

People shall be sorted out into three classes.³⁵² (1) Those who will be foremost and nearest to God, with whom God is well-pleased and who are well-pleased with God. They shall have no fear, no grief, no toil, no fatigue, no sense of injury,³⁵³ no vanity, and no untruth.³⁵⁴ They shall enjoy honour and dignity, and, dressed in fine silks and brocade and adorned with bracelets of gold and pearls,³⁵⁵ shall live for ever in carpeted places. They will recline on thrones encrusted with gold and jewels facing one another for discourse. They will be served by youths of perpetual freshness, handsome as pearls,³⁵⁶ with goblets, beakers, and cups filled out of clear fountains of crystal white and delicious drinks free from intoxication and after-aches, which they will exchange with one another free of frivolity and evil taint.³⁵⁷ They shall be given fruit and flesh of their own choice in dishes of gold to eat, and shall get more than all they desire.³⁵⁸ Their faces shall be beaming with the brightness of bliss.³⁵⁹ They shall have as companions chaste women, their wives,³⁶⁰ beautiful like pearls and corals.³⁶¹ Those who believe and whose families follow them in faith, to them God shall join their families, their ancestors, their spouses, and their offsprings.³⁶² Rest, satisfaction, and peace will reign all round. This will be their great salvation;³⁶³ but their greatest reward, their supreme felicity, will consist in being in the presence of God.³⁶⁴

(2) Companions of the right hand who shall have their abode in another garden. They will sit on thrones on high in the midst of trees, having flowers, pile upon pile, in cool, long-extending shades by the side of constantly flowing water. They will recline on rich cushions and carpets of beauty,³⁶⁵ and so will their pretty and chaste companions,³⁶⁶ belonging to a special creation, pure and undefiled. They will greet one another with peace. They will also have all kinds of fruits, the supply of which will not be limited to seasons.³⁶⁷

These are parables of what the righteous shall receive.³⁶⁸

(3) Companions of the left hand who shall be in the midst of a fierce blast

³⁵² *Ibid.*, lvi, 7-56.

³⁵³ *Ibid.*, vii, 43; xxxv, 33-35; lxxv, 46-48.

³⁵⁴ *Ibid.*, lxxviii, 35.

³⁵⁵ *Ibid.*, xviii, 31; xxii, 23.

³⁵⁶ *Ibid.*, lii, 24.

³⁵⁷ *Ibid.*, xix, 61-63; lii, 23.

³⁵⁸ *Ibid.*, xlii, 22; i, 35.

³⁵⁹ *Ibid.*, lxxxiii, 24.

³⁶⁰ *Ibid.*, xliii, 70.

³⁶¹ *Ibid.*, lv, 56-58.

³⁶² *Ibid.*, xliii, 23.

³⁶³ *Ibid.*, v, 122.

³⁶⁴ *Ibid.*, i, 35; liv, 55.

³⁶⁵ *Ibid.*, lv, 54.

³⁶⁶ *Ibid.*, lv, 70-77.

³⁶⁷ *Ibid.*, v, 122; ix, 20-21, 72; xv, 45-48; xxxvii, 40-49; xxxix, 20; lii, 17-24; lv, 46-78; lvi, 10-39, 88-91.

³⁶⁸ *Ibid.*, xlvii, 15.

of fire with distorted faces and roasted skin, neither alive nor dead,³⁶⁹ under the shadows of black smoke. They shall have only boiling and fetid water to drink³⁷⁰ and distasteful plants (*zaqqūm*) to eat.³⁷¹ Nothing shall be there to refresh or to please.

The fire of hell shall, however, touch nobody except those most unfortunate ones who give the lie to truth.³⁷²

But for these similitudes, we cannot conceive the eternal bliss and perpetual peace that awaits the righteous in the life hereafter,³⁷³ nor can we conceive the agony which the unrighteous will go through. They will, however, remain in their respective states only so long as it is the will of God and is in accordance with His plans.³⁷⁴

Neither is the bliss of paradise the final stage for the righteous, nor is the agony of hell the final stage for the unrighteous. Just as we experience the glowing sunset, then evening, and then the full moon at night one after another, even so shall everyone progress whether in paradise or in hell stage by stage towards his Lord, and thus shall be redeemed in the end.³⁷⁵

³⁶⁹ *Ibid.*, xx, 74.

³⁷⁰ *Ibid.*, xiv, 16-17.

³⁷¹ *Ibid.*, xlv, 43.

³⁷² *Ibid.*, xcii, 15-16.

³⁷³ *Ibid.*, xxxii, 17.

³⁷⁴ *Ibid.*, xix, 71.

³⁷⁵ *Ibid.*, lxxxiv, 6, 16-19.

Chapter VIII

ETHICAL TEACHINGS OF THE QUR'AN

A

VALUES

As it has been explained in the preceding chapter, the real goal of man, according to the Qur'an, is the assimilation of divine attributes. These attributes, as also shown in the same chapter, can be summarized as life, eternity, unity, power, truth, beauty, justice, love, and goodness.

Life.—God is the living one Himself¹ and gives life to others.² The moral laws enunciated in the Qur'an are life-giving and life-enriching³ and, therefore, by living in this world in accordance with these laws man is able to realize one of God's attributes. If anyone saved a life, it would be as if he saved the

¹ Qur'an, ii, 255; xl, 65.

² *Ibid.*, ii, 260; iii, 156; vii, 158; ix, 116; x, 56; xl, 68.

³ *Ibid.*, viii, 24; xvi, 97.

life of the whole people.⁴ On the social plane, the importance of life on this earth is duly emphasized. The ideal of the Qur'ān is to develop a healthy social organization which traverses the middle path of rectitude avoiding all forms of extreme.⁵ People are to partake of the good things of the world⁶ and wear beautiful apparel, to eat and drink without going to excess,⁷ and for this reason monasticism which implies denial of life on this earth is condemned as being incompatible with human nature.⁸ Man is advised not to forget his portion in the life of this world.⁹ Wealth and property are good things to be enjoyed and appreciated and are blessings of God¹⁰ which make life smooth and comfortable.¹¹

The life of the present world is no doubt significant and purposive,¹² but its purposes are directed towards the good of future life, for the real abode of life is in the hereafter.¹³ God created life and death to test which of the people are best in point of deed.¹⁴ The present world is a place of sojourn and a place of departure;¹⁵ its enjoyments are short¹⁶ and comforts are few,¹⁷ while as compared with these the life in the hereafter is better and more enduring.¹⁸ It is best for the righteous¹⁹ and will last for ever.²⁰ The present life and the future life, however, are to be viewed as a unity, for man's creation here and his resurrection later on are events related to an individual soul.²¹ In fact, life on this earth is a preparation for the life hereafter.²² The good works that we do here in this life will run before us to illumine our path in the hereafter²³ where we shall have full opportunity to develop our spiritual light to ever greater perfection.²⁴

Eternity.—This attribute in its fullness is exclusively God's and man is created within time for a stated term;²⁵ yet he has within himself a deep

⁴ *Ibid.*, v, 35.

⁵ *Ibid.*, ii, 143.

⁶ *Ibid.*, vii, 32.

⁷ *Ibid.*, vii, 31.

⁸ *Ibid.*, lvii, 27.

⁹ *Ibid.*, xxviii, 77.

¹⁰ *Ibid.*, xvii, 6.

¹¹ *Ibid.*, lxxiv, 14.

¹² *Ibid.*, iii, 191; x, 5; xv, 85; xxi, 16.

¹³ *Ibid.*, xxix, 64.

¹⁴ *Ibid.*, lxxvii, 2.

¹⁵ *Ibid.*, vi, 98.

¹⁶ *Ibid.*, iv, 77.

¹⁷ *Ibid.*, ix, 38.

¹⁸ *Ibid.*, lxxxvii, 17.

¹⁹ *Ibid.*, iv, 77.

²⁰ *Ibid.*, v, 122; xviii, 31; xix, 61–63; xxxv, 33–35; xxxviii, 49–52; xliii, 68–73.

²¹ *Ibid.*, xxxi, 28.

²² *Ibid.*, lxxvii, 2.

²³ *Ibid.*, vii, 12.

²⁴ *Ibid.*, lxvi, 8.

²⁵ *Ibid.*, vi, 2.

craving for eternity and for a kingdom that never fails or ends.²⁶ Though finite and temporal, man does not and cannot rest content with that. The way is open for the finite and temporal man to attain life everlasting.²⁷

Unity.—The greatest emphasis in the Qur'ān is on the unity of God which implies belief in the divine causality and the presence of moral order in the universe where people are judged according to the merit of their deeds²⁸ and not arbitrarily.²⁹ This moral order works without any favour not only in the case of individuals but also in the case of societies and peoples.³⁰ God has entered into covenant with men within the limits of this moral order—with men as such and not with particular nations or races.³¹

Unity, as one of the ideals of man, implies unity in the internal life of man, a co-ordination of reason, will, and action. It requires complete control of one's passions and lust. It also stands for the unity of profession and practice. Faith in God is the necessary prerequisite of moral life, but it should not be mere verbal acceptance;³² it must be accompanied by good deeds,³³ implying an attitude of mind which is motivated by a complete submission to God's will.³⁴ Poets generally say what they do not practise,³⁵ and hypocrites say with their tongues what is not in their hearts,³⁶ but all believing men and women are truthful in their words and deeds.³⁷

Externally, the ideal of unity demands that men should develop a healthy social organization which traverses the middle path of rectitude avoiding all forms of extreme.³⁸ The righteous are advised to get together and strive, so that tumult, oppression, and mischief are removed from the face of the earth.³⁹

This ideal of unity also implies peace and harmony among members of a family. A woman is a mate for man so that both may dwell in tranquillity with an attitude of mutual love and kindness;⁴⁰ each is like a garment for the other⁴¹ for mutual support, mutual comfort, and mutual protection. It is the duty of man to live with woman on a footing of kindness and equity.⁴² Unity also implies that members of a national or ideological group should develop ties

²⁶ *Ibid.*, xx, 120.

