

Islam, Doctrine and Way of Life

A Trend

Every observer of the present day Muslim World bears witness to the fact that in the midst of conflicting events and tendencies, there exists a strong trend towards an Islamic revival. This trend, which varies in strength from one country to another, persists in spite of the many obstacles it inherited from the past, both contemporary and remote. In addition, new obstacles are continuously being placed in the way of an Islamic revival by great foreign powers, which, for one reason or another, are ignorant of the true aims of Islam or, alternatively, are prejudiced against it for historical reasons.

Some people would not be willing to attribute this clearly discernible Islamic trend to the endeavors of one particular organization; but this is not important; what is more important in this connection is the fact that this inclination towards Islamic revival indicates a definite flow in the tide of the history of Islam, a tide that is bound to reach the shores of fulfillment, no matter how violent the headwinds or how stormy the waters. It will reach the blessed shore in accordance with the predestined will of God; "For indeed, the useless foam will disappear, but what is of benefit to mankind will endure on earth" (Quran 13:17).

The Muslims

If people differ in attributing the origin of this Islamic trend to this or that group or organization, they certainly do not differ on the fact that its roots lie deep in the conscience of the Muslim Nation; a conscience which has never been divorced from Islam, Since the dawn of this great religion, there has never been a Muslim country without faithful workers for the cause of Islam who might be taken as living illustrations of the famous prediction of Prophet Muhammad: "There shall never cease to be people among my community who will stand up for the cause of truth; none that opposes them will be able to harm their souls. And so will it remand until the Day of Judgment."

Whoever studies the history of Muslims over wide expanses of time and space can never fail to wonder at the persistence with which they survive in spite of all the vicissitudes which they have undergone for so many centuries; even more amazing, are the profound sentiments they cherish deep in their souls. Indeed, during the long centuries of their history, Muslims have experienced every kind of injustice, tyranny and sordid enmity known to man. Historians may agree that a fraction of that suffering would have been sufficient to wipe out any community or civilization.

The first of these misfortunes was in the shape of inner dissensions that befell Muslim civilization when it was still in its infancy. From then on, upheavals caused by lust for power, greed, distrust, ignorance of the true tenets of Islam and all manner of intrigues from within and from without, followed one upon another. Then came the armed invasion from Europe in the shape of the Crusades, which shook the Islamic world with brutality that had no precedent, culminating in the slaying of seventy thousand Muslim men, women and children at the fall of Jerusalem ¹, The following centuries saw the ruthless annihilation of the Muslims of Sicily, Southern France and Spain. In Spain, in particular, where the Muslims had ruled over a period of eight hundred years and created an

¹ Steven Ranchman in his History of the Crusades, vol. 1, pp. 286-287, describes this horrible massacre and adds that when the Christian commander "later that morning went to the temple area, he had to pick his way through corpses and blood that reached up to his knees".

Enlightened civilization, not only was no Muslim left alive after the "Christian re-conquest", but what is more, the graves of Muslims were ransacked and destroyed. In later centuries, Western hostility towards

Muslims took the form of colonial conquests, often clothed in the garb of "benevolent interest" but in reality directed towards the political and economic enslavement of the Muslim peoples: a survival of that spirit of the Crusades which the Muslims have never been allowed to forget.

All that came from the West. From the East came successive waves of Tartar hordes under the leadership of Ganges Khan, then TAMERLANE, demolishing every sign of life in their wake, burning cities, destroying vegetation and killing Muslims in thousands. It is reputed that TAMERLANE built a pyramid of seventy thousand skulls after razing the city of Isphahan in Persia.

No less destructive than these invasions were the innumerable cultural currents from outside which, in many cases, undermined the unity of Muslim thought and in the last resort prepared the ground for the subsequent spread of the anti-Islamic systems of education and forms of life which were imposed by colonial rulers for the sole purpose of divorcing the Muslims from their own culture. In this context, the influence of foreign missionary organizations can only too often be discerned.

