry you out. Immediately she fell down at his feet and died" (Acts).

The General Principles of Their Call

These believing disciples endured every kind of torture, hunger, thirst, humiliation, and even killing for the sake of their call among the Jews and others, from the region of Jerusalem to Rome: "To this very hour we hunger and thirst, we are naked and beaten, and we have no fixed residence" (Paul's First Epistle to the Corinthians).

Their call focused on the principal teachings brought by Christ, peace be upon him:

1. Belief in Christ, following him, and leaving what the Jews held that contradicted Christ's call in beliefs, rites, and morals. This is spread throughout Acts and Paul's many epistles to various regions, and we see no need to cite texts for it.

[Source footnote:] Paul was among the most famous preachers of Christianity in the first century CE and the one who set up the church organizations of the Christian religion. He was born in Tarsus, north of Antioch and near the Mediterranean at the entrance to Asia Minor, to a Jewish family.

Source page 34

2. Reducing the importance of food and drink and glorifying the life of the spirit and worship: "The kingdom of God is not food and drink, but righteousness, peace, and joy in the Holy Spirit" (Paul's Epistle to the Romans). "Food does not bring us near to God; we are no better if we eat and no worse if we do not eat" (Paul's First Epistle to the Corinthians).
3. Prohibiting a person from transgressing against and oppressing his brother: "The unjust shall not inherit the kingdom of God" (same source).
4. Preferring celibacy to marriage in order to devote oneself to worship of God and to keep away from bodily pleasures: "Whoever marries does well, and whoever does not marry does better" (same source). "The unmarried man is concerned with the things of the Lord, how he may please the Lord. But the married man is concerned with the things of the world, how he may please his wife" (same source). According to this principle, the virgin woman, that is the unmarried woman, is purer in body and spirit than the married woman: "There is a difference between the married woman and the virgin. The unmarried woman is concerned with the things of the Lord, that she may be holy in body and spirit. But the married woman is concerned with the things of the world, how she may please her husband" (same source).
5. Prohibiting indecencies and following desires: "Do not be deceived: neither fornicators, nor idolaters, nor adulterers... nor thieves, nor the greedy, nor drunkards, nor revilers, nor robbers will inherit the kingdom of God" (same source).
6. Belief that effort is nothing except by God's help and grace: "Neither the one who plants nor the one who waters is anything, but God who gives growth. The one who plants and the one who waters are one, but each will receive his wages according to his labor" (same source).
7. Preferring the power of the spirit over the power of the body.

[Source footnote continued:] Paul received his first education there. When he grew up, he went to Jerusalem and learned the Jewish religion from its most famous rabbis of that era. He was strongly attached to Jewish teachings and rituals. When the call of Christ appeared, he was one of the fiercest persecutors of his disciples. Then he embraced Christianity around 35 CE near Damascus after a strange vision mentioned in Acts, and he changed from a severe opponent of Christianity into a fierce enthusiast for it. He traveled from Palestine to Antioch and then to the cities of the Roman Empire calling to Christianity, suffering great harm for it, until he was sentenced to death in Rome in 67 CE during the reign of the tyrant Nero.

Source page 35

"Consider your calling, brothers: not many of you were wise according to the flesh, not many were powerful, not many were noble. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong; and God chose the lowly and despised things, and the things that are not, to bring to nothing the things that are, so that no flesh might boast before Him" (same source).

8. Tolerance toward wrongdoers and persecutors, and submission to authority: "Bless those who persecute you" (Paul's Epistle to the Romans). "Let every soul be subject to the higher authorities, for there is no authority except from God, and the authorities that exist have been appointed by God. Therefore whoever resists authority resists the ordinance of God, and those who resist will bring judgment upon themselves. For rulers are not a terror to good works but to evil. Do you wish not to fear the authority? Do what is good, and you will have praise from it, for it is God's servant for good. But if you do evil, fear, for it does not bear the sword in vain. It is God's servant, an avenger to execute wrath upon the one who does evil. Therefore one must be subject, not only because of wrath but also because of conscience. For this reason you also pay taxes, because they are God's servants, continually attending to this very thing. Give to all their dues: tax to whom tax is owed, custom to whom custom, fear to whom fear, honor to whom honor" (same source).

9. Perhaps the most comprehensive principles preached by Christ's disciples and apostles are these beautiful commandments:

"Hate evil; cling to good. Love one another with brotherly affection. Be diligent, fervent in spirit, serving the Lord. Rejoice in hope, be patient in tribulation, be constant in prayer. Share in the needs of the saints, practice hospitality to strangers. Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice and weep with those who weep. Have the same concern for one another. Do not be haughty, but associate with the lowly. Do not be wise in your own eyes. Repay no one evil for evil. Be concerned with what is honorable before all people. If possible, as far as it depends on you, live at peace with everyone. Do not avenge yourselves, beloved, but leave room for wrath, for it is written: Vengeance is Mine, I will repay, says the Lord. If your enemy is hungry, feed him; if he is thirsty, give him drink. In doing this you heap coals of fire upon his head. Do not be overcome by evil, but overcome evil with good" (same source).

10. Finally, their call is summarized in three words: righteousness, self-restraint, and judgment (Acts).

Source page 36

Among their commandments to their followers was: "Let your conduct be free from love of money. Be content with what you have" (Epistle to the Hebrews).

From this it becomes clear that the treatment by Christ, peace be upon him, and his disciples - as reported in the sacred books of the Christians - of the problem of poverty and social injustice took an ethical and educational form suited to the environment in which Christ lived and proclaimed his message. There is no doubt that it had a great effect in the retreat of paganism from a large part of the world and in freeing that part from the harshness of Jewish materialism.

[Source footnote:] The Epistle to the Hebrews is among the books of the New Testament. Christian religious historians differ over its author and date. There are several opinions about its author, none of them preferable to the others. As for its date, the most likely view among them is that it was written no later than 63 CE.

Source page 37 - In Islam

Islam, like the two preceding religions, cared for the poor and fought their oppression and neglect, because the laws of God cannot neglect this group without care, protection, and mercy. All creation is God's dependents, and His mercy encompasses all things: "My mercy encompasses all things." Among God's names are the Merciful and the Compassionate.

However, Islam took a path to this noble goal that differs in its details and means from the religions that preceded it, even though it shares their direction.

This is because Islam is the last of the religions with which God sent His messengers to the world for their guidance and happiness. It therefore had to contain principles and texts by which a mutually supportive society could be established in different ages and among many peoples, and by which the legislative needs of every state and every nation could be met in order to realize this desired goal. The most important features that distinguished Islam's method in addressing the problem of poverty are as follows.

First: It did not look at this problem as an isolated problem standing by itself. Rather, it viewed it as connected to the other affairs of life, and therefore its treatment requires sound treatment of all the affairs of life.

Second: It did not confine itself to sermons and moral exhortations. Such things usually do not influence the broad mass of people unless they are accompanied by clear laws defining obligations and by a state that protects those laws, deters evildoers, restrains oppressors, and compels those whom exhortations and admonitions do not benefit to carry out those laws. This is God's law in the uprightness of life and the

organization of societies.

For this reason we find Islamic legislation to be cohesive, with each part connected to the others. The success of each law depends on the implementation of the other laws, just as implementation and vigilance in applying them are necessary.

Whoever examines Islam's laws carefully finds that all these laws seek the interests of people, their necessary and welfare needs, their social happiness in this worldly life, and their eternal happiness in the next life. Scholars agree on this truth, and Islamic jurisprudence in all its schools is built upon it.

Source page 38

The schools of jurisprudence differ only in explaining this truth and in how extensively they derive branches from it.

From here arose the theory of al-masalih al-mursalah - unrestricted public interests - in Islamic jurisprudence. Scholars agreed that the necessities which the law came to secure are five:

1. Preservation of religion.
2. Preservation of life.
3. Preservation of progeny.
4. Preservation of wealth.
5. Preservation of intellect.

Al-Ghazali, may God have mercy on him, said:

"The purpose of the law regarding creation is five: to preserve for them their religion, their life, their intellect, their progeny, and their wealth. Everything that includes preserving these five foundations is a benefit; everything that causes the loss of these foundations is a harm, and repelling it is a benefit."

Al-Shatibi, may God have mercy on him, said:

"The obligations of the law return to preserving its purposes among creation. These purposes do not go beyond being necessary, needed, or complementary. The necessary means that without them the interests of religion and worldly life cannot stand; if they are absent, worldly interests do not proceed uprightly but with corruption, disorder, and loss of life, while in the hereafter there is loss of salvation and bliss and a return with manifest loss. The totality of necessities is five: preservation of religion, life, progeny, wealth, and intellect."

In light of this truth upon which Muslim jurists agreed, and in light of the special legislative texts concerning the rights of the poor and of those groups that need the support of society and the state, we were able to formulate the theory of Islamic socialism according to the following plan:

1. The natural rights of every citizen.
2. The laws that guarantee these rights and regulate their paths.
3. The laws that guarantee social solidarity.
4. The supports that strengthen those limits and laws.

We shall discuss each of these four elements below in a way that gives a clear idea of them, leaving a fuller explanation of this theory to the large book we are preparing for that purpose, which we hope to complete soon, God willing.

Source page 39 - Section title

The Natural Rights

Source page 40

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Source page 41 - The Right to Life

Life is a gift from God, blessed and exalted, to the human being. No one may take it away except by the will of God: "Indeed, it is We who give life and cause death, and We are the inheritors." "It is He who causes death and gives life." "Indeed, it is We who give life and cause death, and to Us is the return."

The right to take life from individuals was given only to the state, according to the law of crimes, for the interest of society and the protection of individuals' lives. The Noble Qur'an says concerning this: "In retribution there is life for you."

Aggression against the life of one individual without right is aggression against the whole society. Retaliation by qisas against that offender is life for the whole society: "Whoever kills a soul except for a soul or for corruption in the earth, it is as if he had killed all humanity; and whoever gives it life, it is as if he had given life to all humanity."

If aggression against the lives of individuals occurs at the hands of tyrannical rulers, who encourage the killing of innocents, their dragging and public terrorizing, and the spreading of fear in the hearts of the masses, then in the Qur'an's view that is wrongdoing that keeps its perpetrators away from good and exposes them to the punishment of God, the Avenger, the Compeller: "Have you not seen the one who disputed with Abraham about his Lord because God had given him kingship? Abraham said: My Lord is the One who gives life and causes death. He said: I give life and cause death. Abraham said: God brings the sun from the east, so bring it from the west. Then the one who disbelieved was confounded; and God does not guide the wrongdoing people."

In the story of Pharaoh, who killed the men and children and spared the women and girls, his end was that God drowned him and his supporters in the sea. In this story, repeated in the Qur'an in many surahs, there is a warning to tyrants who make lawful the blood of innocent masses: an outcome like that of Pharaoh, who disputed with God in the claim of divinity and said: "I know of no god for you other than me."

Islamic legislation did not stop at announcing this principle, the principle of the right to life. It also declared the obligation to protect life from everything that destroys, damages, or weakens it. It proclaimed the obligation of caring for public health and resisting diseases and epidemics. In the story of the epidemic, the plague of 'Amwas, that occurred during the time of 'Umar, may God be pleased with him, 'Umar forbade the army from entering the infected land, acting according to the saying of the Messenger of God, peace and blessings be upon him: "If the plague is in a land and you are not in it, do not enter it..."

Source page 42

"...and if it is in a land while you are in it, do not leave it." That was the first proclamation that began quarantine in the world.

As for ordering individuals to care for their health and forbidding them from everything that weakens it, we find this in the Almighty's saying: "Eat and drink, but do not be extravagant." Eating and drinking are the cause of life's continuation, while excess in them is the origin of diseases and ailments.

The Prophet, peace and blessings be upon him, said: "God has not sent down a disease except that He has made for it a cure, so seek treatment, servants of God." The lawgiver forbade exhausting the body, even through worship. He said to one of his Companions: "Have I not been told that you stand in prayer all night, fast all day, and do not approach your wife?" He said: "Yes, Messenger of God." The Prophet said: "Do not do that. Fast and break your fast; stand in prayer and sleep; and approach your wife, for your body has a right over you, your soul has a right over you, and your wife has a right over you."

Thus exhausting the body until one becomes unable to fulfill obligations is something that the texts of the law and its general principles do not approve.

Islamic legislation - in the Book, the Sunnah, and the reasoning of the imams - is full of rulings branching from the right to life and what is connected to preservation of health. We shall mention below examples of these rulings.

A. Matters relating to the preservation of life

1. The prohibition of killing a soul without right: "Do not kill the soul that God has forbidden except by right."
2. The death penalty for one who kills without right: "Retribution is prescribed for you concerning the slain."
3. Killing by right: this includes execution of the murderer and, in certain cases, killing the rebel against the community and its public systems.
4. Prohibition of suicide, whatever its motive: "Do not kill yourselves."
5. The prohibition of exposing oneself to danger: "Do not throw yourselves with your own hands into destruction."
6. The right of self-defense: if someone attacks a person in order to kill him, it is permissible for the one attacked to repel the danger from himself even if that requires killing the assailant, because the attacker is an aggressor, and aggression against the life of a human being without right or permissible excuse permits the shedding of the aggressor's blood.

Source page 43

7. If a person is coerced to kill another unjustly, it is not permissible for him to commit the crime of killing, even if refusing results in his own death. It is not permissible for him to ransom his life by taking the life of another.
8. Among the aims for which jihad was legislated is the protection of the right to life for the people. Aggressive war by enemies exposes the life of the nation and the souls of its children to danger.
9. If a group rebels against the general body of the people and takes up arms against it, it must be fought until it returns to the truth: "If two groups of believers fight, reconcile between them. If one of them transgresses against the other, fight the one that transgresses until it returns to God's command."
10. If some wicked people gather into gangs that cut off roads, kill people, seize property, and frighten the secure, they must be punished with various punishments, including execution in a special manner: "The recompense of those who wage war against God and His Messenger and strive in the land to cause corruption is only that they be killed or crucified, or that their hands and feet be cut off on opposite sides, or that they be banished from the land." There is disagreement among the schools of jurisprudence regarding the interpretation of this verse and the details of its rulings, but what is agreed upon is that if the crimes of these wicked people reach the killing of innocents, they must be punished in the manner stipulated by the Qur'an in this verse.
11. The prohibition of intoxicants and narcotics. Among the purposes of their prohibition is the preservation of people's health.

12. The prohibition of fornication and sexual indecencies, because of the harms they contain.
13. The prohibition of eating what harms the eater, even if the food itself is beneficial to others. If a skilled physician tells a person that eating meat or bread, for example, will harm him, then it becomes legally forbidden for him to eat the meat or bread.
14. The prohibition of carrion, blood, and pork. Modern medicine has undertaken to explain their health harms.
15. The prohibition of putting the hand into a vessel before washing it.

Source page 44

16. The obligation to eat when hunger brings a person to the brink of danger or when hunger is harmful.
17. The obligation of ablution after every event that exits from a person. The health benefits of ablution are not hidden.
18. The obligation of washing after major ritual impurity. Its benefits are not hidden.
19. The obligation of prayer five times each day. The benefits contained in it are not hidden.
20. The obligation of fasting one month each year, from the break of dawn until sunset. Modern medicine has taken interest in explaining its benefits.
21. The obligation of pilgrimage for one who is able to find a way to it. The benefits it contains are not hidden: training the soul to bear the hardships of travel; exposing the body to sun; spending the night in the open under tents; making the pilgrimage - especially circumambulation around the House, walking between Safa and Marwah, standing at 'Arafat, staying overnight at Muzdalifah, and residing at Mina - resemble a training camp.
22. The obligation to cover an uncovered vessel if it contains water or food, to protect it from some insects.
23. The prohibition of drinking directly from the mouth of a waterskin, out of fear that something harmful may be in it.
24. The prohibition of eating, drinking, or relieving oneself while standing.
25. The recommendation to drink water in several breaths, not all at once.
26. The recommendation to wash the hands before and after food.
27. The recommendation of using the tooth-stick, especially at ablution and prayer.
28. The recommendation of washing on Friday, on the two festival days, and at other times.
29. Encouragement of physical exercise, including riding horses, swimming, learning archery, and wrestling. It is reported from 'Umar: "Teach your children swimming, archery, and riding horses." The Messenger of God, peace and blessings be upon him, raced with 'A'ishah before the verse of seclusion was revealed concerning the Prophet's wives. He also wrestled Rukanah and defeated him, peace be upon him, though Rukanah was one of those famous for strength and wrestling. The Prophet did not do this before the Companions, despite his lofty status and great awe in their souls, except as legislation for his community to follow him and to clarify the purposes of the law in preserving health and training the body.

[Source footnote:] Mentioning health benefits of ablution, washing, prayer, fasting, and pilgrimage does not mean that these matters were legislated only to preserve health. Their spiritual and moral benefits are greater and more sublime.

Source page 45

This also showed that caring for the body does not conflict with worship of God, nor with perfection and dignity in people's souls. It dispelled the illusions common among worshippers and ascetics among the followers of previous religions: that neglecting care for the body is a sign of asceticism and piety and a way to draw near to God, mighty and exalted.

30. The lawgiver made it one of the state's tasks to provide medical treatment for the poor and to facilitate treatment for people, as will be discussed in the laws of social solidarity.

31. The lawgiver forbade practicing medicine without mastery of it. He obligated scholars to prevent ignorant people from undertaking it, in order to preserve people's health, and he punished whoever undertakes it while unqualified.

32. The lawgiver forbade a husband from approaching his wife during menstruation until she becomes pure: "Keep away from women during menstruation, and do not approach them until they become pure."

33. In general, the Noble Qur'an contains what encourages cleanliness and purity: "God loves those who repent and loves those who purify themselves." "In it are men who love to purify themselves, and God loves those who purify themselves."

In some reports: "Cleanliness is part of faith."

In the hadith: "Your soul is your mount, so be gentle with it."

C. The falling away of obligations in danger

Among the most wonderful things Islam brought, confirming the right to life and what preserves it, is that it drops obligations and duties when the life of the legally responsible person is exposed to danger or his health is exposed to harm. Here are some examples:

1. The obligation of ablution with water falls away and changes to dry ablution with earth when there is a frightening enemy or predatory animal near the water.
2. The obligation of ablution also falls away when the use of water is harmful to the health of the person performing ablution, or when using water would delay the patient's recovery or increase his illness. In that case, dry ablution is obligatory.
3. Likewise, the obligation to wash with water after major impurity falls away and changes to dry ablution in such circumstances.
4. It is not permissible to perform ablution or washing with water if a person needs that water for drinking, cooking his food, or watering his animal.

Source page 46

5. The obligation to face the qiblah in prayer falls away when facing it would endanger one's life, or when a person is so ill that he cannot face the qiblah.
6. The obligation to stand in prayer falls away if a sick person cannot stand or standing harms him.
7. The obligations of bowing, prostrating, and sitting in prayer fall away when illness prevents them or they lead to harm.
8. When the Muslim army is on the battlefield face to face with the enemy, and the enemy is not in the direction of the qiblah, the army then performs the prayer of fear. The imam and one group of the army face the qiblah for prayer, while another sufficient group remains facing the enemy to repel his attack upon the army during prayer. When the imam and those with him complete the first unit, those who prayed with him rise and go to face the enemy, while the imam remains in his prayer. Those who did not pray with the imam then come for the

second unit, which is their first. When they complete that unit with the imam, the imam gives salutation; then they too go toward the enemy so that their first brothers may come and complete their prayer individually. When they finish, they return toward the enemy so that the others may complete their prayer. Their movements, walking, and turning away from the qiblah do not invalidate their prayer, though in normal circumstances these would invalidate prayer. Rather, during these movements within the prayer, they are regarded as still being in prayer. The basis of this is God's saying regarding the army's prayer on the battlefield:

"When you are among them and lead them in prayer, let a group of them stand with you and let them take their weapons. When they have prostrated, let them be behind you, and let another group who have not prayed come and pray with you, taking their precautions and their weapons. Those who disbelieve wish that you would neglect your weapons and your baggage so that they could incline upon you in one assault. There is no blame upon you, if you are troubled by rain or ill, that you lay down your weapons, but take your precautions."

From this verse one also learns the obligation to carry weapons during prayer in that situation. This obligation falls away for one who is sick or when the weather makes carrying weapons harmful to the worshippers.

9. It is obligatory to interrupt prayer, despite the great sanctity of prayer in ordinary circumstances, when a person is overtaken by danger while praying, in order to repel that danger from himself.

10. If someone, while praying, sees a harmful animal passing near him, he may kill the animal and return to continue the prayer without that invalidating his prayer.

11. If someone, while praying, hears the cry of a drowning person or someone facing fatal danger for any reason, he must interrupt the prayer and hurry to rescue and save him.

12. If a worshipper sees a blind person about to fall into a pit before him, he must interrupt his prayer and save the blind person from falling.

Source page 47

13. The same ruling applies to every danger that threatens the worshipper or anyone else: he must hasten to repel the danger.

14. The obligation of fasting falls away for a sick person whom fasting would harm, if a just and skilled physician informs him of that. He must make up the fast after his illness passes.

15. The obligation of fasting falls away from a menstruating woman and a woman in postnatal bleeding, and they must make it up.

16. The obligation of fasting falls away from a pregnant or nursing woman if fasting harms her or harms her child, and she must make it up later.

17. Fasting falls away from an old person who is unable to do it, and he owes expiation as explained in the books of jurisprudence.

18. The obligation of pilgrimage falls away from a sick person who cannot perform its rites.

19. It also falls away when the road is surrounded by criminals and thieves or in a state of war.

20. The pilgrim state of ihram during pilgrimage or minor pilgrimage falls away from one whom exposure of the head or any part of the body to the sun would harm, or when a person medically needs special clothing other than ihram. The details of that are also known from jurisprudence.

D. The permissibility of prohibited things in necessity

Just as the law dropped obligations in order to preserve life or health, it also permitted the consumption or use of prohibited things out of necessity for preserving life or health. Here are some examples:

1. The law forbade eating carrion, blood, and pork, yet it allowed prohibited things to be consumed out of necessity to preserve life. The basis is God's saying: "He has forbidden to you only carrion, blood, pork, and what has been dedicated to other than God" - that is, what was slaughtered for idols - "but whoever is compelled, neither desiring nor transgressing, there is no sin upon him. God is Forgiving, Merciful." From this came the legal maxim: "Necessities permit prohibitions," and the second maxim: "Necessity is measured according to its extent."
2. The law forbade healthy people from consuming anything harmful to health, but if it becomes necessary for curing a sick person or repelling danger from the life of healthy people, it becomes permissible to consume it.
3. The law forbade drinking wine, but if someone chokes on food until he fears suffocation, and finds nothing to remove what he has choked on except a sip of wine, it is permissible for him to take it; indeed, it becomes obligatory if saving his life depends upon taking that sip.

Source page 48

4. Likewise, if a patient's recovery depends on wine, either pure or mixed with medicine, and a skilled, religious, and pious physician informs him of that, he may take it. In cases below necessity there is disagreement known from the books of jurisprudence.
5. It is forbidden for a person to cut off one of his limbs, but if that becomes necessary to preserve the life of the whole body, it is permitted; indeed, it becomes obligatory in most cases.
6. It is forbidden for a woman to expose any part of her body without need. Yet a physician may see from her body what would normally be forbidden to see, when this is necessary for treatment and medication.
7. It is forbidden for a person to take the property of another without his consent. However, this is permitted in severe hunger when death is feared, if the food is in excess of its owner's need and he refuses to give it to the hungry person. More will be said about this later.
8. The same ruling applies to one dying of thirst if he finds water in excess of another person's need.
9. The same applies to a naked person who finds clothing in excess of another person's need.
10. It is forbidden to step on the Qur'an, books of hadith and jurisprudence, and anything containing the name of God Almighty or the name of His Messenger, peace and blessings be upon him. Whoever does that out of contempt for the Book of God or His Messenger has disbelieved. Yet if food or drink is in a high place, and hunger or thirst reaches the point of danger, it is permissible for him to climb upon what we mentioned in order to reach the food or water.

E. Protecting the life of children

The lawgiver directed such care - and even more - to the lives of children. He determined that they must be protected from death or weakness. Examples include:

1. The lawgiver forbade a woman from aborting the fetus she carries in her womb.
2. If someone assaults a pregnant woman and she miscarries, the law regards him as having committed an offense against an innocent life and requires payment of the ghurrah of the fetus - that is, its blood-money.
3. If the mother dies while there is a living fetus in her womb, her abdomen must be opened to save the life of her child.
4. The mother is obligated to nurse her child. If she refuses to do so without a lawful excuse, the father must hire a wet nurse for his infant child in order to preserve the child's life.

5. If the mother wishes to nurse another person's child, for payment or without payment, she may not do so if that would harm her own nursing child.

Source page 49

Nursing has rulings in the books of jurisprudence that reveal the lawgiver's concern for the life and health of the child.

6. The lawgiver made the mother's right of custody over the child a means of caring for the child's health and good supervision.

7. The lawgiver made it obligatory for the father to spend on his child and to bear the expenses of infancy and care for the child. The rulings concerning maintenance will be mentioned in the law of maintenance in this book, God willing.

8. Everything the lawgiver made obligatory for a legitimate child in relation to the right to life and its protection, he also made obligatory equally for the foundling. Whoever finds such a child in the road must pick him up and spend on him until he hands him over to the state.

The foundling has rulings that clearly show the lawgiver's protection of this weak class of children.

F. The right to life for slaves

The lawgiver's affirmation and protection of the right to life included slaves as well. It did not permit killing a slave except if he committed a capital offense by killing another. It did not permit exposing him to hunger, thirst, or illness. Everything we previously mentioned among the rulings of life and its preservation applies to slaves. Whoever knows how slaves were treated in the ancient world, especially in the West until the end of the nineteenth century, will recognize the merit of Islam and the loftiness of its human socialism.

G. The right to life for animals

Likewise, the lawgiver's concern for the right to life was not limited to regarding it as a right of the human being alone. It also regarded it as a right of every animal that is not harmful and not predatory. Here are some examples:

1. It is not permissible to kill a non-harmful animal, even if it has reached such old age that its owner can no longer benefit from it, such as disabled or sick horses.

2. Whoever refuses to feed the animal he owns must sell it, release it to a place where it can find food, or slaughter it if it is an animal that may be eaten. If he refuses, the judge compels him either to spend on it, slaughter it, or release it. This is the view of the majority of jurists.

3. Even a harmful animal may not be confined until it dies of hunger. Rather, it is killed immediately, because death by hunger is torture for it, and the Messenger of God, peace and blessings be upon him, forbade torturing God's creation.

More explanation of the rulings concerning animals will come in the law of maintenance. We have begun preparing a book called *The Rights of Animals in Islam*, and we ask God for help in completing it.

[Source footnote:] We mentioned some of these comparisons in our book *Commentary on the Law of Personal Status*, volume 1. We also have a separate extensive book on the subject that has not yet been printed.

Source page 50 - The Right to Liberty

From the teachings of the Qur'an and the Sunnah it is perfectly clear that Islam sees no value in human life without liberty. Hence comes the right to liberty, the second of the five natural rights in the socialism of Islam. What is liberty?

In language, liberty is applied to freedom from servitude. It is said: he is free, meaning not enslaved and not owned. It is also applied to freedom from restriction; it is said: he is free, meaning not a captive.

It is applied to freedom from anything alien or intrusive. It is said: a free horse, meaning of pure origin, with no mixture in its lineage. It is said: free land, meaning land with no sand in it; free sand, meaning sand with no clay in it; and free clay, meaning clay with no sand in it.

It is also used in the sense of nobility, goodness, and quality. It is said: he is free, meaning noble, honorable, and of good origin. It is said: he is among the free of the people, meaning among their nobles.

The free part of every thing is its best, finest, and purest part.

From this we conclude that a free human being is one who is not owned and is not bound by any material chain; one who is pure in his humanity, not mixed with any stain; one who is noble in character and honorable in conduct.

Islam has affirmed liberty in this broad meaning in the fullest and clearest manner. We can classify it into the following kinds.

1. Human liberty

By this we mean that a human being is not owned by anyone - not in himself, not in his country, and not in his people or nation.

First, from the moment of birth, a human being is born free and no one owns him. In this regard 'Umar made his famous statement to 'Amr ibn al-'As: "When did you enslave people, when their mothers gave birth to them free?"

This is also reflected in the first charter of human rights issued by the United Nations and celebrated every year: "All people are born free and equal," and so on.

Second, the human being is not described as a servant of any other human being. Rather, he is described as a servant of God alone, the Creator of life and everything in it and everyone in it. Servitude to God is a real matter, and recognition of it is unavoidable, for it is submission from which there is no way to escape. That is obligatory so long as the human being, in his existence, talents, and characteristics, is indebted to God, Lord of the worlds: "Say: He is the One who brought you into being and made for you hearing, sight, and hearts; little thanks you give." "Whatever blessing you have is from God." "If you count the blessing of God, you will not enumerate it; indeed, the human being is unjust and ungrateful."

The Socialism of Islam

English Translation of the Uploaded PDF, Part 2 (50 pages)

Original Arabic title (transliterated): Ishtirakiyyat al-Islam

Author: Dr. Mustafa Husni al-Siba'i

Translated from: the scanned PDF supplied by the user, file: The Socialism of Islam pt2.pdf.

Translator's note: The source PDF is a scanned, image-only copy. This English version was prepared from OCR with visual review where possible. Qur'anic references, hadith references, and some older printed footnotes were difficult to read in places; I have translated the main text faithfully and rendered uncertain references in a simplified way. Polemical language is translated as part of the source text, not endorsed.

Source page 1 - Continuation of the discussion of freedom

From here the Muslim's permanent slogan has been: There is no god but God - that is, no being is truly worshiped except God. Among the things the Muslim is commanded to repeat day and night in prayer is: "You alone we worship, and You alone we ask for help."

For this reason, the noblest description given to God's messengers and prophets is that they are His servants. The Qur'an says, "Remember Our servant Job when he called upon his Lord." The Messenger of God, peace and blessings be upon him, is also described in the Qur'an: "If you are in doubt concerning what We have sent down upon Our servant, then produce a surah like it."

The free human being is not owned by his people, his society, or his state, because he is equal to his people and society in his free humanity. The state is a moral and legal entity established by members of the people in order to serve the people, not to enslave them. Thus the head of state in Islam is nothing but a servant of the people's interest. For this reason Abu Bakr, may God be pleased with him, said when he first assumed the caliphate: "I am only one of you; I am not better than you." Abu Hazim used to enter upon Mu'awiyah and say to him, "Peace be upon you, O hired servant!" When people tried to tell Abu Hazim, "Say: Peace be upon you, O commander," he refused. Then he turned to Mu'awiyah and said: "You are only the hired servant of this nation; your Lord has employed you to look after it."

The nation is free in the homeland in which it lives. It may not be enslaved by another nation, even if that other nation is stronger, more learned, or richer. If one nation attacks another and strips it of its freedom, that is aggression beyond which there is no aggression, and an injustice that obliges the nation whose freedom has been violated to rise up and repel that injustice with all the lives and wealth it possesses, and with all its classes able to fight. "Permission is given to those who are fought because they have been wronged, and God is able to grant them victory." In other words, permission is given to the nation that has been attacked to fight in defense of its right. "Go forth, light and heavy, and strive with your wealth and your lives."

If the nation falls short in this duty, it is punished in this world with humiliation and disgrace, and in the next with painful punishment from God: "If you do not go forth, He will punish you with a painful punishment and replace you with another people." If some people consent to remain in humiliation and do not join their free brethren in their free homeland, then by such failure they wrong themselves and will be punished for it with torment and an evil destination. The Qur'an says of such people that when the angels take them while they are wronging themselves, they are asked: "What condition were you in?" They answer, "We were oppressed in the land." They are told: "Was not God's earth spacious enough for you to emigrate therein?" Their refuge is Hell - an evil destination.

The story of the three who stayed behind from jihad with the Messenger of God without excuse, and the moral boycott imposed upon them by the Islamic community at that time, is a deterrent example for all who refrain from participating in lawful, legitimate jihad.

Source page 2 - Freedom of the nation and religious freedom

When the nation whose freedom has been violated rises in defense and knows how to resist aggression, God rewards it with noble freedom and manifest victory: "We wished to show favor to those who were oppressed in the land and make them leaders and make them inheritors."

The free nation must also rise to aid the oppressed whose freedom has been attacked, to restore their liberty and remove the injustice done to them: "What is the matter with you that you do not fight in the way of God and for the oppressed men, women, and children?"

These are the principles of "human" freedom in Islam: freedom as a right of the individual and the nation, and the protection of that freedom as a duty incumbent upon the individual and the state.

Some malicious and fanatical critics may object by alleging that Islam legislated fighting in order to impose its control over peoples and imposed slavery upon prisoners on that basis. We do not need to expand here on the principles of Islam in war. It is enough to point to the verses already cited, together with God's words: "Fight in the way of God those who fight you, but do not transgress; God does not love the transgressors"; "Fight them until there is no persecution and religion is for God"; and "Fight the polytheists all together as they fight you all together." These verses show that fighting in Islam is lawful only for the defense of the nation's freedom in its homeland and the freedom of its belief - not for aggression against the freedom and beliefs of other nations.

As for slavery, Islam permitted it but did not impose it. It was a temporal necessity required by the principle of reciprocal treatment, while the boundaries of that necessary treatment were narrowed as much as possible. Slavery in this situation was an accidental and temporary condition. That is why jurists defined it as a "legal incapacity," meaning the slave's incapacity, in the state's view, from exercising certain civil and political rights. I have discussed war and slavery in Islam more fully in my book *The System of Peace and War in Islam*.

Religious freedom

There is no doubt that the most prominent manifestation of human freedom is freedom in the religion a person professes. Religion is a belief that settles in the heart and is accepted by the mind, or toward which the mind ought to be reassured. Any atmosphere in which freedom of belief is incomplete is an assault upon human freedom itself, and thus an assault upon the human being.

Source page 3 - Foundations of religious freedom

An assault on a person's belief is more dangerous and more painful than an assault upon his body or property.

The socialism of Islam affirms the right of religious freedom, while also guaranteeing the actual existence of this freedom rather than merely proclaiming it. It does so in several ways.

First, it liberates the mind from superstition and delusion, so that the mind may choose sound belief. This will be explained in the third right, the right to knowledge.

Second, it frees the human being from the authority of blind imitation, by condemning the person who follows his fathers and people in their religion without thinking about that religion as free, independent persons think: "When it is said to them, 'Follow what God has sent down,' they say, 'Rather, we follow what we found our fathers upon.' Even if their fathers understood nothing and were not guided?" From this point, scholars differed about the faith of one who merely imitates his parents in belief: does such faith save him, or not?

Third, Islam asks the human being to use his reason and contemplate the creation of the heavens and earth, his own self, everything surrounding him in the universe, and the proofs of prophethood and revelation. The Qur'an is not content merely to tell people: "Believe in God and believe in His Messenger." Rather, it asks them to use their minds to infer God's existence and oneness, and to reflect and ponder in order to recognize the prophethood of the Messenger and the miracle of the Qur'an that testifies to his truthfulness: "They say, 'Why were signs not sent down to him from his Lord?' Say: 'The signs are with God, and I am only a clear warner.' Is it not enough for them that We have sent down to you the Book, recited to them?"

Finally, Islam declares the human being free in his beliefs by prohibiting coercion in them: "There is no compulsion in religion"; "Would you compel people until they become believers?" No one is given the right to compel a person in his creed. The Qur'an says to the Messenger, peace be upon him: "So remind; you are only a reminder. You are not a controller over them."

As a result of this principle, jurists agree that non-Muslims from the communities of revealed books are left to what they believe and are not forced to implement the rules of our law in matters peculiar to them, especially matters of personal status. The political history of Islam implemented this principle in all its ages without exception.

Source page 4 - Intellectual freedom

Intellectual freedom

From what will be mentioned in the next discussion, "the right to knowledge," it will become clear that Islam opened before the mind the horizons of the whole universe - its earth, its heavens, and its many worlds - so that the mind might think and reflect. Islam made the bases of reaching scientific truths connected with these worlds: experiment, thought, and truthful report. The result is that the path of scientific inquiry was opened before the mind, free of every constraint that would prevent its release. This is what occurred in Islamic history, and it was the first freedom attained by the mind under the shelter of religion.

Islam gave the mind freedom to investigate the branches of knowledge, literature, philosophy, and the sciences; to exercise independent reasoning and deduction; to derive from the texts of the law what the tools of reasoning and deduction qualify one to derive; to reflect upon the universe and its events; to discuss opinions, compare them, and choose the one closest to truth and most consistent with reason. In all of this it is guided by God's words: "Give glad tidings to My servants, who listen to speech and follow the best of it. Those are the ones whom God has guided, and those are people of understanding."

We find in this verse something new in the history of reason, especially in the history of religions: those who listen to opinions and follow the best of them are the truly rational, the people whom God has guided and who deserve His praise and reward. This is a great development in the evolution of the human mind and in the history of religions.

In this free scientific atmosphere and liberated intellectual climate, schools of thought arose, opinions multiplied, intellectual schools became numerous, scientific circles diversified, and each person of opinion had followers and each imam had supporters.

The circles of knowledge began to grow under the protection of Islam in every field and branch of the sciences. At first they began in the mosques, and then schools were established beside them, which had the greatest effect on the flourishing of sciences and literature.

Among the scientific fields in which reason operated and opinions and schools multiplied were the interpretation of the Qur'an, where different views arose concerning many verses and words; the science of hadith, where numerous approaches arose after the collection of many bodies of knowledge; and the legislation of legal rulings, where the schools of juristic reasoning multiplied and made Islamic jurisprudence a legislative wealth without parallel in any nation, ancient or modern.

Source page 5 - Fields of scholarly freedom

In theology and doctrine, multiple schools arose in the foundations of belief. It is enough to mention the Ash'ari and Maturidi schools among the majority of the Sunni community.

In history, each historian followed the reports he deemed sound and the interpretation of them that seemed correct to him.

In literature - grammar, morphology, poetry, prose, language, and rhyme - opinions multiplied in many inquiries. It is enough to mention the Basran and Kufan schools in grammar, and the many views on criticism of poets and

writers and on preferring some over others.

In philosophy, one finds defenders who celebrated it and opponents who attacked it, each expressing his view freely.

