

Islam and schools of economics



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,
the Beneficent, the Merciful

“HAVE you fully realized what Islam is? It is indeed a religion founded on truth. It is such a fountain-head of learning that several streams of wisdom and knowledge flow from it. It is such a lamp that several lamps will be lighted from it. It is a lofty beacon of light illumining the path of Allah. It is such a set of principles and beliefs that will fully satisfy every seeker of truth and reality.

Know you all that Allah has made Islam the most sublime path for the attainment of His supreme pleasure and the highest standard of His worship and obedience. He has favoured it with noble precepts, exalted principles, undoubtable arguments, unchallengeable supremacy and undeniable wisdom.

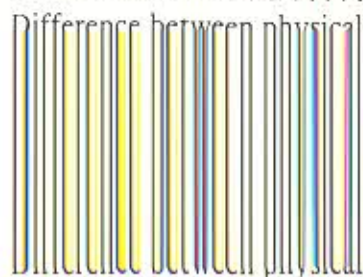
It is upto you to maintain the eminence and dignity granted to it by the Lord, to follow it sincerely, to do justice to its articles of faith and belief, to obey implicitly its tenets and orders and to give it the proper place in your lives.”



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In the name of Allah, the Beneficent the Merciful.

INTRODUCTION

In this conflicting world of power groupings torn apart between the propounders of Capitalism and Socialism, with a coterie of their ally-states either side geared up with nuclear bombs and ballastic missiles, present day man is in a fix groaning under the heavy weight of materialism and atheism.

Bewildered in between these two extremes present day man is anxiously looking for a panacea of his ills. Indeed a panacea did come for the cure of ailing humanity some fourteen centuries ago, which really uplifted man's station and stature. But since material forces have taken their upper hand, its significance became dormant and secondary.

The second and third quarters of the twentieth century have witnessed a revival and renaissance of Islam as a world power wherein apart from material and political boost, Muslims are seen to have revived in themselves an intellectual boost as well. Genuine efforts have been made to mark their existence in the fields of science and literature. Among those big penmen also shines the brilliant name of Ayatullah Muhammad Baqir al-Sadr. He has written a number of excellent and superb books which is a source of inspiration for generations to come.

The present book "Islam and Schools of Economics" a translation into English from Arabic original (*Al-Madrasah al-Islamiyah*) is a "Preface" penned by the same renowned

author Muhammad Baqir al-Sadr to his most acclaimed and highly consummated voluminous work *Iqtisaduna* (Our Economy), in which he deals with Islamic Economy in his own way without being least influenced or over-powered by western thinkers and scholars. "Our Economy" is a real contribution to the Muslim world.

The worth of the main book "Our Economy" can well be judged by the very fact that even its "Preface" i.e. "Islam and Schools of Economics" is so scholarly elevated and is technically so superior that it gives reply to most of the questions that can be raised about Islamic Economy.

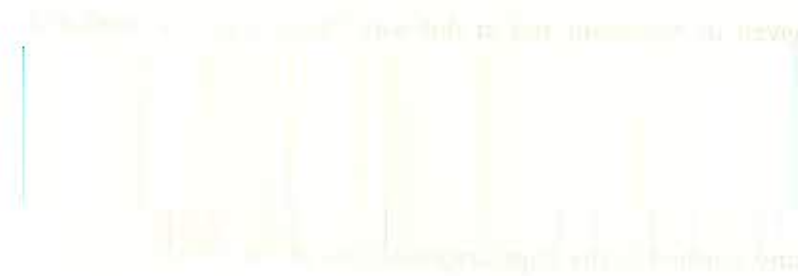
There are various knotty questions in this context. The foremost among them is the question that whether there really existed anything like Islamic Economy. Inter-related with it are other questions that whether it is a School of Economics or a Science of Economics. If it is a School of Economics, what other Schools of Economics stand for and as a School of Economics is superior to them.

The learned author has thoroughly discussed both Capitalism and Socialism. Discussing Capitalism as a School of Economics, he elaborately dealt with all its attributes like Four Freedoms, Capitalistic and Materialistic Tendency, Evil Effects of Capitalism etc. and broadly reviewed its overall impact. He brings home the idea that behind the outwardly attractive face of Capitalism, there is really an ugly countenance of worst monopolisation of all resources and a switch over to the growth of colonialism under which tyranny weaker nations and teeming millions groan. In Capitalism stress is laid on "Individual" the elaboration of which becomes a curse to humanity in the shape of Capitalism. As against this the author also deals with Socialism or Communism as a School of Economics and fully evaluates its merits and demerits. Contrary to the prominence of "Individual" in Capitalism, the prominence of "State" is

given in Socialism and in this way "Individual" is mutilated and crushed in the huge dragonish jaw of the "State".

In such a system there is a worst type of proletarian dictatorship and "Individual" becomes a dummy and a silent spectator shivering under the constant terror of sudden arrests, uncalled for lock-ups, illegal trials, unjust punishments and at times execution even. As against these two Schools of Economics wherein Production and Distribution factors are so unnaturally hampered, Islam as a School of Economics gives a balanced system of economy taking ample care of human freedom and welfare. The revered author has profusely quoted Qur'anic verses to corroborate his view and in so doing commands a wider impact.

The mood and temperament of the penmanship of the revered author is not only balanced, moderate and sublime but is convincingly sweet and serene. The most striking and exquisite quality of the book is that the author instead of being apologetic, timid or shaky before the so called western thought and erudition, is highly confident, composed and convinced in putting forth his own original thoughts so much so that the pseudo-alofness and superiority of western philosophy and thinking become crystal clear and for an unbiased mind the middle course of Islam as a religion and a School of Economics becomes yet more clear.



NON RECONCILIATION OF WESTERN ECONOMY WITH THE WORLD OF ISLAM



We the Muslims all over the world have been making our best efforts to overcome our backwardness and have been striving hard for a political and social change which may lead us to have a more viable existence and a more prosperous economy. Our experience in that direction has shown that the Muslim world cannot find a way to overcome its problems and economic backwardness except through the adoption of the Economic System of Islam.

At present, people all over the world are passing their most anxious moments under the yoke of two divergent political systems interwoven and geared up with nuclear weapons, ballistic missiles and other means of destruction. In these circumstances, Islam is the only way of deliverance for humanity. It is the only Divine School of Thought that has survived the vicissitudes of times.

THE WORLD OF ISLAM

When the Muslims were introduced to the western culture,

they were impressed by western countries capacity to lead the world in economic, social and cultural fields, notwithstanding the purity and strength of their own mission to guide the destiny of mankind. They took for granted the conventional division of the world propounded by the western nations who had divided the world on the basis of economic and industrial potentialities into "developed" and "undeveloped" countries.

Evidently all Muslim countries were put in the second category. According to western nations, it was necessary that the "backward" countries should accept the leadership of the "advanced" countries and, for the purpose of their development, should prepare themselves to tread in their footsteps in letter and spirit.

The Muslim world, comprising a group of economically backward countries, was convinced that its problems were due to its economic backwardness and that economically advanced western countries were entitled to lead the rest of the world. The Muslim countries were made to believe that the only way they could surmount their problems and join the ranks of the advanced countries was the panacea of adopting the western way of life and their economic system as a successful and progressive experiment.

PHASES OF SUBSERVIENCE

The Muslim world has been guided by the western experience in three successive phases. Various aspects of these phases are still perceptible there.

1. Political Subservience

Economically advanced western countries brought the backward nations under their direct rule and surveillance.

2. Economic Subservience

Concurrent with the political independence of the Muslim countries the western powers devised plans to keep these countries under their own economic control with a view to exploit them and have full access to their raw materials. On the pretext of solving their economic problems, foreign capital was invested in these poor countries and as a result sensitive posts were occupied by them.

3. Subservience to Western System

After gaining their political independence the Muslim countries made efforts to secure economic independence and to become self-reliant, but failed to do the correct diagnosis of their economic ills. They could not disentangle themselves from the grip of western ideas and continued to run their economies on the western pattern. Though in these countries there was much difference of opinion with regard to the form and pattern of the system to be adopted, all were agreed on the necessity of selecting a system successfully experimented by the western powers. This shows the extent to which the Muslim world has been impressed by the western thinking.

FORMS OF WESTERN ECONOMIC SYSTEM FOUND IN MUSLIM WORLD

The Muslim world has mostly adopted the following two forms of the modern economic system of the west:—

- (a) Free Enterprise System based on Capitalism.
- (b) Guided Economy based on Socialism.

These are the two basic forms of the modern western economic system. The important question that has been under discussion in the Muslim world is, which of these two forms is more suitable and more helpful to Muslims at large in overcoming their backwardness.

In the beginning, for the internal development of its economy the Muslim world was more inclined towards the

first form, i.e., Free Enterprise System based on Capitalism. The reason was obvious. The Capitalist countries were the first to penetrate in the Muslim world and to establish their bases there.

But in the course of its fight against colonialism and its struggle for liberation, the Muslim world learnt that the only system opposed to the Capitalist Economy was the Socialist System. Thence a new tendency developed among the Muslim peoples who for the purpose of their economic development became more inclined to the other system, i.e., "Guided Economy" based on Socialism.

The new tendency was the result of a desire to reconcile their belief in the western leadership with their political antagonism against the capitalist countries. On the one hand they believed in the necessity of following a progressive western system, and on the other, sentimentally disliked Capitalism because it was associated with the colonial exploitation against which they were fighting. Therefore they preferred to follow the Socialist System which was just another form of the progressive western economic system.

Arguments have been advanced in favour of each of these two systems.

The supporters of Free Enterprise System cite the immense progress and advancement made by the Capitalist World which by following this policy has been able to develop its industries and enhance production on a very large scale. They argue that if the backward countries want to make rapid progress and secure the desired results in a short time, they should also follow the example of western countries.

The supporters of the Socialist or Guided Economy agree that certain western countries following the policy of Free

Enterprise System have made immense technical and industrial progress, but they insist that the backward countries of today cannot hope to achieve the same results by following this system. They argue that under the Free Enterprise System, the backward countries will have to compete with the much advanced western countries. Obviously it is not possible at all for the backward countries to match with the vast and ever-growing economic potentialities of the west.

When the present advanced countries of Western Europe started their economic progress, they had to face no economic rivalry. At that time the circumstances were certainly favourable to the adoption of the Free Enterprise System.

Hence in order to make rapid progress in an organized manner, it was essential for the backward countries to mobilize all their resources and follow the policy of Guided Economy.

The supporters of both the systems blame the colonialists for their failure, but never think of any other system to take the place of the two conventional systems of modern Europe.

Anyhow, the fact is that there exists a third system also. Though at present it is lying dormant, yet it has always been uppermost in the minds of the Muslim Ummah. This system is the Economic System of Islam.

WESTERN ECONOMIC SYSTEMS AND CHANCES OF THEIR SUCCESS IN MUSLIM WORLD

Now we propose to see how far these two western systems can be helpful in combating the backwardness in the Muslim world. We leave aside their intellectual and religious contents, but to assess their applicability for the purpose of economic progress, it is necessary to take into consideration the psychological and historical characteristics of the Muslim world.

No economic system whether it is Capitalistic or Socialistic can be expected to succeed unless it is in harmony

with the historical background and aspirations of the people to whom it is applied.

While making a comparative study of various economic systems and assessing the chances of their success in the Muslim world the basic fact should always be kept in mind that the setting up of government agencies is not enough to ensure economic development. Struggle against backwardness can be successful only with the active co-operation and support of the entire nation.

The awakening and the inner zeal of a society exhibit its inner development and a will to make progress. Without such development, there is no possibility of a successful execution of economic plans, and hence the material and spiritual development of the Muslims must go hand in hand. Even the experience of modern Europe bears witness to this historical truth. The two economic systems there led to marvellous material development of the European people in harmony with their aspirations and aptitudes.

Therefore, when we want to choose a system for the economic development of the Muslim world, we should take into account the sentiments and the mental disposition of the Muslims as well as their history and their special problems, and in that light should choose a system which may infuse a new life in them and impel them to harness all their energies to combat backwardness.

Many economists while dealing with the economy of the backward countries have committed a big blunder by suggesting a western system for their economic development without considering whether the system in question suited to the genius of the countries concerned or not.

For example, the Muslims have developed special sentiments vis-a-vis colonialism which took shape as a result of their painful history and their struggle for independence. For this reason they look with suspicion at every western notion and are apprehensive of every system that brought about the degradation of social and economic conditions of colonial countries.

In short, the Muslims on the whole have become so sensitive to every western system that even a sound western system free from all colonial taints cannot rouse them to adopt it to combat their backwardness.

As the colonial rule has conditioned the mental attitude of the Muslim people in such a way that they want to keep aloof from any doctrine or system associated with colonialism, they intended to base their social revival on a system not associated with the colonial powers.

This is why certain Muslim countries in order to keep their political doctrine distinct from the colonial way of thinking, adopted Nationalism as their philosophy and made it the basis of their cultural and social organizations. They forget that Nationalism means nothing more than a historical and cultural bond. It is neither a philosophy having its principles and laws nor a doctrine having a basis. By nature, Nationalism is neutral to all philosophies and social and religious schools of thought. It needs exact point of view to be interpreted in accordance with a definite philosophy to form the basis of its cultural and social organizations. It appears that many nationalist movements realize that Nationalism is an all-embracing and formless way of thinking which requires a philosophy and a social system to give it a definite shape. That is why to give some form to their Nationalism and at the same time to keep it distinct from the western system they gave a nationalist colour to one of the foreign social systems.

The same is true of Arab Socialism. The Arabs knew that Nationalism alone was not enough. It was not by itself complete and was in need of a system. Therefore, they pro-

claimed Socialism as their system within the framework of Arabism or Arab Nationalism. In this way they tried to attract those who are sentimentally against every philosophy or doctrine having a western label and at the same time by combining Socialism with Arabism they attempted to camouflage the colonial reality which is conspicuous in the intellectual and historical aspect of Socialism. But such attempts constitute a thin camouflage through which the Muslim Ummah can be hoodwinked. It is only an attempt of disguising and venerating a western system. The thin coating of Arabism does in no way change the position. It does not alter the basic organization of Socialism. Arabism only means sharing a common language, a common culture, the same blood or the same race. It cannot reasonably be expected to change the philosophy of the social organizations. The only perceptible effect of the introduction of that part of Socialism which is opposed to those traditional sentiments of the Arabs which are not supposed to be changed overnight such as spiritual tendencies and faith in Allah.

Thus the sacredness of Arab Nationalism does not infuse a new spirit to Socialism and does not make it a doctrine different from what it is in other countries. The label of Arabism signifies only certain expectations which may be temporary. Exceptions cannot change the nature and the content of any doctrine. The exponents of Arab Socialism cannot point out any material difference between Arab Socialism and Iranian Socialism fitted within a certain framework becomes different to other Socialisms.

The fact is that its nature does not change with the change of its framework, which denotes only certain exceptions and does not constitute a difference of basic nature. After all, every nation has some of its own traditions and characteristics.

Though the exponents of Arab Socialism have been unable to give a new meaning to Socialism by their actions, they have highlighted the fact that because of its anti-colonial sentiments, the revival of the Muslim Ummah is possible only on the basis of a system having no connection with the colonialist countries.