It is astonishing indeed that the Muslim community has managed to survive all these calamities and has never ceased to struggle against those corrosive inroads and influences; that in modern times the Muslims have succeeded in freeing many of their lands from colonial rule; that the voice of Islam is still, though faintly, audible in the midst of the cultural chaos brought about by foreign and indigenous oppression alike; and that in all parts of the Muslim world a new trend towards an Islamic revival is clearly developing day by day.

The Legacy of the Past

After the many calamities which have befallen the Muslim world, there is a danger that the tragic legacy of the past may imperceptibly overwhelm the new trend towards an Islamic revival. For during the past centuries the Muslim countries have been subjugated by outside powers which are fully aware that their own supremacy has been erected on the ruins of the old Islamic system and that its continuity depends on keeping the true ideology of Islam submerged. Thus, these powers are consistently determined to distort the real picture of Islam, and to suppress its advocates, their goal being the removal of Islam from the constructive thinking of its followers.

As has already been mentioned, those "cultural invasions" as manifest in the educational programmes were by no means less dangerous and were certainly more permanent in their effect than the force of arms. In the first instance, through these cultural influences many anti-Islamic notions entered into the minds of Muslims who, due to centuries of intellectual stagnation, were not sufficiently equipped with a clear Islamic concept of what is right and what is wrong. The resulting confusion reached its culminating point among the educated youth, to such an extent that some of them in fact abandoned Islam and lost all faith in God. Only two categories of Muslims managed to escape this moral confusion: those who lived in simple circumstances that preserved their primitive faith vigorous and intact, and the small minority of thinking Muslims who understood what Islam stands for and tried to live up to it and for it. These two categories represent the ever-recurrent elements of strength that run through the entire history of Islam.

One of the worst effects of the materialistic trends emanating from Europe was the birth of a spirit of dim nationalism among Muslims. The danger of this wave lies in the fact that nationalism derives its primary appeal from a natural and, in itself, justifiable emotion in the hearts of men: man's instinctive love of his home and his country. Under the influence of nationalism the hearts of many Muslims were turned from the fundamental principle of their faith, which places the love of God above all other precepts,

and plunged them instead into that blind worship of one's nation which disregards all moral considerations that may clash with the "interests" of that particular nation. In effect, many Muslims were led to prostrate themselves before the new idol of nationalism. Indeed, the

nation itself was fashioned into godhead-and its day-to-day legislation was, in many instances, allowed to override the clearly stipulated ordinances of the Quranic Law; and this in the face of the well-known statement of the Quran: "Those who do not judge in accordance with what has been revealed by God are indeed unbelievers." (5: 44.)

But this drifting away of Muslims from the ethics of Islam was not a mere haphazard accompaniment to the spread of nationalistic ideas. On the contrary, it was the result of deliberate endeavors in pursuance of a missionary policy. Nothing could be more illustrative of this intention than the editorial which Mr. Le Chatelier wrote over forty-five years ago in a special missionary supplement of his French Magazine *Le Monde musulman*. In this editorial he stated: "No doubt our missionaries have failed so far in directly undermining the faith of the Muslims. This end can only be achieved through the propagation of western ideas which would filter in Muslim thought through the study of European languages. The spread of these languages would bring the world of Islam in contact with the European press, and paths would then be paved for the material progress of Muslims. Thus, the missionary organizations would achieve their goal of destroying Islamic religious concepts which so far have preserved their identity and strength in isolation and aloofness." The writer added: "The political break-up of the world of Islam will open the way to Europe's civilizing missions. It is inevitable that the Muslims will degenerate politically, and before long the world of Islam will become like a city surrounded by European barbed-wire entanglements." He also said: "It is not to be expected that the Muslims in general would be able to bring forth new positive attitudes and qualities once they have given up their present attitudes and qualities. With the weakening of their belief in Islam, decay and disintegration are bound to set in; and when decay and disintegration spread throughout the world of Islam, the religious spirit of the Muslims will be entirely uprooted and will never be able to re-emerge in a new form."