In medicine and the natural sciences, experience was the foundation upon which chemistry among the Muslims stood.

In astronomy and the heavenly bodies, observatories were established in the major capitals of Islam to track the motions and conditions of the stars.

In ethics and psychology, studies arose around the nature of the human soul and its characteristics.

In Sufism, multiple schools arose in spiritual conduct and worship, and each shaykh had disciples who followed his path.

By mentioning this scientific renaissance in different fields and the multiplicity of its schools of thought, we are not discussing the political and social effects that disagreement in some of these fields had on Muslim life; that belongs elsewhere. We mention it here only to indicate the scientific freedom that lived under Islam, especially in its flourishing civilizational ages.

It is worth noting that these multiple opinions and schools of thought spread throughout the Islamic world. Some touched Islamic doctrine, and some contradicted Islamic truths. Even so, there was no religious or political authority that banned these views or sentenced their proponents to execution or burning. Rather, scholars of the law confronted them by responding, exposing their falsity, and refuting them with proof and argument. The arena of this discussion was books, circles, and scholarly assemblies only - not sword or prison - except once in our history, when al-Ma'mun and al-Mu'tasim imposed the Mu'tazilite view of the createdness of the Qur'an and tortured many scholars who opposed that view. That was a single incident that history records with sorrow and bitterness.

Source page 6 - Limits to intellectual freedom and the beginning of political freedom

The state did not intervene against opinions attacking Islam or contradicting its teachings unless it saw behind them political aims that endangered the existence of the state. An example is what occurred in the time of 'Ali, may God be pleased with him, when he stood against 'Abd Allah ibn Saba', the Jewish man who feigned Islam and proclaimed the divinity of 'Ali. 'Ali resisted him and his group by force. We have no doubt that this malicious Jew had no aim in his call except to destroy the Islamic structure and corrupt the Islamic creed by calling to division and corruption.

Similarly, the Abbasid al-Mahdi was driven by political concern to act against enemies of the state who spread destructive ideas that had to be eliminated for the sake of the state and the law. He established for that purpose a special bureau to resist the heads of this sedition, those called "heretics," even though they were sometimes the ones who reached the highest offices under his rule and judiciary.

Some scholars have not avoided occasional clashes with the public, except in rare cases such as the deaths of al-Hallaj, Ibn al-Muqaffa', and others in Baghdad, and Ibn Taymiyyah in Damascus. These would not have occurred had the Islamic mind not been prepared to accept intellectual freedom based on Islam.

Political freedom

Political freedom, in Islam's view, is an essential part of human freedom. It appears in the following principal matters.

First is the freedom to choose the head of state - the caliph or commander of the believers. As the head of state is called a "caliph" because he succeeds the Prophet in the affairs of state, the command belongs to the community in choosing him. If most of those whose pledge is considered valid agree upon a person from among them, pledge allegiance to him on obedience and support, and the public then follows them in that pledge, he becomes

the lawful head of the state. Thus Abu Bakr, may God be pleased with him, was pledged allegiance to the caliphate, and similarly the pledge of the next three caliphs was completed in roughly this way. As for hereditary succession, as occurred in the time of Mu'awiyah when he appointed his son Yazid, that may have been required by the political circumstances of that age, but the spirit and principles of Islam reject it.

Second is the freedom to express consultative opinion to the head of state. He is required to consult those qualified for counsel, in accordance with God's words: "Consult them in the matter; then when you have resolved, put your trust in God"; and "Their affair is consultation among them." The Messenger of God, peace be upon him, applied this in his political and military life, as is well known in the matter of Badr and its prisoners.

Third is the freedom to criticize the ruler within the bounds of Islamic courtesy and public interest. Every citizen may express his opinion concerning the ruler's actions. The first to set the example for this was Abu Bakr in his first sermon after the caliphate.

Source page 7 - Political, civil, social, and moral freedom

Abu Bakr said in his first sermon after the caliphate: "If you see me upon truth, help me; if you see me upon falsehood, correct me." This principle appears clearly in the actions of the second caliph, 'Umar, may God be pleased with him, in his listening to the opinion of the people concerning his actions and their responses to some of his views.

Fourth is the freedom to complain to the head of state about the conduct of governors and ministers. 'Umar used to instruct his governors to gather during the season of pilgrimage and would announce among the people: whoever has a grievance against any governor should present his complaint. 'Umar would listen to every complaint. There is no need to multiply evidence, for this is widespread and known in history. The "court of grievances" was known in the history of Islamic states in different ages. Often the caliph himself listened to grievances, even when they were against himself or against state officials and leading men. Frequently the caliph was summoned to the judicial assembly to stand before the judge as a defendant in a lawsuit brought against him by one of his subjects. The history of Islamic justice is full of such incidents.

Fifth is the freedom not to obey the ruler if he commands disobedience. In modern language, his order has no force if it violates the constitution and public order. The basis for this is the Prophet's saying: "There is no obedience to a created being in disobedience to the Creator."

Sixth is the freedom of the caliph himself. In Islam, the caliph - or president - is not merely a symbolic authority. He has broad powers. He appoints ministers, who are responsible before him. He declares war on enemies when they declare war on the nation. He mobilizes armies and leads battles - all within the principle of consultation - in addition to his internal responsibilities. Thus the caliph must be capable of carrying out these tasks. Jurists therefore discussed the case in which the caliph falls captive into enemy hands. Al-Qadi Abu Ya'la said that if he becomes prisoner in the hand of a conquering enemy and cannot free himself, that prevents the contract of the imamate for him, because he is incapable of supervising Muslim affairs. If he is captured after the imamate has already been contracted for him, the community must rescue him because the imamate requires his support.

In sum, Islam guarantees the political freedom of the nation in a way that preserves its noble freedom and enables the state to perform its duties toward the nation in an atmosphere of seriousness, firmness, and proper order. I believe that its system in this respect saves the nation from the defects of loose political freedoms, such as in a country like France, where political freedoms of parties enabled parties to exploit the nation's interests for their own private interests, leading to the collapse of the state and the spread of moral corruption among its officials, such as bribery, favoritism, and negligence.

Civil freedom

By civil freedom I mean the individual's freedom to choose the work by which he earns his living, to choose whom he wishes as a wife, and - according to many jurists - the adult sane woman's freedom to choose whom she wishes as a husband.

Source page 8 - Civil, social, and moral freedom continued

Civil freedom also includes choosing the town in which one lives and the field of knowledge in which one wishes to specialize. The state does not intervene in such matters except in cases of necessity, as 'Umar, may God be pleased with him, did when he prevented senior Companions and jurists from moving from Medina to the garrison cities and newly opened lands so that they might remain near him and help him solve the problems of the caliphate and bear its burdens. Jurists have discussed the cases in which the state may intervene in freedom of work, freedom of residence, and similar affairs.

Social freedom

By this I mean every person's freedom to criticize socially those whom his qualifications and knowledge enable him to criticize. This is what is called commanding right and forbidding wrong. The legal rule is that whoever sees a wrong - meaning something that violates the law or a sound custom recognized by reasonable people within the bounds of the law - must oppose it by his hand if able. If, for example, he sees a person wanting to kill another unjustly and aggressively, he must prevent that aggression if he can. If he cannot, he must condemn it with his tongue. If he cannot do that because he is overpowered, he must reject it in his heart. In all of this it is required that forbidding wrong not lead to something more harmful for society, along with other conditions known in their proper places. The basis is the Prophet's saying: "Whoever among you sees a wrong, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest of faith."

Moral freedom

By moral freedom I mean the human being's freedom in what he does, says, or inclines to, so long as it remains within moral and social principles. Every person has his natural inclinations and lawful pleasures; the law does not require a single fixed path for all of that. But one must not confuse freedom in this sense with moral freedom released from every restraint. The former is the freedom of the rational; the latter is the freedom of the foolish.

We do not find in the world any freedom unbounded by restraints, nor any society that does not restrict civil conduct with limits that protect the dignity of the community and prevent the diminution of its freedom. When the freedom of the individual conflicts with the freedom of society, the freedom of society is more deserving of consideration. This is the law, and this is the principle of the laws of states.

I add further clarification by quoting something I wrote once: freedom is not, as most people imagine, limited to peoples obtaining sovereignty and independence. That is political freedom, but beyond it lies the nation's freedom in its thought, culture, and noble human orientation. Freedom is also not, as many young people think, that a person should follow his whims and desires, eat as he likes, do as he likes, and fulfill every desire.

Source pages 9-10 - Freedom, restraint, and enslavement by desire

Such "freedom" is chaos at first and degrading slavery in the end. It is chaos because there is no absolute freedom in this world unbound by law or order. Everything in the world has a law that governs and orders it. The freedom of the individual is protected only when it is limited by certain restrictions so that the freedoms of others may remain safe.

This is the wisdom behind laws, constitutions, regulations, and statutes. Take the traffic law in large cities: can you drive your car except according to the arrows that determine your direction? Take the law of public quiet: can you sing as you please after midnight in streets crowded with residents? Take the law protecting independence: can you spread views that undermine the security of the state and threaten its safety? Can you call for peace with the enemy while your nation is in the heart of battle? Can you trade with the enemy or smuggle your country's products to him without exposing yourself to punishment that may reach execution?

The completion, not the deficiency, of freedom may sometimes lie in prohibition. The patient may be prevented from food that harms him; his freedom in food is temporarily limited so that afterward he may enjoy freedom to eat what he wishes. The criminal is imprisoned so that he may learn how to use his freedom afterward in a noble framework that harms neither himself nor people.

The human being does not live alone. He lives as part of a coherent society in which the whole is harmed by what harms some of it. The Messenger of God gave a beautiful example: a people were on a ship, some in the upper

part and some in the lower part. Those below had to go to those above to get water. They said: why do we not make a hole in our place so that we can take water directly from the sea? The Prophet said: if those above leave them to what they want, all will perish; if they restrain them, they and all the others will be saved. This noble parable from the greatest teacher of humanity sets the boundary between personal freedom that harms no one and freedom that harms society and exposes it to collapse if its owner is left to use it however he pleases.

It is also slavery, because the fullness of freedom is that no one equal to you in humanity, or beneath you in it, should dominate you. In the chaos some call "personal freedom," there is degrading slavery to things that are equal to or beneath you among the values and materials of life. When the habit of pursuing every pleasure and escaping every restraint takes hold of a person, pleasure has enslaved him to the widest extent. He becomes its captive, moving through life under its command and inspiration. He does only what it wants, unable to escape what it desires. What kind of freedom is this that turns into slavery to the lowest thing in life in value and meaning?

If the value of a human being were measured by the pleasures he obtains, the animal would be greater in value and higher in rank, for it is the animal that seeks its pleasure without restraint or goal. However much a person strives to attain the pleasures he desires, he will still meet obstacles that prevent him from getting some of what he wants. Would anyone claim that the animal, which faces no restraint in completing its pleasure, is more free than the human being, and therefore happier?

When a person runs after a woman he desires, or after singers and courtesans to satisfy his pleasures, can he claim he is free of their power? Do you not see him captive to glances, hostage to signals, distracted in mind, his greatest hope in life a smile from an estranged beloved or union with an inaccessible body? What slavery is more humiliating than this, when he does not possess his freedom in love and hatred, union and denial, satisfaction and anger, calm and turmoil?

When a person indulges in intoxicants until they destroy his nerves and health and strip him of reason and dignity, can he claim after that that he is free? Is there any slavery uglier than this slavery to a deadly drink and lethal poisons?

The same may be said of obsession with money, status, country, or clan. When any of these dominates the heart and soul, it turns into a degrading slavery. Every desire that takes control of the soul until it governs deeds and conduct turns its possessor into ugly slavery without limit. Among the most wondrous styles of the Qur'an is its expression of this condition: "Have you seen the one who takes his desire as his god?"

Source page 11 - True freedom through servitude to God

Among people like these, desire has the qualities of divinity in the souls of its believers. Is not the god the one who is worshiped and obeyed, feared and hoped in? Have not those who follow passions and lusts submitted to their desires and obeyed them in what they love and hate, unable to anger them or oppose their directions?

Slavery is not merely chains and prison. Those are the lightest kinds of slavery and the quickest to disappear. True slavery is a habit that rules, a desire that dominates, and a pleasure that is obeyed. True freedom is the ability to master the impulses of good and evil in yourself. True freedom is that no habit should enslave you and no lust should humiliate you.

In this sense, believing religious people are free, with no boundaries or fetters limiting their freedom. Religion liberates their souls from greed, desires, and passions; binds their souls to God, the Creator of the universe and life; and restricts their will to His will alone. God is truth, the symbol of goodness, love, and mercy. Whoever is made a servant of truth, goodness, and mercy is liberated from blameworthy qualities besides them.

If the human being must be bound by some idea, tendency, or character, then those whom truth binds are better and nobler than those whom falsehood binds. Those whom a noble human impulse binds, deriving its elevation from God, are more honorable than those whom a lustful impulse binds, deriving its lineage from Satan. Those who submit to God and obey His command and prohibition are better, more complete, and wiser than those who submit to a woman, a cup, money, or pleasure.

Do you not see, after this, the foolishness of some so-called progressives who refuse to let people call them by names their fathers gave them, such as 'Abd Allah or 'Abd al-Jawad, and who, as they claim, disdain to be described by servitude? Do you not see that these people, who reject servitude to One whose sovereignty they cannot escape, accept servitude to the lowest desire and basest appetite? Are they not more deserving of pity and compassion than of anger and condemnation?

The people with the widest freedom are those most deeply servants of God. They are not enslaved by a temptress, controlled by a desire, humiliated by wealth, robbed of courage by pleasure, degraded by greed or panic, or possessed by fear and dread. Worship of God has freed them from fear of everything else: "Surely the friends of God have no fear, nor shall they grieve; those who believed and were mindful of God - for them are glad tidings in this world and in the Hereafter. There is no change to the words of God; that is the great triumph."

By their servitude to Him, such people sever every submission to other than God. In themselves they are masters; in their reality they are free; in their character they are noble; and in their hearts they are rich. That, by my life, is true liberation. The Messenger of God spoke truly when he said: "Richness is not abundance of possessions; richness is richness of the soul." Beautiful too is the saying of Ibn 'Ata' Allah: "You are free from what you despair of, and enslaved to what you covet." In this sense we understand the eloquent wisdom attributed to the great Sufi Ahmad ibn Khadrawayh: "In freedom lies the perfection of servitude, and in the realization of servitude lies the perfection of freedom."

Source page 12 - The right to knowledge

The right to knowledge

This is the third right of every citizen in the socialism of Islam. Before explaining it, we should mention some truths related to knowledge and scholars in Islam.

First: Islam's praise of knowledge

No religion, as far as we know, has taken a stance toward knowledge like Islam's stance in calling to it and praising its merit. Concerning praise of knowledge, many texts appear, including the words of God - the first revelation sent down from the Qur'an to the unlettered Prophet Muhammad, peace and blessings be upon him: "Read in the name of your Lord who created; created man from a clot. Read, and your Lord is most generous; who taught by the pen; taught man what he did not know."

Among the early Meccan surahs came: "Nun. By the pen and what they write," and also: "By the Mount, and by a Book inscribed on parchment unrolled." It is known that the tools of knowledge are an inkwell, a pen, and a material on which one writes. God swore by these three tools in the verses mentioned: by the inkwell, according to the majority of exegetes, by the pen, and by the unrolled parchment. Whoever carefully considers God's Book will find that when God swears by many of His creatures, it is to exalt their importance and draw people's attention to them.

God also says in the story of Adam's creation: "He taught Adam all the names, then presented them to the angels and said: 'Tell Me the names of these, if you are truthful.' They said: 'Glory be to You; we have no knowledge except what You have taught us. You are the All-Knowing, the Wise.' He said: 'O Adam, tell them their names.' When he told them their names, He said: 'Did I not tell you that I know the unseen of the heavens and the earth, and I know what you reveal and what you conceal?'"

In these verses God mentions His response to the angels, who wondered how He would place on earth a vicegerent whose nature included shedding blood and spreading corruption. The human being, although possessing some of the traits the angels mentioned, shares such traits with many animals. But the first distinction by which the human being is set apart is his readiness for knowledge. For this reason he deserved vicegerency on earth and authority over it, and deserved that the noblest of God's creatures should bow before him.

Source page 13 - Knowledge and scholars

Those noblest creatures were the angels. God commanded them to prostrate to Adam after He had shown them Adam's distinction over them through knowledge. In this there is such praise and honoring of knowledge, and such a declaration that it is the greatest distinction by which the human being differs from others, that we know of nothing greater or comparable in previous religions that narrated the story of the first human being. When we compare the Qur'an's account of Adam's creation, in which knowledge is the mark for which God created him, with the account of the Torah, which made the knowledge that came to Adam when he ate from the forbidden tree the cause of Adam and Eve's punishment and expulsion from the Garden, the difference becomes clear.

Among what came in the prophetic hadith concerning the merit of knowledge is: "When the son of Adam dies, his deeds cease except for three: ongoing charity, knowledge from which benefit is taken, or a righteous child who prays for him."

Second: praise of scholars

In the Qur'an and Sunnah there is praise of the merit of scholars that draws attention to the lofty place scholars occupy in Islam. God says: "God bears witness that there is no god but He, as do the angels and those possessed of knowledge." He says: "God raises in degrees those of you who believe and those who have been given knowledge." He says: "These are the examples We set forth for people, but none understand them except the learned."

In this last verse, you see that God confines the exercise of reason and reflection upon His signs in the universe, and upon the examples He gives to people for lesson and admonition, to scholars rather than others. This is an honor for scholars and a call to recognize their role and standing in societies.

The Prophet, peace and blessings be upon him, said: "The scholars are the heirs of the prophets." It is known that the prophets are the highest summit of human perfection. What greater honor can there be for scholars than that they should be their heirs?

Source pages 14-16 - Seeking and teaching knowledge

The Prophet is also reported to have said: "The ink of scholars and the blood of martyrs will be weighed on the Day of Resurrection." The blood of a martyr shed in the path of God is the dearest blood shed among human beings. If the ink expended by a scholar in writing books for people's benefit equals the blood of a martyr - and in some narrations outweighs it - then this is a tremendous praise of the merit of scholars.

Third: preferring scholars over devoted worshipers

There is no doubt about the merit of worshiping God and standing before Him in prayer with humility and presence. Nevertheless, Islam preferred scholars over worshipers devoted to supererogatory worship. The Prophet said: "The superiority of the scholar over the worshiper is like the superiority of the moon on the night of fullness over the rest of the stars." It is also reported: "A little knowledge is better than much worship," and: "God will resurrect the scholar and the worshiper; it will be said to the worshiper: enter Paradise, and to the scholar: intercede for people as you improved their manners."

Fourth: urging the pursuit of knowledge

God says: "Ask the people of remembrance if you do not know." The "remembrance" here means knowledge, according to the view of the majority of exegetes, as indicated by "if you do not know." The one who does not know is commanded to ask about what he does not know, and this can only be by asking scholars. God also says: "Let a group from every party go forth to gain understanding in religion and warn their people when they return to them, that perhaps they may beware." The Prophet said: "Seeking knowledge is obligatory upon every Muslim." Some reports state: "Seek knowledge from the cradle to the grave."

Fifth: the merit of traveling in search of knowledge

The Prophet authentically said: "Whoever travels a path seeking knowledge, God makes easy for him a path to Paradise." He also said: "Whoever goes out in search of knowledge is in the path of God until he returns."

Sixth: no good except in the scholar and the learner

In a hadith: "The scholar and the learner are partners in reward, and there is no good in the rest of people after that." In a report from 'Abd Allah ibn Mas'ud: "Be a scholar or a learner, and do not be between the two." 'Ali said: "People are three: a godly scholar, a learner on the path of salvation, and the rest are rabble, followers of every caller." 'Abd Allah ibn al-Mubarak was asked: "Who are the people?" He replied: "The scholars." Al-Ghazali explained that he did not count others as truly people because the special quality that distinguishes humans from the rest of animals is knowledge. The human being is human by what he is noble for - not by physical strength, for the camel is stronger; not by eating capacity, for the ox has a larger belly; and not by sexual appetite, for the sparrow is stronger in mating. The human being was created only for knowledge.

Seventh: the obligation to learn and teach

The Messenger of God once delivered a sermon praising some groups of Muslims, then said: "What is the matter with people who do not teach their neighbors, do not instruct them, do not admonish them, do not command them, and do not forbid them? And what is the matter with people who do not learn from their neighbors, do not gain understanding, and do not take admonition? By God, some people must teach their neighbors, instruct them, admonish them, command them, and forbid them; and some people must learn from their neighbors, gain understanding, and take admonition, or I will hasten punishment upon them."

The people understood that he meant the Ash'aris, who were learned, and their neighbors, who were Bedouin and unlettered. The Ash'aris came and said: "O Messenger of God, you mentioned some people with good and mentioned us with evil. What is the matter with us?" He repeated his statement. They asked: "Are we to instruct others?" He repeated it again. They requested a year, and he gave them a year to instruct and teach them. Then he recited: "Those among the Children of Israel who disbelieved were cursed by the tongue of David and Jesus son of Mary. That was because they disobeyed and transgressed; they did not forbid one another from the wrongs they committed. Evil indeed was what they did."

From this hadith we see important truths: the Messenger did not approve of a people remaining ignorant beside a people learned; he considered leaving the ignorant in ignorance and the learned refusing to teach them as violating God's commands and law; he considered it aggression and wrong that deserved curse and punishment; he declared punishment upon both groups until they hastened to learning and teaching; and he gave them one year to remove the traces of ignorance among them.

Although the incident concerned the learned Ash'aris and their ignorant neighbors, the Messenger stated the principle generally, not merely for the Ash'aris. When they came asking why they had been singled out, he did not say that they alone were intended; he repeated the general statement three times without restricting it to them. Thus the Prophet announced the fight against illiteracy before the civilized states of our own age by fourteen centuries.

Source page 17 - The scope and meaning of knowledge

Eighth: the limits of knowledge

Islam does not believe that knowledge has a boundary at which the scholar stops, nor that the realities of existence have a limit that the scholar should not pass. Rather, humanity must continue research and reflection and must avoid the arrogance of "half-scholars" who think they know everything. That attribute belongs only to God: "God is Knowing of all things." In this sense the Qur'an says: "You have been given of knowledge only a little"; "Say: My Lord, increase me in knowledge"; and "Above every possessor of knowledge is one who knows."

Ninth: the meaning of knowledge

It is noticeable that the Qur'anic texts and most of the hadith texts we have cited use the word "knowledge" in an unrestricted way, not confined to a particular science - unless the knowledge harms the community. Such knowledge alone is forbidden by the principles of the law, because the law prohibits what is harmful and forbids increase in harm.

For this reason scholars agree that learning magic, sorcery, trickery, geomancy, and similar things is forbidden. Some said that learning such matters is obligatory if the aim is to save the community from impostors by exposing their tricks and their deception of simple people.

Some later scholars limited the texts urging the pursuit of knowledge, or praising its merit, to the knowledge of Sufism because it leads to fear of God and contemplation of His majesty and greatness. Others limited them to jurisprudence because through it people know the lawful and unlawful, citing the Prophet's saying: "Whoever God wishes good for, He gives understanding in religion."

The correct view is that the term knowledge includes every useful science beneficial to the community in affairs of religion and the world, as will be clear when we divide knowledge into individual obligation and collective obligation. As for the hadith mentioned, limiting it to jurisprudence is a mistake. The word "understanding" in the hadith means comprehension and knowledge of religion. Applying "fiqh" only to rulings of lawful and unlawful is a technical usage later than the age of legislation. Correctly understood, the hadith includes all that the law brought: principles, beliefs, rulings, manners, encouragements, warnings, and other things.

This does not prevent the knowledge of lawful and unlawful from being among the noblest of sciences to which the law urges people, because it relates to correcting worship and transactions, which leads to uprightness in worldly life and salvation in the Hereafter.

Source pages 18-19 - Categories of knowledge

Tenth: the divisions of knowledge

Scholars of the law agree that the knowledge required by the law is of two kinds.

The first is individual obligation. This is knowledge whose acquisition is obligatory upon every legally responsible individual, and no one is excused for ignorance of it. It is what a person needs to establish his religion, have his deeds accepted by God, and keep his dealings and social relations upright. It includes knowledge of the rulings of worship, the rulings of transactions for whoever practices them, and the rulings relevant to crafts and professions. They said: everyone who engages in something is obligated to know its rule so as to avoid forbidden acts.

The second is collective obligation. This is everything society needs, without regard to a particular individual, such as learning industries people need, and professions indispensable to them, like sewing, weaving, and other crafts in the measure required. If no one among them learns them, all are sinful.

Ibn Amir al-Hajj defined collective obligation as something religious, like the funeral prayer, or worldly, like necessary industries. Al-Ghazali said that collective obligation is every science indispensable for the ordering of worldly affairs, such as medicine, which is necessary for the survival of bodies, and arithmetic, which is necessary in transactions, division of wills and inheritances, and the like. If a town has no one capable of these sciences, the people of the town are sinful; if one person performs them, the obligation falls from the rest. He adds that it should not surprise us that medicine and arithmetic are among the collective obligations, for the foundations of industries are also collective obligations, such as agriculture, weaving, politics, bloodletting, and tailoring.

Ibn 'Abidin likewise said that the collective obligation in knowledge includes every science indispensable for the ordering of worldly affairs, such as medicine, arithmetic, language, and the foundations of industries like agriculture, weaving, governance, and medical practice.

From these texts we observe that the rule for sciences that are collective obligations is that they include everything society needs in commerce, medicine, economics, engineering, chemistry, physics, electricity, the manufacture of weapons and munitions, and all kinds of industries. What earlier scholars mentioned - weaving, medicine, agriculture, arithmetic - were examples relevant to their ages. Needs for many sciences have arisen in our age, and these are counted among collective obligations; the same will be true of whatever future needs appear.

Other knowledge beyond these two types is recommended or permissible. Learning more than the individual obligation in religious matters is recommended. Learning a collective obligation that others have already fulfilled

is also recommended. Broadening culture in various sciences is permissible; and if accompanied by the intention of drawing near to God or serving society, it becomes recommended.

Which is better: learning an individual obligation or learning a collective obligation? The majority hold that learning an individual obligation is better because it fulfills an obligation that cannot be performed by another person on one's behalf. Some verifying scholars said that learning a collective obligation is better because it may remove sin from all people, while learning the individual obligation removes sin only from oneself.

The result of these premises is that knowledge in the socialism of Islam is honor, duty, and right.

It is honor because of the texts praising knowledge and raising the status of scholars. True honor is what God honors in His Book and what the Messenger of God made a virtue in his Sunnah. Jurists derived many branches from this, including their discussion of suitability between spouses: knowledge and judicial office are among the highest kinds of honor; the honor of knowledge is above the honor of lineage, so a scholar may be a suitable match for a woman of higher lineage.

Source pages 20-21 - Knowledge as duty and right

Among the juristic branches are: if suitability in wealth is required between spouses, the learned poor man may be suitable for the rich woman; if suitability in profession is required, the honor of knowledge compensates for a lower profession and even surpasses all professions, so a rich merchant is not necessarily a suitable match for the daughter of a scholar or judge. They also said that an ignorant Qurayshi may not take precedence over a learned non-Qurayshi, because the books of scholars are filled with the precedence of the scholar over the Qurayshi, and God did not distinguish Qurayshi from others in His words: "Are those who know equal to those who do not know?" They said also that one who learns prayer in order to teach people its rulings is better than one who learns it only to practice it; that seeking knowledge and jurisprudence, when the intention is sound, is better than all acts of righteousness; and that learning obligatory knowledge is more important than learning the recitation of the Qur'an.

Knowledge is a duty because some knowledge is an individual obligation and some is a collective obligation, as mentioned. The first is obligatory upon every legally responsible person, and the second is obligatory upon the community as a whole, insofar as each member must learn what society needs in order for him to perform his role with specialized knowledge.

Knowledge is a right because if Islam obliges the scholar to teach and the ignorant to learn, then it is obligatory for the human being to seek knowledge, and for the state and society to facilitate access to this right. Thus the right to knowledge is among the natural rights in the socialism of Islam.

Islamic jurisprudence contains many rulings built upon this right. Among them: the son may go out to seek obligatory knowledge without his parents' permission, just as he may go out for obligatory jihad without their permission, provided that by leaving he does not expose them to poverty or loss. The wife may go out without her husband's permission if he refuses to teach her what the law has obligated her to know. The slave may do likewise without the master's permission in such a situation.

The expenses of a seeker of knowledge are obligatory upon his wealthy father, even if the student is able to earn, just as expenses for clothing, food, housing, and the like are due for children. Books of knowledge for students and scholars are among essential needs, like the house, food, clothing, household furniture, and tools of work. Therefore their value is not included in the minimum amount on which zakat is due. Their value is also not counted, even if it reaches thousands, such that their owner may still be one who is allowed to receive zakat. He is not required to pay the charity of breaking the fast if he possesses nothing besides his books, however valuable they are. He is not required to sell them to perform the pilgrimage if he does not have money sufficient for its expenses. If he owes a debt and is declared bankrupt, the scholar's books of knowledge are left for him.

Al-Ghazali said concerning books of knowledge that their ruling is the ruling of clothing and household goods, for one needs them. He explained that the book the scholar needs for teaching, whether for earning a living or for teaching a collective obligation, is among the essential needs from which he cannot dispense. Ibn 'Abidin explained that books of knowledge for the scholar are among essential needs because ignorance, for scholars, is

like destruction.

It is self-evident that Islam makes the right to knowledge established for all without exception: between man and woman, rich and poor, the son of the prince and the son of the worker, the child of the city and the child of the village. All share in this right.

Source page 22 - Effects of the right to knowledge in Islamic society

Islam's establishment of this right for all people had far-reaching effects in Islamic society.

First, knowledge included all classes. It began with the individual and then included the family. In the sound hadith, the Prophet said: "Each of you is a shepherd and each of you is responsible for his flock... The man is a shepherd over his family and responsible for his flock." A man's responsibility for his family includes disciplining his children, teaching his wife, and guiding them to the paths of good and success. 'Ali, may God be pleased with him, interpreted the verse "Protect yourselves and your families from a fire" as: teach your families good.

Second, knowledge was common in society and made easy for every person in the mosque, the school, scholarly circles, and public libraries. Islamic society did not know an aristocracy of knowledge, nor its restriction to a particular class, as it had been restricted to religious men among many ancient nations, especially the Egyptians.

Third, civilization and knowledge thus proceeded with religion side by side in the history of Islamic civilization, until some Western historians acknowledged that Cordoba, at the height of its flourishing, contained two million inhabitants without one illiterate among them.

Fourth, after the sun of Islamic civilization set, the movement of knowledge did not stop. It continued, even within narrow limits, until the age of our present renaissance. By this I mean the continued interest of people in the religious sciences especially - exegesis, hadith, jurisprudence, legal theory, doctrine, and others - and in literary sciences such as language, literature, history, and the like, along with some mathematical sciences such as arithmetic and astronomy.

Mosques, schools, and libraries continued to perform their mission in spreading these sciences. We point here especially to the science of jurisprudence. Despite its stagnation after the brilliant ages of Islamic civilization, the Islamic mind did not cease thinking about legislation in any Islamic environment, whether in capitals or villages, centers of civilization or remote places such as Yemen, Najd, Hadramawt, or central Africa. The movement of writing in jurisprudence, across its various schools, never ceased. Islamic jurisprudence thus became a growing treasure unmatched by any nation in the world.

From this we touch the place of knowledge in the socialism of Islam, its necessity, and its effect in realizing it, even in ages of backwardness and decline.

Source page 23 - The right to dignity

The right to dignity

God says: "We have honored the children of Adam, carried them on land and sea, provided them with good things, and preferred them greatly over many of those We created."

This verse is explicit that the human being is more honored than everything on the face of the earth; that dignity is a right of every person; and that human dignity is inseparable from humanity itself. If a person is deprived of this dignity, the society in which he lives will not be a cohesive and happy society.

Dignity has many manifestations. Complete dignity is realized through their totality. If one manifestation is lost, the dignity of the human being is defective and his happiness is marred by conflict. We mention below the most important manifestations of dignity.

A. The dignity of human brotherhood

"Human beings are brothers to human beings." This is the first manifestation of dignity. It is clear from the verse with which we opened this discussion, for dignity is established for "the children of Adam," without regard to

colors, origins, languages, or religions.

Al-Alusi said in his commentary on this verse that it means: We made them all, the righteous and the wicked, possessors of honor and good qualities. We see the word "honored" as referring to dignity, not merely generosity.

You see this meaning repeated often in the Qur'an, where the address to people begins with "O children of Adam" and "O humankind," indicating the equality of all people in this human brotherhood. God says: "O humankind, We created you from a male and a female and made you peoples and tribes so that you may know one another." The Messenger said in his immortal sermon at the Farewell Pilgrimage: "O people, your Lord is one and your father is one. All of you are from Adam, and Adam is from dust."

In Islam, no white human being is more honored than a black human being; no person from one tribe is more honored than a person from another tribe; no Westerner is more honored than an Easterner, as Western civilization proclaims in the conduct of its colonial states.

Source page 24 - The dignity of equality in rights

B. The dignity of equality in rights

People may differ from one another in intelligence, gifts, work, productivity, or benefit to society. This is the meaning of God's words: "It is He who made you successors on the earth and raised some of you over others in degrees, that He may test you in what He has given you."

But this difference is a path to distinction before God, as He says: "The most noble of you in God's sight is the most God-fearing," and to honorable moral recognition within society, and to demanding that those who possess gifts use them in the service and interest of their nation. This is the meaning of the earlier verse: "that He may test you in what He has given you."

As for rights and duties, all people are equal in them. Every right corresponds to a duty, and every class of people has rights and duties. No one is exempted from others by a privilege in a right or by the dropping of an obligation. If a scholar kills an ignorant person, he is killed for him, and his distinction in knowledge is irrelevant. If an ignorant person kills a scholar, he too is killed alone and no one else is taken with him. The principle is "a life for a life." In executing the law, the only consideration is that a soul has killed a soul, even if the two souls differ in benefit and service to society.

Jurists have established that the supreme imam, the caliph, is subject to the general rulings and systems that apply to all other people, except where the interest of society, its security, and the safety and existence of the state require otherwise.

In summary, Islam reconciles the unavoidable realities of life with its socialist principles. Differences in gifts, abilities, temperaments, and possibilities are among the norms of life in the construction of the universe. Through them people serve one another, each according to what he can do well. The city-dweller is made of service to the villager in bringing the goods and needs he requires; the villager serves the city-dweller by producing the food products he needs. The father serves his children by feeding and raising them, and the children serve their parents by helping them in old age and supporting them in poverty and need.

This is the way people stand toward one another in the reality of life. The noble verse expresses it: "We have apportioned among them their livelihood in the life of this world and raised some of them above others in degrees, so that some may make use of others in service." This is a distinction of abilities and gifts, not a distinction of privileges and exceptions; it is a service of mutual interest and benefit, not a service of humiliation and slavery.

Equality in rights and duties is the basis without which no noble and happy society can stand. Otherwise differences in talents and abilities would lead to one group enslaving another, and to a small group monopolizing benefits while the masses bear losses.

Source page 25 - Equality, law, and judicial dignity

Through this, Islam guaranteed the cooperation of society despite the diversity of its classes, the differences in the conditions of its members, and their equality in social duties and human dignity. In Islam there are no clergy who are not subject to law, no nobles who do no work, no princes whom state authority cannot reach, no wealthy who pay no tax and make no effort, and no clever people who claim a right to exploit "fools." Rather, all are one people under one law: a leader who serves the people, and a people who support and obey their leader.

The slogan of rule is what Abu Bakr announced when he assumed the caliphate: "I have been put in authority over you, though I am not the best of you. The strong among you is weak with me until I take the right from him, and the weak among you is strong with me until I take the right for him."

C. The dignity of judicial justice

Stating the dignity of equality in rights does not ensure that the human being will enjoy it unless the judiciary guarantees its implementation. Here the role of the judiciary comes after the role of legislation. The judiciary cannot perform this duty unless it realizes justice for every citizen in the following matters.

First, it must hear citizens' complaints when equality of rights is not realized between them and those of prestige and influence, whether wealthy or powerful. It must hear the complaint and summon such people to the court. If it refuses to hear the complaint out of desire or fear, the dignity of equality recognized by the law becomes empty.

Second, the citizen must enjoy justice in judicial procedures. He and his opponent must be treated equally in the way the parties are summoned, heard, and enabled to express their views with complete freedom, without distinction between poor and rich, weak and strong, unknown and influential.

Third, the judge must rule according to what the law states concerning equality of rights with full freedom and justice. He must not distinguish between one distant from him and one close to him.

Through these three matters, judicial justice is realized, and the dignity of equality is realized. By this the society becomes happy and the socialism to which Islam calls is established.

The texts of the law are clear and explicit about the necessity of realizing these matters. God says: "God commands you to deliver trusts to their owners and, when you judge between people, to judge with justice." He says: "O you who believe, stand firmly for justice as witnesses for God, even against yourselves, parents, or relatives."

Source page 26 - Judicial justice continued

God says: "Do not let hatred of a people cause you not to act justly. Be just; that is nearer to piety." He says: "Judge between people with truth and do not follow desire, lest it lead you astray from God's path. Those who go astray from God's path have a severe punishment because they forgot the Day of Reckoning."

The Prophet said: "O people, those before you were destroyed because when a noble person stole among them, they left him; and when a weak person stole, they applied the legal penalty to him. By God, if Fatimah daughter of Muhammad stole, I would cut off her hand." He also said: "Judges are three: one in Paradise and two in the Fire. The one in Paradise is a man who knew the truth and judged by it. A man who knew the truth and was unjust in judgment is in the Fire. A man who judged among people in ignorance is in the Fire."

'Umar ibn al-Khattab used to say: "No commander appoints a commander or no ruler appoints a judge out of favoritism except that he bears half of what that appointee earns of sin." In his letter to Abu Musa - the famous letter known among scholars, in which 'Umar laid down foundations of judgment in Islam - he wrote: "Understand when a case is presented to you, for speech of truth that has no enforcement is of no benefit." This urges the judge to implement judgments.

He also wrote: "Be equal between people in your assembly, your face, and your judgment, so that no noble person hopes for your injustice and no weak person despairs of your justice." He warned him against anger, anxiety, annoyance, harm from people, and discontent during disputes.