From the Muslim point of view all western economic systems, whatever be their form, are closely related to the colonialists of the west. Only the Islamic system which is deep-rooted in the Islamic history and is a symbol of Muslim dignity is free from colonial influence.

The Muslims are conscious of the fact that it is Islam alone which establishes their historical identity and which is a key to their lost dignity and prestige. This consciousness itself can be a big factor in their success in the fight against backwardness. If they adopt the Islamic system and march forward along the lines prescribed by it, they are sure to achieve a miraculous success.

CONTRADICTIONS BETWEEN WESTERN SYSTEMS AND ISLAMIC BELIEFS

Besides the aversion of the Muslim Ummah to colonialism and every system connected with it, there is another major difficulty in applying the modern western economic systems to the Muslim world. There is a conflict between these systems and the Islamic religious beliefs which form a force for the Muslims.

Obviously if the Muslims find any conflict between a system prescribed for their economic development and the doctrines which they respect and of which they are proud, they will refrain from active participation in the developmental activities under a system deemed by them as irreligious.

In contrast, the Islamic system will present no such complications and, if enforced, will be raised on religious plank also, because it will be based on religious injunctions which command respect among all the Muslims, who wholeheartedly believe in the necessity of its enforcement. The Muslims firmly believe that Islam is a divine religion revealed to the Last Prophet Muhammad (peace be upon him).

It goes without saying that the success of any system designed to organize the social life largely depends on the respect which it commands.

Suppose somebody while planning the enforcement of western systems in the Muslim world succeeds in destroying Muslim creed and its protective forces, even then it will not be possible to obliterate the entire structure on the basis of which Islamic beliefs during the past fourteen centuries have contributed in the formation of the mental disposition of the Muslims all over the world. Thus even destruction of Islamic ideology cannot pave the way for successful installation of the western systems in the Muslim world.

The fact is that the moral and spiritual qualities cherished in the Muslim world are quite different from those existing in the west. The latter of course are in consonance with the western culture and so have contributed to the success of the western economic system.

The western and the Islamic moral values are basically different from each other. The character of a western man is as much in harmony with his economic system as the moral character of the Muslim is incongruous with it. This character of the Muslim is so deep-rooted that it is not possible to do away with it even with the weakening of religious belief.

While introducing any particular system in a country it is as much necessary to take into account the character and

aptitude of the people living there as it is equally necessary to consider the natural resources of that country.

The western man by nature is a materialist. He looks to the earth and not to the heavens. Even his Christianity which he embraced hundreds of years ago has failed to change his outlook. The western man instead of focussing his eyes on the heavens pulled down the God of Christianity on earth and has incarnated him in a terrestrial being. His attempt to establish the origin of man as an animal species, his interpretation of humanity on the basis of changes on earth and atmosphere, and his scientific investigations to interpret human behaviour on the basis of production inputs, stem from the same moral outlook which pulled down God on the earth.

His concentration of attention on earth has induced the western man to evaluate the matter, the wealth and the property in a way conforming to his own outlook, which has influenced the western man throughout the history and has given rise to the Schools of Existentialism and Pragmatism which from the infra-structure of the moral philosophy of west and the mentality of a western man.

The peculiar outlook of a western man vis-a-vis matter, wealth and property has played a big role in stirring up his potential to organize developmental activity in a particular manner. It has created an insatiable urge to exploit the matter and to use it to his own advantage.

With the weakening of his relation with God, the western man discarded the doctrine of divine sovereignty and rejected all limitations imposed from without. He became mentally disposed to freedom and selfishness. This mental state gradually became so overpowering that it assumed the form of a philosophy known in the history of modern western countries as Existentialism, a beautiful philosophical expression which caught the imagination of the west.

The sentiments of freedom and individualism which are the characteristics of the western man have contributed much

to the success of free economy in the west. Even when Socialist Economy was introduced, once again an attempt was made to utilize the same sentiments with a minor difference so much so that personal individualism was replaced by class individualism.

We all knew that this freedom consciousness in the west was responsible for disappearance of moral responsibility. Had this responsibility existed the efforts and activities of the western people would have taken a different turn.

The consciousness of freedom turned the attention of the western man to the concept of competition since everybody was supposed to enjoy an unrestricted freedom. But in the case of clash of interests an individual's freedom was restricted by the freedom of others. Thus one could enjoy freedom only at the cost of the other.

The concept of competition like any other concept manifested itself in political, economic, social, cultural and philosophical fields and resulted in the emergence of the natural law of struggle for existence among the living beings and took shape as the Social Law of Class Struggle and the Philosophical Theory of Dialectical Interpretation of the world on the basis of the process of Thesis, Antithesis and Synthesis. All these attempts, though they have scientific and philosophical labels point out to only one general truth, namely, the modern man's extreme consciousness of competition.

Competition has played an important role in guiding the economy and the ceaseless developmental activities in western countries both at individual as well as class level. At individual level it resulted in the unlimited and painful rivalry between the commercial firms and the industrial organizations developed on the basis of Free Economy. At

the class level it has in the revolutionary societies given impetus to the acquisition of all production activities of the country and mobilizing all resources for the purpose of economic growth.

This is the moral conduct of west as far as economy is concerned, and it was under these conditions that the western economy grew and developed.

This moral conduct is entirely different from that historically practised in the Muslim world and is inspired by religious teachings.

The eastern man living in the Muslim countries, has for long been religiously trained and guided by divine missions. Naturally the metaphysical world engages and attracts his attention first and he looks to the heaven before looking to the earth.

The extreme attachment of the Muslims to the metaphysical things rather than to the physical ones has impelled them while evaluating themselves to pay more attention to their mental rather than to their physically perceptible aspects.

It is because of this outlook that the Muslims could not be much fascinated by the charms of material progress. Whenever a Muslim feels any contradiction between his material and spiritual interests he often adopts a negative attitude towards material interests which sometimes culminates in renunciation, sometimes in contentment and sometimes in mere lethargy.

Because of his belief in the Invisible, a Muslim feels that he is being watched and supervised by the supernatural powers. That is why a pious Muslim in his supplications sublimates his problems to Allah. A Muslim is often guided by his conscience. He takes solace from his intuition. In every

case his belief restricts him from that moral and personal freedom which a western man has

From the moral point of view this internal limitation is in the interest of the society in which a Muslim lives. Instead of having a sense of competition and contradiction like a western man, he feels himself closely linked and in complete harmony with his society. The universality of the mission of Islam gives still greater dimension to his ideas of social relations and harmony. The message of Islam being meant for the whole mankind, a Muslim feels to be a member of the universal society. If this consciousness had been utilized as a basic factor in building the infra-structure of the economic system in the Muslim world, it could have proved a big motivating force in the same way as consistency in the moral and economic conduct of the western people had contributed to the success of their economic system.

A Muslim's preoccupation with spirituality may sometimes create in him a negative attitude in regard to worldly affairs and may lead him in renunciation, contentment or lethargy.

But if spiritual principles are applied to worldly affairs and bounties of Nature are utilized with a spirit of devotion, the spirituality itself can turn into a motivating force for the attainment of the highest degree of economic development, as in this way there would exist complete harmony between the inner feelings of the Muslims and their positive efforts, and hence there would be no reason why they should adopt a negative attitude, or should feel uneasy like those Muslims who are slack in their religious duties and feel alike as in the case of the economy based either on Capitalism or Socialism.

The concept of internal limitation and supernatural control does not allow the Muslims to think of freedom like the western people. Instead it helps them in overcoming the problems caused by Free Economy and makes it possible for

them to evolve an alternative system consistent with their moral conduct based on the concept of supernatural control.

The sense of homogeneity among the Muslims also can help the Muslim Ummah in its struggle against backwardness, provided this struggle is carried out with a religious zeal in the spirit of *jihad* for the protection and consolidation of the Ummah. The holy Qur'an says: "*And provide for them whatever force you can*". The provision of force includes economic force also which is measured by the yardstick of production, and is of utmost importance for the preservation of entity and sovereignty of the Muslim Ummah.

THE ONLY SYSTEM THAT CAN BE SUCCESSFUL IN MUSLIM WORLD

The foregoing paragraphs make abundantly clear the importance of Islamic Economy. As an economic system it can take full advantage of the habits and the moral thinking of the Muslims and can turn them into a big motivating and constructive force for the purpose of organizing economies and economic life on correct lines and achieving the object of economic growth.

This is possible only if we adopt the Islamic System, for no other system is compatible with the psychology and history of the Muslim world.

Some European scholars have admitted that the western economic systems are not consistent with the genius of the Muslim world. For an example we can cite the name of Jacques Auestervi who has admitted this fact in his book "Economic Development", though he has failed to describe the logical reasons and circumstances which gave birth to each of the western and Islamic moral systems, and consequently arrived at certain wrong conclusions. In the present

context we have no intention to dwell upon what he has said.

For the present it is enough to point out that a Muslim's

preoccupation with spiritual matters does not mean that he believes in pre-destiny and surrenders himself to the fate or that he lacks originality and is unable to undertake any creative activity. His attention to Allah is a reflection of the principle of man's vicegerency on the earth.

We are not aware of any conception better and stronger than that of "*Khilafat Allah*" (Vicegerency of Allah), which emphasises man's power and recognizes him to be Allah's vicegerent and as such the absolute ruler in the world. The concept of vicegerency which implies the sense of the delegation of power and responsibility absolutely negates the concept of fatalism.

Vicegerency has no meaning without freedom and consciousness of volition power. If man had no hand in the march of social and historical events, how could he be vicegerent of Allah on the earth?

That is why we have said that the application of the spiritual principles to the worldly affairs will bring the energy and potential of the Muslims into full play. On the contrary if spiritual and temporal affairs are kept apart, as is the western policy, vicegerency will have no meaning. In that case the attitude of the Muslims will naturally remain indifferent and negative.

The negative attitude of Muslims is not the result of their spirituality. It stems in the separation of spiritual and temporal affairs, for keeping them in watertight compartments destroys the motivating force in the Muslim outlook, and makes the Muslim think that the temporal systems are totally inconsistent with their spiritual outlook.

Furthermore, the profession of Islam keeping in view the overall human aspects will allow the Muslims to organize all

aspects of their life, including both spiritual and social on the same foundation. It is only Islam which looks after both these aspects of human life whereas all other social systems are confined to the social and economic aspects only.

Hence if we organize our economic life based on Islamic System, it does not mean that we are supposed to confine our attention on its spiritual aspects only. As there exists no basis other than Islam for organizing human life on correct lines, it is our duty to organize both aspects of our life, social as well as spiritual, on its basis. From the Islamic point of view these two aspects are not heterogeneous. They are interconnected and as such should be organized on the same basis.

FUNDAMENTALS OF THE SCHOOLS OF ECONOMICS

PARAMOUNT PROBLEM OF CONTEMPORARY MEN

A world problem which has engaged the utmost attention of the contemporary men is the question as to which system is the most suitable one to develop the social life of mankind.

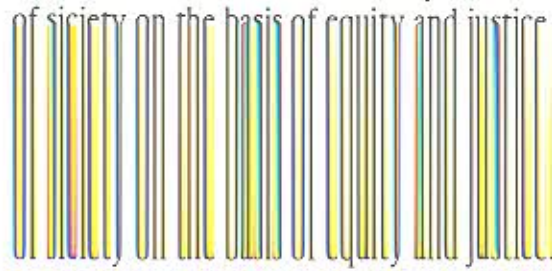
It is the most sensitive and intricate question which has been constantly faced by man since he started his social life. Mutual cooperation being the basis of the social life, a legal system is required to govern the human relations. The more this system is consistent with human nature and interests, the more will it ensure the prosperity and solidarity of human society.

All human efforts in the political and the intellectual fields have been directed to this very end. Divergent Schools of Thought have sprung up, and have been trying to organize human society and social relations according to their own concept.

But unfortunately the results have so far been catastrophic. If certain sections of people have prospered, the great majority has suffered and is still suffering. All this is due to the nonexistence of a just and correct social system.

We do not propose to narrate the story of all human efforts and struggle in the social field, nor do we intend to deal with the history of human suffering. We are only interested in the steps which the contemporary men should

take to be able to live in security and to lay the foundation of society on the basis of equity and justice.



It is a fact that the modern man has a better knowledge of the social problems than the people in the past. He is aware of their complexities and knows that the present hardships are man-made. He knows that the existing social law is not as binding and unalterable as the physical laws are. It is not the law of gravitation which cannot be changed.

Evidently, when a man is convinced that the present social relations are the outcome of the way of life chosen by men themselves and are not in any way unalterable, he faces the social problems with fervour and zeal and does not submit to them helplessly.

Furthermore, the humanity has gone a long way in conquering Nature. The progress made in this direction is unprecedented. This success and the evergrowing new discoveries have made the problem graver and all the more urgent, since now ground has been prepared for the independence of all nations which yet more enhance the importance of the discovery of a social system under which everybody may be able to enjoy the fruits of the latest scientific advancement.

HOW TO SOLVE SOCIAL PROBELMS

Now we know the problem and the basic question with which humanity has been confronted since the beginning of social life, let us see whether the present conditions are favourable to find a right answer to it.

In other words let us see how the modern man can find out which system is the best for example, Democratic, Capitalistic, Proletarian Dictatorship or any other else.

Suppose we pick up one of them as the best one. Still we have to see whether it is applicable to all the levels of human life, as in many cases applicability depends on factors which are not constant in all human societies. Further, the comprehension of all the relevant points depends on a certain view one holds regarding the nature of the universe and owing to variations in this view the mental attitude of various people differ for the solution of that problem.

MARXIAN SOLUTION

According to the Marxian point of view man changes intellectually and spiritually with the changes in the implements of production, for he cannot think in isolation from them, nor can he secure a social system higher than that which is determined by the prevalent conditions. According to Marxism, human thinking is an exact reflection of the development of Production Implements. In the days of windmill, Feudalism was considered to be the best system. When the steam mill replaced the windmill, Feudalism became obsolete and Capitalism came to be recognized as the best social system. In the end with the development of electric and atomic energy human thinking again changed and Socialism was accepted as the highest social system.

Hence man's capability to recognize the best system is equivalent to his capability of recognizing the social reaction of the productive forces. Ideas are only a reflection of the Implements of Production.

According to Marxism, the propriety of a system and the human recognition of it as the best system are matters dependent upon the march of history. From the Marxian point of view history continuously marches forward, covering new stages of development. Therefore the latest social system is always the best and the old traditional system is to be

regarded as obsolete. On this basis the Russian system which portrays the modern social concepts and is the reflection of

the latest stage of history, must be the most sound system.

Undoubtedly some latest social concepts seem to be modern, but that is not a universal truth. Take the case of Nazism, which appeared in the first half of the twentieth century. At that time it was believed that this school was the product of the historical progress, but before long it was found that the Nazi views were not a new discovery but actually speaking had been in existence since long.

Marxism stresses that so long as history continues its evolutionary march, the modernity of the social concepts is a sufficient proof of their propriety.