Let us now consider what the learned Dutch orient list Dr. Hurgronje who is generally considered among the less hostile Western

critics of Islam said in 1911 in one of his lectures about the Muslims of Java. At that time he was advisor on Islamic and Arab affairs to the Dutch Colonial Ministry. I quote: "It would be a mistake to see in the Caliphate something like a Papacy that has no direct concern in politics. It is rather a political leadership, and if a Muslim gives it his allegiance, he cannot be loyal to a Christian government. It is a cause

for regret that the Muslims of these islands (i.e.. Indonesia) emulate the Muslims of Egypt. Hadhramout and the Arabian Peninsula in their religious observances and customs and are avid readers of Arabic publications. Unfortunately, so far there exists in Java no national sentiment which would counteract this Arabian orientation in religious matters."

The cultural invasion of the Muslim world by the West and the eventual growth of nationalism among Muslims produced a reaction in the form of a revolt against imperialism. If this nationalistic spirit of revolt ever succeeds in eclipsing the nascent Islamic, religious trend, it is extremely probable that the emotions thus negatively aroused will result in an explosion uncontrolled by clear principles and lacking any foreseeable direction.

With the Communist movement maneuvering everywhere, changing cards and headquarters but never losing sight of its objectives, one may discern the obvious danger underlying the unpredictable ups and downs of political enthusiasm. Communism is a full fledged ideology, or rather a new "religion" that has its own holy books, prophets and disciples. Its network is world-wide and it is underground by nature. It extends its appeal at a variety of levels, thus exploiting different unseen forces on their own ground. Unless there is a counter-ideology that meets its agents everywhere: in farms and factories, in schools and colleges, in cafes and clubs, in libraries and the press, and by all modern means of communication and information-the result will be disastrous. "Nationalism" is no answer to Communism. "We are Arabs, or Turks, or Persians, or Africans" is no answer to "There is no God". Communism is a totalitarian way of life which stems from an exclusive faith in materialism. If materialism were to remain our sole source wherefrom we derive our outlook and means to counter Communism, then it would be more or less the force of Communism driving us. Materialism can be countered only by a well balanced code of life, answering the needs of man. both spiritual and material.

For Muslims, it is only natural to seek their ideology in Islam. As it is becoming more and more clear in the West, that the issue is either "Christianity or Communism", so Muslims in the East are growing more and more conscious of the fact that the issue there is either "Communism or Islam".

A Doctrine and an Order

The birth of Islam was in reality a strong declaration of the birth of a higher humanity. For Islam is, in essence, a great liberation movement encompassing the manifold aspects of human life, emanating from the conscience of the individual and oriented towards the life of the society. It was a revolution which destroyed in its march all the spiritual, intellectual and social fetters which had encumbered human life and declared-over thirteen centuries ago-full human rights.

The advent of Islam heralded a revolution in the realm of belief. It emancipated the human conscience from superstition and fancy; it established the absolute transcendence of God and showed the fallacy of anthropomorphic and polytheistic deviations; it postulated a direct relationship between man and God, without any intermediary,

The absolute transcendence of God and the direct communion between man and God are the crossroads between order and chaos in the realm of belief, as well as between freedom and slavery in the realm of social life. This is a very considerable achievement when viewed in the light of what we know of the sufferings of mankind elsewhere in consequence of the power gained in the name of religion, the persecution of scientists and freethinkers in the European Middle Ages, and the political revolutions which, in Europe, were necessary in order to destroy the hegemony of those who claimed to be the vicegerents of God on earth. In contrast, freedom of thought is a fundamental attribute of the Islamic creed: for Islam does not recognize any priestly hierarchy or clergy.

The birth of Islam constituted a revolution in another aspect of belief, a revolution against religious intolerance. The Quran solemnly declared freedom of belief and of worship in all their manifestations: "There is no compulsion in religion" (2:256). Again, the Quran says: "If thy Lord had willed, all who dwell on earth would have become Believers. Wouldst thou (O Muhammad) force men to become Believers?" (10: 99.)