Ibn al-Qayyim said: if the ruler is equal between the litigants in these matters, that is the sign of his justice in judgment. If he singles out one of the two opponents by rising for him, seating him, welcoming him, smiling at him, or looking at him, that is the sign of bias and injustice. In such bias there are two harms: the favored party begins to hope the ruling will be for him, strengthening his heart and confidence; and the other party despairs of justice, his heart weakens, and his argument becomes confused. What dignity remains for a weak person who cannot express his right?

Thus the socialism of Islam strives to realize dignity in the field of the judiciary by realizing justice in judgment and its stages.

Source page 27 - Social care and social standing

The history of justice in Islam contains brilliant pages in realizing justice between litigants, especially when the defendant was the commander of the believers, a powerful minister, or a wicked influential person. In this respect Islamic justice is distinguished from the history of justice in all nations, ancient and modern.

D. The dignity of social care

There is no dignity for the hungry, the sick, or the poor in a society where harshness, selfishness, and neglect dominate mercy, good will, and concern for the wretched among the children of the community. Here comes the role of social solidarity in realizing social justice and in preserving for such people their noble humanity without humiliation, misery, or distress.

Islam devoted great attention to realizing this manifestation of dignity, as we shall mention in the following discussions on the principles of ownership and the laws of social solidarity in the socialism of Islam.

E. The dignity of social standing

This is one of the true manifestations of human dignity: that a person should live in his society with his honor preserved and his standing protected. This dignity has a positive and a negative manifestation.

The positive manifestation is participation in his joys and sorrows, assistance in his private problems, respect for his neighborliness and friendship, and protection of his honor in his presence and absence. This includes greeting him when meeting him, visiting him when he is ill, consoling him in grief at the loss of a relative or friend, fulfilling his oath when he swears, answering his invitation when he calls, advising him when he slips or errs, pointing him to good when he seeks counsel, and supporting him when he is wronged or attacked.

The negative manifestation is abstaining from harming him by speech, address, hand, or treatment; avoiding speaking about him in his absence in a way he dislikes; avoiding slander and falsehood between him and people; and not despising him, belittling him, or diminishing his right to respect and honor.

Islam strove to secure this dignity with many texts from the Qur'an and Sunnah. It left no beautiful character by which the dignity of the individual in society is realized without urging it, and repeatedly forbade wronging him in every form.

It is enough here to cite the text that lays down the general principle for the dignity of social standing in its positive aspect. The Prophet said: "None of you truly believes until he loves for his brother what he loves for himself."

Source pages 28-29 - Social reputation and family honor

Two other texts contain the prohibition of what destroys the dignity of social standing from the negative side. God says: "O you who believe, let not a people mock another people; perhaps they are better than them. Nor let women mock women; perhaps they are better than them. Do not defame yourselves, and do not call one another by offensive nicknames. Evil is the name of wickedness after faith. Whoever does not repent, those are the wrongdoers. O you who believe, avoid much suspicion; some suspicion is sin. Do not spy and do not backbite one another. Would one of you love to eat the flesh of his dead brother? You would hate it. Be mindful of God; God is accepting of repentance, merciful. O humankind, We created you from a male and a female and made you

peoples and tribes so that you may know one another. The noblest of you before God is the most mindful of God. God is knowing, aware."

The Prophet said: "Shall I not tell you who the believer is? The believer is the one from whom people are safe in their property and lives, and the Muslim is the one from whose tongue and hand Muslims are safe." The word "Muslims" in this hadith is not a restriction permitting aggression against non-Muslims. It is used according to the usual context of the Prophet speaking to his Companions, as indicated by the first part of the hadith, which uses the word "people."

It is worth mentioning that the socialism of Islam establishes this dignity for the human being after death as it establishes it during life. Jurists agree that it is forbidden to backbite the dead with intent to harm, acting upon the Prophet's saying: "Mention the good qualities of your dead and refrain from their faults." They also agree that it is forbidden to dig up his grave, mutilate him, or cut off part of his limbs, even though he has departed life and does not feel pain. This is because of the legal maxim: the sanctity of the human being after death is like his sanctity in life. Washing the dead, shrouding him, praying over him, and burying him in his grave are all manifestations of honoring the human being after death.

F. The dignity of family reputation

This is one of the most prominent manifestations of dignity in all laws and customs. It appears in two forms.

First is the reputation of a person in his family. This is secured by the severe prohibition of adultery and its heavy punishment in torment and public example.

Second is the reputation of the person himself. This is secured by the prohibition of accusing a person of adultery, whether man or woman. The law established for this the punishment of flogging unless the accuser brings four witnesses testifying to the commission of that crime - a very difficult condition. In this regard the Qur'an says: "Those who accuse chaste women and then do not bring four witnesses, flog them eighty lashes and never accept their testimony; those are the wicked, except those who repent after that and reform, for God is forgiving, merciful." It also says: "Those who love that indecency should spread among those who believe will have a painful punishment in this world and the Hereafter; God knows and you do not know." And: "Those who accuse chaste, unsuspecting believing women are cursed in this world and the Hereafter and will have a great punishment."

Source page 30 - The right of ownership and the laws of rights

When Islam establishes for every human being the right to life, the right to freedom, the right to knowledge, and the right to dignity, and when it also declares that what is in the universe is made serviceable to all people - "God has made the sea serviceable to you so that ships may sail therein by His command, and so that you may seek of His bounty, and perhaps you may give thanks; and He has made serviceable to you whatever is in the heavens and whatever is on the earth, all from Him" - it is thereby establishing a fifth right for every person: the right of ownership.

In the atmosphere of a free, learned, dignified life, people are driven to work in order to earn what sustains their lives and livelihood. The gate of work is not closed to any one of them, and the goods of the world are not monopolized by any group among them. Each person has from the world according to his ability, effort, and competence: "The human being has only what he strives for." When he acquires something from it, this acquisition becomes a right that is not disputed or taken away from him by force.

The laws regulating these rights

When the socialism of Islam establishes these five natural rights for every human being, it legislates laws that regulate each of these rights and guarantee them for every human being in the most complete and perfect manner. Thus Islam contains criminal and health laws regulating the right to life; laws of government and education regulating the right to freedom, the right to dignity, and the right to knowledge; and multiple laws regulating the right of ownership. It also legislates various punishments for anyone who attacks one of these rights. By "law" is meant a collection of rulings relating to one subject.

It would be appropriate in this study to present the laws of ownership, but presenting those laws would require large volumes, because they include all the rules of transactions in Islamic jurisprudence. These rules constitute nearly nine tenths of the books of jurisprudence. It would be better for learned scholars who are specialists in these matters to undertake the task of presenting those laws in an easy style understood by the cultured public, thereby completing the series of laws of Islamic socialism. Here I shall be content to point to the principles upon which the laws of ownership in the socialism of Islam are based, because that is more closely related to the topic we are discussing.

Source pages 31-32

Principles of ownership

Source page 32 is blank.

Source page 33 - Principles of ownership: God, humanity, and wealth

1. The whole universe belongs to God

God says: "To God belongs the dominion of the heavens and the earth" and "To God belongs whatever is in the heavens and whatever is on the earth." Qur'anic texts repeatedly state that everything in the universe - wealth, benefits, land, seas, suns, and moons - belongs to God, and that no one disputes His ownership. This ownership does not have legal consequences in the ordinary human sense. Rather, it establishes two necessary matters here.

First, it removes arrogance from people's hearts when they possess wealth and pursue riches. Arrogance is the beginning of the evils of social life. When the believer always remembers that the owner of dominion is God alone, his soul becomes humble and his arrogance diminishes.

Second, it obliges people to be bound by the laws of the shari'ah in ownership according to what the Owner of all property - God, exalted and majestic - wills.

2. The universe is made serviceable to humanity

God says: "He made the ships serviceable to you so that they may sail in the sea by His command; He made the rivers serviceable to you; He made the sun and moon serviceable to you, constant in their courses; and He made the night and day serviceable to you." He also says: "He made serviceable to you what is on the earth" and "He made serviceable to you what is in the heavens." Linguists say that sukhrāh is what one is made to use from a servant or animal without wage or price; to make something serviceable is to employ it without cost, and God making camels serviceable means He made them submissive and easy.

This principle - the principle that the universe is made serviceable for people - establishes two important purposes. First, there is nothing in the universe impossible for the human being to reach if he uses his mind and knowledge and directs his concern and will toward it. Since God has made the universe submissive to him, the human being must strive to benefit from it and invest its goods. Second, all people are equal in benefiting from the goods of earth and heaven, since the address is to all people and God has bestowed these goods upon them without price.

3. Wealth is a means to good

Wealth is not an end in itself. It is a means for exchanging benefits and satisfying needs. Whoever uses it in this path finds that wealth in his hand is good for him and for society. Whoever treats it as an end and a pleasure turns it into a passion that brings destruction to its owner and opens doors of corruption upon people.

Source page 34 - Wealth, poverty, and work

To point to this dangerous principle among the principles of ownership, the Qur'an refers to wealth as "good" in the verse: "It is prescribed for you, when death approaches one of you, if he leaves good, that he make a bequest for parents and near relatives according to what is right." Exegetes say that "good" here means wealth. This is

without doubt an indication that wealth should be obtained by a good path and used in a good path.

As "good," Islam encourages possessing wealth: "Excellent is righteous wealth for the righteous man." Righteous wealth is wealth not gathered through injustice or deception, and the righteous man is the one who spends his wealth in paths of good and reform.

The Qur'an also points out that people, in most cases, view wealth as a passion: "Adorned for people is the love of desires - women, children, and heaped-up treasures of gold and silver." In this sense Islam dislikes wealth when it becomes a cause of misery for nations and peoples.

4. Poverty is a social illness

If the goods of the earth are within reach of all people; if God has apportioned for every person provision and a share from the goods of the universe - "There is no creature on the earth but that its provision is upon God" - and if wealth is a means to good and a facilitation of people's benefits, then the human being must strive to earn and obtain wealth. No one is excused from abandoning work on the pretext that God has written poverty for him, that he is unlucky, or that harsh circumstances stand as an insurmountable obstacle to effort and labor.

Poverty, in principle, is a social illness, not an inevitable decree that cannot be repelled by striving or earning. The Qur'an commands movement upon the earth: "He is the One who made the earth manageable for you, so walk in its paths and eat of His provision." After that, poverty can only come from one of two causes: laziness and inertia, which Islam does not approve; or incapacity for work. This second kind of poverty is the one that the human being cannot repel, and for it Islam established laws of social solidarity that repel misery and preserve the poor person's dignity.

The law's aversion to poverty is indicated by the Prophet's saying: "Poverty almost becomes unbelief." Among his supplications was: "O God, I seek refuge in You from incapacity, laziness, cowardice, and miserliness; I seek refuge in You from poverty, unbelief, and wickedness; and I seek refuge in You from deafness, dumbness, madness, leprosy, and evil diseases." In another supplication he said: "O God, I ask You for guidance, piety, chastity, and sufficiency." This is a movement from the negative stance toward poverty to the positive pursuit of its opposite, sufficiency. The Prophet's asking for sufficiency, while he is the model of ascetics in this world, has a far-reaching significance here.

Source pages 35-36 - Work, public resources, acquisition, and the social function of ownership

5. Work is the most important means of ownership

The means of acquiring wealth are many, but in Islam's view the most important is work: "The best earning is a man's work with his own hand." No one may ask people while able to earn. Thus work in Islam is both honor and duty.

6. Nationalization of necessary resources

It is established in a sound hadith from the Prophet, peace be upon him: "People are partners in three: water, pasture, and fire." In another report, "and salt" is added. These things are necessary materials for people's lives, especially for the inhabitants of the desert in those times. The mention of these things is not meant to restrict the rule to them alone. Rather, the principles of the law require that everything comparable to these necessary materials for society may not be left to the ownership of an individual or individuals when their monopolization would exploit the public's need for it. The state must oversee its extraction, development, and distribution to the public.

7. Ways of ownership

Islam permits ownership by two principal paths. The first is through gift, bequest, and inheritance, where there is no effort by the person. This is a lawful path of ownership in all laws and economic doctrines except communism, which originally denied ownership through inheritance and later returned to allowing it.

The second is through effort and earning. Islam permits every path a human being takes to ownership except the following paths: injustice, and for that reason Islam forbade usury, gambling, monopoly, usurpation, theft, and similar things; deception, and for that reason Islam forbade concealing defects in goods, lying about capital, and similar sales and contracts in which fraud and deception occur; and harm, whether harm to the individual, to society, or to the general existence of the state, and for that reason Islam forbade the wages of prostitution, trade in wine, trade with the enemy, and the like.

8. Guardianship over the foolish

The owner is free to dispose of his wealth by all lawful means, but he may not waste it in extravagance or destroy it in forbidden pleasure. There should be neither extravagance nor miserliness: "Eat and drink, but do not be extravagant." If he squanders his wealth on his passions and pleasures in a manner rejected by law and reason, he must be placed under guardianship because he is foolish. Guardianship means the state's preventing such a foolish person from disposing of his property as rational adults do, and appointing a guardian over him to prevent his disposal until he returns to sound judgment. The basis is God's words: "Do not give the foolish your wealth that God has made a means of support for you." Notice that the wealth of the foolish is attached to the community - "your wealth" - and described as something by which society stands. This is a clear proof of the next principle: that ownership is a social function.

9. Ownership is a social function

The interest of society must also be observed after ownership, because wealth belongs to God and the human being is entrusted with it: "Spend from what He has made you successors over." The owner's hand is the hand of stewardship. God made wealth a means of good, so it may be used only in good - that is, in the interest of society. In Islam's view, therefore, personal ownership is a social function.

10. Dislike of the concentration of wealth

Islam dislikes the concentration of wealth in a few hands in society because it leads to luxury, corruption, and exploitation. God says, concerning giving the poor a share of the spoils: "so that it may not circulate only among the rich among you."

When the Companions differed about dividing the lands of Iraq and Syria among the conquerors in the time of 'Umar, his view was not to divide them, but to leave them in the hands of the conquered people while imposing land tax upon them. Some Companions agreed, including Mu'adh ibn Jabal, who said to 'Umar: if you divide them, a great share will end up in the hands of these people, then they will pass away and it will become the property of one man or one woman. In other words, what Islam dislikes - the concentration of wealth in a few hands - would occur, as indicated by the verse mentioned.

11. Lawful property is protected

When wealth is gathered by lawful means and its owner spends from it moderately, what remains in his hand is protected. The state and its laws protect it, and society must respect his ownership of that wealth: "Do not consume your wealth among yourselves falsely."

Source page 37 - Social solidarity, inheritance, and the public treasury

The state does not touch lawful property except for the right of the people and the necessities of society, as will be explained.

12. The aspect of social solidarity

Although Islam respects personal ownership, it established rights of the people in private wealth, which the state takes from those fortunes to realize social solidarity and other needs of the state. For this reason zakat and other dues were prescribed, as will become clear later when discussing the laws of social solidarity.

13. The legitimacy of inheritance

If something remains with the owner of wealth beyond his own need and the needs of society, and then death overtakes him, ownership of that wealth passes to his heirs. Here the law of inheritance explains how that wealth is divided among the heirs. One observes in the Islamic law of inheritance that it includes a large number of the deceased's relatives in the estate and does not restrict it to a single class, as is the case in many systems of inheritance and most laws of the world. This necessarily leads to the breaking up of fortunes, however large, and their division into small ownerships.

14. The right of the public treasury

If the owner dies without an heir, ownership of the wealth transfers to the state and becomes one of the resources of the public treasury, which spends to realize social solidarity.

These are the principles of ownership in the socialism of Islam. No type of lawful ownership falls outside these principles. Since there are special discussions of certain means of ownership that relate to Islamic socialism, I have devoted to them the following inquiries.

Source pages 38-39

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Inquiries concerning the right of ownership:

1. Reviving dead land.
2. Granting land (iqta').
3. Workers' rights.
4. Nationalization.
5. Limiting ownership.

Source pages 40-43 - Reviving dead land

Reviving dead land

Jurists divide land, with respect to ownership and use, into four main categories.

First is owned and cultivated land. By cultivated land they mean land from which benefit is taken, whether by residence, agriculture, or otherwise. The ruling of this kind of land is that it belongs to its owner. No one may benefit from any part of it except with his permission, and none of it may be taken except by his consent, apart from cases required by the interest of the state and society, which we will mention under limitation and nationalization.

Second is owned but uncultivated land. By this they mean ruined land whose water has ceased or that has not been used for housing, development, or other purposes. This remains the property of its owner as before; it is inherited and sold like cultivated lands.

Third is land that is part of the public utilities of people, such as land belonging to the people of a village as pasture for their animals, a place from which to gather firewood, or a cemetery for their dead. No one owns this land; its benefit belongs to all.

Fourth is ruined land that no one owns and no one uses. This is called "dead land" (mawat).

On that basis, the jurists define dead land as land outside the town that is neither owned by anyone nor subject to anyone's special right. Therefore, dead land does not include land inside a town even if it is ruined; land outside a town but part of the public utilities of the neighboring area; or land containing minerals. Earlier jurists gave examples such as salt, tar, petroleum, and similar resources indispensable to people.

Scholars differed over whether dead land must be far from developed areas. The Hanafis said that it must be far; al-Tahawi made this a condition; and al-Shafi'i said that dead land is everything that is neither developed nor a

protected zone of developed land.

Reviving dead land means bringing water to it if it lacks water, draining it if it is submerged, cultivating it, building upon it, or doing anything that makes it fit for use after it had been abandoned. Al-Mawardi said that the form of revival is judged by custom according to the purpose for which revival is intended, because the Messenger mentioned revival in general terms and referred it to known custom. If one intends to revive dead land for residence, its revival is by building and roofing, for that is the first complete form of development by which it can be inhabited. If one intends to revive it for planting and agriculture, three conditions are considered: surrounding it, bringing water to it if it is dry or keeping water away if it is marshland, and plowing it.

Whoever revives dead land owns it. Several hadiths and reports state this. The Prophet said: "Whoever revives dead land, it is his, and what passing creatures eat from it is charity for him." In another narration: "Whoever cultivates land that belongs to no one has more right to it." It is reported that the Prophet said: "Whoever precedes others to what no Muslim has preceded him to, it is his," whereupon people hurried out marking out plots. 'Umar once addressed the people from the pulpit and said: "O people, whoever revives dead land, it is his."

Must the state's permission be required? The majority hold that permission of the imam is not a condition for valid ownership by reviving dead land. Whoever precedes others to dead land, revives it, and develops it owns it. Abu Hanifah, however, said that the imam's permission is required because people may fight over reviving lands, leading to disputes and enmity. Abu Yusuf explains that if two men each wish to choose the same place, or if one wishes to revive land adjacent to another's property and the neighbor says it will harm him, the imam's permission settles the matter among people. If the imam permits someone to revive it, he may do so; if he prevents someone, his prevention is valid. Some scholars said that if the place to be revived is one that people do not desire, the imam's permission is unnecessary, but if it is a place over which people compete, the imam's permission is required.

In our view, Abu Hanifah's opinion agrees with the concept and authority of the state in the modern age. Whether the land is disputed or not, it belongs to the state, and no one should begin to own it without a license.

Jurists agree that dead land is not owned merely by marking it out - that is, by placing a sign around it indicating that one wishes to revive it. Revival must actually take place by doing what leads to its revival: building, planting, plowing, and the like. However, the one who has marked it out has priority over others if someone else later wishes to revive it.

Jurists also agree that he is given a period of three years. If the period passes and he has not revived it, it is taken from him and given to another. The purpose of giving him ownership of dead land is that society and the state should benefit from an increase in public wealth and the expansion of land fit for agriculture and investment. The basis is the report that the Prophet said: "Ancient land belongs to God and His Messenger, then to you after that. Whoever revives dead land, it is his; and no one who merely marks out land has a right after three years." It is also reported that 'Umar said from the pulpit: "Whoever revives dead land, it is his; and no one who merely marks out land has a right after three years." The narrator says this was because men used to mark off land without reviving it.

The Messenger of God had given Bilal ibn al-Harith al-Muzani all the land of al-'Aqiq. In the time of 'Umar, he said to Bilal: the Messenger of God did not grant you this so that you would withhold it from people; he granted it to you so that you would work it. Take from it what you can cultivate and return the rest. 'Umar said: "Whoever leaves land idle for three years without cultivating it, and another comes and cultivates it, it belongs to him."

These are the rulings of reviving dead land in the law. They show that when the socialism of Islam gives people this right, it intends the exploitation of the wealth God created in a way that returns good and benefit to society.

Source pages 44-47 - Land grants (iqta')

Land grants

In the law, iqta' is the imam's granting ownership of ownerless land to a person who will cultivate and use it, on condition that he does so within a specific period - the period mentioned in the discussion of reviving dead land. If

the period passes and he has done nothing, the imam takes it back and gives it to another.

This is the iqta' that occurred in the age of the Messenger, peace be upon him, the Rightly Guided Caliphs, and those after them. Later, the word iqta' was also applied to the imam's granting to some people the revenue of land belonging to the state, in reward for their service in the army or their great benefit to the nation.

Land grants apply only to lands that are not owned by anyone, even if they are ruined; are not among the public utilities needed by inhabitants of cities, villages, or deserts; and do not contain minerals that people need. Apart from these three categories of lands, the imam may grant land to whomever he wishes, but not as favoritism. He must seek what is most beneficial for the nation and the country.

When Islam came to Arabia, its lands were either owned by their owners or ownerless. Some were pastures for camels and livestock. When the Messenger settled in Medina and began to organize the affairs of the Islamic state, one of the matters to which he gave attention was the reclamation of dead lands that had no owner. He announced, as mentioned, that whoever revives dead land owns it. Some people came to him asking him to grant them portions of those lands to cultivate, and he did so. This act was called iqta'.

The Messenger granted land to al-Zubayr ibn al-'Awwam, Bilal ibn al-Harith, 'Amr ibn Hurayth, Wa'il ibn Hujr, 'Abd al-Rahman ibn 'Awf, 'Umar ibn al-Khattab, and others.

When the battles between the Islamic state and the empires of Persia and Rome began after the Prophet's death, they ended with Islam taking over most territories of those two empires. The Islamic state then faced vast lands without owners - either because their fighting owners had died, because the state had taken the properties of Chosroes, Caesar, princes, royal households, and commanders in Persia and Rome, or because those lands were originally ruined. Here the state's constructive policy required reviving and developing those lands.

This is the origin of land grants in the Islamic state. As you see, it was a developmental act that rendered the greatest material services to the state and its economic wealth. In most cases iqta' did not exceed its legal limits: the granted land had to be dead land or state land, and it had to be improved and used.

The statements of the jurists are unanimous on this. Abu Yusuf says in al-Kharaj that the grants from the land of Iraq included what had belonged to Chosroes, his nobles, and his household, where the property was in no one's hand. He records that 'Umar took over the property of Chosroes, the family of Chosroes, and those who fled their lands or were killed in battle, as well as marshes and thickets. 'Umar granted from these lands to those whom he granted, treating them like property that was not in anyone's hand and had no heir. The just imam may dispose of such land, give it to one who has rendered service in Islam, and place it in its proper place without favoritism. Abu Yusuf then discusses grants in the Hijaz, Mecca, Medina, Arabia, Basra, Khurasan, and elsewhere from the time of the Messenger onward. He concludes that every abandoned land in Iraq, the Hijaz, Yemen, Ta'if, Arabia, and elsewhere, if it belongs to no one, is in no one's possession, is no one's property or inheritance, and bears no trace of cultivation, may be granted by the imam to a man who cultivates it. If it is in land subject to land tax, the grantee pays land tax; if it is in tithe land, he pays tithe. He adds that the imam should not leave land that no one owns and no one cultivates without granting it, because doing so makes the country more developed and increases the land tax.

Abu 'Ubayd al-Qasim ibn Sallam, after mentioning hadiths and reports concerning the Prophet's granting of lands, said that such reports have different aspects, but the Prophet's hadith "ancient land belongs to God and His Messenger" refers to lands that had no inhabitants and were not in anyone's hand, as well as every dead land no one had revived and no Muslim or protected non-Muslim had owned. This is what 'Umar meant in his letter to Abu Musa: if it is not land of poll-tax and not land to which flowing water reaches, then grant it. He made clear that granting land occurs only where there is no owner. When land is like that, its affair belongs to the imam.

Al-Mawardi said that the ruler's grant is restricted to what he may dispose of and where his commands are effective; it is not valid in property whose owner is known.

If this is the reality of iqta' as reported from the Messenger and his caliphs and known in the history and civilization of Islam, then it is ignorance and deception to claim, as some resentful critics have, that Islam brought the feudal system known in medieval Europe. Western medieval feudalism was the lord's ownership of vast lands

together with the peasants and animals upon them, an absolute ownership permitting him to dispose of them without restraint of law or noble character. If he sold the land to another, ownership of its peasants and animals passed to the new owner.

Islam rejects this in its legislation, and its civilization was free of it in all its ages. In Islam's system the peasant is a free human being with dignity, personality, and full legal capacity. If he does not own the land on which he works, his relationship to it is only the relationship of a free person to work he contracts for with another.

It never became common in the history of Islamic civilization that land was sold and ownership of its peasants transferred to the new owner. What occurred was that cultivators were given the choice either to continue cultivating the land with the new owner or to work on another land. Their right of free choice in this respect was preserved.

Perhaps what led that ignorant critic into his claim was the coincidence between the word *iqta'*, used by Muslims for what we have described, and the same word as modern Arab translators used it for what occurred among Westerners in the Middle Ages. But anyone aware of the true nature of *iqta'* in Islam and of feudalism among Westerners will judge that Islam knows no Western feudal system and does not approve it; nothing like that system spread in its civilization. To claim that Islam approved "feudalism" is ignorance deserving contempt and deception requiring that its claimant be removed from the ranks of students, let alone from the ranks of historians or social scientists.

Source pages 48-50 - Workers' rights

Workers' rights

Among the great social revolutions brought by Islam in history were its elevation of the status of work, its respect for the worker, its guarantee of a dignified life for him, its protection of his future in old age, incapacity, and sickness, and its guarantee for his family after his death.

Before Islam and until recent times, work throughout the world was considered a lowly matter. When the machine appeared in the modern age, the problems of workers with employers began. Workers began to demand their rights and to organize against employers. States finally became aware of the need to raise their level and guarantee their rights, not from humanitarian emotion, but out of fear that their problem would worsen and revolution spread among them. From here came labor legislation in modern states.

What, then, is Islam's position concerning these legislations and rights that workers had not previously been given?

In reality, all the principles of the socialism of Islam already mentioned - recognition of the five natural rights for every citizen and the obligation to realize social solidarity according to the laws we will discuss - include the worker and guarantee his right to social solidarity. Even so, legislative texts contain what is specific to workers and what is general to them and others, from which principles can be extracted for labor-rights legislation that rises above the level of present legislation in modern states, especially in its humane spirit.

In the principles we mention, you will see what guarantees workers a dignified and stable life, so that the state can enact the necessary laws in their light according to what the industrial and civilizational development of the nation requires.

We would like to point out that the Qur'an contains more than three hundred verses concerning work, and many verses concerning action, containing broad rulings on work, its value, the worker's responsibility, his punishment, and his reward. We shall be content here with listing some principles by which Islam guaranteed workers' rights, leaving detailed discussion of work in general to the comprehensive study we are preparing on this theory.

General principles for protecting workers' rights

1. Work is honor. God says: "Who is better in speech than one who calls to God and does righteous work?" Work here, and in many verses, includes religious work - implementing the rulings of the law - and other work. In its generality it includes industrial work, as is known from the principles of legal reasoning in the law, for

consideration is given to the generality of the wording. Likewise, what we mention of good reward for good work includes material reward in life, even if the text is stated concerning reward in the Hereafter; indeed, its indication of material reward in this world may be stronger, while the mention of the otherworldly reward may be intended to point also to the material reward of worldly life. The Prophet said: "The noblest earning is a man's earning from his own hand."

2. Work is a blessing. God says: "That they may eat of its fruit and what their hands have made - will they not give thanks?" Gratitude for a blessing requires preserving it and continuing it.

3. The worker is responsible. God says: "You will surely be asked about what you used to do." The Prophet said: "The servant [or worker] is a shepherd over his master's property and is responsible for his flock." He must perfect his work: "God loves, when a worker does a work, that he do it well."

4. The employer is responsible. The Prophet said: "Each of you is a shepherd and each of you is responsible for his flock." He also said: "Your servants are your brothers whom God has placed under your hands."

5. There is no work without wage. God says: "Whoever desires the life of this world and its adornment, We shall fully repay them their deeds therein, and they will not be diminished therein."

6. The wage is according to the work. God says: "For each are degrees according to what they did, and He will fully repay them for their deeds, and they will not be wronged." He also says: "Do not diminish people in their things." If a worker, under compulsion, accepts a wage below what he deserves, the employer is obliged to pay him what he deserves. His consent to the reduced wage is not considered, just as a person compelled to sell his goods below their proper value is not considered to have freely accepted that loss.

7. The wage is a right, not a favor. God says: "Those who believe and do righteous deeds will have a reward uninterrupted."

8. The wage is under the protection of the state. God says: "I do not let the work of any worker among you be lost, male or female." The Prophet said: "Give the hired worker his wage before his sweat dries." He also said: "There are three against whom I will be an adversary on the Day of Resurrection," and he mentioned among them "a man who hires a worker and does not pay him his wage." In the story of al-Khidr in the Qur'an: "As for the ship, it belonged to poor people working at sea, and I wished to damage it, for behind them was a king who seized every ship by force." This is explicit in protecting the worker from aggression against his property; the wage he deserves has become his property and must be protected.

9. Work must be according to capacity. The Prophet said: "Do not burden them with what they cannot bear." God says: "God does not burden a soul except with what it can bear." Thus, if the state decides - on the basis of expert knowledge and public interest - what hours or conditions are beyond the worker's capacity, it has the right to regulate labor accordingly.

End of the uploaded Part 2 translation.

The Socialism of Islam

English Translation of the Uploaded PDF, Part 3 (50 pages)

Original Arabic title (transliterated): *Ishtirakiyyat al-Islam*

Author: *Dr. Mustafa Husni al-Siba'i*

Translated from: *the scanned PDF supplied by the user, file: *The Socialism of Islam pt3.pdf*.*

Translator's note: The source PDF is a scanned, image-only copy. This English version was prepared from OCR with visual review where possible. Qur'anic references, hadith references, and some older printed footnotes were difficult to read in places; I have translated the main text faithfully and rendered uncertain references in a simplified way. Polemical language is translated as part of the source text, not endorsed.

Source page 1 - The worker's rights, continued

If it is scientifically established that work should be eight hours a day, or more or less than that, then that limit must be observed. If the employer wants the worker to work more than that, he must give him the additional wage due for it. This falls under the continuation of the earlier prophetic saying: "If you burden them, then help them." Giving the hired worker his due for additional work is undoubtedly a trust.

10 - The worker's right to secure his expenses

The worker has a right to have his family expenses secured, because this is part of his dignity: "We have honored the children of Adam." The Messenger of God, peace and blessings be upon him, used to give a married man two shares and an unmarried man one share. This is a recognition of the human being's right to subsistence sufficiency. The Prophet also said: "Whoever holds an office for us and has no house, let him acquire a house; if he has no wife, let him marry; if he has no mount, let him acquire a mount."

Although this report is about state employees, the reason that required such provision for an employee - namely, securing his sufficiency so that he can perform his work with safety and stability - also requires that the ruling include the worker. This does not mean that the employer is obliged to give him whatever expenses he needs even if they exceed his just wage. Rather, it means that the state must guarantee this right for the worker when his just wage is not enough for him.

11 - The worker's right to rest

The Prophet said: "Your self has a right over you; your body has a right over you; your wife has a right over you; and your eye has a right over you." This gives the worker a right to rest, to perform worship, and to fulfill the rights of married and family life.

12 - Society's protection of the worker

The laws of social solidarity in Islam guarantee the citizen's right to secure his livelihood and dignity when he is disabled, ill, or elderly. They also guarantee the protection of his family after his death if he dies without wealth: "Whoever leaves wealth, it is for his heirs; and whoever leaves dependents or weak offspring, let them come to me, for I am their guardian." In another version: "Then they belong to God and His Messenger." Abu Ubayd said that the word here refers to dependents and children.

Source page 2 - Conclusion on workers' rights

Thus the Prophet, peace and blessings be upon him, made children and dependents a right in the wealth of the state.

These are a number of the principles by which Islam guaranteed the rights of workers and secured a dignified life for them and their families, during their lives and after them. From this one learns that most of what labor laws in our countries contain - insofar as they lift injustice from workers and guarantee their rights - are legal rulings of the Shari'a that must be observed and implemented by the authority of the Shari'a, not merely by the authority of statute law.

Source page 3 - Nationalization

What is Islam's position on "nationalization"? What about nationalizing industries, public utilities, land, and similar things?

We shall review some of the texts and established principles in the Shari'a, and the position of Islam on this matter will become clear.

First, we already mentioned, under the principles of ownership, the saying of the Messenger, peace and blessings be upon him: "People are partners in three things: water, pasture, and fire." This indicates that every person has a right to benefit from these natural resources because all people need them. Jurists ruled that no person may monopolize them to the exclusion of the rest of the people, except after he has lawfully collected them in a vessel or the like. If private ownership of such things leads to withholding them from the people, or to the owner controlling their price or distribution in a way that harms people while they need them, then the state may intervene to turn them into a general benefit in which all people share. That realizes the meaning of the "partnership" mentioned in the hadith. This is what is meant by nationalization, or by the state's intervention in price regulation. The text mentioning those three resources is not a restriction. Anything similar to them, in the sense that all people need it, is joined to them. Some narrations add salt, and this means that every necessary resource, whether food or something else, takes the same ruling: nationalization is legally permissible.

Second, it is known that waqf, or charitable endowment, is valid in Islam and indeed desirable when it serves the social needs we discussed in the laws of social solidarity. Jurists define waqf as removing the endowed property from the ownership of its owner and placing it under the ownership of God - that is, making it owned by no individual while its benefit is dedicated to those for whom it was endowed. This, too, is a form of nationalization.

Third, it is agreed that the Messenger of God reserved an area near Madinah called al-Naqi' as pasture for the horses of the Muslims. Umar also reserved land at al-Rabadha and made it a pasture for all Muslims. Its people came to him to object.

Source page 4 - Nationalization, continued

They said: "O Commander of the Believers, it is our land. We fought over it in the pre-Islamic period and entered Islam upon it. Why do you reserve it?" Umar lowered his head and then said: "The wealth is God's wealth, and the servants are God's servants. By God, were it not for the mounts that I provide in the path of God, I would not reserve a span of land."

It is clear that this protected pasture means cutting off a part of the land so that it becomes a public pasture owned by no one, while the general public benefits from it. Umar explained this when he said to Hunay, whom he appointed over the protected pasture of al-Rabadha: "O Hunay, lower your wing to the people, and beware of the supplication of the wronged, for it is answered. Allow the owner of a small herd of camels and the owner of a small flock of sheep to enter. Leave aside the livestock of Ibn Affan and Ibn Awf" - meaning the owners of great wealth - "for if their herds perish they return to palm groves and farms. But this poor man, if his little herd perishes, comes to me with his children crying, 'O Commander of the Believers!' Shall I abandon them? Pasture is easier for me than gold and silver. It is their land; they fought for it in Islam and they think I have wronged them. Were it not for the livestock that I carry in the path of God, I would not reserve anything from people's lands."

This is explicit in nationalizing land for a necessity of state and society. Among its principles is that the needs of those in need are to be met, even if that involves some slight risk or inconvenience to owners of large fortunes. If this is not done, small capitals perish, and the state then becomes responsible for supporting their families. The public interest attained by protecting the weak - the bulk of the people - is realized by bearing a lesser harm that falls upon the owners of the nationalized wealth, rather than bearing a greater harm by obligating the state treasury to support those families. This is an application of the legal maxim: the lesser harm is borne in order to repel the greater harm.

Fourth, it is also established in Islamic law that monopoly is impermissible. If a monopolist refuses to sell to the people what he has hoarded, the judge compels him to sell whatever exceeds his own needs and the needs of his dependents. Likewise, if he refuses to sell except at an excessive price that burdens people, the judge orders him to sell at a fair profit as assessed by experts. If he refuses in either case, his property is taken from him and sold on his behalf at a fair price. If the interest of society today requires taking ownership of land from its owners, that is permissible just as it is permissible in the case of monopoly.

Source page 5 - Nationalization, continued

Fifth, Samurah ibn Jundub had palm trees inside the garden of a man from the Ansar. He used to enter with his family and thereby harm the man. The Ansari complained to the Messenger of God, peace and blessings be upon him, about what he suffered from Samurah. The Messenger said to Samurah: "Sell it." He refused. He said: "Then uproot it." He refused. He said: "Give it away, and you will have the like of it in Paradise." He refused - thinking that the Messenger was only advising him, not ordering him as judge and ruler. When Samurah insisted on his refusal, the Messenger of God said to the Ansari: "Go and uproot his palm." This is a compulsory taking of property from its owner when his ownership harmed his neighbor. How much more so when it harms society?

Sixth, Umar divided with his governors half their wealth when he suspected that their offices had increased it. Among them were great Companions such as Abu Hurayrah, Amr ibn al-As, Ibn Abbas, and Sa'd ibn Abi Waqqas. This, too, was taking wealth when the public interest required it.

Seventh, in the laws of social solidarity that follow - in the laws of relief, emergencies, and sufficiency - part of the wealth of the rich may be taken for the interest of society. This indicates the permissibility of taking ownership through nationalization for the interest of society as well.

We have already seen that the Shari'a fights injustice and seeks justice, and that it takes account of the interest of society. If private ownership leads to injustice against the people, or against a group among them, then it is in the public interest to take or limit that ownership. Such intervention is a form of *istislah*, action for the public good, which the state undertakes under the heading of legal policy. The state has the right to do everything in which there is a public benefit.

The conclusion is that nationalization occurred in Islam as legislation in the case of waqf, and occurred in Islamic history in practice in the case of protected pasture. Taking property against the owner's will occurred by judicial ruling from the Messenger in the case of Samurah ibn Jundub. If the public interest makes nationalization necessary, and if it repels injustice and harm from the people or a large group of them, then nationalization is obligatory in such cases.