At the same time according to Marxism it is not enough rationale for the enforcement of a system that it has been recognized to be the best. A class war should precede the implementation of a new idea. For example, the discovery of the socialist theory is not enough justification for its enforcement. There should first be a struggle between the workers and the employers. Such a struggle is a part of understanding the system. The higher the understanding the more intense the class struggle. The Marxists have based their theory on Historical Materialism, the details of which we have given in our book "*Iqtisaduna*". At present it is sufficient to point out that history proves that social concepts are not inspired by the Implements of Production. Man himself has a creative faculty which has no connection with these implements. Otherwise how Marxism can explain the emergence of the theories of Nationalization, Socialism and State Ownership during periods far apart from each other. If it is true, as the Soviet leaders assert that the doctrine of Nationalization is the outcome of the development of Production Implements, how did this doctrine emerged previously when the people did not at all possess that production power which the west enjoys now.

It is not a fact that Plato believed in Communism and considered this system to be the source of creating a paradise on the earth?

Even two thousand years back not only some thinkers and politicians had socialist views, but they even tried to enforce them. A famous Chinese warrior Woo Dee, who belonged to the Han tribe, found through his own experience that the Socialist System was the best and prepared and determined himself to enforce it. He handed over all the natural resources to the people and nationalized the production of salt, iron and liquor. To eliminate the retailers he enacted a special law according to which the transportation of goods was brought under the control of the government. To control trade and prevent undue fluctuation of prices the government itself transported goods to all parts of the country. Surplus goods were stored in the government godowns and when the prices went exorbitantly higher these goods were sold. If the prices went down a reasonable limit, the government made purchases. He set up big factories to provide employment to those who were unable to get jobs in small factories.

Similarly Wang Mang who came to power in the beginning of the Christian era took a bold action and abolished Slavery. Like the Europeans, in the early stages of Capitalism who rooted out the Feudal System, Wang Mang was successful in setting the slaves free, in withdrawing the land from the feudal lords and distributing it equally among all members of society. In addition to that he banned the sale and purchase of land and eventually nationalized all mineral resources and some big industrial units.

It is possible to imagine that the social and political reforms of the Woo Dee and Wang Mang were inspired by steam, electric or atomic energy which is considered by the Marxists to be the basis of their scientific views?

This shows that the recognition of a system as the best at any time is not related to the implements of Production.

Similarly constant evolutionary search of history, which according to the Marxists is a proof of the soundness of the latest views, is a baseless theory, for there are too many instances of the retrogressive march of history and disappearance of cultures.

NON-MARXIST SOLUTION

The non-Marxist intellectuals usually say that human ability recognizes the best system by means of social experience. When man implements a certain system in his life through the means of his experience and observation, he discovers its weak points and with the increase in his understanding of the social needs, he discovers a better system and a new answer to the problems. Thus the more is his experience, the more will be his ability to discover a higher system.

On this basis our basic question, "Which is the best system?" will be no other than our day today question, "Which is the best way of heating our house?"

From the day man started living in huts or caves he began striving to find an answer to the latter question. In the course of his investigations and experiments he discovered fire and made use of it to protect himself against being cold.

He continued to make experiments till the discovery of electricity, through which he could use electric energy for heating purposes.

In the same way man through his experience could surmount many problems which he faced in life. As his experience increased, he was able to find better solutions.

For example, he discovered the best medicines for tuberculosis, the best method of pumping out oil from an oil well, the quickest means of travel and transport and the best means of wool spinning. He has solved innumerable other problems.

Just as man is able to solve his physical problems, he can also find an answer to the social questions. He can through his social experiments discover the weak points of a system and replace it by a better one.

DIFFERENCE BETWEEN PHYSICAL AND SOCIAL EXPERIMENTS

The foregoing discussion is true to a greater extent to the effect that as a physical experiment enables man to give an answer to a physical question, so also social experiments prepare him to give an answer to social questions. But if we want to probe deeper into this point, it is necessary to know the difference between a physical and a social experiment.

In the course of physical experiments man discovers the secrets of Nature and finds out the ways of making use of them. For example, he has discovered some very useful medicines, quickest means of travelling, best way of spinning, easiest way of pumping out oil and the best way of splitting an atom.

But as far as the experiments with various social systems are concerned man cannot make use of them in the same way as he can make use of the physical experiments. These two kinds of experiments differ in a number of ways. In the course of his physical experiments he can reach the last stage of development, but with no amount of social experiment he can be sure that he has reached the last stage of development or he has discovered the best system.

To prove that physical experiments often give such a complete knowledge that on its basis one can grasp the

natural phenomena and can discover the relevant laws, but social experiments do not provide similar knowledge which

may enable one to discover the best system and make use of it, it is necessary to describe the basic major differences between the two kinds of experiments.

MAJOR POINTS OF DIFFERENCE BETWEEN TWO EXPERIMENTS

(1) In a physical experiment one can complete the experiment and can make use of his observations. He can straight-away check all facts, find out mistakes and can arrive at a definite conclusion. In contrast, it is not possible for him to observe all aspects of social experiment as this experiment means the application of a system to society. For example, to experiment with Feudal or the Capitalistic system it must be enforced for a long time. It is necessary that all aspects of a social experiment are observed by all members of society for a period which is normally longer than the span of his life or the span of an ordinary man's life. Thus no single individual can be a contemporary to all the phenomena of a social experiment. One can witness only a certain fraction of the phenomena and for the rest has to depend on conjecture, speculation and history.

(2) The conclusions arrived at through a physical experiment are unaffected by internal factors and therefore, are more realistic than the results obtained through a social experiment.

This is the most fundamental difference which does not allow a social experiment to be as much successful as a physical or scientific experiment. Evidently it is in the personal interest of the person who carries out a physical experiment to discover facts. In most cases he does not have the least interest in distorting the truth.

If a person wants to experiment on the effect of a particular chemical on the tuberculosis bacilli, he will be interested only in finding out the specific amount of the chemical required to be effective. It will be no use for him in his struggle against the bacilli to distort the facts or to exaggerate or minimise its amount.

This is the reason why a physical experiment is usually realistic and free from the effect of personal bias. But the case with a social experiment is different and it is not always in the personal interest of the person who carries out the experiment to disclose the truth. Sometimes his personal bias or interests may obscure facts and may not allow him to arrive at the right conclusion.

For example, if the personal interests of a person are bound to the system of capitalism, monopoly and usury, naturally in order to safeguard his own interests, he will always try to prove it to be the best system. Thus his views cannot be called realistic so long as his inner motives compel him to view the truth in the light of his own interest.

Similarly nothing will be more important to a person whose personal interests are not compatible with usury and monopoly, than to discover the truth in a way that may put an end to this system. Thus one cannot be treated as unbiased while giving a reply to the basic question, "Which is the best social system?"

This shows that normally the views of any person with regard to the best social system cannot be guaranteed to be realistic and free from personal likes or dislikes in the same way as they can be in the case of a physical experiment.

(3) Suppose man is unable to be realistic and unbiased. Then who else can undertake the responsibility of discovering the best system irrespective of his personal leanings? Can

anybody guarantee that he will do his utmost to enforce the best system even if it goes against his own personal interests?

Is it enough justification for the enforcement of Socialism that even the capitalists have come to believe it to be best system?

If the modern man of the west gets convinced through his experience of the danger of Permissiveness, will his conviction be enough to compel him to change the present system of relations between man and woman in spite of the fact that the legislators at present do not realize this danger and they themselves often indulge in free love and enjoy it?

We feel that we are in need of not only discovering a system suited to mankind but are also in need of an inner urge to safeguard and serve human interests irrespective of our individual inclinations and personal gains.

(4) A man who is convinced of the soundness of the prevailing system cannot be expected to look for a better system. The prevailing social system always portrays the mental and spiritual outlook of the people supporting it.

A society comprising of members whose will power is low cannot prepare itself to discover a better social order and enforce it. The system which it has set up will always be reflective of its weak and shaky will. A society which lacks firm determination to eradicate the disease of alcoholism cannot be expected to take firm and decisive action to get rid of this licentiousness, nor it educate the people to liberate themselves from the grip of unrestricted pleasures. A weak-willed society may apprehend the ominous consequences of intemperance and immorality, but cannot eradicate these evils with an iron hand, because it realizes the danger only when it is already too late. At that time it finds the problem too difficult to be solved because its will and resolution have already been exhausted.

This is the main factor which prevents a sick society from setting up a system which may liberate it from immorality and corruption. There are societies which are apparently very advanced and have culturally made remarkable progress, but they have not been able to take a step forward towards the uplift of humanity and to educate people on the correct lines.

The United States of America which retains one of the most magnificent man-made cultural systems of the world attempted to enforce the Law of Prohibition, but could not be successful, for a society which allows itself to indulge in unrestricted pursuit of pleasure is unable to enforce a law for saving its soul. (1)

(1) A movement for Prohibition started in the United States in 1828. It continued to spread gradually till its thirteen states, in 1869 passed an enactment prohibiting the use of liquor for beverage purposes within their jurisdiction. The enactment of this law aroused a debate between the supporters and opponents of Prohibition. The case was thus taken to the Supreme Court several times. At last in December 1917 the Eighteenth Amendment to the Constitution was passed by the Congress. It enacted as under:—

“The manufacture, sale or transportation of the intoxicating liquor within, the importation thereof from the United States and territory subject to the jurisdiction thereof for the purposes of beverage is hereby forbidden”.

In 1919 with the ratification of the Eighteenth Amendment by fortyfour states, it became operative throughout the United States.

The Law of Prohibition proved to be very beneficial and within a short time produced remarkable results which were frankly admitted by its opponents also.

The then Rector of the Harvard University, himself an opponent of Prohibition, wrote that everywhere there was an evidence of general prosperity, general well-being and an increase in the industrial output. The industrialists, the physicians, the nurses of all categories and the social workers all testified to the good results of Prohibition in their areas.

These good results were obtained despite of defective enforcement

As against this the Islamic System which is a revealed system, has its own methods of educating the people and promoting the interests of the humanity. It has been successful in forbidding the use of intoxicants and the indulgence of all other carnal desires by creating a will to desist from them.

We have already discussed a basic difference between a physical and a social experiment. Now we propose to take up another point relevant to our main topic, viz., human ability to find out the best system. The question is whether it is possible to discover a social system on the basis of a scientific experiment as accurate as any physical or chemical experiment. Should it be possible none of the problems to which we referred, in connection with the social experiment have arisen.

Is it possible in other words to ignore the past human history and the human experience while finding out the best system and organize the social life on the basis of modern and prevailing scientific experiments?

Some optimists reply to this question in the affirmative, and assert that in view of the marvellous scientific progress of the west it is humanly possible to discover a suitable system through modern scientific experiments. They say that the best social system means the best way of meeting the human requirements. And the human requirement like all other phenomena in the world of Nature should be subject to scientific investigation and experiment.

of the law. But the upholders, of alcoholism did not sit idle. The brewers, the bar keepers, the civil rightists all joined hands with alcohol addicts in an intense and all round campaign against Prohibition and with the support of some hired newspaper succeeded in reverting the public opinion gradually. At last they created such conditions that the Congress was forced to repeal Prohibition.

In February, 1933, the 18th Amendment was cancelled by 21st Amendment.

There are limited methods of meeting human requirements and there is no reason why it should not be possible to judge these requirements by scientific standards and should not be based on firm scientific experiment. Why is it not possible on the basis of the experiment of one or more individuals to discover these physical and physiological factors which influence the development of human ideas? If we do that, we can introduce those factors in our social system and can organize our social system in a way which may be helpful in increasing the intellectual output.

A group of modernists has a different view. These people maintain that mankind through the means of a new scientific experiment is not only capable of discovering a better system but has already done so. Europe has discarded age-old religious, ethical and social concepts and has started a new life on scientific lines. It has secured control over physical resources and has opened its way to the planetary system also. The modern European system is based on scientific experiments.

Before answering the above-mentioned question, it is necessary to weigh the merits of this modernist claim.

It is merely a conjectural view not based on fact and reality that the social system reflecting western way of life, fundamentally, is based on scientific experiment. The social system which Europe has adopted is not the product of any scientific study or any new experiment. Its rules are merely philosophical musings rather than the outcome of experimental discoveries in the psychological and physiological characteristics of human beings. They are the outcome of a certain mental attitude. Anybody who studies the European Renaissance carefully, will come to the conclusion that the general tendency of the movement in the field of physical sciences was contrary to general tendency in the social field. From the viewpoint of physical sciences no doubt the movement was scientific. It interpreted the universe on the basis of observation and experiment. The European views about the

combination of air and water, law of gravitation or splitting of atom are hard facts based on modern scientific experi-

ments. But the basis of the social aspect of the European movement is simply philosophical musings and not scientific ideas.

For example, in the course of its social revolution, Europe talked about human rights and it is evident that the question of rights is not a material thing to be experimented upon. Being a social need, it is outside the purview of scientific inquiry.

If, for example, we study the law of equality, which is one of the basic principles of modern social life, we will find that it has not been discovered as a result of any precise experiment and observation, because from the scientific point of view all people are equal only on the plank of humanity, but vary in all other physical, physiological, mental and psychological aspects. The law of equality has a moral value, which has been discovered through reason, and not through scientific experiment.

So far we have learnt that the social aspect of the European culture is quite distinct from its scientific aspect, and that the scientific methods acquired by modern Europe do not apply to social organization. It is not correct to presume that all social, political and economic laws of Europe have a scientific basis.

We wanted to make clear only what was a fact. We never intended to criticize Europe for not basing its social system on scientific and physical experiments, because we know that modern scientific experiments cannot become the basis of a social system.

Let us suppose that in most cases the human needs and the methods of satisfying them can be found out through experience. But it must be understood that in a social system the basic question is not confined to meeting the needs of

the individuals. What is more important is to strike a just balance between the needs of all individuals and to organize their relations within a framework which may ensure the fulfilment of their needs. It is obvious that no scientific experiment on any particular individual can enable us to discover a definite form of individual relations and the method of bringing them into equilibrium. This object can be achieved only by applying a social system to all the members of society and then observing its weak and strong points in the course of a collective experiment. That is how it is possible to produce a correctly balanced system guaranteeing the prosperity of society.

Furthermore, there are certain problems and human needs which cannot be discovered through limited scientific experiment. Take the case of a person who is accustomed to adultery. He may consider himself to be lucky and not feel any uneasiness because of his vice. But the case with a dissolute society is different. The collective experience may prove that a viciously sensual person falls so low that he loses his humanity, his will power, his faculty of thinking and his moral sense.

That is why it is not possible to discover each aspect of social set-up by means of experiments on individuals in physical, physiological and psychological laboratories. The discovery of a sound system depends on a very long-term collective experiment.

There is one more difficulty in the way of applying a scientific experiment for the purpose of organizing a social system. The result obtained through the experiment may often be influenced by the selfish interests or the personal whims of the individual who has carried out the experiment.

Now as we have found out how far human efforts can solve the social problems and the basic question has also been answered, we propose to discuss the most popular social

theories which in proportionate to their popularity have caused intellectual or political controversy. The most

important four social theories are :—

- (a) Democratic Capitalism
- (b) Socialism
- (c) Communism
- (d) Islamic System

The first three theories reflect divergent human views about the best system. We have already made clear that human capability in this respect is very limited.

As far as the Islamic System is concerned, it is a religious system based on divine revelation. It is not an experimental view, nor does it originate from human capabilities and potentialities.

The system of Democratic Capitalism and Socialism have divided the present world among themselves, each of them dominating a part of it. Both the systems enjoy political backing and are in armed rivalry against each other to dominate the whole world.