Thus religious fanaticism and intolerance gave way to absolute liberality and tolerance; nay, the protection of freedom of belief and worship for the followers of other religions became a sacred duty of all Muslims. When the duty of jihad was first ordained, the Quran expressed its wisdom in the following manner: "Sanction is given unto

those who fight because they have been wronged, and God is indeed able to give victory to those who have been driven unjustly from their homes only because they said, 'Our Lord is God'. And if God had not repulsed some people by others. cloisters and churches and synagogues and mosques, in which God's name is extolled, would have been pulled down" (22:39-40). The above verse gives precedence to the swami (monasteries), the biyd (churches) and the stalwart (synagogues) over the mosques in order to underline their inviolability and the duty of the Muslims to safeguard them against any desecration or abuse.

Indeed, Islamic tolerance goes so far as to accord protection even to people who do not believe in any revealed religion at all, provided they refrain from molesting the Believers. The Quran declares: "And if any of the idolaters seeks thy protection (O Muhammad), grant him protection so that he may hear the Word of God, and afterwards convey him to a place of safety: for they are people who do not know the truth" (9: 6).

This is the height of tolerance and one to which mankind still aspires in vain in many countries of the world, in the Communist domains where no tolerance whatever is extended to those who do not subscribe to the materialistic interpretation of history as laid down in the teachings of Marx and Lenin.

Furthermore, Islam set in motion a revolt against racial intolerance; it emphasized the ethnological oneness and equality of all races, thus striking at the very root of monstrosity of racial discrimination. It ordained one standard of virtue and excellence for all men. without consideration of color, birthplace or descent. The sole criterion was based upon man's reverence of God and upon his deeds in this world. For God says: "O Mankind! Indeed We have created you male and female and have formed you into nations and tribes so that ye may know and be good to one another. Behold, the noblest of you in the sight of God is he who is best in conduct. Behold, God is the Knowing, the Aware" (Quran, 49:13). Heterogeneous races, nations and linguistic entities have mingled peacefully in the Islamic homeland for many centuries.

whereas other societies to this day are suffering from ugly racial intolerance. The problem of the "colored" communities in South Africa and to some extent also in the United States is still a glaring affront to human conscience; not so many years ago, Nazi philosophy was based on the supposed racial superiority of the Aryans. Israel has been built upon the myth that its citizens are God's chosen people!

A Way of Life

Islam prescribes a complete and equitable system for mankind. For, while it exalts the human spirit and enjoins ideal ethical principles for man, it does not deny the importance of the material aspect of his life. Islamic legislation is a balanced combination of spiritual and material elements; it provides spiritual directives along with legal safeguards. Thus, Islam is not merely a "religion" in the sense in which this term is understood in the West, It is rather a comprehensive spiritual and material way of life, which expresses itself in the conscience of the individual as well as in the behavior of the society. It provides principles for social rights and obligations in all dealings, whether they pertain to economics, politics or international relations.

Such polarities as "religion and state" or "faith and politics", as formulated in the West, have no equivalent in Islamic thought. The term "Islamic Religion" embraces all these concepts in their totality, in complete harmony and integrity. A Muslim performs his prayers in the mosque, sells his goods in the market, decides between litigants in a court of law, manages the affairs of state, concludes treaties and covenants with other states, fights in the name of justice and right in war, motivated in all these activities by one code alone: that of the Shari'ah (Law) of Islam, which embraces both a religious creed and a practical system of life.

Islam builds this imposing edifice on the foundation of belief in God. It places the God-fearing conscience as guardian over legislation and the implementation of laws; it makes the communion between human conscience and God the pillar of its system, for it is always possible to evade and cheat the law, but the eternally vigilant eye of God is ever-watchful for any violation of His moral code.

The Islamic system rests upon certain social, economic and political "guarantees". In this pamphlet, however, we are dealing only with the social framework.