Because the principle of nationalization as an economic theory is debated among economists, especially non-socialists, we hold that the state should not nationalize an industry or a public utility until it has taken the opinion of economic and social experts, in accordance with the Qur'anic command: "Ask the people of remembrance."

Yet we believe that nationalizing electricity, water, and some foodstuffs is required by the hadith: "People are partners in three things: water, pasture, and fire."

Source page 6 - Nationalization, continued

Fire today is the electric utility, and water today is the water utility. Pasture and salt are examples of necessary goods without which no human being can dispense.

It remains to be said that the texts of the Shari'a require respect for private ownership and that no wealth may be taken except with the owner's consent. Nationalization, however, takes property without the owner's consent. The answer is that those texts are not absolute, by the consensus of the jurists. What the Messenger, then Umar and the caliphs after him, did by reserving certain lands as protected pasture was a taking of rights from their owners without their consent. The permissibility of taking food in time of need from someone who does not need it is taking wealth without the owner's consent. The ruler's compulsion of a monopolist to sell what he has hoarded, and the judge's sale of it on his behalf if he refuses, is taking wealth without consent. According to the majority of jurists, the judge's sale of a debtor's property to pay the debts of creditors is also taking wealth without consent. The partner's exercise of pre-emption over real estate sold by his partner is another taking without the owner's consent. Modern expropriation for public benefit, as municipalities do today, is likewise permissible in the Shari'a and is a taking of wealth without the owner's consent. Many similar examples are found in Islamic jurisprudence.

Yes, if the state resorts to nationalization because of a social necessity, it must compensate those from whom ownership has been taken with a just compensation, provided their ownership of that wealth was acquired by lawful means - especially if what the state has nationalized will then be sold to the people. This is also in accordance with the maxim: necessity is measured according to its extent.

Source page 7 - Limiting ownership

May the state limit agricultural ownership by a fixed maximum if the interest of society requires such a limit? This is what we now discuss.

When Iraq, Syria, and al-Jazirah were conquered by the Muslims under Umar ibn al-Khattab, the Companions differed over the agricultural lands of those countries: should they be divided among the conquerors, or left in the hands of their original cultivators? The matter settled upon the second opinion. The lands remained in the hands of the farmers, with a land tax imposed on them. The basis of its assessment was to estimate the customary yield, then to leave the farmers what they needed for themselves and their families for a full year, with an additional reserve for emergencies; the state then took what remained.

Abu Yusuf and Abu Ubayd report that Umar sent Hudhayfah ibn al-Yaman over the land beyond the Tigris and Uthman ibn Hunayf over the land below the Tigris. When they returned, he asked them: "Did you impose upon your workers" - meaning the farmers - "more than they can bear?" Hudhayfah said: "I left surplus." Uthman said similarly. Umar replied: "By God, if I live, I will leave the widows of the people of Iraq so that they will not need a ruler after me."

Thus Umar and the Companions considered the bare ownership of the lands of Iraq, Syria, al-Jazirah, and likewise Egypt, to belong to the state, while their farmers were workers upon them. They took from the yield what they needed for the whole year, with a margin in the assessment, and the remainder belonged to the state. Some famous legal scholars in our countries have said that by this action Umar preceded John Stuart Mill and other social thinkers who denied the permissibility of private ownership of land itself and advocated keeping its title for the state, exploiting it through taxes or replacing rent with the kharaj assessment imposed on its yield within the limits of a quarter - that is, what remained of the land's yield after the worker's wage on it.

Muslims followed a different policy when they conquered Andalusia. They divided agricultural lands among their farmers, who had been deprived of land ownership under the Visigoths. The well-known Orientalist Dozy says in his history of Andalusia that Islam rescued the lower Christian classes - slaves and serfs - from bondage and oppression, and freed them from the strong who considered the peasants not merely their slaves, but slaves of the land itself.

Source page 8 - Limiting ownership, continued

The Arab conquest was a blessing for Spain. It brought about a great social revolution and removed many of the pains under which the country had groaned for centuries. The authority of privileged classes, the Church, and the nobles over the exploited lower classes - slaves and serfs - disappeared. The confiscated lands were distributed among a large number of people from those oppressed classes. The establishment of small ownership became a source of happiness and a cause of agricultural prosperity in Muslim Spain.

Levi-Provencal says that the agricultural prosperity that Spain enjoyed after the Islamic conquest was also due to the broad division of land ownership.

From this we conclude that the Islamic state in its early formation adopted one of two methods regarding ownership of conquered land. Either it transferred ownership to the state while the agricultural workers worked it as hired laborers; or it divided it into small holdings among those workers so that they all became owners and the signs and tragic effects of large estates disappeared.

Had Islam continued along its natural course, without corrupt governors deviating from its great socialist aim, the lands of Syria, Egypt, and Iraq would have remained as they had been: state property, worked by the people under the kharaj of share-assessment. Our countries would thereby have been the first in the world to apply the principle of state ownership of the title to land - the principle advocated by many social scientists in the eighteenth and nineteenth centuries and applied by Russia in the first quarter of this century.

This continued until the reign of Abd al-Malik ibn Marwan: there was neither sale nor purchase of lands in those regions. Then Abd al-Malik, al-Walid, and Sulayman permitted their purchase, on condition that the price be paid to the public treasury. Umar ibn Abd al-Aziz wanted to restore the matter to its proper state and take the lands back from their new owners, but he found the difficulty so great that he had no way to do it. The lands had passed through inheritance, dowries, debts, transactions, and other channels. He therefore left what had occurred before his reign and forbade the purchase and sale of lands thereafter.

Source page 9 - Limiting ownership, continued

Al-Mansur attempted the same in the Abbasid period but could not accomplish it. Thus private desires overcame the soundness of this legislation.

Al-Awza'i said: Umar and the Companions of the Prophet, peace and blessings be upon him, were agreed, when Syria and Iraq were conquered, on leaving the people of the villages in their villages upon what was in their hands, so that they would cultivate them and pay their kharaj. They held that no Muslim could lawfully purchase these lands, whether willingly or by coercion, because they had agreed that they were not to be sold or inherited.

From this we know the ruling of the lands of Egypt, Syria, and Iraq in the first Islamic periods. If we add to this what we have already presented as evidence for the permissibility of nationalization, the permissibility of limiting agricultural ownership becomes certain - especially after we have seen with our own eyes the bad social effects of large agricultural estates: their neglect, the state's failure to benefit from their production as it should in relation to their vast area, the decline in the standard of living of the peasants who cultivate them with their labor, the domination of great landowners over their living conditions, their neglect of their health, and their contempt for their dignity. All this makes limiting agricultural ownership, so that peasants may own the land they have cultivated for hundreds of years, a great reforming act and an urgent social necessity.

The permissibility of limitation is also supported by the jurists' agreement on the principle of blocking the means to harm, and by their ruling that the profits of monopolists must be limited when their control over prices is certain and harms the people. Limiting a person's ownership of property is like limiting his profit in property. If one is permissible, so is the other. It is also supported by the fact that ownership of a fixed amount of land is permissible; if the imam sees that ownership beyond that amount is not proper, obedience to him becomes obligatory, because this belongs to his rights under legal policy. Maliki jurists state that the imam may prohibit or limit the planting of grapes in a village whose people habitually plant grapes in order to make wine. This is a form of public-interest policy. Umar also limited the freedom of major Companions to move from Madinah to other regions, even though movement is a natural right of the human being. What is the difference between limiting freedom of movement, limiting profit, limiting freedom of cultivation, and limiting ownership?

What matters for us is that limitation, when required by the interest of the nation, is permissible and even obligatory. It has precedents in Islamic jurisprudence and analogous precedents in Islamic governance. Whoever objects to this on the basis of the outward sense of texts saying that a human being may own whatever land he wishes is answered by what we have already said in the discussion of nationalization: this right is not absolute. It is restricted by the interest of the community. In Islam there is no right that is not subject to the interest of the community. Whoever denies this has misunderstood Islam and repelled people from it without intending to do so.

Source page 10 - Limiting ownership, conclusion

For all these reasons, we hold that limiting agricultural ownership by a law such as the agrarian reform law first issued in Egypt and then in our northern region is something permitted by the principles of Islamic legislation and by the historical reality of Islamic rule. Indeed, our present circumstances, and the obligation to lift injustice and restore dignity to the peasants on large estates, make this limitation one of the most important duties of the state. We approve the principle on which the agrarian reform law rests and regard it as the beginning of good in our awaited renaissance, regardless of some of its details and individual rulings.

We do not say this now, in 1959, for the first time. We said it earlier, in 1949, when we were in the Constituent Assembly in Syria during the drafting of the constitution. The struggle between us and the large landowners was intense. We called for a constitutional text requiring the principle of limiting agricultural ownership, to be implemented immediately upon the issuance of the constitution for all existing agricultural properties. They strongly opposed this, and a large number of wealthy landowners and feudal elements sided with them. They overcame us by making the limitation apply only to agricultural holdings that would arise in the future, without retroactive effect, so that existing holdings were not touched. Thus we who called for limiting agricultural ownership were called "reactionaries," while the great feudalists were called "progressives."

We then continued after that to advocate the principle of limiting agricultural ownership in our public lectures in the cities of Lebanon - during our exile there after leaving prison under Shishakli - and then in the cities and villages of the northern region, until the agrarian reform law was issued.

Source page 11 - Title page

The Laws of Social Solidarity

Source page 12

Blank page.

Source page 13 - The principle of social solidarity in Islam

People in the society in which they live need one another in every matter of life. Together they form one cohesive force whose completeness appears only through the strength and happiness of each of its individuals, just as an army's full strength is not complete unless each soldier is strong in body and morale. According to the measure by which society secures happiness for each individual, society itself is considered happy.

The modern world has become aware of this truth and has begun to call for "social solidarity" among members of society. Yet it has restricted the meaning of social solidarity to securing the living needs of deprived groups - food, clothing, housing, and the like.

Islam perceived this truth fourteen centuries ago. After it established for every citizen the five rights without which human dignity and happiness are incomplete, it looked to those whom life's circumstances prevent from enjoying those rights and made society responsible for securing them. From here the idea of social solidarity arose in the socialism of Islam.

When Islam calls, in its socialism, for social solidarity, it does not confine it to food, housing, clothing, and similar needs. Rather, it makes it include the five rights we have discussed. Thus its idea of social solidarity covers all aspects of material and moral life.

The principle of social solidarity in Islam

Islam's declaration of social solidarity appears in many texts of the Qur'an and the Sunnah. We shall now content ourselves with two texts from the Book of God and three from the sayings of His Messenger, peace and blessings be upon him.

First, from the Qur'an: "The believers are but brothers." The declaration of brotherhood among members of a society requires mutual solidarity among them, not only in food, drink, and bodily needs, but in every need of life. Does a brother only care to feed his hungry brother, clothe him when naked, and give him water when

thirsty? Or does he also care for his life, freedom, education, dignity, and social standing? Do you not see him grieve for his brother's grief even if that brother is fed and clothed? Do you not see him concerned for his brother's present and future even if that brother is stable and settled? Establishing brotherhood between two people is establishing solidarity and mutual responsibility.

Source page 14 - Brotherhood, birr, and taqwa

That solidarity includes feelings and emotions, demands and needs, status and dignity. This is the true meaning of social solidarity in the socialism of Islam.

Second, the Qur'an also says: "Cooperate in righteousness and piety, and do not cooperate in sin and aggression." Cooperation is mutual solidarity in achieving something. This verse requires solidarity in righteousness and piety. What, then, are righteousness and piety in Islam?

We do not want to derive from the Qur'anic texts a meaning that is understood only by scholars deeply immersed in the secrets, principles, and foundations of the Shari'a. Rather, we want to know the meanings of righteousness and piety from the explicit texts of the Qur'an.

The meaning of righteousness in the Qur'an

Righteousness appears in the Qur'an in several senses. It appears as good conduct, kind companionship, noble character, and distance from wretchedness and tyranny, as in the verse: "And dutiful to my mother, and He did not make me arrogant or wretched." It also appears as spending and giving in the path of God - every path of truth, good, and benefit - as in the verse: "You will not attain righteousness until you spend from what you love." It appears as worship, prayer, and almsgiving, as in God's reproach to the Children of Israel: "Do you command people to righteousness and forget yourselves while you recite the Book? Do you not reason?"

It also appears as a collection of spiritual, doctrinal, and moral virtues: "Righteousness is not that you turn your faces toward east or west. Rather, righteousness is whoever believes in God, the Last Day, the angels, the Book, and the prophets; gives wealth, despite love for it, to relatives, orphans, the poor, the traveler, those who ask, and for freeing slaves; establishes prayer; gives zakat; fulfills promises when he has promised; and is patient in hardship, adversity, and time of battle. Those are the ones who are truthful, and those are the God-fearing."

The meaning of piety in the Qur'an

The meaning of taqwa is also clearly defined in many verses of the Qur'an.

Source page 15 - Meanings of taqwa

Taqwa appears as a collection of doctrinal, spiritual, and moral virtues, as in the opening of Surat al-Baqarah: "This is the Book, in which there is no doubt, a guidance for the God-fearing: those who believe in the unseen, establish prayer, and spend from what We have provided them."

It appears as honoring God's commands and rites: "Whoever honors the rites of God, that is from the piety of hearts." It appears as pardon and tolerance: "To pardon is nearer to piety." It appears as justice and avoidance of oppression: "Be just; it is nearer to piety." It appears as receiving inspiration toward good and away from evil. It appears as truthfulness and fidelity: "The one who brings truth and confirms it - those are the God-fearing." It appears as fulfilling covenants: "Fulfill their covenant with them until their term; God loves the God-fearing." It appears as striving with wealth and life: "That they strive with their wealth and their lives; and God knows the God-fearing." It appears as avoiding tyranny and corruption on earth: "That abode of the Hereafter We assign to those who do not desire exaltation on earth or corruption; the outcome is for the

God-fearing." It appears as fear of God and turning to Him with a repentant heart: "Paradise will be brought near to the God-fearing, not far away. This is what you were promised - for every oft-returning, watchful one who feared the Merciful in the unseen and came with a repentant heart."

Finally, taqwa appears as caring for the affairs of the deprived and needy and giving them the rights God prescribed in His religion: "Indeed, the God-fearing will be among gardens and springs, taking what their Lord has given them. Before that, they used to do good. They used to sleep little of the night, and at dawn they sought forgiveness. In their wealth was a right for the beggar and the deprived."

Source page 16 - Qur'anic and prophetic foundations of solidarity

Taqwa also appears as avoiding alliance with oppressors and refusing to rely upon them: "The wrongdoers are allies of one another, and God is the ally of the God-fearing."

The authentic hadith of the Prophet, peace and blessings be upon him, says: "You see the believers, in their mutual love, mercy, and compassion, like one body: when one limb complains, the whole body responds with sleeplessness and fever." This is a clear text on the solidarity of society and the responsibility of its members for the pain of one individual among them; it needs no further explanation.

Another authentic hadith says: "The believer to the believer is like a building, each part strengthening the other." The Messenger of God then interlaced his fingers to emphasize the meaning of "strengthening one another." This likewise needs no explanation in showing the principle of social solidarity.

Al-Munawi, explaining this hadith, said that the strong among them are pillars for the weak, and the weak rely upon those strong pillars. If the strong supports the weak, the weak is strengthened by what is behind him. He then transmitted from al-Raghib that it is difficult for any individual to obtain even the smallest of his needs except with the help of many others. If one counted the effort involved in producing a single morsel of food - sowing, grinding, baking, and making the tools needed for it - it would be difficult to enumerate. For this reason it was said that the human being is civil by nature, meaning that some people need one another in the interests of this world and the next. The hadith points to that.

Perhaps one of the most comprehensive statements laying down the rules of social solidarity is the Prophet's saying: "None of you truly believes until he loves for his brother what he loves for himself." Does a person love only food, drink, clothing, and shelter for himself? Or before all that does he love life, dignity, freedom, knowledge, and everything by which the happiness of life is realized?

Types of social solidarity in Islam

From the verses we cited it is clear that God commands cooperation and solidarity in all meanings of righteousness and piety. From the hadiths we cited it is clear that the Messenger, peace and blessings be upon him, explicitly established social solidarity in its broad and comprehensive meaning.

Source page 17 - Types of social solidarity

Thus, in the socialism of Islam, social solidarity has many forms. We shall mention briefly the most important and necessary of them for the happiness of society.

First - Moral solidarity

This means that each person feels toward others love, sympathy, good conduct, and cooperation in the ease and hardship of life. It is indicated by the Prophet's saying: "Love for people what you love for yourself."

Second - Scholarly solidarity

We have already explained, in the discussion of the right to knowledge, that the Messenger, peace and blessings be upon him, obligated the scholar to teach the ignorant and obligated the ignorant person to learn from the scholar. This includes the duty that the scholar not withhold his knowledge from people, and that he not conceal what he has understood of the secrets of the Shari'a or the universe in order to monopolize scholarly leadership or distinction. Concerning this, the Prophet said: "Whoever conceals knowledge will be bridled with a bridle of fire on the Day of Resurrection."

Third - Political solidarity

Islam established that every citizen has a political right and a right to supervise and advise those in authority, because he is responsible for the future of the nation. Therefore all society is mutually responsible for supporting sound policy and denouncing corruption and deviation within it. This falls under the general meaning of the Prophet's saying: "Each of you is a shepherd, and each of you is responsible for his flock."

This is also confirmed by his saying: "The Muslims' blood is equal; the protection granted by the least of them is binding upon them all; and they are one hand against those outside them." From this the jurists unanimously held that if any Muslim grants protection to a man from an enemy people and gives him safe-conduct, that safe-conduct becomes respected and binding on the state, regardless of whether the one who granted it was learned or ignorant, strong or weak, a man or a woman - unless the public interest of the state requires otherwise.

This is supported by the case of Umm Hani', who gave protection to a polytheist man on the day of the conquest of Makkah. Some Muslims wanted to seize and kill him because he was an enemy combatant. They brought the matter to the Messenger of God, peace and blessings be upon him, who said to Umm Hani': "We have granted protection to the one to whom you granted protection, O Umm Hani'." The Muslims then refrained from harming him.

Source page 18 - Defensive, criminal, and moral solidarity

Fourth - Defensive solidarity

Every Muslim in the state must stand in solidarity with the rest of his fellow citizens in defending the safety of the country. He must mobilize when a raiding enemy attacks part of it and the nation enters a state of general alarm. About this God revealed: "Go forth, light and heavy." No rank or status exempts him from this obligation, unless he has illness, blindness, lameness, or another valid excuse.

Jurists stated that if enemies capture one of our people in the Maghrib, it becomes obligatory upon the people of the East for each person to go with his brethren to rescue and free him from the enemy's hands.

The historical incident in which a Muslim woman captured by the Byzantines cried, "O Mu'tasim!" and al-Mu'tasim rose from Baghdad with a strong army and fought until he freed her is famous in Islamic history. How far our present reality in Algeria, Oman, Palestine, and elsewhere is from the defensive solidarity of Islam and from our own reality yesterday.

Fifth - Criminal solidarity

If an offender kills a person and the killer is unknown, the Shari'a looks to the place where the victim was found. The heirs of the slain person choose fifty men from that place who swear that they do not know the killer and do not harbor him among them. If they swear, the law awards the blood-money of the victim to his heirs. If those upon whom the blood-money is imposed cannot pay it, the public treasury pays it. The same

rule applies to everyone upon whom blood-money is due for a killing but who is unable to pay it, together with his aqilah: the blood-money is then due from the public treasury.

In the system of qasamah just mentioned, the obligation of the public treasury to pay blood-money when the local people or the liable group cannot pay it is a sign that the community is morally liable, through the treasury, for the victim's blood. Since the public treasury is the treasury of the people, making it liable for the blood-money places the consequences of that crime upon every individual in the nation.

From this comes the magnificent principle in the rules of crimes: no blood is left without compensation in Islam. This means that no killing occurs in Islamic society without retaliation against the perpetrator if he is known. If the killer is not known, the family of the victim is entitled to blood-money for their slain relative, either from the treasury or from the people subject to qasamah.

Sixth - Ethical solidarity

Islam considers society responsible for protecting public morals, because by morals society is preserved from chaos, corruption, and dissolution. Therefore society must condemn those who commit moral and other evils. Islam does not regard this as an illegitimate intrusion into personal freedoms, because corruption and evil attack the foundations of the nation. No one in East or West has understood freedom to mean that one may be allowed to destroy the house in which he lives.

Source page 19 - Ethical, economic, ritual, and civilizational solidarity

The Prophet, peace and blessings be upon him, gave the parable of this ethical solidarity in the nation - solidarity that restrains the hands of the reckless and destructive - by saying: "The example of the one who observes God's limits and the one who violates them is like people who drew lots for places on a ship. Some were in its upper part and some in its lower part. Those in the lower part, when they needed water, passed by those above them. They said, 'If only we made a hole in our part so that we would not trouble those above us.' If the others leave them to what they want, all will perish; but if they restrain their hands, they and all the others will be saved."

The same ethical solidarity is also expressed in the hadith: "Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest faith."

Seventh - Economic solidarity

Islam gives great attention to the economy of the nation. It works to preserve the wealth of individuals from loss and waste, and it forbids misuse of the economy through national hoarding, monopoly, speculation in prices, and fraud in transactions.

For this reason the state must prevent monopoly, manipulation, and cheating. It must strike the hands of monopolists firmly, and even confiscate their hoarded goods and distribute them to the people at moderate prices and reasonable profit.

The state must also prevent the insane, feeble-minded, and wastefully foolish from disposing of their wealth until they regain sound judgment. We have already mentioned the meaning of God's words: "Do not give the foolish your wealth which God has made a means of support for you," and what that verse indicates regarding general rulings.

Eighth - Ritual solidarity

In Islam there are rites and acts of obedience that society must perform and preserve collectively. They are called communal obligations in worship, such as the funeral prayer. When a person dies, it becomes obligatory upon the community to shroud him, pray over him, and bury him. If no one does that, the whole community is sinful.

The same applies to the call to prayer, the congregational prayers at the five daily times, the Friday prayer, and other matters. Society is mutually responsible for establishing all of this as part of the spiritual and social life by which society is made happy.

Ninth - Civilizational solidarity

Every act that benefits the community - worldly or religious, political or economic, agricultural or commercial, scientific or literary - is part of the righteousness that God loves for His servants and that He wants them to cooperate in.

Source page 20 - Livelihood solidarity

The Prophet, peace and blessings be upon him, said: "All creation are God's dependents, and the most beloved of them to Him are those most beneficial to His dependents." Beneficial work for all human society is beloved to God and is part of the righteousness in which we are commanded to cooperate and show solidarity: "Cooperate in righteousness and piety, and do not cooperate in sin and aggression."

Tenth - Livelihood solidarity

By this we mean what today is called social solidarity: the obligation of society to care for the condition of the poor, the destitute, the sick, and those in need. We shall now mention the rulings and laws brought by the socialism of Islam regarding this immediately after this discussion.

We have preferred to call this type of solidarity "livelihood" or "need-based" solidarity because it concerns society's guaranteeing to such people a dignified living appropriate to human dignity.

To restrict the name "social solidarity" to this type alone is an error that has arisen from taking this terminology from the West. Westerners today do not obligate themselves to solidarity between society and individuals except in material living matters alone: food, clothing, housing, and similar needs. Beyond that, they do not recognize other forms of social solidarity, and they do not believe in them in this civilization.

How could they believe in moral, defensive, ethical, criminal, or other forms of solidarity that we have mentioned when their civilization is built upon moral license, individual selfishness, materialistic outlook, spiritual isolation, and spiritual poverty, as we discussed in our book **Among the Motives of Our Civilization**?

The socialism of Islam considers the solidarity of the entire society in restoring freedom to a captive overwhelmed by force, or restoring reason and balance to an insane person deprived of his will, to be part of the reality of social solidarity - just as the solidarity of society in feeding the hungry and relieving the distressed is part of it.

For this reason, social solidarity in the socialism of Islam is one of the things by which this humane and moral socialism is distinguished from every socialism known today. If it were applied in our society, our society would be ideal in a way that no other society could approach.

Source page 21 - The laws of livelihood solidarity

The laws that came in the socialism of Islam to secure a dignified life for deprived and weak groups are divided into two main categories.

First are the laws that name the groups entitled to solidarity and state their rulings. Second are the laws that specify the financial resources that help secure that solidarity for those groups. We shall speak briefly about each without excessive detail.

A - The groups entitled to solidarity

Most of these are groups marked by incapacity and need. Laws were laid down for them that specify their rulings. They are: the law of the poor and needy; the law of the sick; the law of the blind; the law of the disabled; the law of the elderly; the law of the homeless; the law of foundlings; the law of orphans; and the law of prisoners.

There are also groups that may not be characterized by poverty or incapacity but nevertheless need financial and other forms of assistance. Among their laws are the following.

Source page 22 - Laws of assistance, hospitality, and participation

10 - The law of assistance

This includes the debtor when debts have overtaken him because of trade, or because of certain social works, or when he has undertaken financial responsibilities to reconcile disputants, protect lives, and replace conflict with harmony, or when he has borne expenses for charitable and social good works. Such debts are paid from the public treasury.

It includes the killer who kills by mistake. The blood-money of the slain is not borne by him alone; rather, his *aqilah* bears it - his agnatic relatives, or the people of his register or guild - according to details known in their place in books of law.

It also includes the traveler cut off in a land other than his own, called *ibn al-sabil*. He is assisted until he reaches his country, even if he is wealthy there.

11 - The law of hospitality

The ruling of hospitality in Islam is that it is obligatory, according to some scholars, or an emphasized Sunnah according to most of them. One night is due with special honoring, and then three days according to ordinary hospitality. Anything beyond that depends on the will of the host. The basis is the Prophet's saying: "Whoever believes in God and the Last Day should honor his guest. His reward is a day and a night, and hospitality is three days; what is beyond that is charity. It is not lawful for him to remain with his host until he embarrasses him."

Malik explained the phrase "his reward is a day and a night" as meaning that the host should provide him with a special gift, honor him, and distinguish him for one day and night, while three days are hospitality. Ibn Hazm said that hospitality is obligatory upon town-dweller and Bedouin for a day and a night with generosity and honoring, followed by three days of ordinary hospitality.

In past ages hospitality was a social necessity, especially in villages and deserts, securing the social right of food and lodging for travelers. It was often imposed in treaties of settlement. It still exists in our own age in some cases, such as remote or small villages where there are no hotels or restaurants in which travelers can sleep and eat.

12 - The law of participation

This applies particularly during agricultural seasons, especially with fruits.

Source page 23 - Participation and utensils

Citizens who do not find anything with which to buy fruits during their seasons, because their price is high, have the right to eat from them without payment. The basis for this is taken from reports concerning the right of the poor in fruits at the time of harvest and gathering. This has been reported from some Companions and Followers, and Abu Sa'id al-Khudri reported it from the Prophet, peace and blessings be upon him. Mujahid said that when you reap, you should cast some of the crop to the needy; when you thresh, you should cast some to them. In the time of the Messenger of God, each owner of palm trees would bring a cluster of dates at harvest time and hang it at the door of the mosque so that whoever wished could eat from it.

Similarly, when an estate is divided among heirs and persons who do not inherit are present - even if they are not relatives, provided they are poor - the heirs should give them from it. God says: "When relatives, orphans, and the poor are present at the division, provide for them from it and speak to them kindly." Al-Qurtubi said that God made clear to believers what is proper when relatives, orphans, and the poor who do not inherit attend: they are to be honored and not deprived if the wealth is abundant, or kindly excused if it is land or little property not able to bear a gift. Others said that God commanded the believers at the division of their inheritances to maintain ties with their kin, orphans, and poor from the bequest, and if there is no bequest, from the inheritance itself. Scholars differed as to whether this is obligatory or recommended.

13 - The law of al-ma'un

God says: "Woe to those who pray, those who are heedless of their prayer, those who show off and withhold al-ma'un." Al-ma'un is everything by which people benefit, such as a bucket, an axe, a pot, similar tools, and the like. Ibn Kathir, explaining the verse, said that such people neither worship their Lord well nor do good to His creation even by lending what can be used while remaining intact and returning to its owner. Mujahid said that al-ma'un is zakat; this was also reported from Ali and Ibn Umar and adopted by many Followers. After mentioning the various statements, Ibn Kathir concluded that the word includes them all and returns to one meaning: withholding al-ma'un is abandoning assistance through wealth or benefit.

Source page 24 - The laws of al-ma'un, marriage, and relief

Al-Khattabi said, in explaining al-ma'un, that it is something whose lending may not be refused - useful things from which people derive benefit. He then cited the hadith concerning owners of camels and sheep who do not pay their due. The Messenger of God was asked: "What is the right due on camels?" He answered: "To give the noble one, lend the milking one, lend the riding back, lend the male for breeding, and give milk to drink."

Abu Ubayd al-Qasim ibn Sallam reported from Sa'id ibn al-Musayyib, al-Hasan, Qatadah, and other jurists of the Followers that the zakat of jewelry is lending it.

14 - The law of helping people marry

God says: "Marry the unmarried among you and the righteous among your male and female servants." Jurists established that marriage is obligatory upon one who needs it and fears falling into the forbidden. If he is poor and does not have the expenses of marriage, his well-off relative is obliged to marry him off, just as that relative is obliged to provide his food, clothing, and housing. This is the opinion of the majority of scholars. Even if he has slaves, he must marry them off, men or women, if they request that because of need for marriage. As for a father, the son must arrange his marriage if he needs it, and the father is entitled to support for his wife. In the section on historical practice, we shall see that endowments were specifically made for

marrying poor young men and women.

There are also laws of social solidarity for rare and emergency cases.

15 - The law of relief

If a human being is hungry, thirsty, or ill to the point that he fears death, everyone who knows his condition must rush to save him. If someone has surplus food, drink, medicine, or money with which the person's destruction can be averted, he must give it to him. If he refuses, the person in distress may take it by force and fight for it. If the distressed person is killed, retaliation is due against the one who killed him; if the one who refused is killed, nothing is due against the distressed person's killer. The scholars agree on this.

Source page 25 - Relief and emergency law

Ibn Hazm said that if a person is so thirsty that he fears death, he is obliged to take water wherever he finds it and to fight for it. It is not lawful for a Muslim in necessity to eat carrion or pork when he finds food surplus to its owner's need, because feeding the hungry person is obligatory upon the owner of the food. If the hungry person is killed, retaliation is due against his killer; if the person who refused is killed, then the curse of God is upon him because he withheld a right and is a rebellious party. God says: "If one of them transgresses against the other, fight the one that transgresses until it returns to the command of God." The one who withholds a right is a rebel against his brother who owns that right.

This situation is only imagined in a place like the desert, where no food is found, or where the public treasury fails in its duty of social solidarity, or where society abandons this duty. It is a right beyond dispute.

It is supported - besides the general texts and principles of the Shari'a - by what occurred in the time of Umar ibn al-Khattab, when a group came to a water source while they and their animals were in a state of thirst near destruction. The owners of the water refused to let them drink. When they came to Umar and informed him, he said to them: "Why did you not put weapons among them?"

If a person's hunger becomes so severe that he cannot seek food, then everyone who knows of him is obliged to feed him or guide him to someone who will feed him. If they refuse until he dies, they share in the sin. The Prophet said: "He does not believe in me who spends the night full while his neighbor beside him is hungry." He also said: "Any man who dies neglected among rich people, the protection of God and His Messenger is free of them." The same applies when a person sees a foundling on the edge of destruction, or a blind man about to fall into a well. Saving him is like saving a drowning person.

16 - The law of emergencies

If an enemy threatens the safety of the country, and the treasury does not contain enough to spend on the army, equip fighters, and buy weapons, the state must take from people's wealth as much as repels the danger and secures the nation in its lives, wealth, and independence. In that situation jihad with wealth and life is obligatory upon every capable person. A person's right to keep his wealth in his hand is beneath society's right to preserve its freedom and independence. By paying part of his wealth for jihad, the citizen preserves all his wealth from being taken by enemies if they triumph. Among the maxims of the Shari'a is that the greater harm must be repelled by bearing the lesser.

This is an agreed ruling.

Source page 26 - Emergency law, continued

Al-Ghazali said that if the soldiers' hands are empty of wealth, and the public funds do not cover the army's expenses, and it is feared that the enemy will enter Muslim lands or that internal disorder will erupt, the imam may impose upon the rich the amount needed for the soldiers. We know that when two evils or two harms conflict, the Shari'a seeks to repel the more severe and greater of them. What each rich person pays is small compared with what he risks of life and property if the territory of Islam becomes empty of an armed force that preserves order and cuts off the source of evils. This is supported by the fact that a child's guardian may spend on repairing canals, paying a physician, and purchasing medicines, all of which are immediate losses in order to avoid something greater.

Al-Shatibi said that if we establish an obeyed imam in need of increasing the soldiers to protect the frontiers and guard a kingdom of wide regions, while the treasury is empty and the army's need is more than it can cover, then if the imam is just he may impose on the rich what he deems sufficient for the army at that time until money appears in the treasury. He may consider whether to impose it on crops, fruits, and other property. Such action was not transmitted from the earliest generations only because they were not in need of it: there was enough in the treasury to meet those needs. But the public interest here is clear. If the imam does not do this, the force of the imam collapses and our lands become exposed to the domination of unbelievers. Since the entire order depends on the strength of the imam's force, people who fear such calamities - if that force is cut off from them - would regard all their wealth, let alone a small part of it, as insignificant compared with that danger. When this great harm is compared with the harm that falls upon them by taking part of their wealth, no one can doubt that the second harm is preferable to the first.

Al-Qurtubi said that scholars agree that if a need comes upon Muslims after zakat has been paid, wealth must be directed to it. Malik said: "People must ransom their captives even if that consumes all their wealth." This is also a consensus.

Islamic history implemented this law more than once. During the Tatar invasion of Syria, al-Zahir Baybars prepared to fight them, but he needed funds to equip the army and spend on the fighters, and the treasury did not contain enough. He asked the scholars of Syria for a fatwa on taking something from the people's wealth to cover the army's expenses. All of them gave the fatwa, while Imam al-Nawawi was absent. The fatwa was sent to him to sign, and he agreed with the scholars' fatwa on condition that Sultan Baybars first return all the jewelry and ornaments held by his slave women and attendants.

Source page 27 - Emergency law, continued

A similar case occurred under Sultan Qutuz and al-Malik al-Nasir Salah al-Din of Aleppo and Syria when they faced the Tatars. Judges, jurists, and notables were gathered to consult about what should be relied on in dealing with the Tatars and whether money should be taken from the people to assist in fighting them. Among those present was Shaykh Izz al-Din ibn Abd al-Salam. The discussion turned on what he would say. In substance, he said that when the enemy invades Muslim lands, fighting them becomes obligatory upon everyone. It is permissible for the ruler to take from the subjects what will help him in jihad against them, on condition that nothing remains in the treasury and that the rulers sell their own luxury ornaments and wealth so that they and the common people stand equally in the matter.

During the days of Yusuf ibn Tashfin in Andalusia, money was needed to equip armies and stand against enemies, while the treasury did not have enough to meet those expenses. He gathered scholars and judges, including al-Qadi Abu al-Walid al-Baji, and they issued a fatwa that if the treasury had no funds sufficient for those needs, it was permissible to impose a levy on the Muslims to assist in jihad. The order reached the people of Almeria, whose judge was Abu Abdullah ibn al-Farra', a man of religion and scrupulousness. He wrote to the ruler reminding him that Umar ibn al-Khattab had done such things, but Umar was a Companion of the Messenger of God and his companion in the grave, whose justice no one doubted. Yusuf ibn Tashfin

was not a Companion, nor his companion in the grave, nor beyond doubt in justice. If the jurists and judges had placed him in Umar's position regarding justice, God would ask them about what they had assumed concerning him. Umar did not impose such a levy until he entered the mosque of the Messenger of God and swore that he did not possess a single dirham in the Muslims' treasury to spend upon them. The judge therefore asked the ruler to do the same publicly in the congregational mosque before the people of knowledge.

Source page 28 - Emergencies and just compensation

The same ruling applies in general disasters such as floods, earthquakes, famine, and similar calamities. The state must assist the afflicted - not only with tents and flour, but by enabling them to live the dignified life that other people live. Since the state treasury is often unable to carry out this social duty toward the afflicted, it may impose special taxes for such calamities, taking them from the rich according to their wealth. This is the obligation of cooperation in righteousness and piety commanded by the Qur'an, and it is among the requirements of brotherhood and cohesion that Islam imposes as a motto for society. It is supported by the general principles of the Shari'a.

It is authentically reported from the Messenger of God that he praised the Ash'aris: "When the Ash'aris run short of provisions during battle, or the food of their families in Madinah becomes little, they gather what they have in one cloth, then divide it among themselves equally in one vessel. They are from me, and I am from them." The Ash'aris were an Arab tribe to which Abu Musa al-Ash'ari belonged.

In another authentic hadith: "Whoever has food for two should take a third, and whoever has food for four should take a fifth or a sixth." During the time of the Messenger, Abu Ubaydah Amir ibn al-Jarrah was campaigning with three hundred Companions when their provisions ran out. He ordered them to collect their provisions in two bags and distributed them equally to sustain them.

In the year of famine under Umar, he sent to the governors of the regions asking them to supply him with food and funds. Each governor sent what he could, and Umar distributed food equally among the people. It is reported that during that ordeal he said: "If the famine had continued, I would have distributed every hungry person among the houses of the Muslims, for people do not perish on half-full bellies." God then lifted the ordeal and prosperity returned to the country.

This and the like is the legal basis for the law of emergencies and its rulings.

17 - The law of just compensation

When spoils came to the Messenger of God, he divided them the same day. A man who wanted to marry but did not have a dowry would come to the Messenger asking for the dowry to pay his wife.

Source page 29 - Just compensation, continued

A man came to the Messenger of God and said: "O Messenger of God, I have married a woman from the Ansar." He asked: "For how much did you marry her?" The man said: "For four awqiyahs." The Prophet said: "For four awqiyahs? It is as if you carve silver from the side of this mountain! We do not have anything to give you, but perhaps we will send you on an expedition and you will gain something from it."

Abu Ubayd reported that Umar married off his son Asim and spent on him for a month from God's wealth.