²⁷ *Ibid.*, xxii, 23; xxxix, 73–75; lvii, 12; xeviii, 8.

²⁸ *Ibid.*, xcix, 7–8.

²⁹ *Ibid.*, viii, 53.

³⁰ *Ibid.*, v, 20.

³¹ *Ibid.*, iii, 81, 187; v, 8, 13, 15; vii, 172.

³² *Ibid.*, v, 44.

³³ *Ibid.*, vii, 42; x, 4; xiii, 29.

³⁴ *Ibid.*, ii, 131; ix, 112.

³⁵ *Ibid.*, xxvi, 224–26.

³⁶ *Ibid.*, iii, 167; iv, 81; xlvii, 11.

³⁷ *Ibid.*, ix, 119.

³⁸ *Ibid.*, ii, 143.

³⁹ *Ibid.*, viii, 73.

⁴⁰ *Ibid.*, xxx, 21.

⁴¹ *Ibid.*, ii, 187.

⁴² *Ibid.*, iv, 19.

of intimate relationship among themselves so that the ideal of an organic whole may be realized in a broader context. The Qur'ān says that all Muslims are brothers⁴³ and have great love and affection among themselves.⁴⁴ No excuse should be allowed to stand in the way of doing good or making peace between different persons.⁴⁵ Every effort should be made to bring about conciliation between men,⁴⁶ yet we should co-operate in righteousness and piety, not in sin and rancour.⁴⁷ We should be kind to those in need, to neighbours, and to the wayfarers.⁴⁸

This attitude of kindness and fairness is to be maintained and upheld even in the case of enemies and opponents.⁴⁹ We should try to forgive those who plot against us and overlook their deeds,⁵⁰ cover evil with pardon,⁵¹ and turn off evil with good.⁵²

This attitude of toleration is to be cultivated in our relation to people of other faiths. The Qur'ān aims at establishing a peaceful social atmosphere where people belonging to other faiths can enjoy freedom of conscience and worship⁵³ for which purpose the believers are urged to rise and fight against the oppressors so that monasteries, churches, synagogues, and mosques in which the name of God is commemorated in abundant measure may not be pulled down.⁵⁴ It unreservedly praises some of the people of the Book for their faith.⁵⁵ It is as a consequence of this attitude of tolerance that according to the Qur'ān all those who believe in God and the Last Day and practise righteousness, whether they are Muslims, Jews, Christians, or Sabaeans, shall get their reward from their Lord.⁵⁶ The Qur'ān gives an open invitation to the people of the Book to come together and work conjointly for the establishment of peace and social harmony based on the idea of the unity of God.⁵⁷

Above all, this ideal of unity leads to the conception of unity of the whole of humanity. Mankind was created from a single pair of a male and a female⁵⁸ and from a single breath of life.⁵⁹ All people are equal members of the human

⁴³ *Ibid.*, xlix, 10.

⁴⁴ *Ibid.*, xlviii, 29.

⁴⁵ *Ibid.*, ii, 224.

⁴⁶ *Ibid.*, iv, 114.

⁴⁷ *Ibid.*, v, 3.

⁴⁸ *Ibid.*, ii, 83, 177, 215; iv, 36; xvii, 26.

⁴⁹ *Ibid.*, v, 3, 9, 45.

⁵⁰ *Ibid.*, v, 14.

⁵¹ *Ibid.*, iv, 149.

⁵² *Ibid.*, xiii, 22; xxviii, 54.

⁵³ *Ibid.*, ii, 256.

⁵⁴ *Ibid.*, xxii, 40.

⁵⁵ *Ibid.*, iii, 110.

⁵⁶ *Ibid.*, ii, 62; v, 72.

⁵⁷ *Ibid.*, iii, 64.

⁵⁸ *Ibid.*, ii, 213; iv, 1; vi, 98; x, 19; xxxix, 6; xlix, 13.

⁵⁹ *Ibid.*, iv, 1; xxxix, 6.

community;⁶⁰ the only distinction recognized by the Qur'ān is based on the degree of righteousness possessed by people.⁶¹

Power.—Power as a human ideal implies that man has the potentiality of assuming responsibility undertaken by him of his own accord.⁶² God breathed His Spirit into him⁶³ and, therefore, made him His vicegerent on the earth.⁶⁴ Everything in the universe was created subservient to him⁶⁵—even the angels were ordered to bow down to him.⁶⁶ He was given a position of great honour in the universe and was elevated far above most of God's creation.⁶⁷ He has all the faculties that are necessary for his physical and spiritual development and can pass beyond the limits of the heavens and the earth with the power given to him by God.⁶⁸ He is given the power to distinguish between good and evil⁶⁹ and, therefore, he alone is responsible for what he does.⁷⁰ He is endowed with freedom of action, but his freedom is limited by the free causality of God.⁷¹ His responsibility is proportionate to his powers;⁷² he has been shown the path of righteousness and it is up to him to accept its lead or reject it.⁷³

Being created after the pattern of God's nature⁷⁴ man is capable of developing from one stage to the next higher stage.⁷⁵ But this development involves struggle against the immoral forces of the external world which he is able to meet successfully with the co-operation and help of God.⁷⁶ This effort of man is, however, viewed not in any exclusive spirit of otherworldliness.⁷⁷ It is the primary duty of the believers to participate actively in the struggle for the establishment of a social order based on peace, harmony, and justice⁷⁸ in which

⁶⁰ *Ibid.*, iii, 195.

⁶¹ *Ibid.*, xvi, 132; xlix, 13. In this respect the Oration delivered by the Holy Prophet during his Farewell Pilgrimage is illuminating. He said: O People! your Lord is One and your father (i.e., Adam) is one; you are all as sons of Adam brothers. There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab, nor for a red-coloured over a black-coloured and for a black-skinned over a red-skinned except in piety. The noblest is he who is the most pious.

⁶² *Ibid.*, xxxiii, 72.

⁶³ *Ibid.*, xv, 29; xxxviii, 72.

⁶⁴ *Ibid.*, ii, 30.

⁶⁵ *Ibid.*, xiv, 32–33; xxxi, 20.

⁶⁶ *Ibid.*, ii, 34.

⁶⁷ *Ibid.*, xvii, 70.

⁶⁸ *Ibid.*, xvi, 78; xxxii, 9; lv, 33; lxvii, 23; lxxvi, 2–3; xc, 8–9.

⁶⁹ *Ibid.*, xv, 10; lxxvi, 3.

⁷⁰ *Ibid.*, vi, 164.

⁷¹ *Ibid.*, lxxiv, 55–56; lxxxi, 28–29.

⁷² *Ibid.*, ii, 286.

⁷³ *Ibid.*, lxxvi, 3.

⁷⁴ *Ibid.*, xxx, 30.

⁷⁵ *Ibid.*, lxxxiv, 19.

⁷⁶ *Ibid.*, xl, 51; xlvii, 7.

⁷⁷ *Ibid.*, lvii, 24.

⁷⁸ *Ibid.*, ii, 193; iii, 104, 110; xiii, 21; xxii, 41.

everybody is equal before the law, and people in authority work out their policies after ascertaining the views of the people.⁷⁹

In this endeavour to realize the moral law in his individual and social life, man has often to contend against evil forces represented in the person of Satan.⁸⁰ But it is within his power to resist and overcome them.⁸¹ Though man is always prone to weakness and susceptible to seduction by the forces of evil, yet his weakness is rectifiable under the guidance of revelation,⁸² and such men as follow the law of righteousness shall be immune from these lapses.⁸³ They shall never be afraid of anything⁸⁴ or be cowardly in their behaviour.⁸⁵

The ideal of power demands that in order to establish a State on the basis of peace, freedom of thought, worship, belief, and expression, the morally-orientated individuals will have to strive hard. *Jihād* or utmost striving⁸⁶ with might and main,⁸⁷ with wealth and their person,⁸⁸ as they ought to strive,⁸⁹ becomes their foremost duty so that tumult, oppression, and mischief should be totally eliminated from the world⁹⁰ and there should be left no possibility for the aggressors to kindle the fire of war,⁹¹ to hinder men from the path of God,⁹² and to oppress people for professing a faith different from their own.⁹³

This struggle against the forces of evil and oppression demands that its participants must be characterized by perseverance, courage, fearlessness, and trust in God—the moral qualities which are described by the Qur'ān as characteristic of the righteous in the social context.⁹⁴ Those who patiently persevere in the path of righteousness will be in possession of a determining factor in all the affairs of this life⁹⁵ and will be above trivial weaknesses.⁹⁶ Those who are firm and steadfast will never lose heart, nor weaken in will, nor give in before the enemy.⁹⁷ A small band of steadfastly persevering people often

⁷⁹ *Ibid.*, xlii, 38.

⁸⁰ *Ibid.*, xv, 36–40.

⁸¹ *Ibid.*, xvi, 99.

⁸² *Ibid.*, ii, 36.

⁸³ *Ibid.*, xvi, 99.

⁸⁴ *Ibid.*, iii, 175.

⁸⁵ *Ibid.*, iii, 122.

⁸⁶ *Ibid.*, viii, 74–75.

⁸⁷ *Ibid.*, v, 38.

⁸⁸ *Ibid.*, ix, 20, 31, 88.

⁸⁹ *Ibid.*, xxii, 78.

⁹⁰ *Ibid.*, viii, 73.

⁹¹ *Ibid.*, v, 67.

⁹² *Ibid.*, xvi, 88.

⁹³ *Ibid.*, ii, 190–93.

⁹⁴ *Ibid.*, xi, 115; xvi, 127; xl, 55; xlv, 35; l, 39; lxxiii, 10.