Two Relevant Points

Before we go into detailed discussion of any of these "guarantees", we would like to lay before the reader the following two points which are most relevant in this context:

Firstly, the propagation of Islam is not a monopoly of any particular person or group within the Muslim community. Thus, the workers for Islam can not claim any superiority over their fellow Muslims, or special authority which would exalt them over the rest of the community, for the only spiritual authority over Muslims is vested in the Book of God (Quran) and the life example (Sunnah) of God's Prophet; and before this supreme authority all Muslims are equal.

Secondly, the Quran and the Sunnah are the decisive arbiters of right and wrong in all spheres of life, and at all times. Their interpretation and application to the changing requirements of various epochs are not reserved to any one group or organization, but are open to the entire community. Thus, the rise of an Islamic polity would mean the recognition of the supreme authority of Quran and Sunnah and its practical application by the community as a whole. It follows therefore, that no individual person or group can claim the right to decide any controversial question on their own authority. If any individual or group should find it necessary to express an opinion on any controversial issue, it must be clearly understood that such an opinion is no more than a suggestion, subject to approval or rejection by the community at the time when it decides to establish an Islamic polity.

The Social Order

1. The Righteous Individual is the basis of every sound society. This is the reason why Islam lays particular stress on the upbringing of the individual man and woman, instilling in him or her a feeling of personal responsibility before God: "Every person is held in pledge for what he does" (Quran 74: 38). He is responsible for freeing himself from superstition and vice, and for striking a just balance between the requirements of his soul and those of his body: "Strive after that which God has ordained to you for the sake of the Hereafter, but do not neglect your share in this world" (Quran 28: 77). To this end, Islam has enjoined three obligations:

- a) Education.-The Prophet said: "Striving after knowledge is the sacred duty of every Muslim." Consequently, education is both a duty and a right of every Muslim man and woman. Thus, every Muslim is individually obliged to know what the Quran and the Sunnah demand of him in respect of the basic tenets of Islam. individual duties and moral requirements; while the community is co/electively responsible for education in all other spheres of knowledge, the omission of this duty being a collective sin. In other words, the Islamic government is responsible for the direction of general education in such a way as to satisfy the needs of the nation in every domain of Science and Art. The educational program must be so framed as to preserve the spiritual and cultural identity of the nation and to guarantee for its youth the development of personality and a unity of purpose.
- b) Enjoining the Right and Forbidding the Wrong.-The Quran says: "Let there be among you, people who propagate the Good and enjoin the Right and forbid the Wrong" (3:103). Thus, the Muslim is reminded of his responsibility towards God and called upon to develop that self-discipline without which the rule of the Law can never become effective. In an Islamic state, this principle must underlie the activities of all the organs of public information -such as radio, press, cinema, publications, etc., which ideally should assist the individual in leading a decent life, as demanded by all religions.
- c) Punishment and Penalties.-Islam legislates penalties for crimes against society resulting from a lapse of individual self-discipline.

Because such crimes are exceptional rather than the rule, the injunctions in the Quran relating to penalties are very few and limited in scope while, on the other hand, there is hardly a page which is devoid of moral exhortation. These few penalties are severe indeed because the entire Quranic Law envisages so fair a social structure that crime itself should have no justification whatever.

Take, for instance, the cutting of the right hand for theft. This is, no doubt, an extremely harsh punishment, but when we look at the occurrence of theft (or, to be more precise, of burglary) within a society in which the economic needs of every individual are assured a priori-so that a theft can never be motivated by hunger or need-it assumes the aspect of an attack against the very foundations of the society which has nourished and sustained the culprit. Moreover, it is to be borne in mind that a burglary, to be thus penalized, must involve objects above a certain limit in value, must be proved beyond any possibility of doubt, and must be devoid of any mitigating circumstances. Also the culprit should be in complete possession of his senses. It was by such means that in the year of the early Caliphate this crime was rendered practically non-existent, so that the early history of Islam records no more than six cases of hand-cutting.