Umar also assigned every newborn an allowance added to the father's allowance - one hundred dirhams - and as the child grew, the allowance increased. This continued under Uthman, Ali, and the caliphs after them. This is compensation for children.

This is in addition to what is established in Islamic jurisprudence concerning the share of the fighter in the spoils of war: the rider receives a share for himself and two shares for his horse, according to some schools, while others give the foot soldier one share and the mounted soldier two, and others give the mounted soldier three. This indicates that the fighter is not only compensated according to his service and struggle in the path of God, but also according to his needs and the expenses of his equipment.

From this is established the principle of family compensation according to a person's needs.

Source page 30 - Financial resources for solidarity expenses

The laws Islam established to achieve social solidarity among all citizens must have financial resources to guarantee their implementation; otherwise they remain pure theory. Islam gave this the fullest attention, and for that reason the following financial laws are part of the laws of social solidarity.

1 - The law of zakat

Zakat is the third pillar of Islam. The command to give it is often mentioned together with prayer. It is levied on money at the rate of two and a half percent, on livestock at a similar approximate rate, and on crops and fruits at ten percent when the land is irrigated without cost, such as by rain or springs, and at half that when irrigation requires equipment or effort. A person is not liable to zakat unless his property reaches a minimum amount - such as twenty mithqals of gold, or the equivalent in silver - and a full lunar year passes over it, provided it exceeds his basic needs. The dwelling house, clothing for use, stored food for the family, personal weapons, a riding animal, books of knowledge not intended for trade, and tools of manual labor are not counted in the zakat threshold.

Several matters are to be noted about zakat.

First, zakat must be spent on specific categories named by the Qur'an: "Alms are only for the poor, the needy, those employed to collect them, those whose hearts are to be reconciled, those in bondage, debtors, in the path of God, and the traveler."

Second, zakat is a right for those categories. It is not a favor from the rich. The state is responsible for collecting and distributing it just as it collects taxes from citizens. The Qur'an says: "In their wealth is a known right for the beggar and the deprived." Al-Shafi'i stated that the poor person's right to the money is so strong that it resembles shared ownership between the owner and the poor person. The poor person may take the amount of zakat if he finds it and the owner has refused to pay it. This removes zakat from being a source of humiliation and abasement for the poor, as some people imagine.

Source page 31 - Zakat and the law of maintenance

Third, the threshold of zakat is low enough that the majority of the people share in financing social solidarity. It is not limited to the rich owners of great fortunes. This has great benefits, the most important of which is that multiplying the zakat proceeds in this way expands the financing of social solidarity projects. It also gives the broad public, by participating in such financing, a sense of pride in contributing to this social work and a feeling of responsibility as active members of society fulfilling their duty toward their disabled and poor brethren.

Fourth, the rate of zakat on money - two and a half percent - is acceptable and is paid willingly, yet it also produces a very large total because it is a percentage of capital and the profit arising from it during the year.

Fifth, zakat is one of the most important factors in distributing wealth and moving it among the hands of the people over a limited number of years, so that what a person owns afterward is a new wealth created by his own effort and work.

Sixth, zakat is a great factor in spreading affection and love among people. Islam gives weight to humane moral values.

Seventh, the zakat of each locality is distributed in that locality itself. If there is a surplus beyond the needs of its people, the surplus is sent to the central treasury to be spent on those entitled to it in other regions. This raises the standard of the people and realizes social solidarity in all regions of the state at the same time.

Eighth, zakat has a special budget in the treasury, so that other state expenditures do not overwhelm social solidarity as happens today in public budgets.

2 - The law of maintenance

Maintenance is due for parents and their ascendants; children and their descendants; siblings and their descendants; paternal uncles and aunts and their descendants; maternal uncles and aunts and their descendants, though there is disagreement among juristic schools in some of these cases; wives and divorced women during their waiting period; slaves by right of their masters; and animals by right of their owners.

Source page 32 - Maintenance, waqf, bequests, and spoils

Maintenance includes food and nourishment; clothing and covering; housing and shelter; service for those who are disabled or ill; education for those who need it; marriage for those who need it; and socially recognized needs.

3 - The law of waqf

Waqf is of two types: family endowment and charitable endowment. Family waqf aims to secure social solidarity for the relatives and descendants of the founder, and its final destination must be an uninterrupted charitable cause such as the poor or social institutions. Charitable waqf, by contrast, is for financing social solidarity in all the areas we mentioned in the discussion of solidarity. Throughout past ages, waqf played a major role in establishing social institutions in the Islamic homeland, as will appear when discussing the historical reality of the socialism of Islam. It is necessary today to benefit from waqf in implementing the laws of social solidarity in a way that guarantees social justice in our countries for all groups.

4 - The law of bequest

Islam permits a person to bequeath one third of his wealth to works of righteousness and charity. Some juristic schools hold that a bequest to non-inheriting relatives is obligatory up to one third. From this was derived the principle of the obligatory bequest for grandchildren deprived of inheritance because their father died during the lifetime of their grandfather, as adopted in the personal status law applied in Syria and the law of bequests applied in the United Arab Republic.

5 - The law of spoils

God says: "Know that whatever you gain as spoils, a fifth of it belongs to God, the Messenger, relatives, orphans, the needy, and the traveler." He also says: "Whatever God restored to His Messenger from the people of the towns belongs to God, the Messenger, relatives, orphans, the needy, and the traveler."

Source page 33 - Spoils, buried treasure, vows, and expiations

Scholars have different views about the distinction between ghanimah and fay', and about the meaning of "for God and the Messenger." In any case, Islam designated a specific share from the war spoils taken by the army in its battles with enemies for the categories of social solidarity mentioned in the Qur'an and the Sunnah.

6 - The law of buried treasure and minerals

Islam assigned a fixed share of what is found in the earth - minerals, buried coins, and treasures - to be spent on social solidarity. Scholars have opinions and juristic discussions about the distinction among what is extracted from the earth, what is found in the soil, and what is extracted from the depths of the seas, including minerals and other things, and these details are known from the books of jurisprudence.

7 - The law of vows

When a person makes a vow to God to give a sum of money, fulfilling the vow becomes obligatory. Its proper destination is the groups in need of social solidarity. The rulings of vows are known in the books of jurisprudence.

8 - The law of expiations

God says: "God will not take you to task for what is vain in your oaths, but He will take you to task for the oaths you have sworn deliberately. Its expiation is feeding ten needy people from the average of what you feed your families, or clothing them, or freeing a slave."

He says: "O you who believe, do not kill game while you are in a state of consecration. Whoever among you kills it deliberately, the penalty is an equivalent from livestock, judged by two just men among you, as an offering reaching the Ka'bah, or an expiation: feeding needy people." He says regarding fasting: "For those who are able only with difficulty, a ransom: feeding a needy person." He says regarding pilgrimage: "Do not shave your heads until the offering reaches its place. Whoever among you is ill or has an ailment of the head must pay a ransom of fasting, charity, or sacrifice." He says concerning the expiation of zihar: "Whoever cannot do so must feed sixty needy people."

Source page 34 - Expiations, sacrifices, alms of breaking the fast, and the treasury

The authentic hadith concerning deliberately breaking the fast of Ramadan through intercourse during the day requires expiation by fasting two consecutive months; if one cannot, then by feeding sixty needy people. A similar ruling is held by the Hanafi jurists for one who deliberately breaks the fast by eating without excuse.

Thus Islam made feeding or clothing the poor and needy the expiation for many sins. This is a major resource for financing social solidarity projects.

9 - The law of sacrifices

God says: "Pray to your Lord and sacrifice." This was revealed concerning the prayer of Eid al-Adha and the sacrifices of the festival. In the hadith: "O people, each household owes a sacrifice every year." Scholars differ as to whether it is obligatory or an emphasized Sunnah.

10 - The law of sadaqat al-fitr

In the authentic hadith: "The Messenger of God imposed zakat al-fitr of Ramadan: a sa' of dates or a sa' of barley, upon the slave and the free, the male and the female, the young and the old among the Muslims."

There is consensus on its obligation. The majority hold that it is obligatory upon a man and everyone whose maintenance he is responsible for: wife, child, and servant. The majority also allow paying the value of the sa' of dates or barley in money. This is the stronger view in countries that do not produce those crops, and it is more beneficial for the poor. Zakat al-fitr has detailed rulings.

11 - The law of the public treasury

In the time of the Messenger of God, the revenues of the public treasury were limited to zakat funds, agricultural tithes, and spoils, and all were spent on those entitled under the laws of social solidarity. When the state expanded and its financial income grew in the time of Umar, he established registers, recorded all state revenues, and registered all officeholders, recipients of stipends, and those entitled to allowances. Umar said his famous statement: "There is no Muslim except that he has a right in this wealth." The register was later organized more precisely. The sections of the state budget were arranged according to their revenues, and the treasury was divided into departments, each type of revenue having its own treasury spent on specified groups. Al-Kasani, a scholar of the sixth century AH, listed four types of wealth placed in the treasury.

Source page 35 - The treasury and the law of sufficiency

The first type is zakat in its various forms, spent in the ways named by the Qur'an: "Alms are only for the poor..." The second is the fifth of spoils, minerals, and buried treasure, spent on the poor and needy and related categories. The third is land tax, poll-tax, and similar revenues; these are spent on maintaining religion and public interests, including salaries of governors, judges, scholars who give legal opinions, the army, road repair, building mosques, fortifications, bridges, frontier posts, and other public utilities. The fourth is lost property, estates without heirs, and similar funds; these are spent on medicine for poor sick people, their treatment, shrouds for the dead who have no wealth, foundlings, blood-money for crimes, and the support of those unable to earn who have no one obligated to support them, and similar matters.

From this it becomes clear that financing social solidarity projects is not limited to the ten previous laws. The basic mission of the public treasury is to realize social solidarity. But the earlier laws give specific financial rights according to their rules to those who need social solidarity, while other treasury resources are also used for salaries of employees, defense expenses, public works, transportation, and the like.

12 - The law of sufficiency

God says: "Worship God and associate nothing with Him; and be good to parents, relatives, orphans, the needy, the near neighbor, the distant neighbor, the companion at your side, the traveler, and those whom your right hands possess." He also says: "Righteousness is not that you turn your faces toward east or west; rather righteousness is whoever believes in God, the Last Day, the angels, the Book, and the prophets, and gives wealth, despite love for it, to relatives, orphans, the needy, the traveler, those who ask, and for freeing slaves, establishes prayer and gives zakat..." This verse indicates that these groups have a right in wealth besides zakat, because zakat is mentioned separately after them, and conjunction implies distinction.

Abd al-Rahman ibn Abi Bakr reported that the people of the Suffah were poor and that the Messenger of God said: "Whoever has food for two should take a third; whoever has food for four should take a fifth or a sixth."

Source page 36 - The law of sufficiency, continued

This requires feeding the poor by those able to feed them, and it is not permissible to leave them exposed to hunger.

Abu Sa'id al-Khudri reported that the Messenger of God said: "Whoever has surplus riding animals should give to one who has none, and whoever has surplus provisions should give to one who has none." Abu Sa'id said that the Messenger of God mentioned many kinds of property, until we thought that none of us had any right to surplus.

Umar ibn al-Khattab said: "If I could begin again with what I now know, I would take the surplus wealth of the rich and return it to the poor among the emigrants." Ali, may God be pleased with him, reported that the Messenger said: "God has imposed upon the wealthy Muslims in their wealth what is sufficient for their poor. The poor are not exhausted when they are hungry and naked except because of what their rich do. God will hold them to account with a severe accounting and punish them with a painful punishment."

From all this it becomes clear that if zakat and the other financial laws are not enough to meet the needs of social solidarity, and if the treasury does not have what can fulfill those needs, the obligation passes to the wealth of the people, so that from the rich is taken the amount required to establish the life of the poor with proper sufficiency.

Ibn Hazm said: It is obligatory upon the rich of every town to support their poor, and the ruler must compel them to do so if zakat and other public funds do not suffice. They must provide food without which the poor cannot live, clothing for winter and summer, and housing that protects them from rain, sun, and the eyes of passersby. He then cited verses, hadiths, and reports from the Companions and Followers, and claimed the consensus of the Companions on this by citing the incident we mentioned in the law of relief concerning Abu Ubaydah and the three hundred Companions when their provisions ran short and he mixed them all together and distributed them equally.

What Ibn Hazm said is supported by the principles of the juristic schools, the general principles of the Shari'a, and the five rights we have mentioned.

These, then, are twenty-nine laws for achieving livelihood solidarity. They leave no person in society without the right to livelihood solidarity and without society's care assuring him of his present, his future, and the future of his family and children. We have seen that twelve of these laws have no known equivalent in the legal systems of any nation on earth.

Before closing this discussion, we shall mention some comparisons concerning us and the West.

Source page 37 - Among us and among Westerners

It is appropriate here to mention some facts about social solidarity legislation among us and among Westerners, so that the superiority of the socialism of Islam may be seen in its precedence in establishing the principle of social solidarity and legislating the rulings necessary for it.

The Messenger, peace and blessings be upon him, was born in 571 CE. The message began and the Qur'an began to be revealed in 610 CE. At the end of the Makkan period, zakat was made obligatory and the Qur'an announced that it was a right of the poor, around 620 CE. The Hijrah occurred in 622 CE, and the Messenger settled in Madinah; the first Islamic state under his leadership was established in that year. Around 623 CE, the system of zakat and social solidarity began to be implemented. The Messenger died in 632 CE after all Arabia had submitted to Islam and its rulings.

After the death of the Messenger, the wars of apostasy took place within Arabia. The Islamic state fought battles against those who refused to pay zakat and insisted on implementing it in order to realize the systems of social solidarity.

In the West, by contrast, help for the poor remained based on optional charity left to the generosity of the rich. The role of religious men and social reformers was to arouse the compassion of the wealthy so that they might pity the poor and needy.

In the seventeenth century - ten centuries after the revelation of the Qur'an - the West began to think that the poor had a "right" against society. They first saw this right as the function of associations and local bodies that fed the poor, and this continued until the late nineteenth century. Then they realized that the work of associations and local bodies did not meet the need, did not include all the poor, and did not relieve the poor with all that they required. They began to think that it should be among the functions of the state. The first state to legislate a law on this was Germany, which issued its first law in 1881 - that is, after the first Islamic state had undertaken this function by more than twelve centuries.

Source page 38 - Comparison with the West, continued

Even then, what happened was that the German state did not organize assistance for all groups deprived of social security at once. It occurred in stages. The first law it issued in 1881 dealt with injuries that befall industrial workers during work. In 1884 it issued a law of health insurance. In 1889 it issued a law insuring workers against disability and old age. In 1911 it issued a law insuring salaried employees against disability, old age, and death. In 1923 it issued a law insuring miners against disability and old age.

I have confined myself here to the history of the development of social insurance in Germany alone because Germany was the first Western state to undertake this work. Some Scandinavian countries then followed, while the Latin countries and Britain strongly opposed at first the idea of compulsory insurance. From 1900 onward, many countries in Europe and America adopted it.

The principle of social solidarity did not become a right for all groups of the people until this century. By 1955, the number of states that had adopted this principle had reached sixty-two - meaning that it had become accepted by more than one third of the states of the world.

We also wish to point out that most states that adopt the principle of social solidarity require those covered by solidarity laws to contribute from their wages, salaries, or wealth, at least in some cases. In Islam, however, as applied by Islamic states in different ages, the poor or disabled person is not asked to pay anything. The state undertakes this work without compensation. This is significant in this context.

We conclude these observations by noting that Western states began to think about social solidarity, and communism later tried to solve the problem from its roots, under the pressure of industrial development and the spread of waves of anger among workers, peasants, and others suffering social injustice. The movement did not fully mature in the West until after the economic crisis Europe suffered from 1914 onward.

Islam, however, announced its complete and comprehensive system of social solidarity before any industrial development comparable to that of the West, and before there were economic factors forcing Islam to proclaim such a system. It did not arise from class hatred or a desire to seize wealth and control it in revenge against the rich. Rather, it was a deep human impulse before the conscience of the world awakened to it, and a precise and comprehensive organization before the world reached anything close to it. For this alone, fair people ought to recognize that Muhammad is the Messenger of God and that Islam is the religion of God.

Source page 39 - Title page

Supporting Measures

Source page 40

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Source page 41 - Supporting measures

Islam was not content with legislating the general principles of socialism, establishing natural rights, organizing social solidarity in its broad meaning, and bringing laws to regulate social solidarity in its livelihood meaning. It also attached to these principles and laws a group of supports and deterrents that carry people to implement them. This is the subject of the supporting measures in this theory. Our early jurists sometimes called them deterrents, and sometimes encouragement and warning.

The discussion would be too long if we spoke of all the supporting measures Islam placed to uphold its socialist theory in all its rulings and laws. Here we shall content ourselves with the supports related to the systems of social solidarity, especially livelihood solidarity.

In this area, the supports divide into four kinds. The first are creedal: they are part of the Muslim's belief and his Islam is not complete without them. The second are moral: they are part of the moral system of Islam, and the Muslim's character is not complete without them. The third are material: they prevent people from violating those rulings and laws, either through deterrent punishment or by arms and war. The fourth are legislative: they lay down general principles for enacting the laws that society needs in different ages to realize social solidarity according to the development of circumstances and social conditions. We shall speak briefly about each of these kinds to clarify the idea and give examples.

1 - Creedal supports

First, Islam establishes that God is the Creator of the universe and the manager of affairs. He watches over human actions, knows conduct and intention, and human beings will return to Him to be judged for the good and evil they have done.

Source page 42 - Creedal and moral supports

The Qur'an says: "Do you not see that God knows whatever is in the heavens and whatever is on earth? There is no private conversation of three except that He is their fourth, nor of five except that He is their sixth, nor less than that nor more except that He is with them wherever they may be. Then He will inform them of what they did on the Day of Resurrection." It also says: "Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." Where can the believer go if he wants to cheat or manipulate the rulings?

Second, Islam establishes that God is just. He does not wrong the doer of good nor leave the evil-doer without account: "Your Lord wrongs no one"; "God does not waste the reward of those who do good"; "God does not set right the work of the corrupters."

Part of His justice is that the nations that hold fast to His law, show mercy among themselves, and sympathize with one another are given a good life. Nations that deviate, wrong one another, and consume one another's rights are afflicted with fear, hunger, and different kinds of destruction. The Qur'an says: "Your Lord would not destroy towns unjustly while their people were reformers"; "When We intend to destroy a town, We command its affluent ones, and they transgress therein, so the word becomes due against it, and We destroy it utterly"; and "If the people of the towns had believed and been God-fearing, We would have opened for them blessings from the sky and the earth."

Third, Islam establishes that provision is in the hand of God, apportioned among His servants from eternity, with each person having his share. It is obtained only through effort and work, so a person must not sit idle in seeking it, nor use unjust paths to multiply it: "We have apportioned among them their livelihood in the life of this world." The Prophet said: "No soul will die until it completes its term and receives its full provision; so fear God and seek provision in a beautiful manner." This is among the strongest things that lead the religious believer to implement the system of the Shari'a in ownership, spending, and fulfilling what God commanded to be paid from wealth as the right of society and the state.

Fourth, Islam establishes that God destroys wealth gathered through injustice and fraud, and wealth from which the right of the poor and needy is withheld, while He blesses wealth gathered lawfully and spent in ways of good: "Whatever you give as usury to increase within people's wealth does not increase with God; but whatever you give as zakat seeking the face of God - those are the ones who multiply." "God destroys usury and increases charities." How magnificent is this comparison within a single verse.

Fifth, a human being truly has from his wealth only what he benefited from in worldly life, or what he gave in charity so that its reward remains for him in the Hereafter. Anything beyond that does not truly belong to him; he is merely a guard for his heirs, accountable for it while someone else enjoys its benefit. The Prophet said: "A servant says, 'My wealth, my wealth.' Yet from his wealth he has only what he ate and consumed, what he wore and wore out, or what he gave and stored up. Everything else goes away and he leaves it for people."

2 - Moral supports

Islam encourages justice and excellence and warns against injustice, aggression, and indecency: "God commands justice, excellence, and giving to relatives, and forbids indecency, wrongdoing, and transgression. He admonishes you so that you may remember."

Source page 43 - Moral supports: spending and generosity

Islam urges spending and generosity, praises the generous, and warns against greed and condemns miserliness. The Prophet said: "The generous person is near to God and near to people, while the miser is far from God and far from people." The Qur'an says: "Whoever is protected from the greed of his soul - those are the successful."

The Qur'an used every path to the human soul to lead it to spend and to distance it from miserliness. In a few successive verses, it analyzes miserliness and generosity, their causes within the soul, and their effects with a splendid analysis. It seizes the believer's mind and heart, and he hardly finishes reading before his soul opens to giving all that he possesses in pursuit of God's pleasure and hope for His Paradise and reward.

First, the Qur'an begins by encouraging spending in the path of good through exciting the soul's desire for the profit it receives from spending wealth in God's path. This profit surpasses what people ordinarily know of profit in their transactions. Merchants ordinarily rejoice when they gain five percent or ten percent, but the spiritual profit of spending reaches with God many times over. God says: "The example of those who spend their wealth in the path of God is like a grain that grows seven ears, in each ear a hundred grains. God multiplies for whom He wills, and God is all-encompassing, knowing." This is the language of commerce: pay a little and take seven hundred times its equal.

Second, the Qur'an then explains that this profitable spending is only for the one whose intention is sincere and whose soul rises above reminding others of what he has given and harming those to whom he gives, as happens with many ostentatious benefactors. Such spending injures the dignity of society and the dignity of the human soul and leads to hostility and hatred. Those who spend for the face of God and then do not harm or remind others of what they gave are the ones to whom God guarantees that reward and whom He includes

in His mercy and care: "Those who spend their wealth in the path of God and then do not follow what they spent with reminders or harm - their reward is with their Lord; no fear shall be upon them, nor shall they grieve."

Then the Qur'an addresses those who follow their spending with reminders and harm.

Source page 44 - Moral supports, continued

It declares that a kind word and forgiveness are better than charity followed by harm. God, though rich beyond need of His servants, forgives the wrongdoer among them by grace and generosity. If this is the manner of the Lord who has no need of His servants, what of the servant who cannot live without people and cannot live with them by causing harm in speech and feeling? God says: "A kind word and forgiveness are better than charity followed by harm. God is rich and forbearing."

The Qur'an then adds another truth and strikes an example for it: spending that reminds and harms the poor is void of reward and useless, like the spending of someone who gives in order that people may talk about him in gatherings and praise him with charity, merit, and generosity - praise craved by small souls that have lost faith in God and desire for His reward in the Hereafter. The one who reminds and the one who shows off have no reward for their spending: one invalidates his work by showing off, the other by injuring. Their example is a smooth stone covered by a thin layer of soil. People think it is fertile land that will produce plants, but a heavy rain removes that thin soil and exposes the stone as it truly is. Likewise the soul of the show-off or the one who harms is a soul in which goodness has no firm roots. Its weak points appear to people at the first hardship; it is hard stone with no moisture, growth, or life. God says: "O you who believe, do not invalidate your charities with reminders and harm, like one who spends his wealth to be seen by people and does not believe in God and the Last Day. His example is like a smooth stone covered with soil; a downpour strikes it and leaves it bare. They have no power over anything they have earned, and God does not guide the unbelieving people."

Third, as for the soul that gives good seeking the face of God and hoping for His reward, giving that springs from a noble, righteous, merciful humanity and seeks neither reward nor thanks from people, it is like a spring that never dries up, overflowing over a high hill rich with soil that produces growth. If heavy rain strikes it, it gives double its fruit; if only light rain or dew reaches it, it still gives fruit with sufficiency and benefit. Such is the believing soul that seeks God's reward and Paradise: rich with motives and seeds of good, never cut off from goodness in ease or hardship. If wealth in its hands is abundant, prosperity spreads to those around it; if its wealth is little, it does not become miserly or constricted, but gives what it can to relieve the needy and rescue the distressed. It does not care whether people praise or blame it. It does good to wounded humanity even if it receives no thanks, or even if it meets denial and ingratitude.

Source page 45 - Moral supports, continued

This is the meaning indicated by the next verse: "The example of those who spend their wealth seeking God's pleasure and firmness from themselves is like a garden on a hill. A downpour strikes it, and it gives double its fruit; and if no downpour strikes it, then dew. God sees what you do."

These two magnificent examples contain a remarkable psychological analysis of the soul that shows off in its spending and the sincere soul that seeks the face of its Lord. They are expressed in an eloquent, miraculous style. Blessed is the One who sent this speech down upon the trustworthy unlettered Prophet.

Fourth, the Qur'an warns the person who performs a good deed and then loses it at the time he most needs it. This is none other than the show-off and the one who reminds others of his favors. When he searches for the

deed in people's hearts, he finds that harm and reminders have corrupted and effaced it. When he seeks it with God, he finds that showing off has carried it away as a violent wind carries away dry crops. Suppose one of them had a garden with excellent trees and fruits, in which he had invested effort, work, expense, and care; old age then came upon him until he neared death, and he had young children whose need and poverty he wanted to spare. Then a poisoned storm wind containing fire overtook the garden and its trees, destroying it at the very time he needed it most at the end of his life and at the time his children most needed it for their future. Who would wish for such an end to the labor of his life when he is at life's last step?

This is the end of those who give only to hear praise ringing in their ears, and who spend only to hurt society with their charity through reminders, pride, and arrogance. It is an end that loses wealth, praise, and reward together. What a tragic end from which every rational person seeks safety. The verse says: "Would one of you like to have a garden of palms and grapes beneath which rivers flow, in which he has all kinds of fruits, while old age has struck him and he has weak offspring, then a whirlwind with fire strikes it and it burns? Thus God makes the signs clear to you so that you may reflect."

Fifth, this encouragement, direction, and striking of examples is enough for the believing soul. It now inclines toward spending. From what kinds of wealth should it spend? Good souls spend only from good and pure wealth so that spending has its proper effect in society and individuals. They refuse to spend vile wealth or food that, if offered to them, they would refuse in disgust and as something of little value. A noble person treats people as he wants to be treated. Does the believer not see that God, whose mercy fills the whole world, gives people what they praise Him for and thank Him over, even though He is independent of their praise and thanks?

Source page 46 - Moral supports, continued

The perfect person gives what is praiseworthy and offers what finds a beautiful place in hearts. God therefore says: "O you who believe, spend from the good things you have earned and from what We have brought forth for you from the earth, and do not aim at the bad of it to spend, when you would not take it except with closed eyes. Know that God is rich and praiseworthy."

Sixth, after this, nothing remains to move the believer toward giving pure wealth sincerely for God's face except a thought that comes to the human soul whenever it intends to spend: wealth is gathered by a person's effort and work, so how can he give it to someone who did not toil for it or share in collecting it? A person is exposed in life to calamities; why not refrain from giving out of fear of future poverty and need? What binds him to these poor people so that he should prefer them over himself and his children, giving what he thereby denies to himself and his children?

These are thoughts that come to every human soul when the idea of spending occurs. But they are thoughts of evil and indecency. What evil and indecency is greater than for a person to remember in life only himself and his children? What indecency is worse than hoarding wealth that exceeds one's necessary needs and the needs of one's family while withholding it from someone who needs it to maintain life's necessities and repel from himself and his family the pains of poverty, hunger, illness, and weakness?

It is the whisper of Satan that frightens the giver with poverty and commands him to withhold, to be hard-hearted and selfish. There is no such effect in the reality of life, nor in the world of goodness and noble character. God is the Provider and Bestower. He gives His good to those who deserve it and to those who do not. Would He leave those who spend to relieve suffering humanity, seeking His face and pleasure, exposed to pain, poverty, and the bitterness of life? God's justice rejects that. The spender is only lending to God what he spends, and God returns the loan with better than it. Why should the believer fear poverty, and how can he live in an atmosphere of hardness, miserliness, and selfishness? "Satan promises you poverty and

commands you to indecency, while God promises you forgiveness from Him and bounty. God is all-encompassing, knowing."

When thoughts of evil, miserliness, and withholding come to the believer, will he respond to them while knowing that they are Satan's whisper and false promise? Or will he respond to his faith, to the call of his Lord, and to His true promise? The believer trusts the truth, rejects falsehood, prefers others over himself, and does not prefer himself over others. His sight extends to horizons broader than himself, his house, and his family: horizons of goodness in a happy world whose happiness covers all its children. That is faith, and that is wisdom. Whoever is given it has been given abundant good, and it is given only to one in whom God knows sound nature, true certainty, and far-sightedness.

Source page 47 - Moral supports, continued

God says: "He gives wisdom to whom He wills, and whoever is given wisdom has been given much good. None remember except people of understanding."

Seventh, now the believer's soul has become ready to give, desiring God's reward and turning away from Satan's insinuations. It no longer fears poverty or scarcity from giving. How, then, should it spend? Should it make its spending public so that public giving encourages good and spreads hope and optimism among the distressed? Or should it hide it from people's eyes so that it is nearer to sincerity and farther from showing off? There is wisdom in both. Public giving is good when it encourages others to imitate it, while hidden giving is good when it is offered purely to God, free of every impurity that disturbs its clarity and makes the soul participate in it. God's pleasure alone is the aim of works of goodness, righteousness, and mercy. Let the matter be left to God alone: He sees it and rewards it, He takes and replaces it with something better, He asks for a loan and returns it many times over. "Whatever expenditure you spend or vow you make, God knows it; and the wrongdoers have no helpers. If you disclose alms, it is good; but if you hide them and give them to the poor, it is better for you, and He will remove some of your misdeeds. God is aware of what you do."

Eighth, when the believer resolves to spend sincerely for God and seeking His face, who should receive the spending? Among those in need are the righteous and the wicked, the near and the distant, the active worker who has devoted himself to good and not taken the path of gathering wealth, and the one who travels in the earth to earn what will suffice him but whose earnings do not suffice. To which of these should he give?

Justice requires that he treat the needy equally - the righteous and the wicked, the active and the negligent. The field of punishment for sin and negligence is not to deny a person the right to life and dignified living. It is not people who may claim for themselves the right to punish sin and negligence. God alone owns that right, and He may entrust society with discipline and accountability, but that is not through narrowing livelihood and depriving people of life's necessities. The benefit of spending sincerely for God's face returns to the giver himself, and his full reward returns to him. Why should he worry where he places his charity so long as it is for God and among God's servants? "It is not upon you to guide them, but God guides whom He wills. Whatever good you spend is for yourselves, and you spend only seeking God's face. Whatever good you spend will be repaid to you in full, and you will not be wronged."

Ninth, beyond justice, one should seek through spending the groups whose support is most beneficial to society and who most hold fast to virtue, modesty, and dignity, so that they do not ask people despite their need. These are people who devote themselves to public work, to serving society, and to defending its dignity and sovereignty, then take refuge in a strong shelter of chastity and modesty.

Source page 48 - Moral supports, continued

The Qur'an says: "For the poor who are confined in the path of God, unable to travel through the land; the ignorant person thinks them wealthy because of their restraint. You know them by their mark; they do not ask people insistently. Whatever good you spend, God knows it."

Tenth, at this point the Qur'an has reached its goal in making the believer eager to spend, urging generosity, freeing spending from the impurities of reminders, harm, and showing off, and teaching him how to spend and where to place expenditure. It has encouraged him by making him prefer God's pleasure, forgiveness, reward, and kindness to his brethren and people over every pleasure, wealth, and desire in life. No wonder, after that, that the believer's soul becomes open to every kind of good, rushing to self-sacrifice to the furthest extent. No wonder that it becomes ready to receive calmly, peacefully, and obediently God's command to spend in every state of life, by night and day, secretly and publicly: "Those who spend their wealth by night and by day, secretly and publicly, shall have their reward with their Lord; no fear shall be upon them, nor shall they grieve."

Eleventh, after the Qur'an gives the clear image of the spending that God loves and society benefits from, it gives another image opposite to it, as the Qur'an often does in such contexts to complete persuasion, encouragement, and desire for spending. This is the image of usurers who take from society and do not give to it, who take from the poor person who needs to receive and from the distressed person who needs help. It is an ugly, hateful image: "one whom Satan has confounded by touch."

This image is accompanied by threat and warning, just as spending is accompanied by encouragement and attraction: a threat from God and His Messenger of war against the usurer until he returns to people everything he took from them.

This is one example of the moral supports. It shows us the Qur'an's powerful method, which without doubt leads to giving wealth to the groups that need it.

The Qur'an also followed another method that leads to the same goal: it narrated some stories suitable for encouragement toward what it commands and warning against what it forbids. Let us mention a few examples.

In Surat al-Qalam, there is a short story portraying the result of withholding from the poor and depriving them of their rights in the wealth of the rich - a moving image that makes the hearts of wealthy believers tremble.

It is the story of a man who owned a garden full of shade, fruits, and produce. At every harvest and picking season, he used to give the poor and needy a share from it. Then the man died. After his death, his sons decided to prevent those poor and needy people from taking the share they had taken each season.

Source page 49 - The story of the owners of the garden

They justified to themselves their decision to deprive the poor in the way every miser and wrongdoer justifies his miserliness and greed: these poor people, they said, have no right in wealth for which they did not labor, nor plant, nor cultivate. They agreed to deprive them of their share in the garden. Their middle brother in age forbade them from doing this, but they insisted on wrongdoing. They planned to pick the fruit at daybreak before the poor learned of it and came to take their share.

But God is more compassionate toward the needy than to leave them to the stubbornness and greed of the wrongdoers. He sent a calamity upon their garden in the darkness of night, uprooting its trees and destroying it, so that it became barren and level as if it had not flourished the day before.

The brothers went early in the morning to their garden. When they reached its place, they saw no trace of it. The matter confused them, and they thought they had lost the way to it, because only yesterday they had left

it green, with fruit and shade near at hand. Where was it now? Where were its trees and fruit, its waters and rivers?

Amid this confusion, their brother brought them back to reason and confirmed that it was indeed their garden, but that God had deprived them of it when they resolved to deprive the poor and distressed of their customary share in it. They began to blame one another for their decision to deprive the poor. Then they acknowledged their sin and tyranny, repented to their Lord, and asked Him to replace it with something better. The Qur'an comments that this is the punishment of those who transgress and withhold the rights of the poor; the punishment of the Hereafter is greater, and God's reward for the God-fearing is greater. This is justice without injustice.

Here is the story as it appears in the Noble Qur'an: "We tested them as We tested the owners of the garden when they swore that they would surely harvest it in the morning and made no exception. Then a visitation from your Lord passed over it while they slept, and it became like a dark, harvested field. They called one another in the morning: 'Go early to your field if you would harvest.' So they set out, whispering to one another: 'No poor person shall enter it today against you.' They went early, resolved upon prevention and able to act. But when they saw it, they said: 'We are lost. No, we have been deprived.' The most moderate of them said: 'Did I not say to you, Why do you not glorify God?' They said: 'Glory be to our Lord; indeed we were wrongdoers.' Then they turned on one another in blame. They said: 'Woe to us; we were transgressors. Perhaps our Lord will replace it for us with something better; we turn to our Lord in desire.' Such is the punishment, and the punishment of the Hereafter is greater, if only they knew. Indeed, for the God-fearing with their Lord are gardens of bliss. Shall We make the Muslims like the criminals? What is wrong with you? How do you judge?"

And here is another story.

It is the story of Qarun, who rebelled against his people because of his wealth. Some people were dazzled by him and wished that they had wealth like his. But those given knowledge made clear to them that faith and righteous work, for which God gives reward, are better in outcome for the patient. Then God caused the earth to swallow him and made him an example.

Source page 50 - The story of Qarun and another parable

Here are the verses of this story from the Book of God: "Qarun was from the people of Moses, but he oppressed them. We gave him treasures whose keys would burden a group of strong men. When his people said to him: 'Do not exult; God does not love the exultant. Seek, through what God has given you, the abode of the Hereafter, and do not forget your share of this world. Do good as God has done good to you, and do not seek corruption in the earth; God does not love corrupters.' He said: 'I was only given it because of knowledge I possess.' Did he not know that God had destroyed before him generations stronger than him in power and greater in accumulation? The criminals will not be asked about their sins. He came out to his people in his adornment. Those who desired the life of this world said: 'Would that we had the like of what Qarun was given; indeed he is one of great fortune.' But those who had been given knowledge said: 'Woe to you! God's reward is better for one who believes and does righteous work, and none receives it except the patient.' So We caused the earth to swallow him and his home. He had no group to help him against God, and he was not among those who could defend themselves. Those who had wished for his place the day before began saying: 'Ah! God expands provision for whom He wills of His servants and restricts it. Had God not been gracious to us, He would have caused it to swallow us. Ah! The unbelievers do not prosper. That abode of the Hereafter We assign to those who do not desire exaltation in the earth or corruption, and the outcome is for the God-fearing.'"

We find similar lessons in the story of the owners of the ship and the story of the two orphans who owned the wall in Surat al-Kahf, and in many other stories.

Similar to this is the Qur'an's method in the parables it sets forth for people concerning the meanings of spending and miserliness. We have already presented, in the verses on spending, some of the parables God gave for that.

Here is another parable that God sets forth for the rich who forget God's blessing upon them and then become arrogant, tyrannical, and oppressive toward God's servants. God says in Surat al-Kahf: "Set forth to them the parable of two men: We gave one of them two gardens of grapes, surrounded them with palms, and placed crops between them. Each garden produced its fruit and failed in nothing, and We caused a river to flow through them. He had fruit, and he said to his companion while conversing with him: 'I am greater than you in wealth and stronger in followers.' He entered his garden while wronging himself. He said: 'I do not think this will ever perish, and I do not think the Hour will ever arise. If I am returned to my Lord, I will surely find better than this as a return.' His companion said to him while conversing with him: 'Do you disbelieve in the One who created you from dust, then from a drop, then fashioned you as a man? But as for me, He is God, my Lord, and I associate none with my Lord. If only, when you entered your garden, you had said: What God wills; there is no power except with God. If you see me as less than you in wealth and children, perhaps my Lord will give me something better than your garden and send upon it a calamity from the sky so that it becomes a barren slippery field, or its water becomes sunken so that you will not be able to seek it.' His fruit was encompassed, and he began turning his hands over what he had spent on it, while it lay fallen on its trellises, saying: 'Would that I had not associated anyone with my Lord.'"

The passage continues in the following part of the source.