⁹⁵ *Ibid.*, iii, 186.

⁹⁶ *Ibid.*, xi, 10–11.

⁹⁷ *Ibid.*, iii, 146.

vanquish a big force.⁹⁸ Similarly, trust in God is the moral quality of all believers.⁹⁹ This quality does not involve any negation of planning in advance as is evident from the attitude of Jacob while advising his sons who were going to Egypt.¹⁰⁰ After you have taken all possibilities into consideration and taken a decision, put your trust in God.¹⁰¹

Truth or Wisdom.—Wisdom as a human ideal stands for man's search for knowledge or truth. It is something which is distinguished from conjecture or imperfect knowledge¹⁰² and mere fancy.¹⁰³ Different stories are related in the Qur'ān,¹⁰⁴ several similitudes¹⁰⁵ and signs pointing to reality are detailed¹⁰⁶ and explained,¹⁰⁷ so that people may reflect and ponder over things. It is the characteristic of the righteous that they not only celebrate the praises of God, standing, sitting, and lying down on their sides, but also contemplate and ponder over the different phenomena of nature.¹⁰⁸ The people are, therefore, advised repeatedly to look at and observe the phenomena of nature, pondering over everything in creation to arrive at the truth.¹⁰⁹

None can grasp the message of revelation except men of understanding and those firmly grounded in knowledge.¹¹⁰ Lack of true knowledge leads people to revile the true God,¹¹¹ invent lies against Him, and worship other gods besides Him.¹¹² The only safety lies in following the revelation which is replete with the knowledge of God.¹¹³ Whosoever has been given knowledge has indeed been given abundant good.¹¹⁴ Those who dispute wrongly about God are the ones who are without knowledge, without guidance, and without a book of enlightenment.¹¹⁵ Only those people will be promoted to suitable ranks and degrees who have faith and are possessed of knowledge,¹¹⁶ and only those who have knowledge really fear God and tread the path of righteousness.¹¹⁷

When Solomon asked the people of his Court who would be able to bring

⁹⁸ *Ibid.*, ii, 249.

⁹⁹ *Ibid.*, viii, 2; ix, 51; xiv, 11.

¹⁰⁰ *Ibid.*, xxii, 67–68.

¹⁰¹ *Ibid.*, iii, 159.

¹⁰² *Ibid.*, iv, 157; vi, 116, 148; x, 36; liii, 28.

¹⁰³ *Ibid.*, x, 36, 66.

¹⁰⁴ *Ibid.*, vii, 176.

¹⁰⁵ *Ibid.*, lix, 21.

¹⁰⁶ *Ibid.*, vi, 98.

¹⁰⁷ *Ibid.*, x, 24.

¹⁰⁸ *Ibid.*, iii, 191.

¹⁰⁹ *Ibid.*, xii, 185.

¹¹⁰ *Ibid.*, iii, 7, 18; vi, 105; xxii, 54, xxxiv, 6.

¹¹¹ *Ibid.*, vi, 108.

¹¹² *Ibid.*, xxii, 71.

¹¹³ *Ibid.*, xi, 14.

¹¹⁴ *Ibid.*, ii, 269.

¹¹⁵ *Ibid.*, xxii, 8; xxxi, 20.

¹¹⁶ *Ibid.*, lviii, 11.

¹¹⁷ *Ibid.*, xxxv, 28.

the throne of the Queen of Sheba, it was only the one possessed of knowledge who offered himself to bring it and later actually did bring it.¹¹⁸

The Qur'ān advises the Holy Prophet to pray for advance in knowledge.¹¹⁹ The mysterious teacher of Moses who tried to help him have a glimpse of the working of the unseen had knowledge proceeding from God, i.e., '*ilm al-ladunni*'.¹²⁰ Saul (Jālūt) was appointed king of the Israelities because he was gifted by God abundantly with knowledge and bodily prowess.¹²¹ Noah, David, and Solomon possessed knowledge¹²² and judgment.¹²³ Jacob had a lot of knowledge and experience;¹²⁴ Joseph possessed abundant power and knowledge,¹²⁵ and so also was Moses given wisdom and knowledge.¹²⁶ It was through knowledge and reflection on the phenomena of nature, the heaven and the earth, that Abraham was able to arrive at the ultimate truth.¹²⁷ It was through his personal experience and knowledge that Joseph refused to follow the path of the unbelievers and adopted the path of Abraham.¹²⁸

Justice.—Justice is a divine attribute and the Qur'ān emphasizes that we should adopt it as a moral ideal. God commands people to be just towards one another¹²⁹ and, in judging between man and man, to judge justly,¹³⁰ for He loves those who judge equitably.¹³¹ All believers stand firmly for justice even if it goes against themselves, their parents, their kith and kin, without any distinction of rich and poor.¹³² God's Revelation itself is an embodiment of truth and justice;¹³³ it is revealed with the Balance (of right and wrong) so that people may stand forth for justice.¹³⁴ The value of justice is absolute and morally binding and the believers are, therefore, warned that they should not let the hatred of some people lead them to transgress the limits of justice¹³⁵ or make them depart from the ideal of justice, for justice is very near to piety and righteousness.¹³⁶

Justice demands that people should be true in word and deed,¹³⁷ faithfully

- ¹¹⁸ *Ibid.*, xxvii, 40.
- ¹¹⁹ *Ibid.*, xx, 114.
- ¹²⁰ *Ibid.*, xviii, 65.
- ¹²¹ *Ibid.*, ii, 247.
- ¹²² *Ibid.*, xxviii, 14.
- ¹²³ *Ibid.*, xxi, 79.
- ¹²⁴ *Ibid.*, xii, 68.
- ¹²⁵ *Ibid.*, xii, 22.
- ¹²⁶ *Ibid.*, xxviii, 14.
- ¹²⁷ *Ibid.*, vi, 75-79.
- ¹²⁸ *Ibid.*, xii, 37-39.
- ¹²⁹ *Ibid.*, vii, 29; xvi, 90; xlii, 15.
- ¹³⁰ *Ibid.*, iv, 58.
- ¹³¹ *Ibid.*, v, 45.
- ¹³² *Ibid.*, iv, 135.
- ¹³³ *Ibid.*, vi, 115.
- ¹³⁴ *Ibid.*, lvii, 25.
- ¹³⁵ *Ibid.*, v, 3.
- ¹³⁶ *Ibid.*, v, 9.
- ¹³⁷ *Ibid.*, iii, 17.

observe the contracts which they have made¹³⁸ and fulfil all obligations.¹³⁹ When Muslims enter into treaties with people of other faiths, they must fulfil their engagements to the end and be true to them, for that is the demand of righteousness.¹⁴⁰ They are also advised to establish the system of weights with justice and not to skimp in the balance¹⁴¹ and cause thereby a loss to others by fraud, and unjustly withhold from others what is due to them,¹⁴² for that would lead to the spread of evil and mischief on the earth.¹⁴³

Love.—Love as a human ideal demands that man should love God as the complete embodiment of all moral values above everything else.¹⁴⁴ It demands that man should be kind and loving to parents,¹⁴⁵ especially to the mother who bore him in pain and gave birth to him in travail.¹⁴⁶ This obligation of loving kindness is further broadened to include kindred, orphans, those in need, neighbours who are near and neighbours who are strangers, and the wayfarers.¹⁴⁷ Righteousness is to spend a part of our substance out of love for God, for kin, for orphans, for the needy, for the wayfarer,¹⁴⁸ and for the indigent.¹⁴⁹ The Holy Prophet who is a mercy to believers¹⁵⁰ and mercy to all creatures¹⁵¹ always dealt gently with people.¹⁵² Moses was advised by God to speak to Pharaoh mildly and gently.¹⁵³ It is one of the characteristics of the believers that they are compassionate and loving to one another;¹⁵⁴ they walk on the earth in humility, and hold to forgiveness;¹⁵⁵ they are friendly to others,¹⁵⁶ and forgive and overlook their faults,¹⁵⁷ even though they are in anger.¹⁵⁸

Goodness.—Goodness is an attribute of God¹⁵⁹ and, therefore, it becomes the duty of every person to obey his own impulse to good.¹⁶⁰ He should do

- ¹³⁸ *Ibid.*, ii, 177; xxiii, 8; lxxv, 32.
- ¹³⁹ *Ibid.*, v, 1.
- ¹⁴⁰ *Ibid.*, ix, 4, 7.
- ¹⁴¹ *Ibid.*, vi, 152; lv, 9.
- ¹⁴² *Ibid.*, xxvi, 181-83.
- ¹⁴³ *Ibid.*, xi, 85.
- ¹⁴⁴ *Ibid.*, ii, 165.
- ¹⁴⁵ *Ibid.*, vi, 151; xxix, 8.
- ¹⁴⁶ *Ibid.*, xxi, 14; xlvi, 15.
- ¹⁴⁷ *Ibid.*, ii, 83, 215; iv, 36; xvii, 26.
- ¹⁴⁸ *Ibid.*, ii, 177.
- ¹⁴⁹ *Ibid.*, xc, 16.
- ¹⁵⁰ *Ibid.*, ix, 61.
- ¹⁵¹ *Ibid.*, xxi, 107.
- ¹⁵² *Ibid.*, iii, 159.
- ¹⁵³ *Ibid.*, xx, 44.
- ¹⁵⁴ *Ibid.*, xlvi, 29.
- ¹⁵⁵ *Ibid.*, vii, 199.
- ¹⁵⁶ *Ibid.*, ii, 28; iv, 144; v, 60.
- ¹⁵⁷ *Ibid.*, ii, 109.
- ¹⁵⁸ *Ibid.*, xlii, 37.
- ¹⁵⁹ *Ibid.*, xvi, 53; lix, 23.
- ¹⁶⁰ *Ibid.*, ii, 158.