As far as the Islamic System and Communism are concerned, they are mere concepts and at present have no external existence. But it must be borne in mind that the Islamic System has already been experimented upon. When it was enforced, it proved to be the most successful system. It lost its hold only when after the passing away of its true champions it fell into the hands of the incompetent persons whose hearts were devoid of the luminosity of Islam. It is now only a concept and a conceptual ideal in the minds of the Muslims. It is an aspiration for the materialization of which some devoted Muslims are working. (1)

As for Communism, it has never been practised fully. When the Socialist leaders came into power, they found

themselves unable to enforce this system and decided to be contented with paving the way for it. They proclaimed Socialism as a prelude to Communism. Obviously we cannot have any faith in such a system.

DEMOCRATIC CAPITALISM

We propose to take up Democratic Capitalism first. It is a system which is responsible for introducing all forms of present injustice in the economic life of society. It eliminated despotic form of government and overthrown the Church. To give a new shape to the existing social conditions, it brought a new class of men to power.

"Individual" is the real foundation of the system of Democratic Capitalism. It holds the "individual" in utmost respect and believes that the interest of all will automatically be safeguarded if the personal interests of the individuals in various fields are looked after. According to it the only object of the government is to safeguard the personal interests and gains of the "individual" and the "government" in the realm of its activities and must not exceed beyond this basic objective.

FOUR FREEDOMS

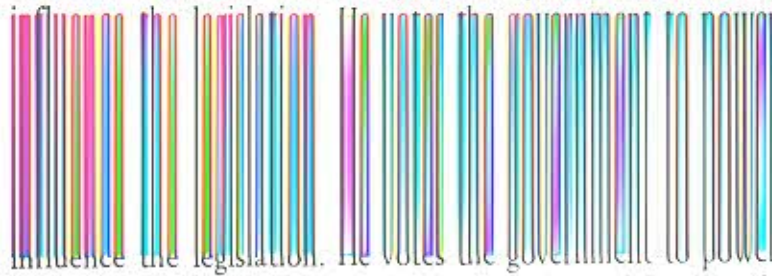
This system can be summarized in the following four freedoms:—

- (a) Political Freedom
- (b) Economic Freedom
- (c) Freedom of Thought
- (d) Personal Freedom

(a) Political Freedom

In the Capitalistic System an individual has political freedom and his opinion is respected. He can express his

views on social life and the system of government and can



influence the legislation. He votes the government to power to protect his freedom. It is believed that a social system is enforced for the benefit of the nation and the government organization has direct connection with the life of every individual in society and considerably affects his happiness. That is why every individual naturally has a right to vote and participate in the legislation and formation of government.

The social system being closely linked with the life and death and prosperity and misery of society, naturally it cannot be left in the hands of any individual or group, for it is difficult to find any single individual whose integrity and judiciousness can be relied upon.

Hence it is necessary that all citizens should have equal political rights and equal opportunities to participate in the election of legislative and executive authority so that they may feel equally responsible for all the laws which may be framed. This is the basis of the principles of universal elections and majority rule.

(b) Economic Freedom

In the Capitalistic System everybody is free to produce and consume goods as he likes. Hoarding is allowed. There is no restriction on spending one's money. Everybody is free to employ any means of earning and accumulating wealth.

The supporters of this kind of economic freedom say that the political economy, based on universal principle and enforced in a natural way, is the best guarantee of the prosperity of a society. It protects society against economic fluctuations. Personal interests, being the main incentive to economic activity, provide the best safeguard for collective interests. It is only competition at the level of producers and merchants based on economic freedom and equal rights that can ensure justice in the various fields of commercial

transactions. The natural laws of free economy automatically keep the price at its normal level and prevent its abnormal fluctuation. If the price of a commodity goes up, according to the law of supply and demand, its demand decreases and consequently the price falls. Increase in price, reduces demand and again reduction in demand reduces price. Thus in a free market an equilibrium between price and commodity is maintained in a natural way. Personal interest always impels people to increase their production and make their goods more attractive and economical before putting them in the market. From the above it is clear that though an individual is interested only in his personal gains, collective interests are automatically safeguarded.

With competition in an open market prices and wages are so justly determined that nobody suffers any loss. Every seller and every producer will always be reluctant to increase the price of his commodity, because he will be afraid of the competition of his rivals.

(c) Freedom of Thought

The people are free to have any views or beliefs. They have an unrestricted right to independent thinking and forming their own opinion on any issue. They take it to be true whatever is conceived by them as a result of their selfish desires. The government is not supposed to deprive anybody from this freedom and hence everyone can follow and even propagate his views. He can defend his beliefs against any opposition.

(d) Personal Freedom

Man, being the master of his will, is free to adopt any mode of life without restriction or restraint. So long as the freedom of others is not affected, he can live as he likes, even if his way of life is not desirable from the viewpoint of society. The last boundary of a person's freedom being the freedom of others, only those things are unacceptable that

hamper the freedom of others. Otherwise one is free to mould his life according to his desire and to follow any

habits or traditions which may be consistent with his taste. An individual's personal life concerns only his own present and future existence, and as such is free to conduct his life as he wishes.

From the Capitalistic point of view, religious freedom is not a part of freedom of thought. But as far as the external conduct is concerned, it is a matter of personal freedom.

From the foregoing it may be inferred that the Capitalistic Theory is based on the principle that the interests of the society are unbreakably linked with the interests of the "individual". Hence the "individual" should be the foundation of a social system and only that government is fit to be in power which protects the individual's interests and is constantly in his service.

These are the basic principles of the Democratic Capitalism, for which many movements have been launched and many revolutions have taken place. Many nations under the guidance of their leaders, who described this system as a great blessing, have striven hard for it. Lately this system has undergone some changes, but its basic features have not been affected.

CAPITALISM AND MATERIALISTIC TENDENCY

It is obvious that Capitalism is an ultramaterialistic system which is concerned with material gains only and has alienated man from religion and spirituality. This system despite being an obtusive manifestation of the spirit of materialism is not based on any materialistic philosophy. It advances no sound arguments for the separation between the spiritual and material aspects of life. Anyhow, we do not mean to say that there exists no schools of materialistic

philosophy in the world. Materialistic tendencies have spread in the world for the following reasons:

1. Since the beginning of the Industrial Revolution, which was accelerated by the Great French Revolution, scientific experiments gained popularity. These experiments produced very valuable results. Unexpected discoveries in various fields enabled man to make use of scientific knowledge in his day-to-day life. Successful scientific experiments caught the attention of the people and impressed them a great deal so much so that this development shook their confidence in every thing that was imperceptible or could not be experimented upon.
2. As a result of scientific experiments many views, previously considered to be indisputable, were found false. For example, it was popularly believed that the earth was the centre of the universe. When such views proved to be baseless, people became bewildered about all non-physical doctrines. As a result of confused thinking sophistry of the ancient Greeks was revived. All these led to materialism.
3. False religious views stagnated the minds. All sorts of acts of injustice and tyranny were committed in the name of religion. The Church exploited religion for its selfish ends. Intellectual and social views were suppressed. The Inquisition was formed and allowed to play with the destiny of the people. For these reasons people revolted against religion and tended towards materialism, though the excesses committed by the Church were against the true religious spirit.

The above three factors encouraged materialism in the west, and popularized it.

All that has been said above is correct and the above-mentioned factors are effective in creating the spirit of materialism amongst the people. Still Capitalism is not based

on any materialistic philosophy and does not interpret life accordingly. This fact in itself shows the weakness of this theory. Social study of life is closely connected with the life itself, and no social study can be useful without knowing the true conception of life. Capitalism lacks this rudimentary principle. It deals with social issues in isolation from the interpretation of life. We wonder whether this is a trick or the result of carelessness and undue haste. In fact the intellectual basis of every social system rests on how it explains the true nature of life, for the recognition of the nature of life is the foundation of all social thinking and social relations. If it is true that man has been created on the face of the earth by an Intelligent and all-Knowing Force, controlling the world, he should naturally derive the program of his life from that Force which has more complete insight into the social affairs of its creatures and is Wiser and more Judicious than all others.

Further, if this temporary life is a prelude to an eternal life whose form and character depend on the purity and moderation exercised in this life, is but natural that man should organize his transient life in a manner consistent with both the material and moral values so that it may be a prelude to a higher eternal life. The question of faith in God and His being as the source of life is not a conjectural matter having no relation with human life. In fact, it is so closely connected with human mind, heart and life that it is not possible to devise a social system without taking into account the creative aspect of the universe.

Anyhow, the working of the Capitalistic Theory clearly shows what relationship it believes to hold between faith in God and the social life he lives, for it is based on the view that there exists no individual or individuals who may be infallible in their desires and efforts and who may be entrusted with a task of devising a sound system for society. This view proves that the system of Democratic Capitalism

is founded on materialism as according to it a social system can have no source other than human intelligence. Hence this system is materialistic in every sense.

The School of Capitalism had only two alternatives: either to adopt materialism as its philosophy or to ignore the relation between the issue of human life and its social problems. Anyhow, it did not have the courage to say openly that the Capitalistic System is based on materialism. Thus this system despite being purely materialistic has no philosophy, though as a rule philosophy in one form or the other should be the basis of every system.

Capitalism, being materialistic in its essence has ousted morals out of its purview and has made no provision for them. In more clearcut expression, Capitalism has changed the very criterion and concept of morals. Safeguarding of individual interests is its basic objective, and in order to achieve this end it employs the above mentioned four freedoms which are the source of most of the miseries and disasters of the present world.

Defending individualism and personal interests, some supporters of Capitalism say that personal objectives automatically take care of collective interests, and the results which may be obtained through morals and their spiritual values do exist in the capitalistic society also where they are achieved through personal motives and not morals. When a man undertakes a social service, he serves his personal interests also, for he himself is a part of that society. A man who saves a person from the danger of death, actually gets benefitted himself as the person so saved in his turn is likely to do service to the society of which the saviour is a part. Thus personal gains which motivate an individual, in the long run ensure collective interests, as every act of social service benefits the person who renders it.

This defence of Capitalism is conjectural rather than rational. If every individual in his practical life concentrates

only on personal gains and individual interests and if the government is also made responsible to ensure unrestricted freedom to individuals, is it imaginable that anybody will undertake any social work? Is there any possibility that any individual simply because he is a part of society and has a stake in its welfare will ever do any social work based on moral values? It is understood that in most cases from social works either no benefit accrues to the individual or the benefit is so scanty and minute that it cannot be perceived without deep thinking and philosophical analysis and has no value in the case of clash with personal interest. Such a benefit cannot be called an incentive to any social work, especially when individual freedom allows everyone to strive for his personal gain without scruple.

EVIL EFFECTS OF CAPITALISM

The list of the evil effects of this absurd system is too exhaustive to be disclosed. We briefly make a reference of its major bad features which have caused immense hardships to innumerable people.

1. The first bad feature is the rule of majority over minority whose vital interests are controlled by majority. In the light of political freedom elections for legislature are held, but it is only the right of majority that is always valued and respected.

You can imagine the lot of a minority placed in a situation where all governmental and legislative powers are held by a self-centred capitalistic majority, not believing in spiritual and moral values. How dreary would be the life of that minority forced to live under the laws framed by the majority for its own benefit! While formulating laws the majority is likely to concentrate on its own interests and ignore completely the interests of the minority.

Who can safeguard the interests of the minority and can protect it against the danger of maltreatment and even genocide?

In such a society the emergence and continuance of despotic and arbitrary rule and the suppression of the rights of others are quite natural. In ancient times a single despot could usurp the rights of the members of any society, but in the Capitalistic System instead of a despot the sacred majority oppresses the minority.

2. This is not the end of the hardships caused by this system. Its economic aspect is more oppressive because it imposes no restraint on economic exploitation. It allows unlimited investment in any project whether lawful or otherwise.

Economic freedom was proclaimed at a time when the world was in the midst of Industrial Revolution. Science had discovered new appliances of production and all hand or wind operated appliances were falling into oblivion. A limited number of people availed themselves of this sudden and far-reaching change in the social life, and taking advantage of economic freedom they enormously enhanced their production by using the new appliances. Thus they were able to earn huge profits and exploit the common people. Economic freedom results in the deprivation of the majority whose handicrafts are created by the new machinery. Thousands of craftsmen who worked with their hand-operated tools were thrown out of employment and their place was taken by steam-operated appliances. Consequently the life of most of the people was made upset. They lost the power, only a small number of persons were able to acquire modern appliances of production and take advantage of Free Economy.

It was this minority which could maintain its independence. Consequently the social field became the hotbed of the maneuvers of those few who owned modern industries. Large number of members of society were forced to pass a

wretched life. The middle class also, which formed only a minority looked for help to that small class of industrialists

whose approach to life was purely capitalistic. It is evident that the wealthy minority does not have any sympathy with the poor majority and never wants to share its wealth with them.

Evidently so long as personal gain continues to be the moral criterion of society and the government continues to endorse the four freedoms, the majority will remain subservient to and dependent upon minority.

A minority which holds the economic power in its hands and thinks only from the angle of personal motives and freedom of the individual, actually speaking exploits the needs of the majority. In most cases it does not allow more than subsistence wages to its factory workers.

Profiteering is the logic of this system. It divides the people into two classes: the extremely rich living in utmost luxury and the extremely poor living in utmost misery.

3. According to the principle of political freedom, equality in politics is supposed to be the right of every citizen. But obviously this freedom is only an illusion in the presence of personal and economic freedoms. As we have pointed out, the tragic outcome of the economic freedom is the creation of two extremely divergent classes. The most wealthy group controls every aspect of life and considers the political freedom to be its exclusive right. The capitalists, being dominant economically, bring the publicity media under their control. They spend money to purchase support and make the government machinery subservient to their will. Consequently the social predominance and the legislative power falls into the hands of a few capitalists, forming a small minority in society. According to the concept of political freedom the whole nation should have a hand in legislation and should be able to change the system, but in

Democratic Capitalism a minority rules over the majority and a few persons exploit all others.

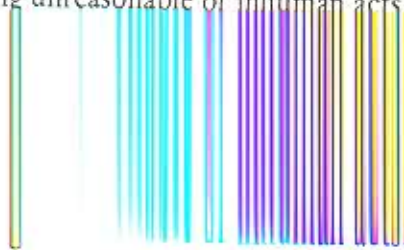
4. Now we come to the worst aspect of Capitalism. The capitalists in whose hands power is concentrated under this system and who control all the resources of the country are inspired by this system to cast their eyes on other countries to bring them under their influence and exploit them. They do so for two reasons:

(a) Expansion of Production in every country depends on the quantity of raw material available to it, but the raw material is not easily available. A country which has more raw material, is better equipped with the forces of Production. But the raw material is scattered over vast territories of the world. Hence to enhance Production, it is necessary to penetrate into the countries possessing the required raw material and have access to their resources.

(b) The excessive greed of wealth is a factor which impels the capitalists to step up Production. But owing to low standard of living, meagerness of wages and concentration of wealth into the hands of a particular group of prominent people, it is found that entire Production cannot be purchased and consumed internally. Consequently they feel a need of new markets for their accumulated goods. Accordingly they set about bringing other countries under their influence with a view to gain access to new markets.

The School of Capitalism looks at this question from its own purely materialistic angle. As the capitalistic system is not based on moral or spiritual values and has no objective other than prosperity in the temporal sense and fulfilment of baser desires in this limited world, it is natural that from its own point of view encroachment on other peaceful countries and aggression against them with a view to seize their natural

resources and exploit their markets are not considered something unreasonable or inhuman acts.