2. The Family is the cornerstone of the social structure, with the man and the woman as its two components. The general relationship between them has been described by the Prophet in the words: "Women are but the sisters of men." The marital bond is the only permissible basis of procreation. Every non-marital sexual relationship is considered in Islam as a threat to the very fabric of family and society. Having thus described the mutual relationship between man and woman as one of equality, Islam goes on to define their relationship within the realm of family: ' The rights and obligations of women towards men are equal, and men are a degree above them" (Quran 2:228). This "degree" does not relate to the human qualities of man and woman but rather to the function of the male partner who is responsible for the happiness and the wellbeing of the family as a whole. It is a degree that implies only man's administrative leadership of the family.

In order to strengthen the bonds of the family and to ensure the stability of the home, Islam has laid down several principles, The first of these, is the man's right to choose his wife and the woman's right to choose her husband- The Prophet enjoined Al-Mugheera Ben Shu'ba, one of his Companions, to become acquainted with his intended bride,

for "it is important that permanent affection should grow up between you". When a newly married girl complained to him that her father had chosen her husband without consulting her, the Prophet allowed her to annul her marriage.

Another principle of family life is the duty of consultation between husband and wife in all domestic affairs. As a matter of fact, the Quran even prescribes consultation and mutual consent between divorced parents regarding the weaning of, their child.

The much repeated slogan of equality between man and woman should not be allowed to eclipse the fact that being equal does not imply a uniformity of all qualities. This slogan was once a reaction to certain injustices but soon became an oblique motto distorting many basic features of human relationship. Man and woman are different, but interdependent. Their missions in life are diverse. but complementary.

The fallacy of "modern equality" is manifest in what it has brought in today's human society, in the unbecoming hardness in many women and in the unpleasant softness in many men. What is alarming indeed is the fact that the great qualities of tenderness, delicacy, devotion and pure love are fading away in our social outlook and build-up. Whether at large in social contacts or even in the orbit of the family, this modern equality-paradoxically enough-has so often desecrated the very relationship between man and woman so that the latter's basic frame of mind has become one of insecurity and of self-defense. Man liberated her from the condemned veil, gave her precedence in and out. kissed her hand in public and so on... yet what an anguishing price she has been paying of her innermost beauty, security and peace. When Quran says: "He created mates for you. from yourselves, so that you might find refuge in them, and He put between you love and compassion, surely there are signs in this for a people who reflect" (30: 21). it indicates not only the closeness of the union in marital relationship, but also the counterpart of man's administrative leadership: woman's all-embracing role. To be a refuge for man, is to make home the foundation of human activity and peace. This "home"

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soldiers, looked after rations and supplied and attended the wounded. In all her outdoor activities and contacts Islam demands of the wife to seek her husband's consent, so as to safeguard the stability of the home which should be her main concern.

Further. Islam has laid down certain standards of decency in dress and behavior between men and women, and established rules intended to ensure the sanctity of the home and the inviolability of marital intimacy. With a view to safeguarding motherhood and maintaining a healthy home atmosphere in which the young may receive adequate care, Islam has imposed on the male, the financial duties of maintenance and has exempted women there from, At the same time. Islam does not prohibit women from gainful employment if they so desire. Their rights to individual inheritance are also safeguarded and their rights to financial dealings are unrestricted,

3. Social Cohesion.-The principle of cohesion is the chief characteristic of Islamic social life. In discussing social co-operation and its connection with religious belief, we usually hear such terms as "charity", "philanthropy" and, more frequently, the institution of zokot¹. But these terms by no means circumscribe the entire role of Islam in the domain of social co-operation.

1 Zakat is a compulsory tax prescribed by Islam. Its rate as practiced by the Prophet was at two and one-half per cent of the surplus property in money, and at a variety of rates in other categories. The income of zakat goes to a special treasury and is to be spent only on the objects explicitly mentioned in the Quranic injunction: "The alms are only for the poor and the needy, and for those employed in its collection, and for those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of God. and for the wayfarer; they are a duty imposed by God (IX: 60).