The Socialism of Islam

English Translation of the Uploaded PDF, Part 4 (50 pages)

Original Arabic title (transliterated): *Ishtirakiyyat al-Islam*

Author: *Dr. Mustafa Husni al-Siba'i*

Translated from: *the scanned PDF supplied by the user, file: *The Socialism of Islam pt4.pdf*.*

Translator's note: The source PDF is a scanned, image-only copy. This English version was prepared from OCR with visual review where possible. Qur'anic references, hadith references, and some older printed footnotes were difficult to read in places; I have translated the main text faithfully and rendered uncertain references in a simplified way. Polemical language is translated as part of the source text, not endorsed.

Source page 1 - Moral supports, continued; material supports introduced

The text continues from the discussion of moral and spiritual reinforcements for Islamic social solidarity. The Qur'an reminds people that no group can aid them apart from God, and that true authority belongs to God, whose reward and outcome are best.

Islam encourages cooperation and warns against abandonment and mutual neglect: "Cooperate in righteousness and piety." It requires the human being to care about the affairs of his brothers. In the prophetic saying: "Whoever does not care about the affairs of the Muslims is not one of them." It also encourages relieving the grief of the distressed and extending help to those in need: "Whoever relieves a Muslim of a hardship, God will relieve him of one of the hardships of the Day of Resurrection; and whoever makes things easy for one in difficulty, God will make things easy for him in this world and the next."

Islam considers every person responsible for those under his care and responsible for the soundness of society's affairs: "Each of you is a shepherd, and each of you is responsible for his flock. The imam is a shepherd and is responsible for his flock; a man is a shepherd over his family and is responsible for them; a woman is a shepherd in her husband's house and is responsible for it; a child is a shepherd over his father's property and is responsible for it; and a servant is a shepherd over his master's property and is responsible for it. Each of you is a shepherd and each of you is responsible for his flock."

Islam also makes enjoining what is right and forbidding what is wrong obligatory. What is right is everything brought by the Shari'a and approved by upright moral judgment; what is wrong is everything rejected by the Shari'a - injustice, aggression, neglect of duty, withholding of rights - and everything upright judgment rejects, such as hardness of heart, miserliness, and wrongdoing. The Qur'an says: "Let there be among you a community calling to the good, enjoining what is right, and forbidding what is wrong; those are the successful."

The Prophet said: "Whoever among you sees a wrong, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest faith." The greatest form of enjoining right and forbidding wrong is the word spoken before tyrants and rulers who violate the laws of God, consume the wealth of the people, and do not act justly among their subjects: "The best jihad is a word of truth before a tyrannical ruler." Failure to perform this duty is a sign of social decline, evil consequences, God's wrath, and punishment that overtakes not only the deviant but also those who remain silent about deviance. The Qur'an warns: "Beware of a trial that will not strike only the wrongdoers among you," and says of some of the Children of Israel that they were cursed because they disobeyed and transgressed, and did not forbid one

another from the wrongs they committed.

Material supports

Life has shown that exhortations and encouragements do not always affect many evil souls. Nothing restrains some people from evil except fear of punishment and dread of pain. Therefore Islam did not rely only on the religious and moral supports already mentioned, but also legislated material supports that restrain aggressors and check their excesses.

Source page 2 - Material supports: hisbah

These material supports are of four kinds.

First is **hisbah**: enjoining what is right when its abandonment becomes manifest, and forbidding wrong when its commission becomes manifest. This task was carried out by trustworthy people, strong in truth, who feared no blame in the cause of God and were often appointed by the government.

Al-Qadi Abu Ya'la, in **al-Ahkam al-Sultaniyyah**, divided the work of the muhtasib in enjoining right into three categories: matters connected with God's rights, matters connected with human rights, and matters shared between both. As for human rights, he divided them into public and private rights.

A public right is, for example, if a town's water supply becomes disrupted or its wall collapses. If there is money in the treasury, the people of the town are not obliged to repair their drinking system or rebuild their walls, because those are rights incumbent on the public treasury. Similarly, if their mosques are damaged. But if the treasury has no funds, then the order to build the walls, repair the water system, maintain the mosques, and look after wayfarers is directed to all people of means. If they undertake it, the muhtasib's right to command it falls away; otherwise, he informs the ruler and urges the people of means to act if the ruler delays.

A private right is, for example, when rights are delayed or debts are withheld. The muhtasib may command their payment when the rights-holders seek his help. Likewise, he may command payment of relatives' maintenance when a judge has ruled for it, and the support of minors whose support has become obligatory.

A shared right is, for example, the duty of masters to fulfill the rights of slaves and slave women: they must not burden them with work beyond their capacity, and they must provide for them. If someone takes in a foundling and assumes his support, the muhtasib commands him to fulfill the duties of that support or to hand the child over to someone who will perform them.

Abu Ya'la then divides wrongs in the same way: wrongs connected with God's rights, with human rights, and with both. Among wrongs connected with God's rights is withholding zakat: if it is from apparent wealth, the zakat collector takes it by force; if it is from hidden wealth, the muhtasib may object to it. If he sees a man feigning illness to beg while he is physically strong and able to work, he orders him to earn a living; if the man persists in begging, he disciplines him until he stops. If someone who is unqualified sets himself up to teach religious knowledge, the muhtasib objects to him and prevents him. He also prevents cheating in sales, false oaths, debasement of currency, fraud in industries, and deficiency in weights and measures. If he suspects the weights and measures of the market, he tests them.

Among wrongs connected with human rights is an employer's infringement upon the rights of hired workers.

Source page 3 - Hisbah continued

If an employer encroaches upon a worker by reducing his wage or demanding additional work, the muhtasib restrains him and objects according to the degree of the injustice. If the hired worker falls short in the employer's right, withholds work, or demands more pay, he is likewise prevented. If a physician's negligence leads to harm or illness, he is restrained from that. The muhtasib watches over craftsmen such as weavers, tailors, butchers, dyers, and their like regarding trustworthiness and betrayal, for they may betray people's property. He also observes corruption and poor quality in work generally, even if no one has complained.

Among wrongs involving the shared rights of God and people is aggression against the protected non-Muslim community, and preventing masters from mistreating their slaves or burdening them beyond capacity. Ahmad ibn Hanbal stated that the slave's right includes being fed and clothed, not being charged with what he cannot bear, not being kept awake excessively, not being made to endure unbearable work, and being married off after puberty. Owners of animals are also prevented from using them in tasks beyond their strength.

Al-Shayzari, in **Nihayat al-Rutbah fi Talab al-Hisbah**, mentions other matters that all return to preventing harm in people's markets and crafts: forbidding merchants from monopoly and compelling them to sell hoarded goods at their fair prices; preventing deception of simple villagers so that they do not sell their goods below market price; preventing loads of firewood, clay, and anything foul-smelling from entering markets where they soil people's clothes; and supervising physicians, pharmacists, perfumers, and craftsmen so that people are not cheated in their food and needs.

Ibn al-Ukhuwwah, in **Ma'alim al-Qurbah**, stated what the muhtasib must do in supervising crafts and trades in a way that represents the highest level of vigilance and defense of citizens' rights and protection of their wealth.

The discussion of hisbah leads naturally to a passage from Shaykh al-Islam Ibn Taymiyyah in his valuable book **al-Hisbah**. He says that the muhtasib is responsible for enjoining right and forbidding wrong in matters not exclusive to governors, judges, state officials, and the like. Many religious matters are shared among those in authority; whoever performs the obligation must be obeyed in it.

Among the duties he lists are: commanding Friday prayer and congregational prayer, truthfulness in speech, and fulfillment of trusts; and forbidding lies, treachery, defective measuring and weighing, cheating in crafts, sales, and religious dealings.

Source page 4 - Hisbah and fair pricing

Among wrongs, Ibn Taymiyyah mentions monopoly of things people need. Muslim narrates that the Prophet said: "No one monopolizes except a sinner." A monopolist is one who deliberately buys what people need of food, withholds it from them, and wants to raise the price against them; he wrongs the purchasing public. The ruler may compel people to sell what they have at the fair market value when people are in need of it, such as when a person has food he does not need while others are starving; he is compelled to sell it to people at the fair price.

Jurists therefore say that one who is compelled by hunger to another's food may take it from him, even against his will, for its equivalent value. If the owner refuses to sell except above its value, he is entitled only to its true price.

From this it becomes clear that pricing regulation may be unjust and impermissible, or just and permissible. If it involves wronging people by compelling them to sell at a price they do not accept without right, or by preventing them from what God has made lawful for them, it is forbidden. But if it contains justice among people - compelling them to perform what they owe at the fair value and preventing them from taking more than fair compensation - then it is permissible and indeed obligatory.

The first case is like the narration of Anas: prices rose in the time of the Messenger of God, and they said, "Messenger of God, set prices for us." He said: "God is the constrictor, the expander, the provider, and the one who sets prices. I hope to meet God while no one seeks from me redress for a wrong I committed against him in blood or wealth." If people are selling their goods in the ordinary, recognized manner without wrongdoing, and the price rises because of scarcity or increased demand, then forcing people to sell at a fixed price is coercion without right.

The second case is when the owners of goods refuse to sell them while people need them, except at an increase above the known value. Here they must sell at fair value. Pricing means only obliging them to the fair price, and they must accept what they are obliged to do.

More serious still is the case where people agree that food or other goods will not be sold except to known persons, who then sell it themselves. If others are prevented from selling, whether by an official monopoly or otherwise, this creates corruption. Here pricing must be imposed so that people are not buying people's wealth except at fair value. If others have been prevented from selling or buying that kind of item, allowing the monopolists to sell or buy at whatever price they choose wrongs people in two ways: it wrongs the sellers who want to sell those goods, and it wrongs the buyers who need them.

Source page 5 - Hisbah and public necessity

When it is not possible to remove every injustice, what can be removed must be removed. Thus price control in such circumstances is obligatory. In truth, this obliges people not to sell or buy except at the fair price, and this is obligatory in many places in the Shari'a. Coercion to sell is not permissible except by right, but coercion to sell by right is permissible in situations such as selling property to discharge an obligatory debt or obligatory maintenance. Likewise, compelling someone not to sell except at the fair price is not permissible except by right.

There are cases in which this is allowed, such as a starving person compelled to another's food, or a tree or building located on another's land: the owner of the land may take it at fair value, not for more. There are many similar examples.

The same applies to food or clothing that a person owes as maintenance. If the suitable food and clothing customary for the dependent are available at a fair price, he may not shift to something lower unless the equivalent value is given.

For this reason, more than one scholar, including Abu Hanifah and his companions, forbade appraisers who divide real estate for pay from forming a partnership among themselves, because if they form a cartel while people need them, they raise the fee. Preventing sellers who agree not to sell except at a price they have fixed is even more appropriate. Likewise, buyers who agree to act jointly in buying so that they can depress people's goods must be prevented.

If a group that buys a class of goods has agreed to underprice what it buys, purchasing below the known fair value, and overprice what it sells, selling above the known fair value, and they prevent ordinary people from buying it, this is a greater aggression than intercepting goods before they reach market, or an urban resident selling on behalf of a Bedouin, or artificial bidding. They have agreed to wrong people so that people are forced to sell their goods cheaply and buy them dearly. Whenever the general public needs to buy and sell something, it must be bought and sold only at the fair price.

Among such cases are crafts that people need, such as farming, weaving, and building. People must have food to eat, clothes to wear, and dwellings to inhabit. If cloth is not imported for them, they need weavers; they need food either imported from another land or grown in their own, which is usually the case; and they need

houses, so they need builders. Thus a number of jurists from the schools of al-Shafi'i and Ahmad, among others, said that these crafts are communal obligations, because people's welfare cannot exist without them, just as jihad is a communal obligation unless it becomes an individual obligation.

Source page 6 - Hisbah, penalties, and jihad

A craft becomes an individual obligation when, for example, the enemy attacks a town, or when the imam appoints a particular person to the task.

This is the system of hisbah. As you see, it is a material guarantee for the systems of social solidarity established by Islam. It is a unique system with which no nation preceded the Muslims. It was among the systems the Crusaders took from the Muslims during their rule in Palestine, as shown in the French work on the judicial systems of Jerusalem in the collection of Crusader historians. They then transmitted the system to their countries in the West. When political and social life developed in the Renaissance period, the functions of hisbah were distributed among ministries and departments of health, relief, education, justice, social affairs, and municipalities. We then took them from Westerners in our modern awakening - and it was our own merchandise returned to us.

Second are **prescribed penalties and retaliation**. Whoever deprives a person of the right to life is deprived of life; whoever deprives a person of dignity by assaulting another's honor is punished by the penalty for fornication; whoever accuses a person in his honor is punished by the penalty for slander; whoever attacks the human right of property is punished by the penalty for theft; whoever attacks the intellect, which is the means of knowledge, is punished by the penalty for intoxication. Whoever attacks people's right to security in their homeland, their tranquility, their dignity, and their property - by highway robbery and frightening travelers - is punished as one who wars against the social order: "The recompense of those who wage war against God and His Messenger and strive to spread corruption in the land is that they be killed or crucified, or their hands and feet be cut off on opposite sides, or they be banished from the land."

Third is **ta'zir**, discretionary punishment for every wrong or injury to others by act, word, or sign. Islam left the estimation of these punishments to the state, so that it may legislate judicial rulings that best deter and restrain people from aggression. The books of jurisprudence contain detailed rulings on ta'zir.

Fourth is **jihad**, which in Islam is legislated for two purposes: repelling aggression against the freedom of the nation in its homeland and religion - "Fight them until there is no persecution and the religion is for God," and "Fight in the path of God those who fight you, but do not transgress; God does not love transgressors" - and rescuing oppressed weak people from the authority of tyrants.

Source page 7 - Jihad and legislative supports

The Qur'an gives permission to fight to those who have been wronged, because God is able to grant them victory: those who were expelled from their homes unjustly only because they said, "Our Lord is God." It also asks: "What is wrong with you that you do not fight in the path of God and for the oppressed among men, women, and children?"

Jihad for these two purposes is jihad in the path of God, because God's path is the path of truth, and truth cannot be secured except by truth and goodness. It is jihad for God's word because God's word is His law and rulings: it commands that rights be given to their owners and forbids injustice by which some people take advantage of others. This is the path of God and His word. This is jihad in Islam: proclaiming the word of truth and raising the beacon of justice. The Qur'an says: "Those who believe fight in the path of God, and those who disbelieve fight in the path of tyranny." It states the fruit of jihad in another passage: if God gives them

power in the land, "they establish prayer" - a symbol of spreading spiritual good among the people - "give zakat" - a foundation for social solidarity - and "enjoin what is right and forbid what is wrong" - the protection of the five natural rights Islam has established for every person.

Legislative supports

These are of two kinds: legislative sources and legislative maxims.

First are **legislative sources**. The most important for this discussion are three.

1. **Juristic preference (istihsan)**. This means leaving the apparent analogy for a stronger proof. That stronger proof may be another analogy - leaving an apparent analogy for one more precise and stronger in resemblance - or it may be necessity: leaving analogy because failure to consider a general necessity would result in harm and corruption. It is this second form that benefits us here. Abu Hanifah, the most famous jurist for using istihsan, left strict analogy in many cases because applying it would lead to harm and corruption. Ibn Rushd defined istihsan as attention to welfare and justice. Since the Shari'a rests on caring for welfare and realizing justice, istihsan is one of the doors that permits the enactment of systems sufficient to realize social solidarity according to the principles already mentioned and in fulfillment of the five natural rights that are the basis of the theory of Islamic socialism.
2. **Public interest (istislah), or acting by unrestricted interests**. People's interests are of three categories.

Source page 8 - Public interest

The first category consists of interests recognized and affirmed by the Shari'a, for which it issued legislation to preserve them: people's interest in protecting their faith, lives, minds, offspring, wealth, and honor, and their interest in securing the five natural rights already discussed.

The second category consists of interests not recognized by the Shari'a, such as the wine-seller's interest in profit, the spy's interest in receiving money from the enemy, or a usurer's interest in dealing in usury. Recognizing such interests would entail public corruption, social harm, and aggression against the rights of others.

The third category consists of new interests that did not exist in the prophetic period and are not specifically mentioned in the Book or the Sunnah, but which the Shari'a nevertheless regards as falling under the general principles it has laid down in legislation.

There is scholarly consensus that the first category must be acted upon. There is also no disagreement that the second category may not be acted upon. As for the third, the majority of scholars held that it should be considered and acted upon. The Maliki scholars are among the most famous for this view; jurists of other schools include it under agreed-upon legal sources: the Book, the Sunnah, consensus, and analogy. Whatever the classification, all agree on considering such interests in legislation. The Companions and Successors acted upon them. Al-Shatibi gave many examples: collecting the Qur'an into a single codex, organizing state registers and departments in the time of Umar and afterward, Umar's preventing senior Companions from leaving Madinah during his caliphate because he needed them for legislation and consultation on state affairs, and his dividing the wealth of governors when he suspected unjust gain, as is well known.

Al-Ghazali says: "The objective of the Law regarding creation is fivefold: to preserve for them their religion, life, intellect, offspring, and wealth. Everything that includes the preservation of these five principles is a benefit; everything that causes them to be lost is a harm, and repelling it is a benefit."

Al-Shatibi says that the Lawgiver intends the welfare of human beings, and that ordinary rulings - that is, civil, criminal, international, and similar legislation - revolve with those interests. A thing may be forbidden in one circumstance because there is no benefit in it, and permitted in another when there is benefit.

Ibn al-Qayyim says that God sent His messengers and revealed His books so that people would uphold justice, the justice by which the heavens and earth stand. When the signs and proofs of truth appear by any path, that is part of God's law, religion, approval, and command.

Source page 9 - Public interest and custom

Al-Amidi says that rulings were legislated for the purposes or interests of human beings. Consensus is established that God's rulings are not empty of wisdom and purpose; that purpose does not return benefit to God, but rather benefit to people. God says: "We have not sent you except as a mercy to the worlds," and "My mercy encompasses everything." If rulings were empty of wisdom returning to human beings, they would be punishment rather than mercy. The Prophet also said: "No harm and no reciprocating harm." Were obligation not based upon interests returning to servants, it would be pure harm.

Thus acting upon unrestricted interests, or *istislah*, is a broad legislative source, provided careful examination and sufficient proof show that it serves the objectives of the Shari'a in social justice and social solidarity.

3. **Custom ('urf).** Custom is also of three kinds. The first is what the Lawgiver affirmed; this must be acted upon without dispute. The second is what the Lawgiver nullified, such as evil customs that existed in the pre-Islamic period and were abolished by Islam; these are invalid and may not be considered. The third consists of customs that arise after the prophetic period, in which people have an interest and which do not conflict with any text of the Shari'a or objective among its objectives. This category is especially important in transactions. Many rulings in Islamic jurisprudence are based upon it, and it is considered a legislative source. Jurists stated that "custom is like a stipulated condition," that people's practice is a proof to be acted upon, and other maxims that make custom a source of legislation.

There is no doubt that people do not agree upon a custom and accept it in practice unless it contains ease for them, facilitation of their transactions, and protection of their legitimate rights and interests. Custom is therefore a great source for enacting laws that realize social solidarity.

Legislative maxims

There are general legislative maxims that can be relied upon in drafting the laws needed to achieve social solidarity and guarantee the five natural rights. Some are taken from the Qur'an and Sunnah, and others are derived from the totality of legal rulings. The following are examples.

Source page 10 - Examples of legal maxims

1. "We have honored the children of Adam" - Qur'anic verse.
2. "A human being has only what he strives for" - Qur'anic verse.
3. "God commands justice, excellence, and giving to relatives" - Qur'anic verse.
4. "He forbids indecency, wrong, and transgression" - Qur'anic verse.
5. "God does not burden a soul beyond its capacity" - Qur'anic verse.
6. "Do not diminish people in their things" - Qur'anic verse.
7. "No harm and no reciprocating harm" - hadith.
8. "Your body has a right over you" - hadith.
9. "Your wife has a right over you" - hadith.
10. "No right belongs to a wrongful vein" - hadith, used in property disputes.
11. "Whatever is necessary to complete an obligation is itself obligatory" - legal maxim.
12. "Whatever leads to the forbidden is forbidden" - legal maxim.
13. "Repelling harms takes precedence over obtaining benefits" - legal maxim.
14. "Necessities permit prohibitions" - legal maxim.
15. "A particular harm is borne to repel a public harm" - legal maxim.
16. "The lesser harm is borne to repel the greater harm" - legal maxim.
17. "Hardship brings

facilitation" - legal maxim. 18. "The ruler's conduct toward subjects is bound to the public interest" - legal maxim. 19. "A change in rulings due to a change in times is not denied" - legal maxim. 20. "Matters are judged by their purposes" - legal maxim. 21. "Liability accompanies benefit," or "revenue follows responsibility" - legal maxim. 22. "Repelling harms takes precedence over obtaining benefits" - legal maxim.

Among the examples given by jurists is Ibn Habibah's statement that certain people may be restrained for the public good: a corrupt mufti, an ignorant physician, and an insolvent bankrupt, because the first corrupts people's religion, the second corrupts their bodies, and the third corrupts their wealth.

These principles show how Islamic law contains wide bases for laws that secure social solidarity, protect people's natural rights, and regulate economic and social life according to justice and welfare.

Source pages 11-16 - Notes

The source pages include the title "Notes," several blank or title pages, and then a set of concluding observations. The substantive notes begin on source page 13.

Islamic socialism and its laws can be summarized by the following observations.

1. Islamic socialism is not the socialism of dervishes, ascetics, or poor mendicants who flee from money and ownership to escape the burdens and responsibilities of life. It is a living, positive, constructive socialism that establishes a complete, civilized, and advanced society.
2. By establishing the five natural rights and the laws of social solidarity, Islamic socialism fights poverty, slavery, hunger, fear, and humiliation.
3. The standard of living in Islamic socialism is high. As we have seen, the basic needs whose possession does not make a person rich enough to owe zakat include a dwelling, maintenance of the family for a working year, riding and transport tools, weapons, books of knowledge, and the tools of one's profession.
4. Islamic socialism applies to all citizens of the state, Muslims and non-Muslims alike, because its principles and rights are general and universal. We have seen how the protected non-Muslim communities, from the time of Umar onward, enjoyed the rights of social solidarity on equal terms with Muslims.
5. Islamic socialism makes the people partners with the state in achieving social solidarity, as in the system of maintenance among relatives. This has many advantages: it lightens the burden on the state budget and preserves compassion, affection, and kinship ties among people.
6. The principles of Islamic socialism are flexible and can be applied in every age in accordance with the development of society and the progress of civilization.
7. It fights luxury and extravagance in peace and war, unlike many modern doctrines and states, which only force the people to abstain from extravagance and immoral luxury during wartime.
8. It subjects the government and rulers to the will of the people, unlike communist socialism, which subjects the people to the will of a faction of rulers.
9. The circle of social solidarity in it is broader than in any other system, as the discussion of social solidarity has shown. It is the firmest guarantee for the dignity and happiness of the human being in his society.
10. It was not merely a theory, as earlier religions often remained, nor an emotional appeal based on pity for the poor, as many socialisms in the European awakening before Marxism were. It is a practical system linked with legislation applied to all people like the other laws of the state.
11. Nor was it merely practical legislation: it was a basic part of the work of the Islamic state from its establishment in the seventh century.

Source pages 17-18 - Comparison with capitalism and communism

With capitalism

I do not now intend to compare Islamic socialism with capitalism. There is no meeting point between them as economic doctrines except in granting the individual the right of ownership and allowing room for competition in production.

Yet the right of ownership in Islamic socialism is subject to the interest of the community, while ownership in capitalism is subject to the interest of capital. The competition allowed by Islamic socialism is one that spreads love, cooperation, and prosperity in society; the competition opened by capitalism spreads hostility, conflict, and social disturbance.

Nor is there any meeting point between Islamic socialism and capitalism as a political reality. Western capitalism is stained with the blood of peoples; it is the first basis of imperialism, and its will reeks of enslavement, plunder, and exploitation. There is therefore no real meeting point between Islamic socialism and capitalism, neither in economic doctrine nor in political reality.

With communism

I also do not wish to expand now on the differences between Islamic socialism and socialist doctrines generally, or communism specifically. I shall mention only some of the features that give Islamic socialism its special character and protect it from the evils of communism and other socialist doctrines. These features make it more capable of making people happy and strengthening the factors of goodness, love, and cooperation among them.

1. Islamic socialism accords with human nature and the necessities of life by permitting personal ownership. Communism - in its theoretical form as laid down by Marx and Engels - denied this, claiming that property is not rooted in the human soul. Aside from what sound hearts and minds immediately feel about the falsity of this claim, practical communism itself later recognized personal ownership, even within narrow limits, thereby confirming the falsity of its theory.

The Soviet constitution states that every family in a collective farm, in addition to its principal income from the collective farm economy, may have a private plot of land attached to the home, an auxiliary household economy, a dwelling, productive livestock, poultry, and simple agricultural tools as private property. It also states that alongside the socialist system, which is the prevailing form in the Soviet economy, the law permits small private economic enterprises of individual peasants and craftsmen, provided they rest on personal labor and do not exploit the labor of others. It further preserves citizens' personal ownership of income and savings from their work, their dwellings, household property, things of personal use and comfort, and inheritance of personal property.

This, as is clear, is a plain departure from Marxist communist principles and a return to human nature: "the nature of God upon which He has created people; there is no changing God's creation."

2. By permitting personal ownership, Islamic socialism allows human talents to move freely in the field of constructive competition, which is undoubtedly one of the greatest causes of civilizational development and productive growth. Communism claims that competition brings disaster upon society because it leads to the worst exploitation of the masses by owners of wealth. This is true of capitalist competition as theoretical communism observed it in Europe, but it is not true of Islamic socialist competition. That competition is restricted first by the principles of ownership already mentioned; second by state supervision, guidance, and vigilance; and third by the highest moral ideals that form part of the Islamic creed and are supported by the religious conscience on which Islamic socialism chiefly relies. The reality of Islamic capital in the first Islamic

state and later provides the clearest proof.

3. Islamic socialism necessarily leads to cooperation among the different classes of society, not class war as communism does. Islamic socialism guarantees a dignified life to the weak, needy, poor, and others; prevents the exploitation and domination of the rich; and opens the springs of goodness in the souls of all people. It calls the rich to giving, the poor to work, the sorrowful to patience; it guarantees medicine to the sick, clothing to the naked, rest to the aged, and upbringing, education, and maintenance to children.

Source pages 19-22 - Further differences from communism

In such a society there is only a contented human being, a cooperative citizen, and one group loving another. History will show us many examples of this love and cooperation. As for communism, its foundation is stirring class against class, filling hearts with hatred toward each other, and making society permanent conflict. How far apart these two are.

4. Islamic socialism strengthens the greatest pillar in building civilizations known in human history: faith in God, the creator of life, Lord of the worlds, just, merciful, wise, and all-knowing. He does not wrong people by the weight of an atom and legislates for no purpose except good. Whoever obeys His law is given a good life, and in the Hereafter gardens beneath which rivers flow; whoever disobeys His law is afflicted with misery and, in the Hereafter, a fire from which only the wretched are turned away. This creed disciplines the conscience, refines the soul, restrains desires and appetites, and makes the human being a lawful ruler over his whims and actions.

Communism, however, has permitted mankind to commit the greatest evil by making sacred things lawful for violation, by demolishing all higher values, and by removing trust and stability. Islamic socialism, by strengthening belief in God, increases self-confidence and confidence in the future, whereas communism tears down this safeguard. Nothing remains in the human soul but worry, anxiety, and the force of constant tension.

5. Islamic socialism rests on noble morals and makes them part of its creed, urging the human being to embody them fully. Communism does not believe in moral emotional values such as love and mercy, nor in social values such as truthfulness and loyalty, except within the frame of communist interest. A communist does not know when he will be truthful or lie, when he will keep faith or betray, until he knows where his interest lies. If he lives in a communist society, his interest is the interest of a tyrannical faction serving the interest of its party in control and oppression. If he lives outside a communist society, he uses the ideals in which people believe for propaganda, deceit, and seduction. He calls for democracy in a non-communist society only to use it as propaganda and agitation against the existing government, while rejecting democracy in a communist society because it gives the masses freedom to question communist leaders. He calls for freedom in a non-communist society to use it as a means of stirring workers, students, and the masses against the existing rule, but he rejects freedom in his communist society: there are no parties, demonstrations, criticism of the ruler, or freedom of thought outside the frame of communist thinking. The Soviet Union's position toward the Russian writer who received the Nobel Prize for Literature is a proof of this.

Morals recognized by people, proclaimed by religions, and supported by the righteous in every age are, for the communist, a subject of mockery; he considers them inventions of those who claimed prophecy and wisdom in the service of the rich and feudalists. A believer refrains from cheating, lying, and treachery out of fear of God and accountability in the Hereafter. But what restrains a communist from such acts, when he does not believe in God or the Last Day, has no fear of people's displeasure, and has no conscience accusing him, because he does not consider himself to have committed a crime? This is one of the greatest calamities to befall humanity: it drives the human being backward beyond even the ranks of animals.

6. Islamic socialism declares its trust in the human being and in the instincts of goodness and nobility within him. The Prophet said: "Every newborn is born upon the natural disposition." In the Qur'anic story of Adam's creation, God says to the angels: "I am placing on the earth a vicegerent." The angels asked whether He would place in it one who would corrupt it and shed blood, while they glorified Him. God said: "I know what you do not know." He taught Adam the names, showed them to the angels, and they admitted their ignorance. He then commanded the angels to prostrate to Adam, and they did so, except Iblis, who refused and was arrogant. According to this story, the human being was created to be a vicegerent of God on earth, to build it and fill it with knowledge and good. The existence of inclinations to evil did not prevent him from deserving this vicegerency or from having the powers of the world made subject to him.

Islam therefore works to strengthen a person's religion, refine his soul, and purify his spirit. It then entrusts him to his conscience in implementing its principles more than it compels him by the power of the state and the awe of authority.

Communism does not trust the human being. In its view, all history from beginning to end is domination and fighting over food, money, and sexual desire. It claims that all evils arise from private property and exploitation of others' bread. This means that communism imagines that once capitalism is eliminated, no evil will remain in the world. This is a picture of the human problem that invites both laughter and pity for communist minds.

Let us imagine, gentlemen, that we now travel in the blink of an eye to the Soviet Union, the first communist state in the world, and imagine that we see the communists there after money and property have been removed from their hands and each has received his share of food, clothing, and medicine. Do we imagine that they live like angels, with no hatred, envy, or aggression, and that no communist wrongs another in life, dignity, reputation, social status, or intellectual gifts? This is impossible, and the communists themselves do not claim it. Either hatred, envy, and aggression are virtues - which would sever every human tie between them and other people - or they are vices. If they are vices, we ask: with what do they treat the diseases of the human soul and the moral diseases of society, after warring against religion, the strongest means of fighting these vices, and denying the moral principles respected by all peoples?

Their own history in Russia is a lesson. Stalin was the head of communism. He owned no capital and was neither capitalist nor bourgeois; yet his rule was full of evils, as the Soviet Communist Party itself later announced after his death. They surely knew those evils during his lifetime. What could they do to rid communist society of his harms? They could do only one thing: they waited for him to die.

Islamic socialism avoided this error. It treated the inner evils of the human being at the same time that it treated the evils and tyranny of capital. In this way it succeeded in sparing society all human evils, not merely one of them.

Finally, Islamic socialism finds its security and protection in the Muslim soul attached to Islam. The Muslim is moved to apply it by the motive of religion and Islam before any other motive. This benefits the state because it does not need to implement it by bayonets and terror; it finds response and support among the Muslim people. It benefits society because this socialism continues to work in bringing classes together, doing justice to the oppressed against oppressors, and achieving social solidarity for its people even when state authority weakens or neglects its application. Islamic socialism springs from the conscience of the people and is linked to their creed; it does not disappear from society even if the state disappears. History provides decisive evidence for this.

Communism, by contrast, is uprooted from the depths of the human soul. It rests neither on religion, nor nature, nor conviction. It is implemented only by state force and an atmosphere of terror. For that reason, dictatorship, terror, and bloody purges within the communist party itself and in society are necessary features of communist rule. No power can terrorize people forever, and no state in history has failed to weaken after

strength. When the force protecting communism disappears and people are no longer compelled to implement it, the people ruled by it will be the first to revolt against it and demolish it from its foundations. The conduct of Russian employees during the Second World War, mentioned earlier, is clear proof of this truth.

Source pages 23-28 - Views of Western writers

It is not easy to mention here everything Western researchers have said about the principles of Islam and socialism. Moreover, the features of this socialism that we have presented in organized form in this study are not, as we believe, fully known to Western researchers. They know only a small part of these features, such as the system of zakat and equality. Yet we shall cite a few of their statements.

The orientalist H. A. R. Gibb says, in effect, that Islam still preserves a balance between the two opposite exaggerated tendencies of the Western world. It negotiates and harmonizes between European national socialism and Russian communism. It has not narrowed the economic side of life into the suffocating straits that have become characteristic of Europe, and today also of Russia.

Louis Massignon says that Islam possesses sufficient capacity to go far in realizing the idea of equality, through the obligatory zakat paid by every individual to the treasury, through the prohibition of usurious debts, and through rejection of indirect taxes on primary necessities. At the same time, it stands beside individual property and commercial capital. Thus Islam once again occupies a middle place between capitalist-bourgeois theories and Bolshevik-communist theories. He adds that Islam has a splendid past of cooperation and mutual understanding among peoples, and no other community has such a successful past in uniting so many different peoples on the basis of equality in rights and duties.

Leo Dorou says that he found in Islam the solution to the two problems that preoccupy the world today. The first is the Qur'anic statement, "The believers are brothers," which he describes as the most beautiful principle of socialism. The second is the obligation of zakat on everyone who possesses wealth.

Another Western writer, cited here under the name Marx but not Karl Marx the communist, discusses the zakat system. He says that zakat was a religious obligation everyone had to perform. Beyond its religious character, it was a comprehensive social system and a source of revenue by which the Muhammadan state aided the poor and the needy. It removed the barrier that separated groups within one state and unified the nation in just social feelings. This Islamic system thereby proved that it was not based on hateful selfishness. The zakat that compelled landowners, merchants, and the rich to pay it, so the state could spend it on the destitute and disabled among its people, was a just social bond.

There are also Western opinions praising Islam generally. H. G. Wells, in his work on the outlines of human history, writes that Islam from the beginning was strongly resistant to the processes of refinement and theological elaboration that entangled Christianity. It was a simple religion promoting kindness, tolerance, and brotherhood, an easy creed to understand. He argues that Islam prevailed because it was the best social and political system the age could provide. It spread because it found everywhere peoples stripped of confidence, security, knowledge, and order, and selfish governments cut off from any real bond with their peoples. Islam was a broader, newer, and cleaner political idea than anything then active in the world. It offered humanity a better order than the slave-capitalist system of the Roman Empire and the decayed customs of Europe. He adds that decline did not creep into Islam except when mankind lost confidence in its representatives.

Will Durant, author of **The Story of Civilization**, says that if we judge greatness by the influence of the great person upon people, Muhammad was one of the greatest of the great in history. He took it upon himself to raise the spiritual and moral level of a people thrown into the darkness of harshness by the heat of the climate and the barrenness of the desert. He succeeded in this aim with a success unmatched by any reformer in history, and few human beings have realized all they dreamed of as he did. He reached his goal through

religion.

Durant also writes that in all history we do not find a reformer who imposed on the rich, for the aid of the poor, taxes comparable to what Muhammad imposed. He urged every person of means to allocate part of his wealth to the poor, and if a man died without a will, he required his heirs to assign a share of what they inherited to works of charity.

In another passage, Durant says that the Qur'an gives simple, pure souls the easiest creed, the least obscure, the furthest from ritual complication, and the most liberated from idolatry and priestcraft. It had the greatest merit in raising the moral and cultural level of Muslims, establishing among them the foundations of social order and unity, encouraging them to follow sound rules, freeing their minds from many superstitions and illusions and from injustice and cruelty, improving the condition of slaves, awakening dignity and honor among the humiliated, and creating among Muslims - excepting what some later caliphs committed - a degree of moderation and distance from lusts unmatched in regions of the world ruled by the white man. Islam taught people to face life's burdens and endure its restrictions without complaint or weariness, and set them moving in an expansion that was among the most astonishing in history. He says it defined religion in a way no sound Christian or Jew would have reason to reject, then cites the Qur'anic verse on righteousness: "Righteousness is not that you turn your faces..."

Regarding Islamic civilization in Andalusia, Durant says that Arab rule was a brief blessing for the peasants of the land. The conquerors did not preserve the estates that had passed to oppressive hands under the Western Goths, and they freed the peasants of the land from the bondage of feudalism. He concludes his discussion of Islamic civilization by saying that for five centuries, roughly from 700 to 1200, Islam led the world in power, order, extent of rule, refinement of manners, elevation of living standards, humane legislation, religious tolerance, literature, scientific research, science, medicine, and philosophy.

Dr. Laura Veccia Vaglieri, discussing the Islamic conquests, says that two civilizations were overthrown and two religions shaken, and then a new flood of vigorous life flowed through the veins of peoples whose strength had failed. A new religion appeared before the astonished eyes of the world: simple, easy, addressing heart and mind together. A new form of government was established, superior in its characteristics and moral principles to those known at that age. Gold hidden in the chests of the wealthy began to move into the hands of the poor, and under a government inspired by lofty democratic ideals, capable and intelligent men found encouragement from the new order and were able to reach the highest public offices. She adds that, despite rare regrettable cases in which soldiers exceeded the bounds of what the conquest allowed, the conquered lands experienced an era of prosperity and flourishing, and the life, rights, and property of the conquered peoples enjoyed protection close to that enjoyed by the Muslims themselves.

Source pages 29-30 - Section break

The source contains a section break and a blank page before beginning the next discussion.

Source pages 31-33 - The historical reality of Islamic socialism

What is the historical reality of Islamic socialism as we have described it? Was it applied and implemented, and did Islamic society enjoy it in its flourishing civilization? Or did it remain beautiful teachings and sweet dreams that were never realized?

Some say it was applied. Others say no, not even in the age of the Rightly Guided Caliphs. What is the truth?

The judge in this matter is history. But what does history say?

Knowing this from the history books available to us is not easy, because our history was written with two dominant features. First is the personal focus on kings, princes, and military commanders; it was not written to describe the history of the masses, their development, and their social and civilizational conditions across the ages. Second is the political focus: it was written to narrate the history of the Umayyads, Abbasids, and later Islamic states in terms of their rise and fall. For that reason, the researcher faces many difficulties in gaining detailed knowledge of social conditions in different periods.