good as God has been good to all¹⁶¹ and love those who do good.¹⁶² Believers hasten in every good work.¹⁶³ As all prophets were quick in emulating good works,¹⁶⁴ so all people are advised to strive together (as in a race) towards all that is good¹⁶⁵ and virtuous.¹⁶⁶ Truly did Solomon love the love of good with a view to glorifying the Lord.¹⁶⁷ All good things are for the believers;¹⁶⁸ goodly reward in the hereafter¹⁶⁹ and highest grace of God awaits those who are foremost in good deeds.¹⁷⁰ Believers are advised to repel evil with what is better, for thereby enmity will change into warm friendship.¹⁷¹

Beauty.—God possesses most beautiful names¹⁷² and highest excellence,¹⁷³ and creates everything of great beauty.¹⁷⁴ Man is created in the best of moulds¹⁷⁵ and is given a most beautiful shape.¹⁷⁶

God has revealed the most beautiful message in the form of a book¹⁷⁷ and given the best of explanations in the revealed books.¹⁷⁸ We are, therefore, advised to follow the best of revelations from God.¹⁷⁹ The Qur'an relates most beautiful stories.¹⁸⁰ The association of believers, prophets, sincere lovers of truth, witnesses (to the truths of religion in word and deed), and the righteous is a beautiful fellowship.¹⁸¹

Who is better in speech than those who invite people to the ways of the good with wisdom and beautiful preaching and argue with them in ways that are best and most gracious¹⁸² and say only those things that are of supreme excellence?¹⁸³ The Qur'an exhorts people to adopt ways of the highest value, for God loves those who perform deeds of excellence,¹⁸⁴ good-will, and conciliation.¹⁸⁵ It advises people to return greetings with greetings of greater

¹⁶¹ *Ibid.*, xxviii, 77.

¹⁶² *Ibid.*, ii, 195.

¹⁶³ *Ibid.*, iii, 114; xxiii, 61.

¹⁶⁴ *Ibid.*, xxi, 90.

¹⁶⁵ *Ibid.*, ii, 148.

¹⁶⁶ *Ibid.*, v, 51.

¹⁶⁷ *Ibid.*, xxxviii, 32.

¹⁶⁸ *Ibid.*, ix, 88.

¹⁶⁹ *Ibid.*, xviii, 2.

¹⁷⁰ *Ibid.*, xxxv, 32.

¹⁷¹ *Ibid.*, xli, 34.

¹⁷² *Ibid.*, vii, 180; xvii, 110; xx, 8.

¹⁷³ *Ibid.*, xxxvii, 125.

¹⁷⁴ *Ibid.*, xxxii, 7.

¹⁷⁵ *Ibid.*, xc, 4.

¹⁷⁶ *Ibid.*, lxiv, 3.

¹⁷⁷ *Ibid.*, xxxix, 23.

¹⁷⁸ *Ibid.*, xxv, 33.

¹⁷⁹ *Ibid.*, xxxix, 55.

¹⁸⁰ *Ibid.*, xii, 3.

¹⁸¹ *Ibid.*, iv, 69.

¹⁸² *Ibid.*, xvi, 125.

¹⁸³ *Ibid.*, xii, 33; xvii, 53.

¹⁸⁴ *Ibid.*, ii, 195; v, 96.

¹⁸⁵ *Ibid.*, iv, 62.

excellence¹⁸⁶ and repel evil with that which is best,¹⁸⁷ for thereby they will be adding to the beauty of their own souls.¹⁸⁸ Patience is graceful¹⁸⁹ and so are forgiveness and overlooking others' faults.¹⁹⁰ Those who perform beautiful deeds shall have the highest rewards in this world¹⁹¹ and their reward in the hereafter shall be still better¹⁹² when they shall enjoy the fairest of places for repose¹⁹³ and be provided with excellent provisions.¹⁹⁴

B

DISVALUES

Corresponding to these values there are some disvalues which are symbolized in the Qur'an as Satan or Iblis. He is described as a persistent rebel¹⁹⁵ who is constantly engaged in deceiving¹⁹⁶ people and misleading them from the path of righteousness.¹⁹⁷ He sows the seeds of enmity and hatred,¹⁹⁸ creates false desires,¹⁹⁹ commands what is shameful and wrong,²⁰⁰ and defaces the fair nature created by God.²⁰¹ He is in short an enemy of mankind;²⁰² and believers are, therefore, advised that they should beware of his machinations.

Destruction of Life.—Opposed to the value of life is weakness of man to make mischief in the earth and shed blood²⁰³—symbolized by the first unlawful and unjustified murder in the history of mankind by the first issue of Adam.²⁰⁴ All life being sacred,²⁰⁵ it is forbidden to commit suicide or to kill anybody without a just cause.²⁰⁶ It is equally sinful to murder one's children for fear of want or poverty.²⁰⁷ Killing a person without reason, in the view of the Qur'an, is tantamount to slaying the human race.²⁰⁸ Fight for the cause of

¹⁸⁶ *Ibid.*, iv, 86.

¹⁸⁷ *Ibid.*, xxiii, 96; xli, 34.

¹⁸⁸ *Ibid.*, xvii, 7.

¹⁸⁹ *Ibid.*, xii, 18, 83.

¹⁹⁰ *Ibid.*, xv, 85.

¹⁹¹ *Ibid.*, iii, 172; ix, 121; x, 26; xvi, 96, 97; xxiv, 38; xxix, 7; xxxix, 35, 70; xlvi, 16; liii, 31.

¹⁹² *Ibid.*, xvi, 30.

¹⁹³ *Ibid.*, xxv, 24.

¹⁹⁴ *Ibid.*, lxv, 3.

¹⁹⁵ *Ibid.*, iv, 117.

¹⁹⁶ *Ibid.*, viii, 48.

¹⁹⁷ *Ibid.*, iv, 119.

¹⁹⁸ *Ibid.*, v, 94.

¹⁹⁹ *Ibid.*, iv, 120.

²⁰⁰ *Ibid.*, xxiv, 21.

²⁰¹ *Ibid.*, iv, 119.

²⁰² *Ibid.*, xxxv, 6; xxxvi, 6.

²⁰³ *Ibid.*, ii, 30.

²⁰⁴ *Ibid.*, v, 33.

²⁰⁵ *Ibid.*, vi, 151; xvii, 33.

²⁰⁶ *Ibid.*, vi, 131, 140; xvii, 33.

²⁰⁷ *Ibid.*, vi, 15; xvii, 31.

²⁰⁸ *Ibid.*, v, 35.

righteousness is permitted only because tumult and oppression, which necessitate resort to armed resistance, are worse than killing.²⁰⁹

All those tendencies which weaken a man's hold on life are condemned in the Qur'ān. People are warned of falling into fear, grief, and despair²¹⁰ or of being unmindful of the ultimate mercy of God.²¹¹ But any unjust clinging to life which involves sacrifice of other values is to be avoided at all cost. It does not become a man to be cowardly in the face of difficulties²¹² or to turn back and run away for life from the battle-field.²¹³ Similarly, covetousness,²¹⁴ niggardliness,²¹⁵ and the hoarding of wealth²¹⁶ are condemned, for they betray man's unjustified clinging to values as means, as if they were ends in themselves.

There are certain disvalues which imply disrespect of life in oneself as well as in others. Begging importunately from all and sundry, which leads to killing one's self-respect, is looked upon by the Qur'ān as unbecoming a true believer.²¹⁷ It forbids slandering,²¹⁸ throwing fault or sin on somebody who is innocent of it,²¹⁹ and swelling one's cheek out of pride at men.²²⁰ Scandal-mongering and backbiting are hateful deeds.²²¹ The Qur'ān advises men and women not to laugh at, defame, be sarcastic to one another or call one another by offensive nicknames, and not to be suspicious, not to spy on others or speak ill of them behind their backs.²²² It deprecates the man who is ready with oaths, is a slanderer going about with calumnies, is a transgressor beyond bounds, or is deep in sin, violence, and cruelty.²²³

Things Momentary.—Opposed to his natural urge for eternity, man sometimes through ignorance seems to be enamoured of the life of the moment,²²⁴ which tends to vanish²²⁵ and is mere play and amusement.²²⁶ It is no good to be pleased and remain satisfied²²⁷ with the transitory things of this world²²⁸ and

²⁰⁹ *Ibid.*, ii, 191.

²¹⁰ *Ibid.*, iii, 139; ix, 40; xli, 30.

²¹¹ *Ibid.*, xxxix, 53.

²¹² *Ibid.*, ii, 122.

²¹³ *Ibid.*, iv, 89-91.

²¹⁴ *Ibid.*, iii, 180; iv, 32; lvii, 24.

²¹⁵ *Ibid.*, xvii, 29; xlvii, 38.

²¹⁶ *Ibid.*, iv, 2-3.

²¹⁷ *Ibid.*, ii, 273.

²¹⁸ *Ibid.*, ix, 79; xxiv, 23; lx, 12; lxxviii, 11-12.

²¹⁹ *Ibid.*, iv, 112.

²²⁰ *Ibid.*, xxxi, 18.

²²¹ *Ibid.*, xxiv, 18; civ, 1.

²²² *Ibid.*, xlix, 11-12.

²²³ *Ibid.*, lxxviii, 10-13.

²²⁴ *Ibid.*, x, 45.

²²⁵ *Ibid.*, xvi, 96.

²²⁶ *Ibid.*, vi, 32.

²²⁷ *Ibid.*, x, 7.