This is why a handful of capitalistic countries resort to war and bloodshed and colonize the peaceful countries to capture their natural resources and utilize their raw material.

You can easily see for yourself how unfortunate humanity has been under this system.

All these defects and disadvantages of the Capitalism are due to the fact that its approach to life is purely materialistic, though it has no philosophy to explain its materialistic thinking and materialistic spirit.

A society having materialism as its basis and rejecting high moral principles of love, sympathy and generosity cannot feel happy and secure. In such a society an individual is always in the thick of his struggle for securing his personal ends and in case his interests clash with those of others he finds himself alone.

SOCIALISM AND COMMUNISM

There exist various brands of Socialism, the most famous of them being Marxism based on dialectic materialism. It has a particular philosophy which explains it dialectically.

According to materialism dialectic theory applies equally to history, society and economy, and therefore, its interpretation of the universe and the study of history reflects the same philosophical approach. Dialecticism is a School of Economics as well as a political strategy. In other words, materialism gives a particular shape to man's outlook in the world and his approach to life.

There can be no doubt about the fact that the philosophy of materialism and the dialectic methods are not an invention of Marxism, as in the philosophical field materialistic trends, sometimes openly and sometimes in the guise of sophistry, have been in existence in the past for thousands of years. Similarly a part of dialectic arguments was already firmly imbedded in the human thought. Another part of it was developed by the well-known idealistic philosopher, Hegel and Karl Marx grafted dialectic logic on materialistic philosophy and tried its practical application to all spheres of life.

For this purpose he carried out two studies:

- (a) He explained history through Dialecticism.
- (b) He disclosed the contradictions of Capital and Profit and maintained that the Capitalist cheated the worker in the fruit of his labour.

On the basis of his studies he predicted the disappearance of Capitalism to make room for a Communist society. He

considered the formation of a Socialist society to be a big step towards the application of Communism.

Thus according to this philosophy the social scene of conflict between contradictions and every social law dominant in any society is a material phenomenon consistent with other phenomena and existing material conditions. But this social law nurtures within itself as a result of conflicting forces and emerges when the social conditions undergo a change giving way to a new situation.

The conflict and struggle will continue till a classless society is established in the world and the individual interests are merged in the collective interests. Then peace and tranquility will prevail and all traces of Capitalism will be obliterated, for it is Capitalism which has divided society into employers and workers and is responsible for class hatred. Hence it is necessary to abolish class system by abolishing private property. Here the basic economic policy of Socialism differs from that of Communism. The economic system of Communism is based on the following three principles:

First Principle

Communism wants to abolish private property completely and to nationalize all property including commercial and industrial concerns. According to this theory the state being the recognized representative of society, should take over all property and make use of it for the public good.

The belief in the necessity of Nationalization is a natural reflex of the evil effects of private property under the capitalistic system. That is why the object of Nationalization has been stated to be the overthrow of the Capitalist class and to unify all classes of people into one class with a view to put an end to the class war and the accumulation of wealth in individual hands.

Second Principle

All products are to be distributed according to the needs of the individuals, the rule being, from each according to his ability and to each according to his needs. As every individual has special requirements without which life is not possible, everyone in the society must do his utmost for the continuation of his life. Society will thus ensure that needs of every individual are met.

Third Principle

To avoid the emergence of the problems and hardships peculiar to unrestricted freedom under the Capitalistic System, the government should prepare an economic plan for Production and Distribution, keeping in view the requirements of the people and fixing the quantum and form of Production accordingly.

REVERTING TO THE PRINCIPLES OF COMMUNISM

The above principles were proclaimed by the Communist leaders, yet when they came to power they found themselves unable to enforce them in society. So they gave up the idea and thought that before enforcing the principles of Communism it was necessary to bring about a change in the individual outlook first. They maintain that a day will come when individual views and personal motives will give way to collective thinking and collective motives. Then man will concentrate on collective interests and will march forward towards the achievement of the interests of society.

For this reason the Communists regard it essential to enforce Socialism first and gradually train people and pave the way for the enforcement of Communism. Remarkable changes have been introduced in the Communistic system to shape in into Socialistic one:—

(1) The first principle of Communism which requires total abolition of private property has been modified and a via

media has been adopted only with the nationalization of large factories, big businesses and external trade. Small factories and retail trade have been left in the hands of the individuals.

This change had to be made because it was realized that the original principle of Communistic Economy (abolition of private property) was not consistent with human nature as it was realized that with the abolition of private property no incentive for hard work remained. People did not take interest in their collective duties, because they knew that according to the prevailing system the government was responsible to meet their requirements of life and therefore increased efforts were considered useless as these efforts were not supposed to yield increased wages.

In a system in which nobody believed in any values other than material values of life, why should anybody make extra hard work for the welfare of others? Hence the Communist leaders were forced to modify their theory and content themselves with the limited use of Nationalization.

(2) The second principle of Communism was also modified and to give incentive to the workers various grades of wages were fixed.

Following these modifications an excuse was put forth to the effect that the changes were temporary and had been made with a view to gain victory over capitalistic nations and to build man anew. Thus the Communists have continuously been modifying their theory and counter-balancing their failures one way or the other. Anyhow they have not so far been able to do away with all the economic principles of Capitalism. For example, they have not been able to abolish all interest bearing loans, though they hold that interest is one of the basic evils of the Capitalistic Economy.

These failures do not mean that the Communist leaders were not earnest in their efforts to promote their theory, but in fact what happened was that while enforcing their system they had to face the reality of human nature. They found that their way was full of contradictions. Hence they had to stage a retreat in the hope that it will be possible to enforce their miraculous system in its entirety sooner or later.

(3) The third principle of Communism is about its political aspect. Its aim in the long run is to do away with the institution of government in society.

The government will have no meaning when collectivism will have taken root in the mind of humanity and every individual will be working for the benefit of the entire society alone.

But so long as a classless society is not established it is essential that the government should be in the hands of the proletariat. Though such a government will be democratic within its own proletarian sphere, it will be dictatorial as far as general public is concerned. So long as the people have individual inclinations and personal views, a proletarian dictatorship is necessary to safeguard the interests of the working class and to eliminate the forces of Capitalism forever.

Unlike Democratic Capitalism, the theory of Communism as developed by Marx has the distinction of being based on a definite philosophy. It interprets life in such a way that no place is left either for spiritual and moral values or for belief in God or in any recompense or retribution outside this limited material life. In contrast, though Capitalism is also a materialistic theory it is not based on any clear philosophy. Thus Communism believes in close relationship between a human being and his social system, whereas Capitalism either does not believe so or it does not want to make its stand clear. Hence from philosophical point of view, the Communistic Theory is worth consideration and it can be tested

on the basis of its postulates, whereas authenticity of these concepts are concerned with regard to life and universe.

It can easily be seen at the very first glance that the general trend of Communism, whether it is of Socialistic brand or pure Communism, is to dissolve the individual in society and to utilize him to achieve the general equilibrium which it has in view. As such Communism is diametrically opposed to Capitalism which sacrifices society for his well-being.

In other words, these two systems are in constant clash with each other. In one system importance is attached to the individual personality and in the other to the collective personality.

In a system based on individualism and personal gains, of course, the individual triumphs, yet the society is confronted with many troubles and economic difficulties owing to which the system devised to rectify the past mistakes and aimed at protecting the collective personality also fails and in it individual is totally eliminated and consequently the individual has to suffer unbearable hardships and is not allowed even to think of his natural rights.

CRITICAL REVIEW OF COMMUNISM

Though by abolishing private property Communism overcame certain difficulties and hardships caused by Capitalistic System, this remedy itself gave rise to many new problems the solution of which proved to be very costly. In fact the application of this system is so difficult that it is not worth enforcing it except in the case when all other methods to solve human problems fail.

Anyway, Communism is only a faulty solution of the social problems. It does not guarantee the elimination of all social evils as it has not correctly diagnosed their root cause

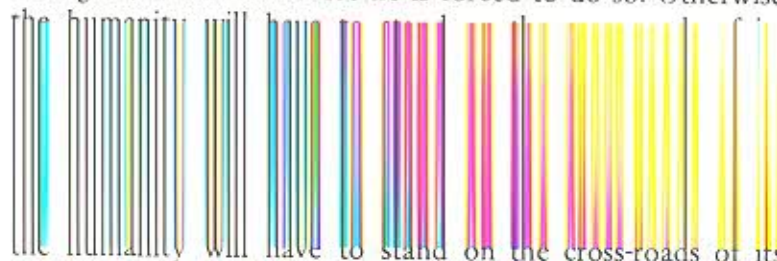
in the Capitalistic System with the result that it has left them untouched. That is why humanity has not found any positive solution of its problems in Communism.

The solution prescribed by Communism causes too many complications. Communism wants to deprive the individuals of their freedom and to replace private property by collective ownership. But, generally speaking, this big change has proved to be contrary to human nature, for a materialist always has materialistic notions and looks at his interests from a confined personal angle. The prominent Communist leaders themselves have admitted their failure in this respect.

In these circumstances the enforcement of a new system which eliminates the individuals and deprives them of their personal motives, requires a tremendous force to crush every opposition and to silence all outburst of protests. In this system it is necessary to employ all communication media to rule over the people with an iron hand and to punish them on least suspicion so that nobody may dare to think of rebellion or revolt. Naturally this is the only way of enforcing an unpopular system!

Indeed only if a materialist in a society begins to conceive exclusively social views, works for the collective interest of it and gets rid of all selfish and personal motives, it may be possible to enforce a system which sacrifices individual for the sake of society and has none but collective aims. But a miracle is required to bring such a change in the outlook of the materialist who believes only in this limited life and for whom life means only pursuit of pleasure. Probably the Communists are waiting for a day when human nature will undergo a basic change and a new man will be born, whose thinking and working will be ideal without believing in moral values. If such a miracle ever takes place, then the position will be different.

But the fact is that man, must not lose even a fraction of his rights, unless of course he is forced to do so. Otherwise



the humanity will have to stand on the cross-roads of its wishes choosing between its moral rights and its material needs in the face of the fact when there is a system to reconcile the material and moral aspects.

How can a man have any hope of freedom when he is deprived of it in his personal life and even his daily meals are controlled by a particular body? It must be remembered that personal and economic freedoms are the foundation of all freedoms.

Some people say: "What is the use of personal freedom or the right of vote and criticism for a man who is groaning under the yoke of Capitalist profiteers?" Freedom of opinion has no value so long as respectable life and sound nutrition are not ensured.

These people are not aware of any system other than Capitalism which may compete with their own system. That is why to ensure safe steering of society, they have sacrificed individual dignity and value.

But the fact is that man, as a matter of course, must not lose a fraction of his rights, unless of course he is forced to do so. Otherwise the humanity will have to stand on the cross-roads of its wishes choosing between its moral rights and its material needs in the face of the fact when there is a system to reconcile the material and moral aspects.

A man whose energies are exploited by others, who does not enjoy a healthy, comfortable and judicious life and whose needs are not satisfied, is deprived of true life as he

has been obstructed from all enjoyment. Similarly a man who is constantly threatened, whose all movements are watched, who always finds himself in danger of being detained without trial and who is supposed to be always ready to get imprisoned, exiled or executed for the slightest slip, will naturally be timid and gloomy and the life will have no charm for him.

A third man whose all needs are satisfied and is assured of his safety and dignity is actually the dream of everyone. But how will this dream be realized and when will it become a reality?

We have already said that Communism has created a new complication and arrived at faulty solution of the social problem as it has not touched the root cause of the evils and has actually destroyed something more also. That is why, though it reflects some human ambitions, yet it has not been successful.

In Capitalism it is not private property that is the source of all troubles and tragedies which have shaken the peace and tranquility of the world. It is not private property that threw millions of workers out of employment but it was as a result of the development of new appliances at the beginning of Industrial Revolution. It is not private property that allows unlimited falsification of the wages and the efforts. Again it is not private property that compels the Capitalists to destroy large quantities of their products to keep the prices stable and thus indulge in wastage instead of helping the poor and the needy. It is not private property that forces the Capitalists to invest in usury prompted to seize the fruits of the labour of poor workers and suck their blood. It is not private property that compels the Capitalist to hoard the commodity required by the people and earn huge profit by selling it at exorbitant price. Lastly it is not private property that compels the Capitalists to arrange new markets for themselves even at the cost of the sovereignty of other nations.

All these deplorable practices are the result of materialistic and profiteering outlook and not private property. It is

materialism that has become the criterion of life under



Capitalist System and that allows the Capitalists to indulge in all sorts of evil practices and unjust transactions.

Nothing other than the above mentioned troubles and disasters should have been expected of a society whose foundation has been laid on materialism and individualism, the root-cause of all evils of human society. Solution of the human problems will be possible only if the standards are completely changed and new objectives of life consistent with human nature are fixed.

REVIEW OF SOCIAL PROBLEM FROM ISLAMIC ANGLE AND ITS SOLUTION

As a first step towards the solution of the social problem, it is necessary to find out why Capitalism made the private materialistic interest the criterion and the guiding principle of all its activities and its objectives. What was the idea or notion behind it to do so? That very idea or notion is responsible for all the social disasters and failures of Democratic Capitalism in ensuring human dignity and prosperity.

If we can extirpate that idea or notion in the shape of basic evil, we will be able to frustrate all intrigues against social welfare and thwart all impediments on the rights of society. In this way we will be able to make use of private property for the promotion of human interests in industrial and other productive fields.

What is that idea or notion?

That idea or notion consists of narrow material interpretation of life and the universe on which the western world has laid the foundation of the lofty structure of Capitalism. Naturally an individual who has a materialistic and selfish outlook, who believes that the existence is limited to this worldly life and he is free in his actions and the only aim of his life is the pursuit of pleasure will, unless impeded by a Super Force, tread in the path of Capitalists and will follow the same programme as is being followed by them.

Self-love is the oldest and the most comprehensive instinct of man. All other instincts including the instinct of

life are only its off-shoots, as self-love means to love happiness and pleasure for oneself and to discard and dislike pain and suffering. It is self-love which impels man to earn his livelihood and to secure the requirements of his life. That is why sometimes when he feels that the life has become too hard considering death to be easier than the bitterness of life, he commits suicide and puts an end to his life.

Thus self-love is a reality, which unconsciously controls and guides human behaviour. It is not possible to force mankind to undergo hardships and pain voluntarily without getting real pleasure out of it but simply on the assumption of making others comfortable. Such a thing will be possible only if human nature undergoes a basic change.

Even the glorious instances of self-sacrifice which we occasionally observe or read in history have their root in the instinct of self-love. Man often makes sacrifices for his children and friends. He lays down his life for spiritual and moral values. But such sacrifices are possible only when they are accompanied by a sense of satisfaction and pleasure higher than the loss or hardship involved.

In this way human life can be equally interpreted both in the realms of egoism and sacrifice. Man has ample capacity of getting pleasure from multifarious things both material such as foods, beverages and sex, and spiritual such as moral and emotional pleasures derived from moral values and beliefs.

The degree of human capacity of getting pleasure from various things depends on the amount of success one attains through natural and acquired factors. In certain cases this capacity develops naturally as in the case of sex. On the other hand, in many other cases, the faculty of getting pleasure has to be developed by means of a particular kind of training. In

all cases there lies at the back of this capacity the instinct of self-love and egoism, which determines human behaviour according to the development of its capacity in every case.