The exception is the prophetic period first, and then the age of the Rightly Guided Caliphs. The reliable books of hadith, accepted by the community after scholarly criticism and examination, have provided abundant information about social conditions in the life of the Messenger and then in the lives of his rightly guided successors. The Muslims' care for the sayings of the Messenger and everything connected with his public and private life preserved this heritage and purified it from the fabrications of plotters and the distortions of corrupters.

As for other periods, especially the Umayyad period, the recording of their histories was delayed; the true was mixed with the false; Abbasid and esoteric propaganda obscured many of their real features; and political upheavals and events overshadowed everything else. Even so, a diligent researcher does not lose hope of reaching sound and sufficient reports about the social condition of that period and the following ones.

We shall therefore speak in detail about the extent to which the principles of Islamic socialism were applied in the age of the Messenger and his Companions, and in general terms about their application in later ages, promising to pursue the research and study until the desired goal is reached.

No one who has studied the sound hadiths, reports, and historical accounts from the time of the Messenger and his Companions, and the time of the Rightly Guided Caliphs, can doubt that the principles declared by Islam for its tolerant and elevated socialism - as we have stated in this book - were correctly applied in that period. They succeeded in creating a socialist state of a type unknown to ancient history; a socialist state whose nobility has not been reached by any socialist state in our modern age; a socialist society in which the dream of philosophers and the hopes of prophets were realized; and generations of humane, God-conscious socialists who combined work for this world and work for the Hereafter, love of earning with love of spending, eating wholesome things with enduring hunger and rough living, and engagement in worldly life without being polluted by it.

Such generations have not ceased from the time of the Prophet until today, and they will not cease as long as the Messenger of God remains the model of every Muslim. The most splendid, purest, and most influential of these generations in the history of the world and its civilizations is the generation educated by Muhammad himself and described by God in the Qur'an. This alone is, in our view, a decisive proof of Islam's success in its ideal and realistic socialism, a success unmatched by any religion, call, or reform movement in ancient or modern human history.

We shall now mention examples of the effect of this Islamic socialism in creating the Islamic socialist state, the Islamic socialist society, and the socialist Muslim individual. We will not be exhaustive; rather, we will cite examples in the field of history, away from passions and partisanship, leaving room for those who wish to add and confirm these facts.

There is no doubt that the success of Islamic socialism in establishing the first socialist state, the first socialist society, and the first practical, God-conscious socialist generation owes much to the fact that Muhammad himself stood at its leadership and head: in his conduct he was the supreme example of the Muslim socialist society, and in his character he was the supreme example of the socialist Muslim individual.

God says to the Muslims: "You have in the Messenger of God a good example for whoever hopes in God and the Last Day."

When the Islamic socialist state and the Islamic socialist society weakened, noble human models continued to appear without interruption throughout all Islamic ages, fewer at times and more at others, because the personality of the Messenger remained the highest model of the complete human being, which every Muslim tries to emulate as far as effort and capacity allow. Therefore, before discussing the historical reality of Islamic socialism, we must say a word about the personality of the Messenger and its effect on the Islamic socialist state, society, and individual.

Source pages 34-35 - The personality of the Messenger

Muhammad is the servant and Messenger of God.

As for Muhammad the Messenger, peace and blessings be upon him, no one thinks he can be like him or close to him in the radiance of his spirit and his connection with the Highest Assembly, receiving revelation and guidance in clear verses. No one can reach that or come near it, for God sealed prophethood with his prophethood and laws with his law.

As for Muhammad the human being, every Muslim strives to be his shadow on earth: to adopt his character, follow his guidance, and take him as an example in patience and struggle, asceticism and worship, sacrifice and altruism, eating and living. I do not think God honored the human Messenger with praise higher than: "Indeed, you are upon a tremendous character."

Let us pass beyond the walls of time to the threshold of Muhammad the Messenger and human being, and see the spirit of life shining there: a society overflowing with heroism and noble qualities, so extraordinary that its history would almost join the legends were it not true without doubt and sincere without falsehood.

The descriptions given of him say that he was radiant in appearance, with a luminous face. When he moved, he moved with firmness; when he walked, he walked gently but quickly, as though descending a slope. He lowered his gaze; his glance toward the earth was longer than his glance toward the sky; most of his looking was reflective observation. He walked behind his Companions and was the first to greet whoever met him. He was continually concerned, constantly thoughtful, had no idle ease, and remained silent for long periods. He did not speak without need. He began and ended speech in the name of God. When he spoke, he repeated speech three times so that it could be understood. His speech was decisive, neither excessive nor deficient. He was given comprehensive speech and wisdom was condensed for him. He was neither harsh nor coarse. He magnified blessings even if small, and did not criticize anything of them. He never criticized food, nor did he praise it excessively. The world and its affairs did not anger him, but if the truth was violated, nothing could withstand his anger until he defended it. He did not become angry for himself, nor did he avenge himself. When angry, he turned away; when pleased, he lowered his gaze. Most of his laughter was a smile. When he spoke, majesty was upon him; when he was silent, dignity was upon him. He was the most beautiful of people in appearance, the finest in face, the most generous of people, and the most open of soul. He gave like one who did not fear poverty. He was never asked for anything and replied, "No." When given a choice between two matters, he chose the easier so long as it was not sinful.

A'ishah summarized his character by saying: "His character was the Qur'an." Ali said of him: "Whoever saw him suddenly was awed by him, and whoever came to know him loved him."

His personal living

He did not concern himself with special food or clothing. He wore whatever was available, usually the ordinary clothing of people. He wore fine clothes when the occasion required, such as meeting delegations or on festivals. He ate what he found. If he found meat and sweets, he ate; if he found only bread with oil or vinegar, he ate; if he found nothing, he spent the night hungry. Sometimes he tied a stone to his belly from hunger.

He slept on a leather mattress stuffed with palm fiber, sat on a mat, and often slept on it. He was pleasant in companionship with his wives, spoke with them at length, bore their temperaments and especially their jealousy, and said: "The best of you are the best to their families."

His wives endured with him hardship and the roughness of life, and he was pleased with that from them. When they once considered asking him for more comfort, adornment, and food, that distressed him, and he separated from them for a month without speaking to them. Then the Qur'anic verses were revealed: "O Prophet, say to your wives: If you desire the life of this world and its adornment, come, I will provide for you and release you with a gracious release. But if you desire God, His Messenger, and the abode of the Hereafter, God has prepared for the excellent among you a great reward." When these verses came down, he gave his wives the choice, beginning with A'ishah. He told her he would prefer that she consult her parents before choosing, then recited the verses to her, in which she was given a choice between remaining with him in rough living or being separated with gracious provision. Her immediate answer was: "Should I consult my parents about you? Rather, I choose God, His Messenger, and the abode of the Hereafter." He did the same with each wife individually, and each answered as A'ishah had, without knowing the others' answers.

This remained his way with his wives in austerity and rough living until God took him.

Source pages 36-37 - His household conduct and conduct with Companions

A'ishah said: "The family of Muhammad did not eat wheat bread to fullness for two consecutive days. We would remain for a month or two without a fire being lit in our house, and our food was only dates and water. The Messenger of God died while there was nothing in our house for a living creature to eat except a piece of barley bread on a shelf." Anas said that the Prophet pawned his armor to obtain food for his family.

His work in his house

A'ishah was asked what the Messenger of God used to do in the house. She said: "He was a human being among human beings. He mended his sandals, patched his garment, milked his sheep, and did what a man does in his house. When the prayer came, he went out."

His conduct with his Companions

Anas, the servant of the Messenger of God, said: "I served the Prophet for ten years, and he never said to me, 'Uff.' He never said about something I did, 'Why did you do it?' nor about something I left, 'Why did you leave it?'" He never wronged anyone in his wage.

A'ishah said that he never struck anything with his hand, neither a woman nor a servant.

Abu Hurayrah said that he entered the market with the Messenger of God to buy trousers. The seller leaned toward the Prophet's hand to kiss it. The Prophet pulled his hand away and stopped him, saying, "This is what non-Arabs do with their kings. I am not a king; I am only a man among you." Then he took the trousers, and when Abu Hurayrah wanted to carry them, the Prophet refused and said: "The owner of a thing has the greater right to carry it."

On one journey with a group, when it was time to prepare a sheep for food, one man said, "I will slaughter it," another said, "I will skin it," and a third said, "I will cook it." The Prophet said, "And I will gather the firewood."

They said, "Messenger of God, we can spare you the work." He replied: "I know you can, but I dislike being distinguished above you. God dislikes seeing His servant distinguished from his companions."

A man from the Ansar called Abu Shu'ayb said to a young butcher: "Prepare food for five, for I wish to invite the Prophet as one of five, since I have recognized hunger in his face." He invited them, and another man came with them. The Prophet said to the host: "This man has followed us. If you wish, permit him; if you wish, let him return." The Ansari said: "No, I permit him."

It was his habit with his Companions to accept their excuses and not confront anyone personally in a way that shamed him. If a situation required correction, he would say: "What is the matter with some people who do such-and-such?" without naming the person.

He disliked anyone standing for him. He sat wherever the gathering ended. He went down to their markets, guided them to trustworthiness, and forbade harm and cheating in transactions. He smiled at everyone who sat with him, until each thought he was the most beloved of his Companions to him. He brought near those who had precedence in Islam and jihad, even if they were of unknown lineage. He consulted people of judgment in political affairs, war, and worldly matters, and accepted their opinions even if they differed from his own, as happened at Badr and elsewhere.

His awe of God and worship

He was constantly watchful of God, greatly fearful of Him, and devoted to worship. He stood at night in prayer, bowing and prostrating until his feet swelled. His eyes overflowed with tears from fear of God until his chest made a sound like a boiling pot from weeping. A'ishah said to him: "Do you do this, Messenger of God, when God has forgiven what preceded and what followed of your sin?" He answered: "Should I not be a grateful servant?"

He often remembered the name of God. When he ate, drank, stood, sat, began anything, or performed any act, he began with "In the name of God, the Compassionate, the Merciful," and when he ended, he said, "Praise be to God, Lord of the worlds."

Among his prayers were: "O God, I seek refuge in You from knowledge that does not benefit, from action that is not raised, and from supplication that is not heard"; and "O God, I ask You for all good, what I know of it and what I do not know, and I seek refuge in You from all evil, what I know of it and what I do not know."

Source pages 38-39 - His prayer, cleanliness, humor, and humility

Among his supplications were: "O God, make the outcome of all our affairs good, and protect us from the disgrace of this world and the punishment of the Hereafter"; "O God, I seek refuge in You from the disappearance of Your blessing, the change of Your protection, the suddenness of Your punishment, and all Your anger"; and "O God, I seek refuge in You from evil character, evil deeds, evil desires, and diseases."

When the people of Ta'if rejected him, harmed him, and set their fools to stone him until his feet bled, he turned to God and prayed: "O God, to You I complain of my weakness, my lack of means, and my lowliness before people, O Most Merciful of the merciful. To whom do You entrust me? To an enemy who scowls at me, or to a relative to whom You have given power over my affair? If You are not angry with me, I do not care; yet Your protection is broader for me. I seek refuge in the light of Your face, by which the heavens and earth are illuminated and darkneses are dispelled, from Your wrath descending upon me or Your anger overtaking me. To You belongs reproach until You are pleased; there is no power or strength except through You."

His physical training and cleanliness

With all this worship, humility, and weeping, he had a good and open spirit toward life. He raced with A'ishah, wrestled with Rukanah, and watched the Abyssinians in their festival. He cared for his clothing and cleanliness. He bathed often and used perfume frequently. If he passed along a path, people knew he had passed because of the fragrance they found. If someone shook his hand, the scent of perfume remained in his hand for three days. He was accompanied, at home and while traveling, by his comb, scissors, tooth-cleaning stick, and kohl.

This differs greatly from certain notions of religion and devotion in other religions, where one of the signs of sainthood is that water never touches the body throughout life. It also differs from the habit of Westerners in our age, where they fault a man for using perfume so that its fragrance emanates from him.

His humor and playfulness

Connected with his good spirit was his love for innocent humor and gentle joking with Companions and visitors. He loved pleasant wit, smiled at delicate jokes, joked with his Companions, and played with them through gentle remarks.

An elderly woman once came asking him to pray that God admit her to Paradise. He said playfully: "Do you not know that old women do not enter Paradise?" She turned away upset. He said: "Bring her back. Have you not read God's saying, 'We have created them anew and made them virgins, loving and of equal age'?"

An Ansari woman came complaining to him about her husband. He said: "Is your husband the one who has whiteness in his eye?" She was alarmed, thinking that he meant a defect she had not noticed. He then explained to her that every human eye has whiteness around the pupil.

A Bedouin came asking him to give him a camel to ride on a journey. He said: "I will mount you on the child of a she-camel." The man said: "What would I do with the child of a she-camel, Messenger of God?" He replied: "Do camels give birth to anything but the children of she-camels?"

His humility and tolerance

We have already seen from his treatment of his Companions that it was the treatment of a noble prophet, a beloved and humble leader, and a great human being whose greatness derived from his character, not his status or power. What is astonishing in the image of the Messenger is that he remained the same humble human being with the humility of great prophets in every stage of his call: when persecuted and when victorious, when alone and when at the height of glory and victory. We do not know the like of this among the great figures of history. Muhammad was not merely great; he was the Messenger of God.

On the day God opened Makkah for him and the tyrannical Quraysh collapsed before the columns of his armies - they who had shown him hostility for around twenty years - he entered Makkah on his mount, lowering his head in humility before God and gratitude.

Men came to him trembling, and one man's limbs shook before him. The Prophet said: "Be at ease. I am only the son of a woman from Quraysh who used to eat dried meat."

He listened to slaves, elderly women, widows, and the poor. He stopped in the road for anyone who stopped him. He shook hands with anyone who met him, and did not withdraw his hand until the other person withdrew his. He visited his Companions, visited their sick, attended their funerals, listened to their problems, and shared their sorrows and joys.

Source pages 40-41 - His mercy and sharing the people's hardships

His mercy extended widely to children, women, and the weak. He heard the cry of a child while praying, so he shortened the prayer so as not to distress the child's mother who was praying behind him.

After one battle he passed by the body of a woman who had been killed. He became angry and said: "Did I not forbid the killing of women? This one was not fighting."

His mercy to animals reached an astonishing level. He tilted a vessel so that a cat could drink from it, and he personally tended to a sick rooster in his house. He saw a thin camel and said: "Fear God regarding these animals. Ride them in good condition and eat them in good condition." His treatment of slaves and his instructions concerning them reached a level unknown to history. All this shows what flowed in his great soul of mercy.

His sharing of the people's hardships

Fatimah, his daughter, complained to him about the hardship and difficulty she encountered in household work and asked him for a servant. He refused and said: "I will not give you while leaving the people of the Suffah, whose bellies are twisted from hunger." Umm al-Hakam bint al-Zubayr and her sister Fatimah came to ask the Prophet for help in their household tasks. He told them that the orphans of Badr had preceded them in need.

The Prophet came once to visit Fatimah, then turned back without entering. She sent Ali to ask him the reason. He said that he saw a patterned curtain at her door. Fatimah was told, and she said: "Let him command me regarding it as he wishes." The Prophet said: "Send it to such-and-such a family; they are in need." He once intended to visit her again but again returned without entering. When she asked him the reason, he answered that he had seen two silver bracelets on her hands. She sent them to him, and he sold them for two and a half dirhams and gave the money in charity to the poor.

The author pauses here to cite the literary writer Mustafa Sadiq al-Rafi'i, who comments on this incident: "Daughter of the great Prophet! Even you - your father is not pleased for you with an ornament worth two and a half dirhams while among the Muslims are poor people who do not own the like of it. What earthly man was as popular and fatherly as Muhammad? In him was, for the whole nation, the instinct of a father; in all his states was unwavering certainty; and in him was the perfect nature that gives only what it must give. Daughter of the great Prophet! An ornament of two and a half dirhams cannot stand before the eye of truth if it can be charity worth two and a half dirhams. There is something in it other than its material meaning: in it the right of the self prevails over the right of the community; faith in benefit governs faith in goodness; something nonessential has encroached upon what is necessary; and there is a defect in the accounting of righteousness and mercy, even if the account of lawful and unlawful remains sound."

Al-Rafi'i then says: "Come, socialists, and know your greatest Prophet. If what you see are the virtues of Islam and its laws, then your civilization is like a withered tree on which you hang fruits tied by string: every day you tie them, and every day they fall, and there is no fruit in nature."

We too ask: which leader among the leaders of the socialist states of our age shared in the hardships and austerity of his people as the Messenger did?

His detachment from worldly luxury

Umar once entered upon him and saw him lying on a mat that had left marks on his side. He looked around the room and found only a hanging leather bag, a handful of barley, and a worn mat. Umar wept. The Prophet said: "What makes you weep, son of al-Khattab?" Umar replied: "Prophet of God, why should I not weep? This mat has left marks on your side, and your stores contain only what I see, while Chosroes and Caesar live among fruits and rivers, and you are the Prophet of God and His chosen one." The Prophet answered: "Are

you in doubt, son of al-Khattab? They are a people whose good things have been hastened for them in the life of this world."

Ibn Mas'ud entered upon him once and saw him in that condition. He said: "Messenger of God, would you not allow us to spread something over the mat for you?" The Messenger of God replied: "What have I to do with the world? My likeness and the likeness of the world is only that of a traveler who takes shade under a tree, then goes on and leaves it."

His spending and charity

The Prophet was abundant in spending and charity. He did not hoard money or possessions, and often borrowed in order to spend on those in need. He gave like one who did not fear poverty. He died with no dirham in his possession.

Source pages 42-43 - Charity, justice, courage, and mission

The well-known hadith, whose secret and indication of the truth of his prophethood and sincerity in his mission some people have failed to understand, says: "We, the company of prophets, are not inherited from; what we leave is charity."

A large amount of wealth once came to him. He spent it all except a few dirhams for which he found no recipient. He could not sleep that night because of what remained with him. When morning came, he hurried to spend it. His Companions' description was therefore true: he was "more generous than a sent wind."

His justice and firmness in truth

He did not recognize friend or relative when it came to truth; all were equal before him, and all were responsible for their actions before God and before the Shari'a.

A woman from Banu Makhzum stole some ornaments, and the case was brought to the Prophet. She admitted the theft. Her people feared that the Messenger would carry out the penalty for theft and expose them. They went to Usamah ibn Zayd, who was known for the Prophet's love for him and for his father Zayd, and asked him to intercede for the woman so that the punishment would not be carried out. Usamah spoke to the Messenger about it, and the Prophet became angry. He said: "Do you intercede concerning one of God's prescribed punishments?" Then he gathered the people and addressed them: "O people, those before you were destroyed because when a noble person stole among them, they left him alone, but when a weak person stole among them, they applied the punishment. By God, if Fatimah daughter of Muhammad stole, Muhammad would cut off her hand."

His courage in war

Completing this magnificent image is his courage in battle. He led armies, entered battles, and urged fighting for the message he carried and believed in. No hesitation in battle or flight from a position is known of him. At Uhud, when most Muslims retreated, he remained firm-hearted, receiving the enemy's arrows while standing, fighting, and defending. At Hunayn, when most people fled from him, he stood on his mount saying: "I am the Prophet, no lie; I am the son of Abd al-Muttalib." Ali, the fearless hero, said of his courage: "When the fighting grew intense and the battle raged, we would seek protection with the Messenger of God, and none of us was closer to the enemy than he."

His devotion to conveying his message

The Messenger of God left no means of conveying his message to people except that he used it. His opponents left no means of trying to force him to abandon his call except that they used it. Nevertheless, despite every temptation and threat of killing and assassination, he said to his uncle Abu Talib his famous words: "By God, my uncle, if they placed the sun in my right hand and the moon in my left that I abandon this matter until God makes it prevail or I die in it, I would not abandon it."

At Uhud, his face was wounded and his tooth broken. It was said to him: "Why do you not pray against them?" He answered: "I was not sent as a curser; I was sent as a caller and a mercy. O God, forgive my people, for they do not know."

The complete Messenger

This is only a sample of his character, from which the truth of his personality can be glimpsed. I have not gone deeply into other aspects of his character: his hope, loyalty, sincerity, truthfulness, generosity, sound politics, beauty of speech, eloquence, and the other qualities overflowing in the books of biography and hadith. I end this discussion by referring to his method in guiding his people, because of its effect in directing them toward goodness, truth, dignity, and happiness.

Source pages 43-46 - The Messenger as teacher

The life of the Messenger is all guidance, instruction, and education, especially his sayings intended for legislation and guidance. Therefore his traits and qualities mentioned above were a school in which his Companions learned a new pattern of life, and a high arrangement of concepts that had the greatest effect in establishing the Islamic state and society and forming the Muslim individual within the socialist atmosphere whose features were explained earlier.

Here we mention examples of his teaching, so that we may learn how he directed that new society - recently touched by Islam and still close to the pre-Islamic period - with constructive, positive guidance toward a practical, productive, cooperative, righteous, and complete social life.

A man came to the Prophet wanting to join jihad. The Prophet asked: "Are your parents alive?" He said yes. The Messenger replied: "Then strive in serving them."

The Messenger kissed al-Hasan ibn Ali while al-Aqra' ibn Habis al-Tamimi was sitting with him. Al-Aqra' said: "I have ten children and have never kissed any of them." The Messenger of God looked at him and said: "Whoever does not show mercy will not be shown mercy."

A woman came to the Messenger and said: "Messenger of God, men have access to your gathering; appoint a day for us when we can come to you." He appointed for them the house of a certain person and came to them at the appointed time. Among what he told them was: "No woman among you has three children die and seeks reward for them except that she enters Paradise." A woman said: "And two?" He said: "And two."

The Messenger once asked his Companions: "Which of you loves the wealth of his heir more than his own wealth?" They said: "Messenger of God, none of us but loves his own wealth more than his heir's wealth." He said: "Your wealth is what you have sent ahead, and your heir's wealth is what you have left behind."

Abu Mas'ud said: "I was beating a slave of mine when I heard a voice behind me: 'Know, Abu Mas'ud, that God has more power over you than you have over him.' I turned, and there was the Messenger of God. I said: 'Messenger of God, he is free for God's sake.' He said: 'If you had not done that, the Fire would have touched you.'"

The Prophet passed by an animal that had been branded on its face, with smoke coming from its nostrils. He said: "May God curse the one who did this. Let no one brand the face or strike it."

He also said: "When the servant of one of you brings him food, let him sit him with him; if he refuses, then let him give him some of it." He said: "Let none of you say, 'my slave' or 'my female slave'; all of you are God's servants and all your women are God's maidservants. Rather say: my boy, my girl, my young man, my young woman."

The Prophet was asked which deeds are best. He said: "Faith in God and jihad in His path." He was asked which slaves are best to free. He said: "The most precious to their people and the highest in value." He was asked what if a person cannot do some deeds. He replied: "Then help a skilled worker, or make something for one who cannot work well." When asked what if he is weak, he said: "Keep your evil away from people; that is charity from you to yourself."

Harmalah ibn Abdullah said: "I came to the Prophet and asked, 'What do you command me to do?' He said: 'Do what is right and avoid what is wrong. Consider what you dislike people saying about you after you leave them, and avoid it.'" Harmalah said that when he returned and reflected, these two commands - do what is right and avoid what is wrong - left nothing out.

One day the Messenger addressed the Companions: "O people, fear God, for injustice will be darkneses on the Day of Resurrection. Beware of miserliness, for miserliness destroyed those before you and led them to shed one another's blood and make lawful what was forbidden to them." In another narration he added: "Beware of obscenity, for God does not love the obscene and vulgar."

A'ishah bint Sa'd narrated that her father became severely ill in Makkah and thought he was near death. He said: "Messenger of God, I have wealth and only one daughter inherits from me. Should I bequeath two-thirds of my wealth and leave her one-third?" He said no. He asked about one-half. He said no. He asked about one-third. The Prophet said: "One-third, and one-third is much. To leave your heirs wealthy is better than leaving them dependent, begging from people."

The Prophet said to Abu Dharr: "Your pouring from your bucket into your brother's bucket is charity; commanding right and forbidding wrong is charity; smiling in your brother's face is charity; removing a stone or thorn from people's path is charity; and guiding a lost person is charity."

A man passed by the Prophet with some Companions. They admired his strength and activity and said: "Messenger of God, if only this were in the path of God." He replied: "If he went out striving for young children of his, then he is in the path of God; if he went out striving for two aged parents, then he is in the path of God; if he went out striving for himself to keep himself chaste and independent, then he is in the path of God; and if he went out striving to show off and boast, then he is in the path of Satan."

A strong, healthy man came to ask the Messenger for money. The Prophet said: "Do you have anything in your house?" He said: "Yes, a cloth, part of which we wear and part of which we spread out, and a bowl from which we drink water." The Messenger told him to bring them, then auctioned them. A man offered one dirham. The Prophet asked who would increase it, twice or three times. Another offered two dirhams. He gave the items to him and gave the two dirhams to the Ansari, saying: "Buy food with one and take it to your family, and buy an axe-head with the other and bring it to me." He brought it, and the Messenger fixed a handle to it with his own hand. He then said: "Go and gather firewood, and let me not see you for fifteen days." The man did so and returned with ten dirhams. He bought clothing with some and food with some. The Messenger said: "This is better for you than coming with begging as a mark on your face on the Day of Resurrection. Begging is not proper except for three: one in extreme poverty, one in crushing debt, or one burdened by blood money."

A man asked the Messenger which Islam is best. He said: "That you feed food and greet those you know and those you do not know."

Source pages 46-47 - More teaching and conclusion on the Messenger

While the Prophet was in a gathering speaking to the people, a Bedouin came and asked, "When is the Hour?" He answered: "When trust is lost, wait for the Hour." The man asked: "How will it be lost?" He replied: "When affairs are assigned to those unqualified for them, wait for the Hour."

A man came to the Prophet and asked: "Messenger of God, what is fighting in the path of God? One of us fights out of anger and another fights out of tribal zeal." The Prophet answered: "Whoever fights so that God's word may be highest is in the path of God."

Asma' bint Yazid said: "My aunt and I entered upon the Prophet wearing gold bracelets. He asked: 'Do you pay their zakat?' We said no. He said: 'Do you not fear that God will put bracelets of fire on you? Pay their zakat.'"

A man came to the Prophet's mosque. When he dismounted from his camel, he asked the Messenger: "Should I leave my camel untied and trust in God?" He replied: "Tie it, and trust in God."

Qabisah ibn Mukhariq said: "I undertook a financial liability to reconcile between people, and I came to the Messenger of God asking him for help with it." The Messenger said: "Stay until charity comes to us, and we will order that something be given to you." Then he said: "Qabisah, asking is not lawful except for one of three: a man who has undertaken a liability, for whom asking is lawful until he obtains it, then he stops; a man struck by a calamity that sweeps away his wealth, for whom asking is lawful until he obtains enough to live; and a man struck by poverty such that three people of sound judgment from his people say, 'Poverty has struck so-and-so,' for whom asking is lawful until he obtains enough to live. Anything beyond these, Qabisah, is unlawful consumption."

This is a brief image of the Messenger's personality, character, and manner of teaching his Companions. It is neither complete nor exhaustive, but I have selected what indicates the nature and truth of the whole image. As the books of biography show, he combined in one person the most perfect relationship of a messenger with his Lord, the most splendid conduct of a leader with his people, and the most complete relationship of a reformer with all humanity.

His relationship with God appeared in worship, supplication, and eagerness for God's pleasure and reward. His conduct among the community was the conduct of one who loved good for his nation, gave it sincere counsel, led it to guidance, and preferred it over himself and his family. He withheld from it no wealth, furnishings, or luxury; rather, he gave to it while depriving himself, filling its homes with blessing while the homes of his wives were touched by roughness, scarcity, and hard living.

Yet he did not make his followers abandon the world to live in it like monks, nor did he make them ride upon the world like ravenous beasts. He kindled in them the burning desire to work for life together with faith in God. He breathed into them the spirit of rebellion against falsehood, resistance to injustice, and rising above base things. Even in war he planted in them the gentlest human traits, so that in war they were broader in patience, more merciful, and more righteous toward prisoners and the weak than many state leaders are in their peace, policy, and care for peoples.

As for reforming the human world, this system is sufficient: it spared the world the evils of materialism and the weakness of passive spiritualism. These laws, in their socialism, came as a unique pattern free from the defects of all socialist doctrines and combining all their virtues. It is enough for global reform that it founded the first humane socialist state in the world, the first humane socialist society in history, and the first practical,

humane socialist generation that built the highest civilizations.

That is Muhammad, the Messenger of God: founder of the first state, creator of the first society, and educator of the first generation.

Source pages 48-50 - In the Islamic state

Outside the Arabian Peninsula, when Islam declared these socialist principles and laws, the world was ruled by feudalism and by the domination of the wealthy over the masses. The poor and disabled had no means to support them in weakness and incapacity, or to fend off the pain of hunger and need, except to beg from people. Societies regarded such people as a negligible quantity with no value in social life. Rather, they were considered a heavy burden on society with no way to raise them, because poverty was seen either as a heavenly decree to which one must submit or as a punishment by which God afflicts His servants as He afflicts them with disease and pain.

When the first Islamic state arose in Madinah, the first society was formed - not only in Arabia, but in all human history - governed by the spirit of cooperation, mutual counsel, and responsibility: society's responsibility toward its members and every individual's responsibility toward his brothers.

In the time of the Messenger

The first sermon the Messenger of God delivered when he came to Madinah included the following words: "People, send forth for yourselves. Know, by God, that each of you will be struck down and leave his flock without a shepherd; then his Lord will speak to him without interpreter or veil and say: Did not My Messenger come to you and convey to you? Did I not give you wealth and favor you? What did you send forth for yourself? He will look right and left and see nothing. Then he will look ahead and see only Hell. Whoever can protect his face from the Fire, even with half a date, let him do so; and whoever does not find that, then with a good word, for every good deed is rewarded tenfold up to seven hundred times. Peace be upon you and God's mercy."

This first directive issued by the Prophet of the call and head of the state, Muhammad, in its new capital, shows that one of the most prominent fruits of this call is doing good and spending in its path. No one is exempt from this: the one with means gives wealth, and the one without means gives words of goodness, counsel, and righteousness. No one can claim total incapacity for this.

Then the Messenger of God wrote a document - a treaty - between the Emigrants and the Helpers. In it he established the pillars of brotherhood on which they would stand in their new society. He recognized the Jews in their religion and wealth and bound them by mutual protection and support so long as they were loyal to the new state and order. The principles included in this document were these:

1. The Muslim nation is one community without internal division.
2. All members of the nation are equal in rights and dignity; even the lowest may grant protection binding upon all.
3. The entire nation stands together against injustice, sin, aggression, and corruption, whoever the wrongdoer or corrupt person may be.
4. The nation participates in determining relations with its enemies; peace is one for all believers.
5. Society is to be founded on the best, most guided, and strongest systems.
6. Those who rebel against the state and its public order are to be opposed, and it is forbidden to assist them.
7. Those non-Muslims who wish to live with Muslims peacefully and cooperatively are protected; wronging and oppressing them is forbidden.
8. Non-Muslims have their religion and their wealth; they are not compelled to the religion of the Muslims, nor is their property taken.
9. Non-Muslims contribute to the expenditures of the state just as Muslims contribute.
10. Non-Muslims in the Islamic state cooperate with Muslims in warding off danger to the state from any aggression.
11. They share in the expenses of fighting so long as they are parties to the war.
12. The state

must support anyone among them who is wronged, just as it supports any Muslim against aggression. 13. Muslims and non-Muslims must refrain from protecting the enemies of the state and those who support them. 14. If the interest of the nation requires peace, all its members, Muslim and non-Muslim, must accept peace. 15. No person is held accountable for the crime of another; no offender harms except himself. 16. Freedom of movement inside and outside the state is protected by the state. 17. There is no protection for a sinner or wrongdoer. 18. Society stands on the basis of cooperation in righteousness and piety, not in sin and aggression. 19. These principles are protected by two powers: a moral power, namely the people's faith in God, their vigilance before Him, and God's care for whoever is righteous and faithful; and a material power, namely the leadership of the state represented by Muhammad, peace and blessings be upon him.

The Messenger then began implementing this treaty. He strengthened his ties with the Jews of Madinah. He established brotherhood between the Emigrants and the Helpers, making each Helper a brother to an Emigrant, sheltering him and cooperating with him in livelihood and common life. Each inherited from the other if one died. Every Helper went with his Emigrant brother to divide with him his wealth, house, and all he owned.

In the sands of Arabia, for the first time in the world, the capital of a state arose that did not know hatred, monopolizing, aggression, immorality, cruelty, or the death of conscience.

The state then developed. The Messenger sent governors to all parts of Arabia to collect zakat and spend it in the channels of social solidarity: every poor person had his need met; every person seeking marriage received help; every blind person had a guide; every disabled person had an assistant; every debtor had debts paid; and every person who died poor had his family protected after his death. Blood was protected, honor preserved, dignity safeguarded, and people freed from ignorance, fear, and humiliation.

The principles of the Madinah treaty remained in force, except for the relationship with the Jews, because the Jews broke the pact, conspired with Quraysh to fight the Messenger, and envy filled their hearts because of the success of the new state. They continued plotting against it until the Messenger expelled them from Madinah and its surroundings.

The Farewell Sermon

This order continued throughout the life of the Messenger, peace and blessings be upon him, and the Arabian Peninsula believed in the message of Islam. When the Farewell Pilgrimage came, in the ninth or tenth year after the Hijrah, the Messenger delivered his famous sermon, in which he confirmed the principles of the state announced in the first year of Hijrah and included his everlasting instructions. Among them were:

"O people, listen to my words, for I do not know whether I shall meet you again after this year in this place. O people, your blood and your wealth are sacred among you until you meet your Lord, as sacred as this day of yours and this month of yours. You will meet your Lord, and He will ask you about your deeds..."

The source part ends here and continues in the next part.

The Socialism of Islam

English Translation of the Uploaded PDF, Part 5 (68 pages)

Original Arabic title (transliterated): *Ishtirakiyyat al-Islam* Author: Dr. Mustafa Husni al-Siba'i Translated from: the scanned PDF supplied by the user, file: *The Socialism of Islam pt5.pdf*.

Translator's note. *The source PDF is a scanned, image-only copy. This English version was prepared from OCR with visual review where possible. Qur'anic references, hadith references, footnotes, and some proper names were difficult to read in places; I have translated the main text faithfully and rendered uncertain references in a simplified way. Polemical language is translated as part of the source text, not endorsed.*

Source page 1 - The Prophet's sermon: sanctity, women, and brotherhood

The text continues from the Prophet's Farewell Sermon. Every trust must be returned to the one who entrusted it. Every form of usury is abolished: creditors may have only their principal, neither wronging nor being wronged. God has decreed that there is no usury; the usury of al-Abbas ibn Abd al-Muttalib is abolished in full. Every blood-claim from the age of ignorance is abolished, beginning with the blood-claim of Ibn al-Harith ibn Abd al-Muttalib.

The Prophet warns the people that Satan has despaired of being worshipped openly in their land, but that he is content when they obey him in matters they consider small. He warns them, therefore, to guard their religion. He condemns the pagan manipulation of the sacred months, explaining that the year has returned to its proper order as on the day God created the heavens and the earth: twelve months, four of them sacred - three successive and Rajab standing alone between Jumada and Sha'ban.

The Prophet then turns to the rights of women and men. Men have rights over their wives, and wives have rights over their husbands. Women should not admit into the marital home those whom the husband dislikes, and if they commit manifest indecency there are disciplinary measures, but without severe injury. If they obey, then their sustenance and clothing are due in a proper manner. He commands kindness to women, for they are dependent companions: men have taken them by the trust of God and made marital relations lawful by God's word.

He then declares that he has left behind a clear matter which, if held fast to, will prevent misguidance: the Book of God and the Sunnah of His Prophet. He calls the people to listen and understand: every Muslim is the brother of every Muslim, and Muslims are brothers. Nothing from a Muslim's property is lawful to another unless it is given willingly. Therefore people must not wrong themselves.

Source page 2 - Did I convey the message?; the era of the Rightly Guided Caliphs

The Prophet asks, "Have I conveyed it?" The people answer, "Yes, O God." He says, "O God, bear witness." The author observes that the Prophet abolished all usurious debts, which had been debts owed by the poor and needy to the wealthy. This, he says, agrees with the principles of Islamic socialism.

In the era of the Rightly Guided Caliphs

After the Prophet's death, Abu Bakr assumed the caliphate and faced internal turmoil known as the Wars of Apostasy. Their causes included pretenders to prophecy, tribal political ambitions, lying, and refusal to pay zakat. The principle of social solidarity almost disappeared amid these disturbances. Abu Bakr insisted on implementing the Islamic principle of zakat, as an Islamic socialist law, in its broadest sense. He declared that he would fight whoever separated prayer from zakat. He said: "By God, if they withhold from me even a young she-goat which they used to give to the Messenger of God, I will fight them for withholding it." Thus Abu Bakr protected the first Islamic state, restored its order, and firmly established zakat and its financing of social solidarity.

In Abu Bakr's personal life he was a model of public accountability, simplicity, and equality with other people in food and living conditions.

Source page 3 - The era of Umar and administrative organization

Umar's caliphate followed. It continued through the great wars with Persia and Rome, and it was an age of movement, expansion, sound organization, and administrative intelligence. The state organized itself in a manner suited to its development and growing territory. Among Umar's important works was the establishment of the diwans: official registers of the state's revenues and expenditures. In them were recorded the names of state workers, recipients of stipends, and those in need who were entitled to support from the public treasury under the laws of social solidarity.

A man could receive what met his needs and the needs of his household, whether this was what he had been accustomed to in the days of ignorance or what his present condition required. The amount was imposed on the treasury, increasing or decreasing as circumstances required. The system of solidarity was also applied to non-Muslims under Muslim rule. Umar reportedly once saw an old Jewish man begging at doors. When he asked his condition, the man said that poverty, age, and the jizyah had forced him to beg. Umar took him to the treasury and ordered: "Look after this man and those like him. By God, we have not dealt justly with him if we ate from him in his youth and abandoned him in his old age." He then exempted him and similar people from the jizyah.