²²⁸ *Ibid.*, xvii, 18.

the fleeting and temporal life²²⁹ that has a span of but an hour of a day.²³⁰ The true goal of man is eternity which is the home of peace,²³¹ satisfaction,²³² security,²³³ and supreme achievement²³⁴ for which man must, according to his nature,²³⁵ ever toil and struggle.²³⁶

Lack of Unity.—Against the value of unity there is the disvalue of the denial of the unity of the Ultimate Reality (*kufr*) and the association of partners with God (*shirk*) and likewise the disvalues of disunity, discord, and disharmony in the life of the individual and society. Those who turn back and disobey God and His Apostle²³⁷ deny God's creative power, His purpose, and design,²³⁸ follow a part of the revealed book and disregard the rest,²³⁹ accept some prophets and deny others,²⁴⁰ are all deniers of the true unity of God. Hair-splitting in religious matters,²⁴¹ failure to judge by the light of divine revelation,²⁴² indulgence in magic in order to sow seeds of disunity among people,²⁴³ are all acts which tantamount to disbelief in God.

God's unity implies that He alone deserves worship,²⁴⁴ a worship which demands exclusive submission to His will,²⁴⁵ tinged and informed with the highest emotional attachment.²⁴⁶ Association of partners with God does not mean that people deny God's power of creation and control of world's affairs;²⁴⁷ where they err is the belief that these partners may bring them nearer to God,²⁴⁸ wrongly and foolishly ascribe to them a share in bestowing gifts, as for example, the gifts of a goodly child,²⁴⁹ thus leading to lack of consistency in their moral conduct and lack of exclusive loyalty towards the highest ideal, which indeed is a form of most heinous sin²⁵⁰ and the highest wrong-doing.²⁵¹

²²⁹ *Ibid.*, lxxv, 20; lxxvi, 27.

²³⁰ *Ibid.*, x, 45.

²³¹ *Ibid.*, x, 25.

²³² *Ibid.*, xliii, 70.

²³³ *Ibid.*, xlv, 51.

²³⁴ *Ibid.*, xlv, 57.

²³⁵ *Ibid.*, xc, 4.

²³⁶ *Ibid.*, lxxxiv, 6.

²³⁷ *Ibid.*, iii, 32.

²³⁸ *Ibid.*, ii, 28-29.

²³⁹ *Ibid.*, ii, 85.

²⁴⁰ *Ibid.*, iv, 150.

²⁴¹ *Ibid.*, v, 105.

²⁴² *Ibid.*, v, 47.

²⁴³ *Ibid.*, ii, 102.

²⁴⁴ *Ibid.*, xvi, 51.

²⁴⁵ *Ibid.*, vii, 29.

²⁴⁶ *Ibid.*, ii, 165.

²⁴⁷ *Ibid.*, x, 31; xxiii, 82-89.

²⁴⁸ *Ibid.*, xxxix, 3.

²⁴⁹ *Ibid.*, vii, 19.

²⁵⁰ *Ibid.*, iv, 48.

²⁵¹ *Ibid.*, xxxi, 13.

A form of associating partners with God is ancestor-worship. If people are invited to the path of righteousness, they refuse by saying: "Nay! we shall follow the way of our fathers," even if their fathers were devoid of knowledge and guidance.²⁵² Sometimes people succumb to their personal ambitions and self-importance which signifies their lack of faith in the ultimate causality of God, implied in the belief in the unity of God. When some trouble or affliction comes to man he turns to God, but when it is removed he forgets that he ever turned to Him,²⁵³ and ascribes its removal to others besides God,²⁵⁴ sets up rivals unto Him—a great blasphemy²⁵⁵—and sometimes thinks that it was his own skill and knowledge which helped him in removing his difficulties.²⁵⁶

The disvalues of discord and disunity are the result of the denial of the unity of God.²⁵⁷ The unbelievers and those who associate partners with God are always subject to fear and lack a sense of unity and harmony.²⁵⁸ It is the devil that incites people to discord²⁵⁹ and, therefore, the Qur'an very forcefully forbids people to be divided among themselves,²⁶⁰ and looks upon disunity as the result of lack of wisdom.²⁶¹ It denounces divisions and splits in religion²⁶² and disagreements among different sects and schisms through insolent envy.²⁶³ Similarly, all those acts which tend to spread mischief and tumult after there have been peace and order are condemned because they tend to create disorder, disunity, and disharmony in life.²⁶⁴

Inertia.—Opposed to power, weakness is a disvalue. It is wrong to show weakness in face of difficulties, to lose heart,²⁶⁵ to be weak in will,²⁶⁶ to be weary and faint-hearted,²⁶⁷ to despair or boast,²⁶⁸ to be impatient and fretful.²⁶⁹ It is forbidden to be afraid of men²⁷⁰ or of Satan and his votaries.²⁷¹

There are certain disvalues which arise out of misuse of power. Warning is given to those people who oppress men with wrong-doing and insolently trans-

²⁵² *Ibid.*, ii, 170; v, 107.

²⁵³ *Ibid.*, x, 13.

²⁵⁴ *Ibid.*, xxx, 33.

²⁵⁵ *Ibid.*, xxxix, 8.

²⁵⁶ *Ibid.*, xxxix, 49.

²⁵⁷ *Ibid.*, lix, 14.

²⁵⁸ *Ibid.*, ii, 151; viii, 65.

²⁵⁹ *Ibid.*, vii, 200; xli, 36.

²⁶⁰ *Ibid.*, iii, 103.

²⁶¹ *Ibid.*, lix, 14.

²⁶² *Ibid.*, vi, 159; xxx, 32; xlii, 13.

²⁶³ *Ibid.*, xlii, 65; xlv, 17.

²⁶⁴ *Ibid.*, ii, 191, 192, 205; vii, 85; xi, 85.

²⁶⁵ *Ibid.*, viii, 46.

²⁶⁶ *Ibid.*, iii, 146.

²⁶⁷ *Ibid.*, xlvii, 35.

²⁶⁸ *Ibid.*, lvii, 23.

²⁶⁹ *Ibid.*, lxx, 19, 21.

²⁷⁰ *Ibid.*, iv, 77.

²⁷¹ *Ibid.*, iii, 175.

gress beyond bounds through the land, defying right and justice.²⁷² It is forbidden to indulge in vain talk,²⁷³ to exhibit fierceness,²⁷⁴ to be arrogant against God,²⁷⁵ for arrogance blinds people to the truth,²⁷⁶ to swell one's cheek with pride, or walk in insolence through the earth,²⁷⁷ for one cannot rend the earth asunder or reach the mountains in height.²⁷⁸ Arrogant and obstinate transgressors,²⁷⁹ vainglorious people,²⁸⁰ those fond of self-glory,²⁸¹ people rebellious and wicked,²⁸² and vying with one another in pomp and gross rivalry,²⁸³ are held out as examples of those who misuse their power. Satan is condemned to everlasting punishment for abusing power and becoming haughty.²⁸⁴ Moses was sent to Pharaoh because the latter had become proud and arrogant.²⁸⁵ The people of 'Ad were punished because they behaved arrogantly and thought themselves very powerful.²⁸⁶ The Israelites slew their apostles because of pride.²⁸⁷ The hypocrites turn away from truth out of arrogance.²⁸⁸ The Christians are described as nearest in love to the Muslims because they are not arrogant.²⁸⁹

Some people try to cover their misuse of power under the cloak of determinism,²⁹⁰ but the Qur'an repudiates this stand as totally unrealistic.²⁹¹ Man has the power to shape his destiny in the light of the truth of revelation.²⁹²

Error.—Opposed to truth or wisdom, error, conjecture, and fancy are all disvalues which the Qur'an at several places denounces as equivalent to untruth or lies²⁹³ and which do not lend support to an individual in his moral life.²⁹⁴ Fancy and conjecture can avail nobody against truth.²⁹⁵

It is forbidden to accept a report without ascertaining its truth,²⁹⁶ to utter

²⁷² *Ibid.*, xlii, 42.

²⁷³ *Ibid.*, xix, 62; xxiii, 3; xxvii, 55.

²⁷⁴ *Ibid.*, xlviii, 26.

²⁷⁵ *Ibid.*, xlv, 19.

²⁷⁶ *Ibid.*, xxvii, 14; xxxv, 4.

²⁷⁷ *Ibid.*, xxxi, 18.

²⁷⁸ *Ibid.*, xxiii, 46.

²⁷⁹ *Ibid.*, xl, 35.

²⁸⁰ *Ibid.*, iv, 36; xvi, 23.

²⁸¹ *Ibid.*, xxxviii, 2.

²⁸² *Ibid.*, xlix, 7.

²⁸³ *Ibid.*, lvii, 20.

²⁸⁴ *Ibid.*, vii, 12; xxxvii, 74-76.

²⁸⁵ *Ibid.*, xx, 24, 43.

²⁸⁶ *Ibid.*, xli, 15.

²⁸⁷ *Ibid.*, ii, 87.

²⁸⁸ *Ibid.*, lxiii, 5.

²⁸⁹ *Ibid.*, v, 85.

²⁹⁰ *Ibid.*, vi, 148; xvi, 35.

²⁹¹ *Ibid.*, vi, 149.

²⁹² *Ibid.*, ii, 38.

²⁹³ *Ibid.*, vi, 148; x, 66.

²⁹⁴ *Ibid.*, iv, 157; vi, 116; liii, 23.

²⁹⁵ *Ibid.*, x, 36; liii, 28.