It is this instinct that impels one man to snatch food from the hand of a hungry person, and moves another man to give food to others. In the first man there exists the potential capacity of getting pleasure from moral and emotional values, but it is lying dormant because of the lack of favourable circumstances of right training, but in the second man it has developed to the extent inducing him to sacrifice his material pleasure for the sake of a spiritual pleasure.

Hence whenever we want to change the mode of human life, we must first of all change the conception of pleasure in the society paving way to enforce the new system successfully within the general scope of self-love and egoism.

Consequently if the instinct of self-love and egoism becomes so dominant in the world that it becomes limited within the forecorners of getting pleasure through the utilization of material resources only, naturally the basic human aim becomes confined to the pursuit of material pleasure and the acquisition of wealth as it is wealth that is key to the success of realization of personal aims and fulfilment of baser desires.

It is this natural sequence of materialistic concepts that has attracted human attention towards Capitalism.

In these circumstances can the abolition of private property and the retention of all the materialistic concepts as conceived by the Communist thinkers, solve the problem and remove all hardships?

Is it possible for society by abolishing private property to get rid of all the evil consequences of materialism and to ensure its stability and propriety?

The propounders of the Communistic Theory should be taken for granted as mere heretics because they believed in

the materialistic concept of the universe on which Capitalism is based, the only difference between them and the exponents of Capitalism is the fact that Communism transformed its theory into a philosophy while Capitalism has no philosophical base at all.

How often it happens that in the event of a clash between personal and collective interest one remains bewildered and wondered whether he should bear hardship and inconvenience for the sake of others or should ignore them and indulge in pleasure and personal gain.

At the time when top officials and executives of the government may be passing through such critical moments, what guarantee is there for safeguarding the interests of the people? Is there any safeguard to protect the system with its aims and objectives?

Self-interest and egoism are not confined to the system of private property only and its abolition cannot automatically put an end to all sorts of evils. Self-interest and self-seeking have varied manifestations in varied circumstances.

The exposure of the misdeeds and crimes of the past Communist rulers by the present leaders of the Communist World bears witness to this fact.

In the case of Nationalization the assets of the Capitalist working under the system of multilateral economy and individual freedom are taken over by the state.

But the state again consists of individuals impregnated with the spirit of materialism and motivated only by self-interest. They naturally give preference to their personal

interest over everything else and cannot be expected to make the slightest sacrifice. The position again leads to clash of interests and the exploitation of the masses.

The real source of danger is materialism and the concentration of wealth in the hands of the state which does not alter the situation. With the abolition of private property all the citizens become the workers of a huge company, the executives control their fate and even their lives.

As compared to the capitalistic companies this company has one distinction. In case of the former, the proprietors consider themselves to be the owners of the profits of their factories, but according to the Communistic System nobody can think so. But still the doors of self-aggrandizement are open. The persons at the helm of the affairs, having the same materialistic conceptions work for their personal interests.

HOW TO SOLVE THE PROBLEM

The world has two alternatives on the basis of which the social problems can be solved.

The first alternative is the complete change of human nature so that man despite of the fact of believing only in material values may be willing to sacrifice his individual interests for the sake of the interests of society. This is possible only if man instead of having the instinct of self-love and egoism acquires the instinct of collectivism and love of society and begins to consider himself only as a part of society. In this case individuals will be working automatically for the materialization of the interests of society.

The second method of eliminating the danger with which the present world and the future of mankind are faced, is to change the material interpretation of human life so that with

the change of the concept of the existence and universe, the objects and the criteria of human life may undergo a major natural change and a new way of life may emerge.

The first alternative is the same as conceived by the leaders of Communism. They have told the world that soon a change will take place in the human nature and mankind will automatically move towards the service of society. To achieve this end, according to them, it is necessary that government administration of the world should be entrusted in the same way as a patient is given in the care of a surgeon for the treatment and for the operation of his diseased and affected parts. It cannot be foretold how long the operation will continue and how long the patient will have to stay on the operation table.

This unconditional surrender of mankind as suggested by Communism bears witness to the unbridled injustice of Capitalism which misled the people by offering imaginary freedom while in reality deprived them of their dignity and sucked their life-blood.

The concept of solving the human problems by changing human nature and reconstructing it is based on Marxist conception of self-love and the instinct of egoism, for the Marxists believe that self-love is not a natural human instinct but is the product of a particular social situation culminating owing to the institution of private property which induces man to attach greater value to individual interests.

The Marxists say that if the postulates of Capitalism are revolutionized and Capitalistic System of private property is replaced by the Socialistic System of collective property, the whole society will be changed and the concepts of individualism and egoism will give way to collectivism and love of social interests. The change will take place according to the law of compatibility which requires that there should be

compatibility and consistency between the foundation and the structures raised on it.

In fact the Marxist interpretation of self-love and the relationship existing between egoism and social conditions is topsy-turvy, otherwise how can it be believed that inner motives and self-love are the products of individual property and class contradictions, for if man had no internal feelings of self-love class contradictions would not have emerged and the notions of private property and individual exploitation would not have appeared at all. Should a man have no egoism, why at all he could ever formulate a system to ensure his interests at the cost of others.

In fact the social phenomena formed in the economic and political fields on the basis of egoism has no motive other than the feeling of self-love and self-interest. It is the most deep-rooted human instinct which cannot be uprooted with the elimination of some of its manifestations. Replacement of private property by collective property is no more than the substitution of one with the other though only slightly different and in fact another facet of the same reality.

Furthermore, if we concede that egoism has an external source and it is a reaction of individualistic phenomenon in the social system like the phenomenon of private property in view of the Marxists, even then it does not mean that with the abolition of private property this instinct will totally disappear from the social scene and there will be left no cause for its existence in the social system.

Though private property is an individualistic phenomenon, it is not unique of its kind, for there exist other individualistic phenomena as well, such as management boards and other special organizations that are found even under Socialistic System. This system has abolished the private ownership of the means of Production, but has not been able to do away

with the boards of management which have dictatorial powers (dictatorship of the proletariat) and consider them-

selves to be the masters of units under them as even after nationalization of these units, their management by all members of society is not feasible. Thus a clear individualistic phenomenon had to be retained under Socialism. This phenomenon naturally preserves the egoism of the members of these boards and influences their inner intents and desires.

So we now know what is the value of the first solution. It is clear that the abolition of private property under Communism has failed to eliminate all the evils. It cannot change the human mentality.

The second solution has been offered by Islam which believes that the only way of solving problems is to change the material concept of life. Islam does not hasten to abolish private property. Before everything else it wants to combat the material concept of existence and the universe. It wants a new concept to be the basis of a system in which neither the individual is an automatic tool in the service of society nor society is a body formed for the sake of the individual.

In Islam both the individual and society have their special rights, and the mutual relations of the individuals, both material and moral are respected. It is Islam that has spotted the real problem in the theory of social democracy and eliminated all evils more or less consistent with human nature as the very sensitive point and source of every distress and disaster is the material outlook which presupposes that the final goal of the creation of man in the present world is his own life and therefore, the criterion of all human activities and efforts is his own individual interest.

From the Islamic point of view the theory of Democratic Capitalism is doomed to failure and collapse not because it has been so claimed by Communism but because Capitalism

is full of contradictions and private property simply augments the factors of its annihilation within itself. Islam in its logical analysis of political economy and social philosophy is opposed to the fantastic concept and views of dialecticism, and incorporates private property in its social system without any contradiction.

From Islamic point of view the retreat of Democratic Capitalism following its failure, is due to its materialistic interpretation of the universe, for mankind cannot make progress by adopting a system inspired by materialistic concepts.

Hence men are in need of a source other than materialistic one to inspire their social system. In addition they need a sound political outlook emanating from the correct interpretation of life in the light of which they may look at world problems and work for securing prosperity and happiness. Only with the development of such a political outlook and the elimination of all other kinds of politics and all concepts inconsistent with the correct interpretation of life, the world can enter into a new phase of life illuminated by the light of justice and prosperity.

It is Islam that its ideology ushered in correct and perfect outlook and trained people to have faith in the basic source having absolute perfection. It has made the pleasure of Allah the criterion of all deeds.

In the presence of this criterion man cannot consider all his personal interests to be lawful, nor everything involving an individual loss as unlawful, for according to Islam the attainment of Allah's pleasure is the basic goal of human life. It is this moral criterion through which all human deeds are judged.

Islam attaches importance only to those persons who practically achieve this basic goal. The perfect and outstanding personality is he who is constantly guided by it in all his

actions. This change in moral concept or this very criterion does not mean a change in human nature or its rebuilding as

conceived by Communism. Egoism is a natural human

instinct and we are not aware of any human experience in the entire human history which might prove to its contrary. Had self-love and egoism not been natural, the primitive man (before the existence of society) would not have been driven to use the available methods to meet his requirements and to avert dangers from him, nor would he have made efforts to contact other fellow-beings and form a society for the same purpose.

Had self-love and egoism not been a natural instinct, they would not have occupied such a sensitive position in human nature. Hence it is essential that the final solution of human problems should be based on the acceptance of this truth. Any solution which wants to change his instinct cannot be an ideal solution and will be inconsistent with reality.

MISSION OF THE RELIGION

Religion has a big mission which no other doctrine can undertake, for all high and constructive objectives can materialize only on religious basis. Religion alone can establish an unbreakable link between moral values and self-love which is a part of human nature.

In other words, religion combines self-love which is the natural standard of conduct in life with that standard which must be observed to ensure prosperity and justice.

Man by nature gives preference to his personal interests over collective interests. It is religion that reconciles a human being to the just and equitable interests of society and prevents social disasters likely to be caused by human egoism.

Religion employs two measures to achieve this end.

The First Measure

It has given the correct interpretation of life. It has described the present life as a prelude to the life in the world to come and has explained that the salvation depends on the efforts made in this limited life to earn the pleasure of Allah. This moral standard of earning the pleasure of Allah ensures individual as well as collective interests.

To maintain social justice Islam persuades man to co-operate with others. It tells him that he will be immensely rewarded for every effort he makes for the good of society.

The concept of life which religion holds, makes the desires of the individual and the requirements of society consistent with each other. Contrary to the material interpretation of life which compels man to look at things from a narrow angle, Islam widens his horizon and gives him deeper insight and enables him to see beyond his immediate benefit or loss.

The holy Quran says: *"Whoever does righteousness benefits his own self, and whoever does wrong, it is against himself, and your Lord is never unjust (in the least) to His servants."* (Sura Ham Mim: 46)

Again it says: *"He that does a righteous deed whether man or woman — and is a believer — such will enter Paradise therein will they have abundance without measure."* (Sura al Mo'min: 40)

At another place it says: *"On that day men will proceed in scattered groups to be shown the deeds that they had done. Anyone who has done an atom's weight of good, will see it then, and anyone who has done an atom's weight of evil, will also see it then."* (Sura al Zilzal: 6—8)

That is because neither thirst, nor toil, nor hunger afflicts them in the cause of Allah, nor tread paths to raise the anger

*of the disbelievers, nor gain they from the enemy a gain,
but a good deed is recorded for them therefor. Indeed! Allah
loses not the reward of the good. (Sura Tauba: 120-121)*

These are some of the attractive specimens of the employment of the first measure. These moral exhortations are naturally helpful in bringing about harmony between individual and collective interests.

Islam co-ordinates the internal impulses and the healthy ways of life. It moulds the individual's interests in a way that one is convinced of the existence of an unbreakable relation between his interests and the general interests of humanity.

The Second Measure

It has been employed for bringing about harmony between internal impulses and social values and interests on the one hand and particular type of moral training on the other with a view to developing moral feelings and human sentiments. Man by nature has multifarious faculties and impulses. Some of his impulses are material and spring up automatically and instinctively such as the desire for eating, drinking and sex. Some of his other impulses come under the ambit of morals which develop as a result of training and practice.

If man is left alone, his material impulses that automatically make their way will prevail over his moral impulses which will wither away and remain undeveloped. It is religion that teaches him to obey the divine commands. It trains him to respect moral values and ignore his personal gains inconsistent with them. It does not eliminate self-love from human nature. On the other hand it moulds human nature in such a way that the upholding of moral values becomes a demand of self-love and man begins to take pleasure in making efforts in that direction.

These are the two measures of co-ordinating moral grooming vis-a-vis individual desires. The central point of the

first measure is the correct interpretation of life, not with a view to lead a life of renunciation or to indulge in excesses and injustices, but with a view to maintain the correct moral standard which is fully guaranteed by that interpretation.

The central point of the second measure is to arrange moral training of human feelings and impulses with a view to enforce the correct standard through the instinct of self-love. Islam remedies the most deep-rooted social ills by these two measures.

We call that concept which describes this life as a prelude to an eternal life as moral concept, and the feelings and emotions which are developed as a result of moral training as moral feelings.

This moral concept of life and the moral feelings are the two postulates of the new moral standard laid down by Islam namely, the pleasure of Allah. All aspects of human life are to be judged by this standard, which is sure to steer the ship of humanity to the coast of truth, knowledge and justice.

The moral concept of life and the moral feelings are the distinctive features of Islam which take into account both the individual and society together and ensure justice to both of them. Thus, according to Islam, neither the individual occupies the central position in the spheres of legislation and administration nor the society becomes the only thing to which the government should pay its attention and should frame laws for its exclusive benefit.

A social system which does not originate from such a concept and feelings will either be a system purely individualistic and will indulge society to fall into the grave of hardships and risks or will be a system which will suppress and stifle all internal impulses and in all probability will lead to violent struggle between the ruling system and the impulses and emotions of the people. In the latter case society will constantly be threatened by the danger of complete collapse, for so long as the ruling regime is led by its own impulses,

it is likely to suppress the feelings of society forcibly in order to strengthen its own position. Naturally such a society will

be in the constant danger of collapse, as the moral concept of life and the moral feelings which are the source of a full-fledged system of life will be dwarfed and abridged by the government.

In short, a balanced society must be based on a moral concept of life giving birth to a system capable of inculcating moral spirit. Otherwise no theory can provide a cent per cent correct solution of all the social ills.

Such a basis is found only in Islam, which is a moral and ethical faith and sets a high goal of life. It provides a bright path for man to march forward. It acquaints him with his true interests.

But if we give up the moral concept of the universe and want to alienate man from his moral feelings in life and consider the moral concepts to be imaginary and hypothetical and regard the economic factors as the source of all moral values, then it will only be a wishful thinking to expect prosperity and stability of society. Such an aspiration can materialize only if man is transformed into a mechanical appliance to be supervised by a group of technicians.

It is not difficult for Islam to train man on the basis of the moral concept of life and moral feelings, for the past religions in human history have already levelled the ground for this purpose with their untiring efforts to educate the people and train their material impulses.

When humanity reached a certain degree of development Islam bore its illuminating torch and raised up the banner of humanity on a greater and larger scale on the basis of moral and ethical values. It set up an ideological state which lasted for a quarter of a century with the sole object of inducting universal brotherhood bringing all people together under the canopy of one ideology and enabling them to organize their

life and laws according to the Islamic System. Thus the Muslim leadership has two-fold responsibility:

- (a) To arrange an organized training of people on ideological basis, and
- (b) To keep an external watch to ensure that nobody deviates from this ideology.