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Islam has evolved a full-fledged social system relating not merely to mutual financial aid in its various forms, as implied in such concepts as "social security" or "social insurance". Financial assistance is but one aspect of the mutual aid ordained by the principle of co-operation and cohesion in Islam. This co-operation and cohesion can be described thus:

- a) As we have seen, Islam starts with the relationship between the individual and his conscience. The individual is duty-bound to cleanse his heart of evil, to avail himself of the good things of life, to give himself a fair share of work and rest so that he may not fall into

idleness nor succumb to exhaustion from overwork. The self-training of the individual in this manner is but a preparation for the role which he is called upon to play within society.

- b) Thereupon we move from the realm of the individual to that of the family. As already mentioned, the family structure is based upon the interdependence of advantages and liabilities, rights and obligations. Such cohesion is not confined to economic affairs alone; it is all-embracing in its scope and includes the financial maintenance of the family, the protection of marital relations and of motherhood, the obligation of caring for the children physically, mentally and spiritually, and the duty of children towards their parents in their old age. To the extent that the individual members of the family care for, and protect, one another, the social obligations of the state are reduced and lightened.
- c) Proceeding from the family to the wider social structure, we find the principle of cohesion an indispensable element in all social relationships, not merely in the sphere of economics but also in that of ethics. Every individual is duty-bound to perform his own job to the best of his ability because the fruits of his toil necessarily affect the society as a whole. He is also obliged to refrain from evil and to endeavor to persuade others to do likewise.

The Quran extols the virtue of positive labour: "And say to them (O Muhammad): Work! And God will see your work, and so will His Apostle and all believers" (9:105). To illustrate this principle, the Prophet on many occasions stressed the value of work as a means of elevating society to its most perfect form. He once said: "I swear by Him in Whose hand lies my soul that it is better for a man to take a rope and go into the mountains to cut wood and then return with his load on his back in order to earn his bread, than to ask other for help." He fostered the spirit of social cooperation among the community by sayings like this: "The best of the people is he who is most useful to the people."

Every individual has a claim on society and on the government that represents it, to be assisted, both in theory and in practice, in acquiring the proficiency to do productive work and to be given the opportunity to perform such work. In other words, the Apostle of God not only counseled the able-bodied to work for their livelihood but also made provision for giving them the tools with which to work. In addition, he insisted on the right of the worker to be suitably rewarded for his work,

saying; "On the Day of Resurrection I shall be the enemy of him, who, having hired a worker, did not recompense him after he had fulfilled his obligation." The "enmity" of the Prophet implies a corresponding attitude. which has to be adopted in such cases, by the Muslim community?

- d) Every citizen is entitled to adequate housing to protect him from heat, cold, rain and to ensure the privacy of his home. He is also entitled to adequate clothing, food, health facilities and other necessities of life commensurate with the needs of the time. If he wishes to marry and does not possess the financial means to do so, the state is obliged to help him satisfy this natural need for marriage and thus safeguard him from the temptation of indulging in illicit sexual relations. These rights of the individual have been succinctly stated by the Prophet in sayings like: "He who is performing work for us, and has no home, shall have a home; and he who has no wife shall be enabled to marry, and he who needs a servant and has none shall have a servant, and he who has no animal to use for his transportation shall be given one." On another occasion, the Prophet said: "Your servants are your brethren; and if anyone has his brother working for him, he shall give him to eat of what he himself eats, and clothe him as he clothes himself, and shall not burden him with work beyond his capacity; and if you entrust your servants with hard work, help them therein."
- e) Those who are unable to work or cannot find work or whose incomes are insufficient for their needs, are specifically mentioned as the recipients of help from zakat funds. It is to be borne in mind that the payment of zakat is not merely a personal charitable contribution left to the discretion of the individual but a tax to be exacted by the State, and, if necessary, the State is entitled to take to task those who refuse to pay it... The zakat is to be spent in ways similar to those which in modern times are comprised in the terms "social security" and "social insurance". This tax is to be administered in a decentralized manner. The zakat funds of each region are to be collected locally and used towards meeting the needs of that particular locality or region. The surplus is then to be remitted to the central treasury and spent on Muslims and non-Muslims alike in all parts of the Islamic state.