²⁹⁶ *Ibid.*, xlix, 6.

slander, intentionally forging falsehood,²⁹⁷ and to throw fault or sin on somebody who is innocent of it,²⁹⁸ for these are all against the value of truth. Indulgence in disputation,²⁹⁹ vain discourses,³⁰⁰ and susceptibility to superstitions³⁰¹ are disvalues opposed to wisdom. Those who do not try to save themselves from these are liable to be always afraid of others,³⁰² to be unable to distinguish truth from falsehood, and right from wrong;³⁰³ their hearts always turn away from the light of truth and wisdom³⁰⁴ towards depths of darkness.³⁰⁵ Such are the people who have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not; in short, like cattle they lack truth and wisdom.³⁰⁶

Hypocrisy is another disvalue. A hypocrite is one who says with his tongue what is not in his heart,³⁰⁷ who is distracted in mind, being sincerely neither for one group nor for another.³⁰⁸ Hypocrites are liars.³⁰⁹ They expect people to praise them for what they never do,³¹⁰ compete with one another in sin and rancour,³¹¹ and hold secret counsels among themselves for iniquity, hostility, and disobedience.³¹² Hypocrites—men and women—enjoin evil and forbid what is just,³¹³ and if by chance they come into possession of a position of authority, they make mischief in the land, break ties of kinship,³¹⁴ and yet claim to be peace-makers.³¹⁵

Showing off (*riyā'*) is also a disvalue. God does not love those who give away even money in order to be seen doing so by others, for such men have no faith in God and the Last Day.³¹⁶ Such showing off cancels the spirit of their charity.³¹⁷ It is like sowing seeds on a hard, barren rock on which there is little soil, and where heavy rain has left nothing but a bare stone.³¹⁸

Injustice.—Opposed to the value of justice is the disvalue of injustice and

²⁹⁷ *Ibid.*, lx, 12.

²⁹⁸ *Ibid.*, iv, 112.

²⁹⁹ *Ibid.*, xxix, 46.

³⁰⁰ *Ibid.*, vi, 68.

³⁰¹ *Ibid.*, v, 106; vi, 138–41, 143–44.

³⁰² *Ibid.*, lix, 13.

³⁰³ *Ibid.*, ix, 81.

³⁰⁴ *Ibid.*, ix, 127.

³⁰⁵ *Ibid.*, xxiv, 40.

³⁰⁶ *Ibid.*, vii, 179.

³⁰⁷ *Ibid.*, ii, 167; iv, 81; xlvii, 11.

³⁰⁸ *Ibid.*, iv, 143.

³⁰⁹ *Ibid.*, lix, 11; lxiii, 1.

³¹⁰ *Ibid.*, iii, 188.

³¹¹ *Ibid.*, v, 65.

³¹² *Ibid.*, lvii, 8.

³¹³ *Ibid.*, ix, 67.

³¹⁴ *Ibid.*, xlvii, 22.

³¹⁵ *Ibid.*, ii, 11.

³¹⁶ *Ibid.*, iv, 38.

³¹⁷ *Ibid.*, ii, 264.

³¹⁸ *Ibid.*, ii, 263–64.

violation of the principle of the mean. It is forbidden by the Qur'ān to be influenced by people's vain desires and to deviate from the truth while judging between them.³¹⁹ It is also forbidden to distort justice or decline to do justice³²⁰ or to withhold justice from people merely because they are your enemies.³²¹ It would be perfectly unjust to oneself and to others to pile up wealth,³²² to bury gold and silver, and not to spend them in the cause of God and righteousness.³²³ The Qur'ān equally forbids as violation of the principle of justice the squandering of wealth like a spendthrift³²⁴ and recommends the middle way of prudence which is neither extravagance nor niggardliness.³²⁵ It advises one neither to make one's hand tied to one's neck nor stretch it forth to its utmost reach so that one becomes blameworthy and destitute.³²⁶ One should eat and drink but not waste by excess³²⁷ for that would be violating the principle of justice. Excess in any form is forbidden whether in food³²⁸ or in religion.³²⁹

Usury is forbidden, for it means devouring other people's substance wrongfully³³⁰ and involves injustice on both sides.³³¹

Hatred and Unkindness.—Against the value of love is the disvalue of hatred, harshness, or unkindness to others. People are advised not to speak any word of contempt to their parents,³³² to orphans,³³³ and to beggars.³³⁴ Believers are not to revile even those whom the unbelievers call upon besides God.³³⁵ The Holy Prophet is described as safe from severity and hard-heartedness towards others.³³⁶

Vice.—Against goodness the Qur'ān denounces the disvalue of vice, i.e., doing wrong and shameful deeds.³³⁷ It is Satan who commands people to do what is evil and shameful.³³⁸ People are forbidden to come near adultery, for it is a shameful deed and an evil, opening the road to other evils.³³⁹ Similarly,

³¹⁹ *Ibid.*, v, 51–53.

³²⁰ *Ibid.*, iv, 135.

³²¹ *Ibid.*, v, 3, 9.

³²² *Ibid.*, civ, 2–3.

³²³ *Ibid.*, ix, 34.

³²⁴ *Ibid.*, xvii, 26–29; xxv, 67.

³²⁵ *Ibid.*, xxx, 67.

³²⁶ *Ibid.*, xvii, 29.

³²⁷ *Ibid.*, vii, 31.

³²⁸ *Ibid.*, v, 10.

³²⁹ *Ibid.*, iv, 171, v, 84.

³³⁰ *Ibid.*, iv, 161.

³³¹ *Ibid.*, ii, 279.

³³² *Ibid.*, xvii, 23.

³³³ *Ibid.*, xciii, 9.

³³⁴ *Ibid.*, xciii, 10.

³³⁵ *Ibid.*, vi, 108.

³³⁶ *Ibid.*, iii, 159.

³³⁷ *Ibid.*, iii, 14, 110; xlii, 37; liii, 32.

³³⁸ *Ibid.*, ii, 189, 268; xxiv, 21.

³³⁹ *Ibid.*, xvii, 32.

wine and gambling involve great sin,³⁴⁰ for they are the work of Satan.³⁴¹ The Qur'ān forbids all shameful and evil deeds and uses a very comprehensive term *ẓulm* to cover them all.³⁴² Hypocrites and unbelievers enjoin³⁴³ and plot evil³⁴⁴ and hold secret counsels for iniquity, evil, and rebellion³⁴⁵ and wrongfully eat up other people's property.³⁴⁶ The believers are advised, therefore, not to help one another in sin and rancour.³⁴⁷

The Qur'ān refers to several Satanic tendencies in man,³⁴⁸ such as ungratefulness,³⁴⁹ hastiness,³⁵⁰ impatience,³⁵¹ despair, and unbelief in times of adversity, and pride and conceit in times of prosperity;³⁵² quarrelsomeness,³⁵³ arrogance,³⁵⁴ greed of ever more and yet more,³⁵⁵ niggardliness,³⁵⁶ transgression of the bounds of propriety,³⁵⁷ and false sense of self-sufficiency.³⁵⁸ These tendencies often lead to different forms of wrong-doing and, therefore, must be counteracted by all right-thinking people.

Moral Discipline.—To produce the attitude of moral righteousness (*taqwa*), the discipline of prayer, fasting, *zakāt*,* and pilgrimage is enforced. People are commanded to guard strictly their habit of prayers and stand before God in a devout frame of mind,³⁵⁹ pay the *zakāt*,³⁶⁰ spend in charity secretly and

* The term *zakāt* is used for the State tax earmarked for the poor, the needy, the wayfarer, the administrative staff employed for its collection, those whose hearts are to be won over, for freeing slaves and the heavily indebted, and for use in the path of God (Qur'ān, ix, 60). Even if a State does not levy this tax or there is no State to levy it, its payment direct to the classes mentioned above still remains obligatory for every Muslim. *Sadaqāt* is a term wider than *zakāt*. It covers both *zakāt* and whatever is voluntarily given for charitable purposes over and above *zakāt*. Some people translate the word *zakāt* as compulsory charity, and other forms of *sadaqāt* as voluntary charity.

³⁴⁰ *Ibid.*, ii, 219.

³⁴¹ *Ibid.*, v, 93.

³⁴² *Ibid.*, vii, 28; xvi, 90.

³⁴³ *Ibid.*, ix, 67.

³⁴⁴ *Ibid.*, xxxv, 43.

³⁴⁵ *Ibid.*, lviii, 8.

³⁴⁶ *Ibid.*, ii, 188.

³⁴⁷ *Ibid.*, v, 3.

³⁴⁸ Once the Holy Prophet said that every man has his Satan with him. Some one asked him if there was one with him as well. He replied: Yes, but I have made him a Muslim, i.e., made him submit to my control.

³⁴⁹ Qur'ān, vii, 10; xxxvi, 45-47; lxxiv, 15-25; c, 1-8.

³⁵⁰ *Ibid.*, xvi, 37; xvii, 11.

³⁵¹ *Ibid.*, lxx, 19-21.

³⁵² *Ibid.*, xi, 9-10; xvii, 83.

³⁵³ *Ibid.*, xvi, 4.

³⁵⁴ *Ibid.*, lxxv, 31-40; xc, 5-7.

³⁵⁵ *Ibid.*, lxxiv, 15.

³⁵⁶ *Ibid.*, xvii, 100.

³⁵⁷ *Ibid.*, xcvi, 6.

³⁵⁸ *Ibid.*, xcvi, 7.

³⁵⁹ *Ibid.*, ii, 238.