The Islamic ideology about social life is not superficial. It is deep-rooted and comprehensive. It envelopes in its outlook life, universe, society, politics, economics and ethics.

All other theories, either superficially, look at the universe from a narrow angle without basing their concepts on a particular philosophy or are based on pure materialism which is a curse on humanity.

FREEDOM AND SECURITY IN ISLAM

Freedom in Capitalism and Islam

From the foregoing it is clear that the postulate of the Capitalistic thinking is "Freedom" and that of Socialist and Communist system is "Security".

Hence we propose to make a comparative study of Islam and Capitalism with regard to freedom and then to compare Islam with Marxism with regard to security. The word, freedom, in its comprehensive sense means absence of others' control. Both Islam and Capitalism use it in this very sense, though the intellectual basis of its use varies in the case of each of them.

It may be noted that the word, freedom, is found in the original Islamic texts and is not borrowed from the west. Imam Ali (P) has said: "Don't be a slave to others, for Allah has created you free". Likewise, Imam Jafar al-Sadiq (P) is reported to have said: "He who lacks these five qualities is least lucky, for he can't enjoy life: (1) Fidelity (2) Practical Ingenuity (3) Modesty (4) Good Manners; and (5) Freedom."

There is a vast and basic difference between the freedom enjoyed and propagated by the Capitalist Society and the freedom of which Islam is the standard bearer and which it gave to the society it built in the course of its history. Freedom has a different cultural complexion for Islam as well as Capitalism, of course in consonance with their concepts of life and the universe.

Under the Capitalistic Culture freedom begins with painful scepticism. It later develops into a conviction. But in

Islam it is a reflexion of a firm faith in Allah and in this very faith is the source of the freedom and the revolution brought about by Islam. As this basic faith becomes deeper and more effective in life, the revolutionary force of freedom grows manifold.

In Capitalism the concept of freedom is positive, for man is considered to be the master of his own will and as such he can choose for himself any way he likes without any external restriction. It is on this basis that all civic institutions affecting the life of man obtain their right of ruling over the individuals derived from those individuals themselves. But Islam believes in freedom in the sense that it has preserved the revolutionary aspects of human freedom. It tries to liberate man from the influence and power of all false gods which have brought man to humiliation and disgrace throughout the history.

Islam bases this grand freedom on the foundation of the faith in Allah. In Islam's belief Allah's Sovereignty instead of man's own self-mastery, as suggested by Capitalism, enables man to break off the domination of all other masters. When he acknowledges his servitude to Allah, man feels that no other power has a right to interfere in his destiny or to rule over him.

In Capitalism freedom is a natural right of man, which he can renounce whenever he wants. But that is not the case in Islam. Freedom in Islam is closely related to man's servitude to Almighty Allah. Islam does not allow anyone to debase himself to surrender his freedom and to condescend so low as to the slavery of others. Imam Ali Ibn Abi Talib (P) says: "Don't be slave of anyone else when Allah has created you free." In Islam man is responsible for his freedom. In it freedom does not mean irresponsibility.

Generally speaking these are basic differences between the freedom in Islam and the freedom enjoyed under Capitalism. Let us further discuss this point.

Freedom in Capitalistic Culture

The concept of freedom in Capitalistic Culture arose in the most difficult circumstances following the successive intellectual upheavals which took place in the beginning of the modern European history and which shook the foundation of all intellectual upsurge in Europe. In the wake of revolutionary achievements in the world, intellectual idols of Europe fell down one after another and dashed to pieces.

The western man got access to the new concepts of the universe and life and discovered new theories which were inconsistent with his maxims of the past which had formed the basis of his intellectual and religious life so far.

In the course of this intellectual movement the western man developed new ideas about the universe and began to look at his past heritage with suspicion and scepticism. He felt that the world of Copernicus who proved that the earth was a satellite of the sun was quite different from that of Ptolemy of Alexandria who believed that the earth was static and the heavens revolved round it. Similarly what Galileo and other scientists and thinkers had discovered was so new that it had nothing in common with the ideas and concepts of the monks and the past thinkers like Thomas, Dante etc. Consequently he dashed all the beliefs of the past to pieces and made efforts to get rid of the way of life which he had been following for the last thousands of years.

As the new world was opposed to the concept of the old world and man wanted to study his environment and find out the truth through scientific methods, it became necessary to revise the religious beliefs which provided a link between the physical and metaphysical worlds and to reconsider all the ideals which formed the basis of life before the new discoveries.

In these circumstances the western world began to look at religion with scepticism. The religious sense which was the

base for any religion had already weakened as a result of the persecutions carried out by the Church. Naturally with the

decline of religion the basis of moral values in the walks of life began to lose ground because these values are closely linked with religion.

It is but natural that with the elimination of religion all its moral effects are also eliminated. History bears witness to this fact. We know that the ancient sophists had denied all moral principles because they were sceptic about religious beliefs.

When new scepticism afflicted the religious beliefs of the western man the same story was repeated. He revolted against all rules of conduct and all moral values in life and considered them to be obsolete and out of date.

Thus the concept of 'personal freedom' and 'freedom of opinion' arose as a negative reaction of scepticism. After successfully fighting against faith and moral values naturally the western man came to believe in individual freedom and rejected every authority not accepting him to be the master of his will and imposing a particular way of life on him. In this way the modern man of Western culture moved from scepticism to 'freedom of opinion' and thereafter reached the stage of 'personal freedom.'

Now it was the turn of 'economic freedom' which was another stage of this cultural march.

The modern man after having come to believe in personal freedom, on which he has now based all his concepts, ambitions and values, and having rejected religious views about life, world, Creator and the expectation of recompense and retribution, concentrated his attention on making full use of the opportunity provided by the present life and enjoying the material pleasures to his utmost. The wealth being the key of obtaining material pleasure became the only

objective for which the modern man having full freedom had strived.

There it appeared necessary to lay the foundations of economic freedom and to mobilize all resources to achieve the ultimate objective of earning money which the modern culture has installed as a new god.

The more the caravan of the modern culture moved away from the intellectual and religious concepts and the craving for wealth became stronger and intenser prevailed upon all other considerations, the more the concepts of religious virtue and performance of good deeds were forgotten and the economic impulse became so intense that Marx at this most critical juncture of the history of the Western culture thought that the economic factor has been the sole motivating force all along the human history.

Evidently economic freedom cannot be separated from political freedom, as the removal of all political barriers and overcoming all obstacles which the ruling authority may place in its way, is the pre-requisite of the free activity in the economic field.

For the success of free economy it is necessary that there should be a national government at the helm of affairs so that the individual may be satisfied that no force can prevent him from making profits and reaching his goals.

In this way the maxims and the fundamentals on which the western man laid the foundation of the culture which he earnestly tried to adopt and advocate were completed.

So far we have drawn attention to the various phases of freedom in the Western culture. We now know that this phenomenon began in the west in an atmosphere of scepticism and confusion and in the end turned into a firm belief.

The western man regards it improper to submit to any power. His concept of freedom reflects his belief in his self-mastery. He goes a step forward by disdaining even to have any hypothetical connection with the Creator and the Hereafter.

FREEDOM IN ISLAM

The concept of freedom in Islam is totally different from that in the west. Islam has in view only the negative result of freedom. In plainer words, in Islam freedom reflects a movement to free man from the domination of others, and to break the shackles which bind his hands. To achieve this end is one of the biggest aims of the heavenly message.

The holy Qur'an says: *"He (the prophet) releases them from their heavy burdens and the yokes (of harsh and unjust laws) which they were carrying upon their necks."* (Sura al A'raf: 157)

Islam does not accept that positive concept of freedom which is current in the west, for it does not believe that the human rights of equality and liberty are the outcome of man's self-mastery or that he is at liberty to chalk out any programme of life he likes for himself. Islam liberates man from the slavery of false gods and links his freedom to the pure worship of Allah.

On this basis Islam, before anything else, believes man to be a slave of Allah. As such he must not allow himself to submit to the subjection of anyone or anything else. In the eyes of Islam he stands on equal footing with all existing things, all creatures being Allah's slaves.

In Islam the basis of human freedom is Divine Unity and a pure faith in Allah, a faith which destroys all idolatrous forces which have wrecked human dignity and honour throughout the history. In this respect the Almighty Allah

says: "Say, O people of the Book! Come to an agreement between us and you, that we shall serve no one but Allah; that we associate no partners with Him; and that no one of us shall take others from among ourselves as lords other than Allah." (Sura Ale-'Imran: 64)

The holy Qur'an says: "Do you serve that which you carve? And it is Allah who has created you and what you make." (Sura al Saffat: 95-96)

The holy Qur'an says: "Indeed! those to whom you call beside Allah, are slaves like you." (Sura al A'raf: 194).

"The holy Qur'an further says! "Are the lords differing among themselves better, or Allah, the One, the Powerful". (Sura Yusuf: 39)

Thus Islam liberates man consequent upon his complete submission to Allah from all kinds of slavery, makes him free and independent in his relations vis-a-vis others and establishes his relation with Allah on a firmer footing.

Though Islam and the western culture both recognize the freedom of man, yet the basis of the two freedoms varies. Islam has based its concept of freedom on the submission to Allah, whereas the Western Culture is sceptic about all metaphysical truths and values and bases human freedom on the theory of man's self-mastery.

In Islam, the concept of freedom goes back to the firm faith in the Unity and Supremacy of Allah. As this faith of a Muslim grows firmer and deeper he gets more and more convinced of his dignity and freedom and his will to withstand oppression and slavery of others becomes stronger. Allah the Almighty says: "And those who, when great wrong is done to them, defend themselves." (Sura al Shura: 39)

The concept of freedom in the Western Culture is totally

different, for there it is an outcome of doubt, confusion and revolution, and not of conviction, stability and satisfaction.

For the purpose of comparing freedom in Capitalism with that of Islam, we classify freedom under two heads:

- (a) Freedom in personal matters known as personal freedom; and
- (b) Freedom in social matters comprising of three-fold freedom: freedom of opinion, political freedom and economic freedom.

Personal Freedom determines the conduct of man as an individual, whether he has an independent and solitary life or as member of society. The three other freedoms determine his relations with society and allow him to express his views before others. They also allow him to influence the formation of government and to open the way to various economic activities of his choice and liking.

Personal Freedom

The modern culture of the West took all measures to give enough freedom to every member of society and gave them an opportunity to utilize it so long as others' freedom is not affected. The freedom of the man of the West is limited only by the freedom of others.

The impact on thought and impulses which flows from such a freedom has no importance for the West, because everybody there is at liberty to adopt any way of life and within his jurisdiction make use of his freedom the way he deems fit. For example, one who drinks liquor is allowed to drink as much as he likes even to lose his senses for he has a right to use his freedom so long as he does no harm to others.

The people for sometime were carried away by the melodious tunes of this freedom. They felt as if they had

been released from the bonds which restrained them for thousands of years, and were free to mould their life as they wished.

These sweet dreams did not last long. Before long the people realized that this sort of total freedom was a mirage and all their concepts and aspirations had gone to the wind. But once humanity finds itself on a particular path it rapidly marches forward on it and becomes used to it and is unable to change its destination irrespective of its consequences. Despite all pitfalls the only consolation for them remains that anyway according to somebody this is the path of freedom.

Islam was aware of this bitter reality fourteen centuries back and that is why its concept of freedom is not as superficial and full of contradictions as that of Western Freedom has proved to be. It has given a deeper and wider sense to freedom. It has proclaimed it in such a form that not only it breaks the outer shackles and fetters, but removes their inner causes also.

Thus it has guaranteed the purest and the most progressive form of freedom that humanity has ever experienced in its history.

Freedom in the Western Culture started with unrestricted liberty of action and ended in slavery and multifarious restraints. The cause of freedom in Islam was quite different. It began with complete submission to Allah and ended in all-round freedom and rescue from all kinds of slavery.

The first big step which Islam took was to deliver man from the clutches of his evil impulses. In the opinion of Islam freedom does not mean that a particular way is shown to man and then he is told to march along it as he likes. Man is really free only when he is able to organize his march along particular lines himself and to preserve his human personality.

Such an effort has been made only by Islam. It has first of all rescued him from the clutches of his impulses. It has

turned his impulses into a means of acquainting him with his needs instead of a controlling and motivating force. If man

has no control over his impulses, he loses his freedom from the very beginning, for if his reason and other human faculties which distinguish him from an animal, are subjected to the control of his impulses and ceases to function independently, it is no use if his hands are not tied.

We know that a man and an animal both do things according to their will, but the most basic point which distinguishes between them is that the actions of the latter are determined by its impulses and instincts whereas the former has the capability to use his reason and control his passions. There lies his freedom.

If we curb this power, be content with artificial freedom and encourage passions as the modern Western Culture does, we gradually deprive man of his freedom to resist his animal propensities and make him helpless in the face of his baser desires.

On the other hand if from the very beginning we develop this power which in reality represents human freedom, we can train man in the human ways and make him realize that the mission of his life is higher than that he should be led by his animal impulses. In this case he will know that to make efforts for the realization of the objectives of his creation is far better than securing worthless material pleasures.

In fact if we can release man from the slavery of his passions, he will be free in the real sense as in this way he will be able to choose the course of his conduct without being impeded by his baser desires or animal pleasures.

It was this mission which the holy Qur'an accomplished when it accorded the Muslim with a special spiritual outlook which changed his standards and widened his horizon. The holy Qur'an says: *"Fair in the eyes of men is the love of joys that come from Women and offsprings; heaped up*

beards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; And Allah with him is a more excellent abode." (Sura Ale'Imran: 14)

This inner struggle is the first and the basic step towards human freedom. Any freedom which springs from any other source is spurious and illusionary, and will ultimately turn into fetters and chains.

We know that the method employed by the Qur'an to rescue humanity from the yoke of passions and slavery to real pleasures is the same general method which Islam has in view for the all round training of men. It is the method of recognition of the Unity of Allah. When Islam liberated men from terrestrial slavery and transient pleasures, it linked them to heaven and pleasure of Allah. In the eyes of Islam the recognition of Divine Unity is the guarantee of human freedom from all kinds of inner slavery which in turn guarantees freedom in all other spheres.

What we stated in the previous chapter is enough to show what big results emanate from this source, and how distinct is the human freedom in Islam from that of the West. The nation liberated by the holy Qur'an could enforce prohibition of liquor following only one sentence about it, because that nation was master of its will and independent of its animal impulses. In other words, it enjoyed that freedom which allowed it to intervene in its own way of life.

But the nation trained by modern culture and equipped with its own brand of freedom, despite all white-washing and external coating was found to be lacking in will-power and was unable to rule over its own life, because its inner impulses were not free and it was so over-powered by passions and material pleasures that it had lost self-control.

That is why we see that the United States of America failed in its great campaign for prohibition of liquor. Though

it harnessed all its material and moral forces and many social agencies for this purpose yet the nation could not get rid of the curse of liquor.

This big failure was due to the fact that the western man lacks real freedom. Though on an intellectual level he may be quite convinced yet he cannot say to his passions "No". That is why the "Law of Prohibition" failed.

In the eyes of Islam inner freedom or inner consistency is the infra-structure of a free society. A man can never show freedom in social spheres unless he is master of his will and controls his passions.