Umar also ordered the public treasury to provide for a Christian leper and to appoint attendants to care for such people.

Source page 4 - The eras of Uthman, Ali, and the Umayyads

In the era of Uthman

The same general policy continued in the time of Uthman. Despite political unrest beginning in the sixth year of his caliphate, the collection of zakat and the implementation of social solidarity continued. His first instruction to his governors included the command that the people of dhimmah be given what was due to them and that they should not be wronged or overburdened.

In the era of Ali

Ali then assumed the caliphate. Political conflict overshadowed the visible face of social solidarity, yet Ali's personal conduct and commands to officials show the Islamic social spirit clearly: justice toward the poor and rich, kind treatment of the weak, and carefulness that public resources be spent where they belonged.

In the Umayyad era

The author acknowledges that Umayyad policy deviated in some ways from the policy of the Rightly Guided Caliphs, but he argues that the system of social solidarity continued under many of their rulers. He especially mentions Umar ibn Abd al-Aziz as one who revived the guidance of the Rightly Guided Caliphs. Ibn Abd Rabbih transmits that Umar ibn Abd al-Aziz wrote to his governors ordering them to look after the poor, the weak, and all those with rights. The author considers this evidence that social justice was still a principle by which rulers were judged.

Source page 5 - During the Islamic wars

The preceding discussion concerns the implementation by the Islamic state of Islamic socialism in the form of material solidarity. As for the five natural rights and social solidarity in the broader sense, the Islamic wars in reality served those principles: they liberated peoples, established their dignity and freedom, and enabled them to live under a rule that was freer and more just. The author notes that he is not here trying to prove this by debating all the history of conquest, since many historians of East and West have already discussed it.

Source page 6 - Wealth in Islamic society

Even if the Islamic state at first held firmly to Islamic social solidarity and later became lax in some periods, Islamic society itself often remained more faithful and longer-lasting in that system than the state. Society in the age of the Prophet is described by the Qur'an as one in which the Emigrants and the Helpers were bound together by generosity and preference for others. The poor were not despised, and the rich did not take pride in wealth or humiliate the needy. People sought God's pleasure, and the Qur'an praises those who give others preference over themselves even when they are in need.

The author gives the example of the poor Companions who complained that the wealthy could give charity and thus surpass them in reward. The Prophet did not direct them to resentment or social destruction, but to positive work and many paths of good: remembrance of God, prayer, enjoining right, forbidding wrong, removing harm from people's path, helping the weak, guiding the lost, and other good acts. Social building in Islam is not limited to giving money. It is a comprehensive moral and practical program.

Source page 7 - Ethics in transactions, neighborliness, and money

The Companions' ethics appeared in their dealings. Al-Shatibi is quoted as saying that they did not take wages, rents, or commercial profits except in moderate amounts, so that one of them could meet his need rather than profit excessively at others' expense. They saw commerce as a means of livelihood and public benefit, not as a way to devour people.

Their ethics also appeared in neighborliness. A report from Hasan ibn Ziyad says that people would live in one house with their neighbors; if a guest came to one of them, others might light the lamp, serve the guest, and rejoice in doing so. If a neighbor lacked a tray or a utensil, they shared it.

Their attitude toward wealth was not one of hoarding. They were earners and givers, using lawful property to serve virtues and noble character. They understood that the property of the community belongs to God and is to be used in His service.

Source page 8 - Response to good and care for others

The Prophet used to exhort women to give charity after the Eid prayer, and Bilal would spread out his garment so that they could place in it rings and ornaments. The author also mentions the reliability with which people transmitted hadith from one another: not all Companions heard every saying directly, because some had land and work, but when one heard from another, he believed him unless there was reason for doubt.

The community cared for the poor and the indigent. Umar ibn al-Khattab is reported to have said that if a man is in need, the Muslims should support him. A man with no shelter or livelihood would be called upon by name: "O people, your brother is in need; your brother is in need." They would then support him.

The author notes how the early Muslims felt responsibility toward one another: toward orphans, neighbors, the needy, and the household of the absent. They did not see these matters as optional acts of sentiment only, but as expressions of a social character formed by faith.

Source page 9 - Scholars, spending, and worship

Ibn Mas'ud is quoted as saying that in his time there were many jurists, few preachers, little questioning, and many who gave; later there would be many preachers, few jurists, many questioners, and few who gave. Abu Bakr ibn Abd Allah said that the Companions would exchange charity and not hoard wealth. Malik is quoted as saying that the Companions of the Prophet feared hypocrisy for themselves, even though they were the strongest in faith.

The author also records examples of small households sharing food and people combining knowledge with action. They did not regard knowledge as an ornament or trade, but as a means of reforming life and obeying God.

Source page 10 - Trustworthiness in wars and spoils

When the Battle of al-Qadisiyyah ended with the defeat of the Persians and the Muslim army entered the treasury of Chosroes, the spoils were collected. Sa'd, commander of the army, received the fifth. Seeing the magnitude of wealth before him, he said that such wealth could only have come from a trustworthy army. A man then came carrying valuables and asked to deliver them to the treasurer. When asked who he was, he refused to identify himself, seeking God's reward rather than reputation. The report identifies him as Amir ibn Abd Qays.

The author gives this as evidence of the moral power that Islamic socialism produced in individuals: honesty in public wealth, restraint from spoils, and fear of God even when no human authority could observe them.

Source page 11 - Lasting traces in Muslim society

Although the early Islamic moral standard weakened over time, many traces continued in Muslim society. The author lists several of these.

First is the payment of zakat. Muslim religiosity preserved the practice of zakat across the centuries. Many Muslims continued to pay it as an obligation to God even when states collected other taxes and did not organize zakat effectively for public social welfare. This continued payment is, for the author, a remaining sign of Islamic social responsibility.

Second is family solidarity. The extended family remained one of the most visible institutions of mutual help. A man would spend on his father, mother, relatives, wife, and children and would support weak family members until they became strong. This included the education of children, arranging marriages, helping relatives in distress, and treating the poor or incapacitated as having a real claim upon the wealth of the capable.

Source page 12 - Wills, vows, and endowments

Third, the author mentions wills. Since the Prophetic age, Muslims have often left wills within the allowed limits in favor of the poor, charitable institutions, and good causes.

Fourth, vows remained a popular form of social giving. A person might vow to give money to the poor if God healed him from sickness, returned an absent relative, fulfilled a need, or rescued him from distress.

Fifth are endowments (*awqaf*). Endowments have existed from the earliest Islamic centuries until the author's time. They are of two kinds: family endowments, meant to preserve the descendants of the founder while ultimately ending in a charitable purpose; and charitable endowments, devoted directly to acts of public good. Muslim towns and villages were filled with such endowments, many of them remarkable in their social purpose. The author lists endowments for mosques, schools, public libraries, hospitals, inns for travelers, hospices, water fountains, wells and canals, fortresses and military stations, arms and horses for jihad, the equipment of fighters, bridges and public roads, cemeteries, foundlings, orphans, the disabled, the blind, the incapacitated, prisoners, and good loans to merchants and others.

Source page 13 - More kinds of endowments

The list continues: endowments for seeds for farmers, agricultural tools, animals for farming, fruit trees from which passersby may eat, and charitable funds for other purposes such as Qur'an recitation and the expenses of scholars. Some endowments were set aside for lighting, for the servants of mosques, and for funeral shrouds. The author gives striking examples of endowments meant to console people and protect human dignity.

In Tripoli in Lebanon there was an endowment for employing two people to visit the sick in hospitals every day and speak near the patient in a way that raised his spirits: one would say to the other that this sick person seemed better today, with a better face and brighter eye. The intention was to strengthen the patient's hope.

There were also endowments for popular dramatic performances to comfort the sick. Before patients, actors would perform as if one of them was himself the patient, pleading for help, calling upon people, and then entertaining the sick through songs and stories. The author presents such examples as evidence of a refined social compassion found in Muslim charitable practice.

There were also endowments for weddings, endowments to help poor people cover wedding expenses, and special aid for brides and grooms who lacked means.

Source page 14 - Milk, animals, and veterinary care

Among the unusual endowments, the author mentions an endowment in Damascus established by Salah al-Din al-Ayyubi to supply milk to mothers for their children. In one of the gates of the Damascus citadel there was a channel from which milk flowed and another from which sweetened water or syrup flowed. Mothers would come on two days each week to take what their children needed of milk and sugar.

Another endowment was for animals: it cared for domestic animals when they became old or were no longer useful. It is compared to earlier endowments for stray or abandoned cats. There were also charitable arrangements for treating sick animals, such as a pasture and care for old horses. The author states that this was only a brief sample of Islamic endowments and their aims. Many of their traces survived in Muslim society even though they had declined greatly.

Source page 15 - In the Muslim individual

The author now turns from institutions to the individual Muslim. The examples offered by Islamic socialism as proof of its success in producing the Muslim formed by the spirit of Muhammad are too many to enumerate. He will therefore mention only a few cases, some well-known and some less known, from different centuries.

Abu Bakr was one of the wealthiest Muslims before Islam, owning about forty thousand dirhams. He spent it all in God's path and in support of Muslims until the Prophet said that if he were to take a close friend, it would be Abu Bakr; but the brotherhood of Islam suffices.

During the expedition of Tabuk, the army needed equipment. Abu Bakr came with all his wealth. The Prophet asked: "What have you left for your family?" Abu Bakr replied: "I have left them God and His Messenger." When he became caliph, he did not reserve special wealth for himself from the state. He drew only what necessity required, and even that was later reckoned and returned from his property.

Source page 16 - Uthman, Hasan and Husayn, and Aisha

Uthman ibn Affan, in the Prophet's lifetime, was among the wealthy and generous. His spending on the Army of Hardship in Tabuk reached such a level that the Prophet raised his hands and prayed: "O God, be pleased with Uthman, for I am pleased with him."

In a famine during Umar's reign, a caravan belonging to Uthman came from Syria carrying food. Merchants offered him increasing profits: five for one, then more. Uthman said that others had offered him more. When asked who, he said: God has promised tenfold to seven hundredfold and more. He then made the whole caravan charity for the Muslims.

Hasan and Husayn, when ill as children, had their parents vow fasting if they recovered. They gave away their food for three nights to a poor person, an orphan, and a captive, though they themselves needed it, and the Qur'anic verse was revealed praising those who feed others out of love for God.

Aisha was frequent in charity. She once gave one hundred thousand dirhams while patching her own garment, and she gave away what was in her possession even while fasting.

Source page 17 - More individual examples of charity

Aisha is said to have given away a loaf while she was fasting and had nothing else. When her servant objected, Aisha said: "Give the loaf; God will not leave us." Later a sheep and food were sent to her, and she told the servant that this was better than the loaf.

Abd al-Rahman ibn Awf, one of the great believing merchants, gave much of his wealth in charity. He freed many slaves, gave to the needy, and spent vast sums in God's cause.

Abu Talha al-Ansari came to the Prophet and offered his beloved garden, Bayruha, as charity after hearing the verse: "You will not attain righteousness until you spend of what you love." The Prophet advised him to keep some of his wealth for himself and to give the rest among relatives. Abu Talha did so.

The author then adds further examples: Companions who endowed gardens, land, or shares of property; those who asked the Prophet how best to give; and those who preferred spiritual reward over retaining wealth.

Source page 18 - Wills, gardens, and voluntary giving

Sa'd ibn Abi Waqqas asked the Prophet about giving away his wealth while ill. The Prophet allowed him to give a third, and said that a third is much. Sa'd was advised that leaving heirs well provided for is better than leaving them dependent on people.

Al-Bara' ibn Ma'rur, one of the Ansar, was among the first to leave a will in Islam. Khalid ibn al-Walid made his military equipment and horses a charitable endowment in God's path. A woman came from Yemen with two bracelets of gold and wished to give them in charity; the Prophet directed her to give in a way that would benefit her and others.

The author also mentions the case of people who gave gardens, orchards, and land, sometimes keeping only what sufficed for their needs. This was not a theory imposed by law; it was a living spirit formed in the Muslim conscience.

Source page 19 - Scholars and righteous people giving away wealth

The author gives examples from later generations. Muhammad ibn Ali ibn al-Husayn, Zayn al-Abidin, supported poor households secretly. Imam al-Zuhri used to distribute wealth to people and teach. Imam Abu Hanifah spent generously on his students and companions; he provided for their needs so that they could study. Imam al-Layth ibn Sa'd had an enormous income, yet he gave so much that zakat was not due on the remaining wealth. Imam al-Bukhari earned in trade but was careful with every transaction and spent generously.

These examples are meant to show that Islamic social solidarity was not limited to rulers or official institutions. It produced individuals whose inward character made them voluntary pillars of society.

Source page 20 - Ibn al-Mubarak, Umar, and other models

Abd Allah ibn al-Mubarak once prepared for pilgrimage with companions and came upon a poor woman and her children in extreme need. He ordered his agent to return the provisions for the journey, keep only what was necessary to return home, and give the rest to the woman. He said this was better than their pilgrimage that year.

Umar ibn al-Khattab used to serve people at night, carrying food to the needy and helping the weak. He once found a family hungry and took flour and fat to them himself. When his servant offered to carry the load, Umar said: "Will you carry my burden for me on the Day of Resurrection?"

Other righteous figures are mentioned who forgave debts, fed the hungry, gave their property to the poor, or chose to return wealth rather than seek personal religious merit through supererogatory worship.

Source page 21 - Stories of generosity and mercy

The author recounts more stories of men who paid the debts of others, supported widows and orphans, and gave secretly by night. Muhammad ibn Usama ibn Zayd wept over a large debt; another righteous man told him that he would assume it. Some families in Madinah, the author says, did not know who provided for them until their secret benefactor died.

There is also the famous story of a slave-girl carrying a pitcher. When the pitcher broke and she feared punishment, a man who had been reciting the verse about those who restrain anger, pardon people, and do good freed her from fear and compensated her master. The author uses the story to show how Qur'anic ethics became practical conduct.

Yunus ibn Ubayd, a merchant, is also praised for fairness. He once sold cloth to an Arab and later feared that the price was excessive; he sought him out and offered to return part of the price, but the buyer was content. Yunus still insisted on justice.

Source page 22 - Honest merchants and mutual aid

Muhammad ibn al-Munkadir had a shop with goods of different prices. His servant sold a cheaper item at the higher price. When Ibn al-Munkadir learned this, he searched all day for the Bedouin buyer to refund the difference. When the buyer said he was satisfied, Ibn al-Munkadir answered that he was not satisfied for him unless the price was just. He returned the extra amount.

Hasan al-Basri sold a mule and, when asked by the buyer to reduce the price, reduced it again and again. He treated commercial dealings as a field for benevolence rather than exploitation.

Fudayl ibn Iyad and others are mentioned as examples of people who had the names of debtors in their account books but would forgive debts and count doing so as worship.

Source page 23 - Waqidi, Masruq, al-Ghazali, and Umar ibn Abd al-Aziz introduced

The author refers to a famous story involving al-Waqidi, his Hashimi friend, and a third friend on the night of Eid: money sent to one house was immediately sent to another out of concern for the one believed to be in greater need, until it circled among them and revealed the generosity of all.

Masruq ibn al-Ajda' incurred a heavy debt. It was reported that his brother Khaythamah paid Masruq's debt while he himself also needed money. Al-Ghazali is quoted about early people who would bring food, money, and help to brothers, even when they had many dependents of their own.

The author now turns to Umar ibn Abd al-Aziz, whom he considers the brightest example among rulers after the Rightly Guided Caliphs. He states that Umar had inherited a great social and political disorder, yet tried to return rule to justice, peace, and security.

Source page 24 - Umar ibn Abd al-Aziz: first acts of the caliphate

Among the first things Umar ibn Abd al-Aziz did after being pledged allegiance was to refuse luxury mounts prepared for the caliph, preferring his own mule. He ordered that special furnishings be sold and the proceeds placed in the Muslim treasury. He left the previous palace arrangements and rejected the pomp of kingship.

When told that this would reduce the honor of the caliphate, he replied that honor belongs to obedience to God and justice toward the people. He began to return property and rights that had been wrongfully taken. He declared that God had imposed obligations and set limits, and that no one could be favored unjustly.

The author presents Umar's conduct as a living proof that Islamic socialism is not mere theory: it is a ruler's refusal to treat public wealth as personal property.

Source page 25 - Umar's simplicity and scrupulousness

Umar was cautious with public resources. If a lamp belonging to the treasury was being used for public business, he would not use it for private conversation. When people came to him at night, he would use the public lamp only while discussing public affairs; when the talk turned to his family or himself, he extinguished it and lit his own lamp.

He mended things himself and refused unnecessary service. If something belonging to the treasury benefited him even slightly - such as the scent of perfume or the warmth of water heated in the public kitchen - he would compensate the treasury. He watched over even small matters, because he saw public wealth as a trust.

He wore simple clothing, delayed attendance at Friday prayer because his only shirt had been washed and had not dried, and in illness had no clean replacement garment. When his daughters had eaten lentils and onions,

they covered their mouths so he would not smell their breath; he wept, saying that their enjoyment of fine foods would not benefit them if it led him to the Fire.

Source page 26 - Umar's family jewels, officials, and public complaints

Umar said to his wife Fatimah bint Abd al-Malik regarding her jewels: she knew how her father had acquired them and from where. He asked whether she would allow him to put them in a chest, seal them, and place them in the Muslim treasury, to be spent only after other funds had been exhausted. She agreed. After Umar's death, her brother Yazid returned the jewels to her, but she refused them, saying she had not abandoned them for Umar only to take them again.

When Umar wished to perform pilgrimage, he asked his treasurer whether there was enough money. Hearing that there were only a few dinars, he did not go.

He wrote to his governors ordering them to pay the debts of soldiers who had fallen into debt without corruption, and to help those who had married but could not pay their obligations. He wrote to the people of the pilgrimage seasons that anyone who came to him seeking the removal of injustice or reform of a public or private matter should receive a stipend from one hundred to three hundred dinars according to his need and distance of travel. He prayed for whoever would help close a gap through which God might revive a right, abolish a falsehood, or open the way to good.

Source page 27 - Umar's public lamp and living expenses

A messenger came to Umar at night from one of the provinces. Umar ordered that a thick candle be lit and questioned him closely about the people: the Muslims, the protected non-Muslims, the conduct of officials, prices, the children of the Emigrants and Helpers, wayfarers, the poor, whether each right-holder had received his right, whether anyone complained, and whether anyone had been wronged. When the messenger had finished answering public questions and began to ask about Umar's own condition, family, and household, Umar blew out the candle and ordered a dim lamp of his own to be brought. He explained that the first candle belonged to God and the Muslims and was used for their affairs; when the matter became personal, he could not use the light of the Muslims.

His daily expenditure did not exceed two dirhams. After assuming the caliphate he sold land, servants, animals, furniture, clothing, perfume, and other things, and placed the proceeds in God's cause. He kept only a servant-girl to bake, grind, and wash, a boy to run errands, and a small daily allowance for food.

Historical reports say that in Umar's time zakat collectors would go through the people and find no one to accept zakat because the people had become sufficient. Travelers reported that injustice had been subdued, the wronged supported, the needy enriched, and the weak aided.

Source page 28 - Umar's final illness and his children

It is said that before Umar died, someone would come with large sums for the poor and be told to place it where he thought best; he would return with it because he could find no needy recipient, for God had enriched the people in Umar's time.

When Umar was dying, Maslamah ibn Abd al-Malik told him to make a will. Umar said he had no property to will. Maslamah offered him one hundred thousand dinars so he could dispose of it as he wished. Umar replied that it would be better to return the money to where it had been taken from. Maslamah acknowledged his righteousness.

Maslamah then tried to persuade Umar to provide for his children from the treasury, since they were Maslamah's sister's children and would be poor after him. Umar asked to be seated and said that he had not denied his children any right that belonged to them, nor would he give them what belonged to others. He said his children were either righteous, in which case God would care for them, or otherwise, in which case he would not help them disobey God by giving them wealth. When his children were brought to him, his eyes filled with tears. He said he left them poor, but with a greater good: every Muslim and protected non-Muslim would see that they had a right and would not wrong them.

Source page 29 - Fatimah's testimony about Umar

Fatimah bint Abd al-Malik described Umar after his death. He had devoted himself entirely to the Muslims and their affairs. If evening came and he had not finished the day's needs, he continued the day into night until the needs were finished. Then he would light his own lamp, pray two rak'ahs, sit with his head in his hands, and weep until dawn. When she asked why he wept, he said he had been placed over the black and the red of the community, and remembered the hungry poor, the lost stranger, the captive, the person with little wealth and many dependents, and all such people in distant lands. He knew God would ask him about them, and that the Messenger of God would be his adversary if he failed them. Therefore his eyes wept and his heart trembled.

The author concludes that if Islamic history had produced only Umar ibn Abd al-Aziz, that alone would prove the success of Islam in its social mission and the leadership of Muhammad. But Islam produced not only this ruler, but many sincere rulers, hundreds of ascetic wealthy people, and thousands upon thousands of pious Muslims.

Source pages 30-32 - Separator and title

These pages are blank or separator pages. One contains the heading "Conclusion."

Source page 33 - Conclusion: the good tree

The author cites the Qur'anic parable of the good word as a good tree: its root is firm, its branches reach the sky, and it gives fruit at all times by permission of its Lord. He contrasts this with the evil word, uprooted from the earth and without stability. He also cites the saying attributed to Jesus: "By their fruits you shall know them."

He argues that abstract comparison and controversy do not always persuade, especially when passion overwhelms reason. The best proof of any system is its fruit. If Islamic socialism can show its fruit in individuals, rulers, society, charity, institutions, and history, then it deserves to be judged by those fruits.

Source page 34 - Comparing fruits in Muslim and Arab lands

The author says he is not here discussing the fruits of every ideology in every country, but the fruits seen in Arab and Muslim lands. He claims that certain imported materialist movements have produced atheism, corruption, disunity, and betrayal of the community's interests. They seek to take the Arab nation away from its unity and faith and to attach it to foreign powers.

He contrasts this with Islam, whose fruit is moral responsibility, solidarity, and spiritual dignity. He quotes Qur'anic contrasts between the living and the dead, sight and blindness, hearing and deafness, the people of the Fire and the people of Paradise. The point is that ideas are known by the life or death they produce in people and societies.

Source page 35 - Qur'anic contrasts

The text continues with Qur'anic comparisons: the living and dead are not equal; the blind and the seeing are not equal; darkness and light are not equal; the companions of the Fire and the companions of Paradise are not equal. The author uses these verses to say that social systems are not judged by names and slogans, but by the human being they form, the justice they establish, the compassion they produce, and the spiritual life they preserve.

Source pages 36-38 - Separator pages

These pages are blank or separator pages in the scan.

Source page 39 - Islam's answer to Communism

The author appends a speech or address delivered at an Islamic-Christian international conference in Bhamdoun in April 1954, organized by an American association concerned with the Middle East. Delegations came from Arab and Islamic lands, as well as from the United States, Canada, Britain, France, Italy, Greece, Germany, Japan, India, and other countries. The conference was held to discuss the attitude of Islam and Christianity toward Communism.

The author first asks what is meant by Communism. If it is considered as an atheistic materialist philosophy that denies God, revelation, prophecy, the Hereafter, and the spiritual dimension of life, then Islam's answer is clear: Islam rejects it by argument, proof, and religious truth. Islam responds to false thought by reason and evidence, showing where it departs from truth and from reality.

Source page 40 - Communism as an economic system

If Communism is viewed as a socialist economic system that seeks justice among classes, rescues the poor from exploitation, and attempts to end oppression, Islam recognizes the need for justice but rejects the materialist philosophy and coercive methods associated with Communism. The author says that Muslims do not deny the suffering that gave Communism its appeal: bad social conditions, corruption, tyranny, and unjust distribution of wealth can drive people toward any ideology that promises relief.

The author therefore argues that the real Islamic answer is not merely denunciation. It is to show Islam's own program of social justice, public responsibility, moral discipline, and protection of the poor.

Source page 41 - Force, democracy, and Zionism

The author asks whether Communism is the only system that relies on force and spreads wars. Have not democracies in Arab and Islamic lands also used force and repression to achieve their rule? Has Zionism not used war, destruction, and killing to reach its aims? If Western democrats claim to seek peace while accusing Communists of preparing for war, then religious leaders and thinkers at the conference must condemn every means of aggression, not only one side.

It may be said that Communism, by its materialist philosophy, destroys moral and spiritual forces. The author replies that contemporary democracy has also often departed from spiritual and moral values in its politics, and that Zionism, in its political ambitions, is a materialist movement contrary to spiritual values, even in Judaism itself. Why then discuss only materialist Communism and not materialist democracy and materialist Zionism?

He argues that Western Christian powers have supported Zionism materially and politically, and that people of the Arab and Islamic East cannot be asked to fight Communism alone while they suffer the fire of Zionism and colonial injustice.

Source page 42 - Zionism as a materialist danger

The author argues that Zionism is a materialist movement that does not truly believe in God, the Last Day, or spiritual and moral values. It is, he says, a political movement that exploits laws, religious symbols, and ideals to achieve sovereignty and possession. It follows a Machiavellian policy, accepting crime, destruction, displacement, and killing to reach its aims.

He calls on Americans, British, French, Canadians, Italians, and others at the conference to listen to the pain of the people of the Arab and Islamic East. He says that religious men and university professors in the West may not feel the danger of Zionism as those who live in the region do. He invites them to see the refugee camps, the destruction, displacement, and suffering caused by Zionism. The conflict against Zionism, in his view, is not only for Arab or Muslim interests, but for humanity, spiritual values, and moral law.

Source page 43 - Causes of Communism's spread

The author says that if the conference discusses the attitude of Islam and Christianity toward Communism, it must also discuss the causes of Communism's spread and ways to combat those causes. A physician does not merely tell a patient that he is ill; he identifies causes and prescribes treatment.

The first cause, in the author's view, is the corruption of social systems, especially in the Islamic East: low living standards, poor education, poor health, vast inequality between classes, corrupt government, and rulers deviating from justice. These create discontent and drive the masses toward any doctrine promising deliverance.

The second cause is the hostility of Western democracy to the liberation and independence aspirations of Eastern peoples, and its attempt to keep them under ignorance, darkness, servitude, and terror.

The third, specific to Arab lands, is Western democratic support for Zionism, which established a forced entity in the heart of the Arab homeland, displaced about a million Palestinians, and planted bitterness in Arab and Muslim hearts. Refugee camps became fertile ground for Communism or any ideology that promised justice.

Source page 44 - The path to resisting Communism

Economic and social disorder in Europe led many people toward Communism; how, then, can the even worse conditions of refugees not lead them toward Communism or other doctrines of despair? The path to resisting Communism is therefore clear: condemn the bad social and economic conditions of peoples; condemn Western democratic policy toward Arab and Islamic aspirations; and condemn Zionism as a materialist movement dangerous to peace, security, ethics, and religion in the Middle East.

The author urges the conference leaders to be courageous and sincere in declaring these truths. Muslims will then be courageous and sincere in saying that it is futile to ask them to fight Communism alone while Western democracies betray their causes in international assemblies and support colonial powers.

Churchill's wartime alliance with Soviet Russia is cited: he reportedly said he was ready to ally with the devil to reach victory. The author says the Allies did not ally with Communist philosophy but with a powerful armed state whose interest temporarily coincided with theirs. Likewise, the Arab and Muslim peoples seek not domination over others, but their rights, freedom, dignity, and independence in Palestine, Syria, Lebanon, Jordan, Iraq, Egypt, Morocco, Tunisia, Algeria, Kashmir, Indonesia, Iran, and all Arab and Islamic lands. They may therefore seek peaceful accommodation with anyone who recognizes those rights.

Source page 45 - Final appeal to the conference

The author states that if the West does not act in this way, Arabs and Muslims will not go one step with it in combating any materialist movement as a political force. The West must practically prove its good faith by abandoning support for Zionism, removing its dangers from Arab lands and the world, and recognizing full rights of sovereignty and independence. Only then can cooperation be the cooperation of a free person with a free person, an honorable person with an honorable person - not the cooperation of a slave with a master or an oppressed person with an oppressor.

He closes the speech by saying that he offers these words in the hope that they will find conviction in the hearts of the listeners and make them supporters of truth among their peoples. Otherwise the words are spoken for history, and history will judge them. He prays that God guide all to goodness and truth, inspire right judgment, and prepare humanity for rescue from the tyranny of politics over God's laws and ethics.

Source page 46 - Two different plans

Every new idea naturally creates debate, acceptance, and rejection. The idea of Islamic socialism is not new to Islam and not an innovation within it. The reader has already seen that its principles and laws are supported by the Qur'an, the Sunnah, the practice of the Prophet, the Rightly Guided Caliphs, and the great ages of legal reasoning.

What is new is to call for it again and revive its principles after the Muslim community had long neglected them, until they became almost forgotten among many jurists and scholars in recent centuries.

The Muslim community faces problems unlike those faced in earlier Islamic periods. Among the causes are the collision with Western civilization and its systems, philosophies, and morals; the political, economic, and social fragmentation of the Muslim community; and the awareness among its educated people that they live in a backward condition from which they want to escape.

The educated and thoughtful therefore divided into three groups. The first group has no faith that the Islamic heritage contains solutions, so it turns to Western civilization seeking remedies. It has often gone so far that it abandoned independent thought and admired whatever it saw in the West while attacking whatever did not agree with Western tendencies.

Source page 47 - The second group: some jurists

The second group believes, as a matter of faith, that Islam contains the solution to these problems, but does not know how to solve them. It imagines that Islam can be applied today exactly in the forms applied in the age of the Rightly Guided Caliphs. These are many of the jurists and religious scholars, far removed from understanding the problems of modern Muslim society. They offer only the general statement that return to Islam will save us. But how, to what extent, and by what principles in problems unknown to the earliest generations? They often do not say.

Worse, the author says, some of them fight every attempt to solve new problems in light of Islam's principles and purposes. They cling to late juristic texts from periods when legal reasoning had become rigid and the general aims of legislation had been forgotten. For them, the Shari'a becomes identified with later opinions that often do not fit modern problems and sometimes do not conform to the true spirit of Shari'a, which came for justice and people's happiness in this world and the next.

These scholars long spoke in the name of Islam and made Islam appear incapable of solving Muslim problems, as though it were only strictness, narrowness, and hardship. The first group attacked them as reactionary and stagnant, while they attacked the first group as unbelieving and atheistic.

Source page 48 - The third group

The public, by its faith and simplicity, tended to listen more to the jurists. The jurists could have become a great force for social reform if they had possessed a broader mentality and a better method. But they did not. Western civilization pressed harder on the Islamic world, contact with it increased, and education expanded in schools and universities under Western intellectual influence. The Muslim public began to lose trust in jurists who could not solve its problems, while not fully trusting Westernized intellectuals who often seemed hostile to Islam and religion.

A third group therefore emerged, standing between the first two. It says that Islam can solve all social problems, and in this agrees with the jurists. But it differs from them in understanding the problems, imagining their solutions, and understanding Islam's general purposes. It also differs from the first group in its loyalty to the community's faith and heritage and in its refusal to accept Western civilization as the model of sound civilization.

This group sees Western civilization as troubled, confused, miserable, and declining, not as a sufficient basis for true social reform. The author identifies his book as an example of this third way: independent of the Westernized group and of the stagnant juristic group, trying to provide a practical solution consistent with the community's faith and its actual problems.

Source page 49 - Objections

It was natural that the first group would initially receive this book coldly because it bears the name of Islam. Yet the author says he trusted that among them were people seeking truth; when they found it, they would acknowledge it. He reports receiving letters from some of them expressing happiness at what the book revealed.

The second group of jurists, however, often met anything that did not please it with silence, suspicion, or rejection. Some honorable scholars wrote objections. The author does not wish to enter a verbal dispute, but wants to clarify the difference in perspective.

He says his understanding of Islamic texts rests on three principles: first, the Shari'a seeks the welfare of society; second, it establishes justice among people when interests conflict, even if justice imposes hardship on some; third, it recognizes righteous social development in human society, provided that development results from sound progress in thought, science, or necessities of life and does not contradict religion's purposes.

Source page 50 - Principles and social reality

Every legal opinion, juristic text, or interpretation that collides with these principles is, for the author, rejected no matter who said it, because it contradicts the spirit of Shari'a and its social mission.

Regarding social problems, he insists that they must be studied deeply and that one must mix with society in all its classes in order to identify problems, discover their causes, and find practical solutions consistent with Islam.

He criticizes some jurists for understanding Shari'a in fragments, remembering some rulings and forgetting others, treating late juristic texts as if they were revealed law, and ignoring the changes that have affected Muslim society since the eras of the jurists who wrote those opinions. They often mix very little with the society in which they live and are misled by surface signs of piety.

A jurist may see a wealthy landlord attending prayers, fasting Ramadan, honoring scholars, hosting meals for the poor, and giving a little charity. He praises the man's religion and humanity, while the same man may be devouring people's rights, oppressing peasants, collecting vast wealth from their suffering, and raising children who waste in one night what their father spends on poor tables in a year.

Source page 51 - Ignorance of actual suffering

If such a jurist is hosted by the large landowner, he leaves praising his generosity without asking how the peasants who produced that wealth live, what they eat, how they are treated, and what they receive from the landlord's generosity. Many such scholars leave their homes only for mosques and schools. Passing through the street, they lower their eyes so as not to see wrongs, but they do not enter markets, workers' homes, clubs, or social gatherings to see people's dealings and real problems.

Because of this distance from social reality, some jurists object to limiting landownership or nationalization, thinking only of the right of a single landowner not to be wronged. They do not think of the misery of thousands of peasants who suffered under the previous system: poverty, illness, ignorance, wretchedness, and homelessness. If they know of this misery and still say Shari'a gives the owner the right to keep such vast property, they wrong the Shari'a and drive people away from religion. If they do not know the misery, then how can they issue fatwas about society's illnesses?

The author also criticizes the suggestion that in disasters the state should simply borrow future zakat from the wealthy, rather than impose additional levies when the treasury needs funds. He asks whether such thinking understands the development of society and the state, and whether it ignores the texts and historical precedents already cited.

Source page 52 - Land, poverty, and the mission of Islam

Some object that there is no way to take property from landowners to protect peasants from hunger and displacement; rather, they say, the state should feed and clothe the peasants. The author replies that this means taking from the people to support the workers of a single owner's land, enabling that individual to grow richer through their labor and to live in luxury while the public bears the cost of his injustice.

He also rejects the claim that poverty is usually a blessing rather than a curse. Those who say this mean by poverty hunger, nakedness, disease, and deprivation of a dignified life - things they themselves could not endure for a single day and would never accept for their own families. How then can they accept it for the mass of the nation?

The Prophet sought refuge from poverty, hunger, debt, anxiety, and the overpowering of men. Islam's mission is distinguished from all other religions and laws by organizing people's worldly affairs and not leaving care for the poor as mere charity or favor, but making it a right and duty. Islam is the one law that paid extraordinary attention to ownership, earning, and the guarantee of dignity for all classes.

The author recalls Abd Allah ibn al-Mubarak's choice to feed two hungry children rather than perform a voluntary pilgrimage. Preserving two children from hunger, nakedness, and homelessness is better than voluntary circumambulation, prayer in the Sacred Mosque, standing at Arafat, reciting Qur'an, and other supererogatory devotions. This, he says, is the Islam that opened the hearts of the world, and it is the Islam the world needs today.

Source page 53 - Final appeal

If today's scholars truly understood the Islam understood by Abu Bakr, Umar, Uthman, Ali, Umar ibn Abd al-Aziz, Salah al-Din, Abd Allah ibn al-Mubarak, al-Bukhari, Abu Hanifah, Malik, al-Shafi'i, Ahmad, Ibn Taymiyyah, and their like, then would people look elsewhere for happiness and reassurance? Would the masses be fascinated by Communism, Western socialism, or other systems claiming to rescue the world from misery? Would so many young people mock religion, deny God, or abandon the Prophet, except as God wills?

The world in general, and Muslims in particular, need this Islam urgently. Whoever works for the good of humanity should work for it. Whoever wants good for Islam and claims zeal for it should not stand in the way of those who call to it. The author closes with the Qur'anic phrase: "Say: This is my path; I call to God upon insight, I and whoever follows me. Glory be to God; I am not of the polytheists."

Source pages 54-59 - Table of contents

The Arabic scan then gives the book's table of contents. The entries include: the preface to the second edition, the preface to the first edition, the lecture introduction, religions' attitudes toward poverty, the Qur'an's concern with the prophets' attention to poverty, discussions of Judaism and Christianity, the natural rights, the right to life, the right to freedom, religious freedom, intellectual freedom, political freedom, civil freedom, the right to work, the right to knowledge, the right to dignity, and the right to ownership.

The table continues with social solidarity, its types and laws, the social and material supports for solidarity, legislative supports, comparisons with capitalism and Communism, the implementation of Islamic socialism in the early Islamic state, money in Muslim society, moral examples in transactions, neighborliness, spending, trust in war booty, surviving traces of Islamic socialism in society, endowments, the Muslim individual, conclusion, Islam's answer to Communism, two different plans, and the bibliography.

Source pages 60-63 - Bibliography

The bibliography lists sources used by the author. It begins with works of Qur'anic commentary, including the commentary of al-Tabari, Ibn Kathir, al-Qurtubi, al-Zamakhshari, al-Razi, and al-Alusi. It then lists books of hadith, biography, history, and jurisprudence, including major collections and works of Islamic law and legal theory such as al-Muwafaqat of al-Shatibi, works attributed to Ibn Hazm, al-Ghazali, al-Shafi'i, Ibn Qudamah, Ibn Taymiyyah, Ibn al-Qayyim, al-Mawardi, Abu Ya'la, and others.

The later part of the bibliography includes modern studies in jurisprudence, history, civilization, and social thought, as well as books on Islamic civilization, the history of Islam, and comparative social systems. The scan is partially difficult to read in this section, but it is clear that the author relied on classical tafsir, hadith, fiqh, legal theory, history, and modern writings.

Source pages 64-68 - Publisher and advertisements

The last pages are publisher matter and advertisements. They include printing and publishing information, notices from the publisher, and an advertisement for a publication or research center connected with the Suez Canal. These pages do not continue the author's argument, but belong to the back matter of the scanned book.

End of Part 5 translation.