³⁶⁰ *Ibid.*, xcvi, 5.

openly³⁶¹—a beautiful loan to God³⁶²—a bargain that will never fail,³⁶³ involving a glad tidings for the believers³⁶⁴ and a cause of prosperity³⁶⁵ and spiritual joy.³⁶⁶ Those people who follow these principles are on the right path under the true guidance of the Lord.³⁶⁷ They remove the stain of evil from the people³⁶⁸ and help them refrain from shameful and unjust deeds.³⁶⁹ It is the duty of all Muslims, as witnesses for mankind in general, to hold fast to God.³⁷⁰ It is the practice of all believing people that when God grants them power in the land, they enjoin the right and forbid the wrong.³⁷¹ All Muslims ought to follow these disciplinary principles.³⁷² Those who neglect them are bound to fall into the snares of their passions.³⁷³

Similarly, fasting is recommended as a discipline during the month of Ramaḍān in which the Qur'ān was revealed as a guide to mankind and as an embodiment of guidance and judgment between right and wrong.³⁷⁴ It involves observance of certain limits and rules by all those who may wish to become righteous (acquire *taqwa*).³⁷⁵ Performance of *hajj* is symptomatic of a righteous life in which there should be no obscenity, nor wickedness, nor wrangling, and the best provision for which is right conduct, i.e., *taqwa*.³⁷⁶

Repentance.—Though man is by nature after the pattern of God's nature³⁷⁷ and, therefore, capable of approximating to the ideal embodied in the most beautiful names,³⁷⁸ yet being prone to different weaknesses³⁷⁹ he is often led to wrong his soul in spite of his best efforts to follow moral discipline.³⁸⁰ Adam disobeyed God and thus was about to run into harm and aggression,³⁸¹ but as soon as he realized his mistake, he repented and God accepted his repentance³⁸² and promised that whoever follows His guidance shall be free from

³⁶¹ *Ibid.*, xxv, 29.

³⁶² *Ibid.*, lxxii, 20.

³⁶³ *Ibid.*, xxv, 29.

³⁶⁴ *Ibid.*, xxii, 34; xxvii, 2.

³⁶⁵ *Ibid.*, xxxi, 5.

³⁶⁶ *Ibid.*, xx, 139.

³⁶⁷ *Ibid.*, xxxi, 5; xcvi, 5.

³⁶⁸ *Ibid.*, xi, 114.

³⁶⁹ *Ibid.*, xxix, 45.

³⁷⁰ *Ibid.*, xxii, 78.

³⁷¹ *Ibid.*, xxii, 41.

³⁷² *Ibid.*, xxiv, 55-56.

³⁷³ *Ibid.*, xix, 59.

³⁷⁴ *Ibid.*, ii, 185.

³⁷⁵ *Ibid.*, ii, 183, 187.

³⁷⁶ *Ibid.*, ii, 197.

³⁷⁷ *Ibid.*, xxx, 30.

³⁷⁸ *Ibid.*, vii, 180; xvii, 110; lix, 24.

³⁷⁹ *Ibid.*, xiv, 34; xvii, 11, 83.

³⁸⁰ *Ibid.*, vii, 23; xi, 21, 101; xvi, 33.

³⁸¹ *Ibid.*, ii, 35; vii, 19.

³⁸² *Ibid.*, ii, 37.

grief and sorrow.³⁸³ The Lord accepts repentance from His servants and forgives the sins³⁸⁴ of those who do evil in ignorance but repent soon afterwards³⁸⁵ and are never obstinate in persisting in the wrong intentionally.³⁸⁶ Even the thieves³⁸⁷ and those who had waged wars against God³⁸⁸ are covered by the universal mercy and loving kindness of God³⁸⁹ provided they repent and amend their conduct,³⁹⁰ earnestly bring God to mind,³⁹¹ hold fast to God, purify their religion solely for God,³⁹² and openly declare the Truth.³⁹³ There is no scope for pessimism and despair arising from the natural weaknesses of men in doing wrong to their souls,³⁹⁴ for God turns to them that they might repent.³⁹⁵ Turning to God in repentance and seeking of forgiveness from Him lead to the grant by God to man of good and true enjoyment and abounding grace in this life.³⁹⁶ He will rain bounties from the sky and add to people's strength.³⁹⁷ To turn continually to God in repentance is the sign of the true believer;³⁹⁸ and this attitude of mind is strengthened by remembrance of God (*dhikr*), for it enables a man in most difficult and odd situations to keep firm and steadfast³⁹⁹ and find in it a source of deep satisfaction and mental equipoise.⁴⁰⁰

Taqwa.—It is the whole pursuit of value and avoidance of disvalue in general that is designated by the Qur'ān as righteousness (*taqwa*). It is dependent on and is the result of faith in God and adoration of Him.⁴⁰¹ The Qur'ān is revealed solely to produce this attitude of *taqwa* among people.⁴⁰² It is the presence of this moral attitude which saves people from destruction⁴⁰³ and it is this which helps them maintain God's commands in their conjugal life,⁴⁰⁴

³⁸³ *Ibid.*, ii, 38.

³⁸⁴ *Ibid.*, xlii, 25.

³⁸⁵ *Ibid.*, iv, 17; vi, 54; vii, 153; ix, 104; xvi, 119.

³⁸⁶ *Ibid.*, iii, 135.

³⁸⁷ *Ibid.*, v, 42.

³⁸⁸ *Ibid.*, v, 36–37.

³⁸⁹ *Ibid.*, xi, 90.

³⁹⁰ *Ibid.*, v, 42.

³⁹¹ *Ibid.*, iii, 135.

³⁹² *Ibid.*, iv, 136.

³⁹³ *Ibid.*, ii, 160.

³⁹⁴ *Ibid.*, xxxix, 53.

³⁹⁵ *Ibid.*, ix, 118.

³⁹⁶ *Ibid.*, xi, 3.

³⁹⁷ *Ibid.*, xi, 52.

³⁹⁸ *Ibid.*, ix, 112.

³⁹⁹ *Ibid.*, viii, 45.

⁴⁰⁰ *Ibid.*, xiii, 28.

⁴⁰¹ *Ibid.*, ii, 21.

⁴⁰² *Ibid.*, xx, 113; xxxix, 28.

⁴⁰³ *Ibid.*, xxvii, 53; xli, 18.

⁴⁰⁴ *Ibid.*, ii, 24; iv, 129.

in sacrifice,⁴⁰⁵ in different aspects of social life,⁴⁰⁶ and in fulfilling faithfully their social obligations.⁴⁰⁷

The motive which prompts people to adopt this moral attitude of *taqwa* is the desire to win the pleasure of God,⁴⁰⁸ to gain nearness to Him,⁴⁰⁹ and to seek His face⁴¹⁰ or countenance⁴¹¹ implying that their motive is not self-interest but the seeking of good for the sake of good,⁴¹² which benefits their own souls⁴¹³ and which they seek even at the sacrifice of life.⁴¹⁴ The aim of such people is mainly a desire for increase in self-purification without any idea of winning favour from anyone or expecting any reward whatsoever.⁴¹⁵ They will get a reward of the highest value⁴¹⁶ and attain complete satisfaction⁴¹⁷ and prosperity⁴¹⁸—the final attainment of the Eternal Home,⁴¹⁹ well-pleasing unto God.⁴²⁰ These people resemble a garden high and fertile, heavy rain falls on it and makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture suffices it.⁴²¹ For such people are the gardens in nearness to their Lord, a result of the pleasure of God.⁴²²

To be righteous (*muttaqi*) is to believe in God, and the Last Day, and the angels, and the Books, and the messengers; to spend out of one's substance, out of love for God, for kin, for orphans, for the needy, for the wayfarer, for those who ask, for the ransom of slaves; to be steadfast in prayers, and to pay the *zakāt*; to fulfil the contracts which have been made; and to be firm and patient in pain (or suffering), adversity, and periods of danger. Such people as follow these are possessed of true *taqwa*, i.e., righteousness.⁴²³ And of the servants of God the most gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace"; those who spend the night in adoration of their Lord prostrating and standing; those who, when they spend, are not extravagant nor niggardly, but hold a just balance between these two extremes; those who invoke not, with God, any

⁴⁰⁵ *Ibid.*, v, 30; xxii, 37.

⁴⁰⁶ *Ibid.*, ii, 177.

⁴⁰⁷ *Ibid.*, xxv, 63–74.

⁴⁰⁸ *Ibid.*, ii, 207; iv, 114.

⁴⁰⁹ *Ibid.*, iii, 13.

⁴¹⁰ *Ibid.*, ii, 272.

⁴¹¹ *Ibid.*, xlii, 22; xxx, 38; xcii, 18–21.

⁴¹² *Ibid.*, lv, 60.

⁴¹³ *Ibid.*, ii, 272.

⁴¹⁴ *Ibid.*, ii, 207.

⁴¹⁵ *Ibid.*, xcii, 18–21.

⁴¹⁶ *Ibid.*, iv, 114.

⁴¹⁷ *Ibid.*, xcii, 21.

⁴¹⁸ *Ibid.*, xxx, 38.

⁴¹⁹ *Ibid.*, xlii, 22.

⁴²⁰ *Ibid.*, xxxix, 28.

⁴²¹ *Ibid.*, ii, 265.

⁴²² *Ibid.*, iii, 15.

⁴²³ *Ibid.*, ii, 177.

other god, nor slay such life as God has made sacred, except for just cause, nor commit fornication; those who witness no falsehood, and, if they pass by futility, they pass by it with honourable avoidance; those who, when they are admonished with the signs of their Lord, do not show indifference to them like the deaf or the blind; and those who pray, "Our Lord! give us the grace to lead the righteous."⁴²⁴ The better and more lasting reward of the Lord is for those who believe and put their trust in Him; those who avoid the greater crimes and shameful deeds, and, even when they are angry, they forgive; those who hearken to their Lord, and establish regular prayer; who conduct their affairs by mutual consultation; who spend out of what God bestows on them for sustenance; who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves; and those who recompense injury with injury in degree equal thereto and, better still, forgive and make reconciliation. But indeed if any do help and defend themselves after a wrong is done to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land, defying right and justice; for such there will be a grievous penalty. But indeed showing patience and forgiveness is an exercise of courageous will and resolution in the conduct of affairs.⁴²⁵

There is yet a higher stage of moral achievement described as *ihsān* which signifies performance of moral action in conformity with the moral ideal with the added sense of deep loyalty to the cause of God, done in the most graceful way that is motivated by a unique love for God.⁴²⁶ Performance of righteous actions accompanied by a true faith is only a stage in the moral life of man which, after several stages, gradually matures into *ihsān*.⁴²⁷ God is with those who perform good deeds and perform them with added grace and beauty.⁴²⁸ Those who sacrifice animals with a spirit of dedication have piety (*taqwa*) no doubt, but those who thereby glorify God for His guidance, acknowledging fully the extent of His bounties provided in abundance, are the people who are characterized by *ihsān*.⁴²⁹ In the life hereafter the morally upright will be in the midst of gardens and springs⁴³⁰ wherein they will take spiritual enjoyment in the things which their Lord gives as a reward for leading a life of

⁴²⁴ *Ibid.*, xxv, 63-64; 67-68, 72-74.

⁴²⁵ *Ibid.*, xlii, 36-43.

⁴²⁶ In the *Mishkāt*, there is a tradition which relates that a stranger one day came to the Holy Prophet and asked him, among other things, what *ihsān* is. The Holy Prophet replied, "Serve the cause of God as if you are in His presence. If it is not possible to achieve this stage, then think as if He is watching you do your duty." This tradition clearly emphasizes the attitude of deep loyalty tinged with an emotional response of love towards God.

⁴²⁷ Qur'ān, v, 96.

⁴²⁸ *Ibid.*, xvi, 128.

⁴²⁹ *Ibid.*, xxii, 37.

⁴³⁰ *Ibid.*, li, 15.

graceful righteousness.⁴³¹ The sincerely devoted people (*muhsinīn*) are those who willingly suffer thirst, fatigue, or hunger in the cause of God,⁴³² or tread paths which may raise the ire of the unbelievers, or receive injury from an enemy;⁴³³ who despite all that do not conduct themselves in life as to cause mischief on the earth but call on Him with fear and longing;⁴³⁴ who spend of their substance in the cause of God, refrain from evil, and are engaged in doing truly good deeds;⁴³⁵ who spend freely whether in prosperity or in adversity; who restrain anger and pardon all men;⁴³⁶ who are steadfast in patience⁴³⁷ and exercise restraint;⁴³⁸ who establish regular prayer and pay the *zakāt* and have in their hearts the assurance of the hereafter;⁴³⁹ and who are always ready to forgive people and overlook their misdeeds.⁴⁴⁰ Almost all the prophets are included in this category⁴⁴¹ which signifies that the *muhsinīn* are those who are not only on the right path themselves,⁴⁴² but in addition by their good example and magnetic personality lead others to the way of righteousness and help in establishing a social order based on peace, harmony, and security.⁴⁴³ Complete power,⁴⁴⁴ wisdom and knowledge,⁴⁴⁵ true guidance from the Lord, prosperity,⁴⁴⁶ rise in worldly position,⁴⁴⁷ power, and knowledge⁴⁴⁸ are the by-products of their life of graceful righteousness (*ihsān*). Their reward shall never be lost,⁴⁴⁹ for God is always with them⁴⁵⁰ and loves them⁴⁵¹ and will bestow on them the rank of friendship as He did on Abraham.⁴⁵² He who submits his whole self to the will of God and moreover does it gracefully and with a spirit of dedication (*muhsin*) has grasped indeed the most trustworthy handhold,⁴⁵³ and enjoys the most beautiful position in religion for he is following Abraham who was true in faith.⁴⁵⁴ He will get his reward from his Lord

⁴³¹ *Ibid.*, li, 16.

⁴³² *Ibid.*, xxix, 69.

⁴³³ *Ibid.*, ix, 120.

⁴³⁴ *Ibid.*, vii, 56.

⁴³⁵ *Ibid.*, ii, 195.

⁴³⁶ *Ibid.*, iii, 134.

⁴³⁷ *Ibid.*, xi, 115; xii, 90.

⁴³⁸ *Ibid.*, xvi, 128.

⁴³⁹ *Ibid.*, xxxi, 4.

⁴⁴⁰ *Ibid.*, v, 14.

⁴⁴¹ *Ibid.*, vi, 84; xxxvii, 75, 80, 83, 105, 110, 120-21, 130-31.

⁴⁴² *Ibid.*, vi, 84.

⁴⁴³ *Ibid.*, ii, 193; iii, 104, 110.

⁴⁴⁴ *Ibid.*, xii, 56.

⁴⁴⁵ *Ibid.*, xxvii, 14.

⁴⁴⁶ *Ibid.*, xxix, 69; xxxi, 5.

⁴⁴⁷ *Ibid.*, ii, 58; vii, 161.

⁴⁴⁸ *Ibid.*, xii, 22.

⁴⁴⁹ *Ibid.*, xi, 115; xii, 56.

⁴⁵⁰ *Ibid.*, xxix, 69.

⁴⁵¹ *Ibid.*, ii, 195; iii, 134, 145.

⁴⁵² *Ibid.*, iv, 125.

⁴⁵³ *Ibid.*, xxxi, 22.

⁴⁵⁴ *Ibid.*, iv, 125.

and shall experience neither fear nor grief.⁴⁵⁵ God is well pleased with those who followed in the footsteps of the vanguard of Islam—the first of those who forsook their houses and of those who gave them aid—in a spirit of devotion and graceful loyalty as well as those who followed them, as they are all with Him. For them God has prepared the garden of paradise, as their eternal home of supreme felicity.⁴⁵⁶

⁴⁵⁵ *Ibid.*, ii, 112.

⁴⁵⁶ *Ibid.*, ix, 100.

Chapter IX

ECONOMIC AND POLITICAL TEACHINGS OF THE QUR'ĀN

A

ECONOMIC TEACHINGS

1. The first economic principle emphasized by the Qur'ān with repeated stress is that all natural means of production and resources which subscribe to man's living, have been created by God. It is He who made them as they are and set them to follow the laws of nature that make them useful for man. It is He who allowed man to exploit them and placed them at his disposal.¹

2. On the basis of the aforesaid truth the Qur'ān lays down the principle that an individual has neither the right to be free in acquiring and exploiting these resources according to his own sweet will, nor is he entitled to draw a line independently to decide between the lawful and the unlawful. It is for God to draw this line; for none else. The Qur'ān condemns the Midians, an Arabian tribe of old, because its people claimed to possess a right to acquire and expend wealth *in any way they liked without restriction of any kind*.²

It calls it a "lie" if a man describes a certain thing as lawful and another unlawful on his own account.³ The right to pronounce this rests with God and (as God's deputy) His Prophet.⁴

¹ Qur'ān, ii, 29; vii, 10; xiii, 3; xiv, 32–34; lvi, 63–64; lxxvii, 15.

² *Ibid.*, xi, 87.

³ *Ibid.*, xvi, 116. "This verse strictly prohibits that people should decide according to their own views or wishes what is lawful and what is unlawful" (Baidāwī, *Anwār al-Tanzil*, Vol. III, p. 193).

"The purport of this verse is, as 'Askari explains, that you should not call a thing lawful or unlawful unless you have learnt of its being so from God or His Prophet, otherwise you would be telling a lie on God; for nothing makes a thing lawful or unlawful save a commandment of God" (Ālūsī, *Ruh al-Ma'āni*, Vol. XIV, p. 226, Idārat al-Tabā'at al-Muniriyyah, Egypt, 1345/1926).

⁴ Qur'ān, vii, 157.

3. Under the sovereign command of God and within the limits imposed by Him, the Qur'ān recognizes the right of holding private property as implied in several verses.⁵

The economic scheme presented in the Qur'ān is based entirely on the idea of individual ownership in every field. There is nothing in it to suggest that a distinction is to be made between consumption goods and production goods (or means of production) and that only the former may be held in private ownership, while the latter must be nationalized. Nor is there anything in the Qur'ān suggesting or implying that the above-mentioned scheme is of a temporary nature to be replaced later by a permanent arrangement in which collectivization of all means of production may be desired to be made the rule. Had that been the ultimate object of the Qur'ān, it would have certainly stated it unequivocally and given us instructions with regard to that future permanent order. The mere fact that it mentions in one place that "the earth belongs to God"⁶ is not enough to conclude that it either denies or forbids private ownership of land and sanctions nationalization. Elsewhere it says, "Whatever is in the heavens and the earth belongs to God,"⁷ but nobody has ever concluded from this verse that none of the things in the heavens or the earth can be held in individual possession or that all these things should be State property. If a thing which belongs to God ceases to belong to human beings, certainly it ceases to belong to individuals and States alike.

It is equally erroneous to draw from verse xli, 10 the inference that the Qur'ān desires to distribute all the means of livelihood in the earth *equally* among all men, and conclude that since this can be achieved only under nationalization, the Qur'ān advocates or favours the introduction of that system. For the purpose of this interpretation the verse is wrongly rendered to mean that "God has put in the earth its means of sustenance proportionately in four days, alike for those who seek."⁸ But even this wrong translation does not serve the purpose. It would be incorrect to apply the words "alike for those who seek" to human beings alone. All kinds of animals, too, are among "those who seek," and there is little doubt that their means of sustenance have also been placed by God in the earth. If this verse, then, denotes an equal share to all who seek, there is no justification for restricting this equality of share to members of the human species alone.

⁵ *Ibid.*, ii, 275, 279, 282, 283, 261; iv, 2, 4, 7, 20, 24, 29; v, 38; vi, 141; ix, 103; xxiv, 27; xxxvi, 71; li, 19; lxi, 11.

⁶ *Ibid.*, vii, 128.

⁷ *Ibid.*, ii, 284.

⁸ The words of the text are: *fi arba'ati ayyāmin sawā' al-lissā'ilin*. Zamakhshari, Baidāwī, Rāzi, Ālūsī and other commentators have taken *sawā'* to go with *ayyāmin* and interpreted it to mean "in full four days." No commentator of distinction has taken *sawā'* to go with *sā'ilin*. However, even if it is allowed to go with it, it would mean "provided for the sake of all who seek," and not "for all who seek in equal measure." This latter interpretation is just untenable.