The holy Qur'an says: *"Verily never will Allah change the condition of the people until they change it themselves with their own will."* (Sura Ra'd: 11)

Again at another place it says: *"When we decide to destroy a population, We (first) send a definite order to those who are given the good things of this life. And afterwards they commit abomination therein; so that the word is proved true against them then (it is) We destroy them utterly."* (Sura Bani Israil: 16)

Freedom in Social Sphere

As Islam has made determined efforts to free man from within, it has also taken up the cudgels for freeing him in the social sphere. In the individual sphere Islam rescues man from passions which deprive him of his freedom. In the social sphere it eliminates the subjugation and suppression of one man by another.

The holy Qur'an says: *"Say, O people of the Book! Come to an agreement between us and you, that we shall serve no*

one but Allah; that we associate no partners with Him; and that no one of us shall take others from among ourselves as lords other than Allah." (Sura Ale'Imran: 64)

The recognition of Allah puts all men on an equal footing in relation to one God, the Creator, and does not entitle any nation to subjugate another nation nor does it allow any group to exploit another group or refuse to respect its freedom. Nobody is permitted over-lordship on others.

We find that the holy Qur'an has employed the same technique in combating the subjugation of one man by another as it has used in its campaign for freeing man from his passions.

Islam in all its campaigns uses monotheism as its weapon. When man professes to be a slave of Allah he discards all false gods. As such he does not feel himself to be humble and lowly before any terrestrial power or authority. A servile submission of one man to another is the outcome of either of the two reasons:

- (a) Slavery of passions, due to which one bows to anyone who may undertake to satiate his carnal desires.
- (b) Ignorance of the weak points of servility, viz; the points conducive to the emergence of pseudo gods.

But Islam has not only freed man from slavery of passions but has also done away with idolatrous superstitions. In this connection the holy Qur'an says: "*Verily those whom you call upon besides Allah are servants like you.*" (Sura A'raf: 194)

Islam's triumph over idolatrous practices was as a result of natural consequences, for it eliminated all such notions from the minds of the Muslims.

In the light of the fact that from the Islamic point of view the true basis of human freedom is man's liberation

from slavery of passions in the personal field and his liberation from the servitude of idols in the social field, like the idols of either of a nation, or a group or an individual. Thus we find how Islam expects an individual to conduct his activities. There is a basic difference between Western cultures and Islam, because western cultures believe in according maximum personal freedom to an individual provided that his freedom does not interfere with the freedom of others, whereas Islam liberates the individual from the slavery of his passions and the idols and allows him to conduct the affairs of his life with the condition that he must not transgress the limits of Allah's Pleasure. The holy Qur'an says: *"He has created for you whatever is in the earth."*

It further says: *"And He has subjected to you, as from Him, all that is in the heavens and in earth. Behold in that are Signs indeed for those who reflect."* (Sura Jathiya: 13)

Thus the holy Qur'an places the whole universe at the service of man, at the same time gives him only a limited and controlled freedom in consonance with his inner liberation from the slavery of passions and outer liberation from the servitude of the idols.

According to Islam "freedom" does not mean to indulge in the pursuit of material pleasures, to have involvement with worldly things, to trample upon real freedom, to keep quiet in the face of oppression, to forego lawful rights or to submit to human idols. It negates all such things and does not allow man to ignore the real mission of his life for the sake of selfish ends.

Islam does not endorse the western way of life, because instead of granting freedom, it really means its negation.

Islam does not acknowledge the validity of any concept which may be a manifestation of animal impulses. The concept of freedom in Islam is a part of its overall intellectual and spiritual programme on the basis of which it wants to educate mankind.

When we stress upon the revolutionary aspect of Islamic Freedom in the social sphere we do not mean that it is synonymous with the democratic social freedom as understood by the West, because if Islam differs with the western culture in the concept of personal freedom, it differs with its political, economic and intellectual freedoms as well.

The concept of political freedom in the West originated from the basic notion of its culture according to which man was the master of himself and none had proprietary rights over him. Political freedom is also a product of this general view, for so long as the social laws affect the individual life, all the members of society have a right to formulate them according to their own wish and ambition without anyone having a right to force anyone, also to do what he does not like or to impose a law which he does not wish on him.

But such political freedom was impracticable and inconsistent with the basic concept of freedom in life, for in every society by nature the views of the individuals vary. If any particular view is accepted, others holding a contrary view are deprived of their right of being the masters of their own destiny.

Consequently with a view to bring the political doctrine in harmony with political freedom, the principle of the opinion of the majority was devised. But in fact the harmony was still incomplete, for the minority has the same right of freedom as the majority and the elections and voting deprive the minority of exercising its indisputable right of freedom.

The law of majority in elections places the destiny of one group in the hands of another simply because that particular group happens to be in majority.

We do not deny that often a law passed by the majority is accepted by all members of society, and the minority agrees to its enforcement in view of the number of its supporters, though at the same time it may continue endeavouring to muster support to prevail its own view. Anyhow, it is a hypothesis, the veracity of which cannot be acknowledged in the case of all societies. Many a minority sticks to its own opinion irrespective of the opposition of the majority.

Hence the basic concept of the Western Culture in its political application is unrealistic and leads to autocratic individualism which at best can be described as the rule of majority over minority.

Islam does not accept the basic concept of the Western Culture. The basis of Islam is Divine Unity, according to which man is bound to offer absolute obedience to Allah only. Allah alone, being the Creator and Sustainer of all human beings, has the right to organize their lives. The holy Qur'an says: *Are many lords differing among themselves better, or Allah, the One, the Powerful*" (Sura Yusuf: 39) Sovereignty belongs to none except Him. We have been commanded not to worship anyone except Him.

Islam censures them who have taken others as their lords. The holy Qur'an says: *"They have taken, as their lords beside Allah, their priests and their anchorites"* (Sura Tauba: 31) Hence in Islam no individual or any group has a right to assume absolute power on the social and legislative plane, ignoring Divine Sovereignty.

From the foregoing it is clear that from the Islamic point of view human freedom in the political field is based on the belief that all members of society are equally responsible to implement the Divine commands. The holy prophet has said: "Each one of you is incharge of those under him and is responsible for them".

Hence political freedom in Islam has a form which is different from those current in the West. In Islam all are equal but only in holding Divine trust and not in sovereignty.

An outcome of this equality is man's freedom from the domination of others in the political field and the elimination of all type of political exploitation and despotic and class rule.

That is why the holy Qur'an has censured the rule of Pharaoh and the polity he administered because that represented despotism and class domination. The holy Qur'an says: *"Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them; their sons he slew, but he kept alive their females for he was indeed a maker of mischief."* (Sura al Qasas: 4)

Islam does not recognize any political form which allows an individual or a group to dominate and rule over other individuals or classes, for it negates the equality of all members of society in holding the trust of Allah.

The concept of economic freedom under Capitalism is only formal and serves as a show business attraction. It represents the freedom of all individuals to carry out any sort of economic activity without any interference on the part of the government.

Capitalism allows the individuals' freedom of action, but it does not provide guarantee for the fulfilment of his goals. In other words it does attach much importance to provide him an opportunity to attain his goals.

This shows the hollowness of economic freedom within the forecorners of Capitalism. Freedom has no meaning for an individual who does not get an opportunity to successfully complete his productive action.

The Western brand of freedom is only outwardly attractive but not really and actually attractive like the freedom of

a man who does not know how to swim and is told that he is free to swim as he liked.

If we really want to give freedom of swimming to the persons who do not know how to swim, we should first take measures for their safety. We should employ expert swimmers to supervise their training. Only then we can give them true freedom of swimming to all.

Islam has made such efforts in the economic field, for it has combined economic freedom with economic security. In Islam the whole Ummah enjoys economic freedom, but it does so in a special way. The Muslims are not allowed to curtail the freedom of the individuals for the sake of collective welfare. Thus in Islam there is consistency between the Concept of Freedom and Social Security.

In the West, freedom of opinion means that everybody has a right to proclaim his view and to invite others to accept them. But this freedom is tolerated only so long as it does not harm the very postulates of freedom. That is why the democratic societies try to crush the Fascist views and the views of the latter are repugnant to the democratic principles.

Islam has different point of view in this respect, because its ideology based on the Divine Unity and the relationship between the universe and its Creator is different from the postulates of Capitalism. Islam allows man to proclaim his views so long as they do not violate the basic ideology of Divine Unity which provides the real basis of human freedom. Thus both the Islamic and the Western Cultures allow freedom of opinion but only to the extent that the very basis of freedom according to their respective concepts is not affected.

With a view to develop deductive reasoning the revolutionary programme of the intellectual freedom in Islam

includes a campaign against accepting the popular myths and the notions of others without thinking over them.

Unlike the Western Culture Islam has not encouraged free thinking, because such a vast freedom is detrimental to the very concept of freedom and often culmination in mental slavery which manifests itself prejudices and sanctification of myths.

According to Islam one should develop his deductive reasoning for the purpose of giving expression to new ideas and should accept only those opinions and views of others that are proved to be logical. This intellectual approach will save him from submitting to prejudices, irrational customs and myths. In fact this point is apart of the campaign launched by Islam for man's inner freedom.

As Islam has freed the will of man from the slavery of passions similarly it has freed his faculty of thinking from the slavery of irrational customs, prejudices and myths. The holy Qur'an says: *"Give good tidings to them who listen to the word and follow the best (meaning) in it: Those are the ones whom Allah has guided; and those are endued with understanding."* (Sura al Zumar: 18)

At another place it says: *"(We have sent down for them the Message that you may explain to mankind what has been revealed for them and that they haply may reflect."* (Sura al Nahal: 44)

Again the holy Qur'an says: *"When it is said to them: 'Follow what Allah hath revealed': they say 'Nay! we shall follow the ways of our fathers'. What even though their fathers were void of wisdom and guidance'".* (Sura al Baqara: 170)

In the same Surah the holy Qur'an says: *"These are their vain desires say: 'Bring your proof (of what you state) if you are truthful'".* (Sura al Baqara: 111)

SOCIAL SECURITY IN ISLAM AND COMMUNISM

The Concept of Social Security in Islam varies from that practised under the Socialist System, the main features of which are based on the Marxian principles. The difference between Islam and Socialism extends much across the basis even to the working and the objectives of the Security, but we will touch upon only its salient features.

(1) Social Security in Islam is a human right enjoined by Allah, and as such it is not affected by any change in the circumstances and the forms of culture. But from the Marxian point of view it is not a human right. Only when the means of production reach a certain stage of development, Social Security becomes necessary as a pre-requisite to the further increase in production. As long as the means of production do not reach this stage, the Concept of Social Security has no meaning. That is why the Marxists maintain that Social Security is a characteristic of only particular societies during particular periods of their history.

(2) Islam considers the Social Security to be the result of peaceful cohesion in the Islamic society. Hence it is within the Muslim brotherhood that this kind of security operates. The holy prophet had said: "A Muslim is a brother of every other Muslim. He does not do wrong to his brother nor does he betray him or deprive him. Hence it has been expected of a Muslim that he should work for the mutual co-operation to render help for the needy."

In contrast Marxism believes that Social Security can be made available as a result of class war only, and hence it works for inciting class hatred and class conflict so that with the victory of one class and the elimination of the other, Social Security may be implemented. From the Marxian point of view Social Security does not represent unity and universal brotherhood, but is based on class contradictions and violent conflicts.

(3) In Islam Social Security, being a human right, is not the special privilege of any particular group or class and is enjoyed even by those who are unable to participate in production. The Islamic government is bound to provide means of living to them.

But according to the Marxian theory, Social Security is inspired by the class war between the Proletarian and Capitalist classes. With their victory the workers share the wealth of the capitalist. Thus Marxism has no concept to provide any security to those who are disabled or do not take part in the class war. They naturally cannot have a claim to war spoils or war benefits.

(4) According to Marxism Social Security is an exclusive duty of the government, but in Islam it is a duty of the individuals as well. Therefore Islam has laid down two principles in this respect: General Co-operation and Social Security.

(i) General Co-operation

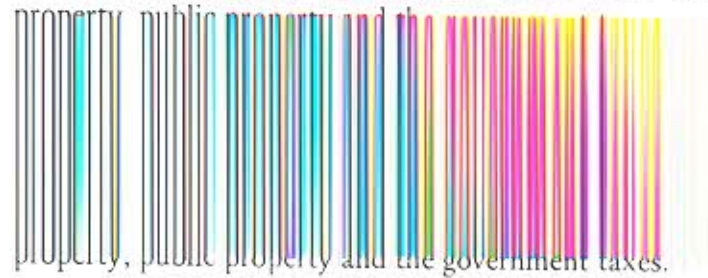
Every Muslim according to his means is responsible for providing means of livelihood to others. It is incumbent upon all Muslims to implement this principle even where no Muslim government exists to enforce Islamic laws.

A tradition says that a faithful who does not satisfy the need of another faithful in spite of being able to do so will be raised by Allah on the Day of Judgment in such a state that his face will be blackend, his eyes knocked out and his hands tied to his neck. It will be announced that this is the traitor who has betrayed Allah and his prophet. Then he will be dispatched to hell.

(ii) Social Security

In Islam it is the responsibility of the government to ensure that all citizens lead a comfortable and respectable

life. For this purpose funds can be raised from the state



property, public property and the government taxes.

A tradition says: "It is the duty of the ruler to collect money and disburse it the way Allah has directed and expend it on eight categories: the poor, the needy, those employed in its collection, those who are to be conciliated, slaves, prisoners, debtors, wayfares and in the way of Allah. The funds will be allocated to these categories according to their needs and the surplus will go back to the public treasury. If the fund falls short of the requirements, the ruler must arrange additional money from his own sources, to implement Social Security in full"

ISLAMIC ECONOMY

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WHAT IS ISLAMIC ECONOMY

This study consists of a question and the answer to it. The question is "Does there exist any School of Economics in Islam?"

Our answer to the above question is in the affirmative. But we propose to explain the question first, then to answer to with examples, and in the end to answer the queries which may be raised in this respect.

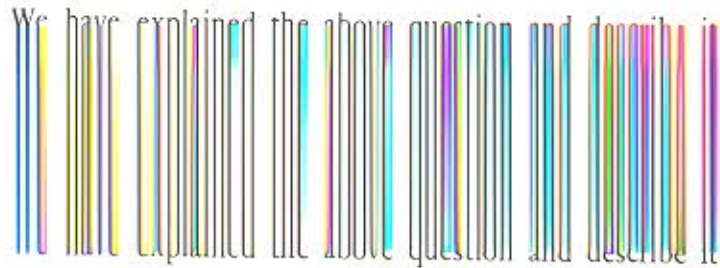
Elucidation of the Question

A School of Economics aims at laying down a policy for the organization of economic life on a just basis. Hence when we ask whether there is any School of Economics in Islam, we want to know whether Islam has laid down a policy for organizing economic life in human societies just as Capitalism did when it announced its general policy of organizing economic life on the basis of free economy.

Why this Question?

We need an answer to this question for several reasons, probably the most important of them being the fact that Islam censures both Capitalism and Marxism, the two systems which are dominant in the present day world. Naturally the Muslims expect Islam to produce a distinct system for them. After all the Muslim society like any other society needs an economic policy.

A Misconception



importance. Now we would like to remove a misunderstanding. Some people have misconception about the question because they do not differentiate between a School of Economics and the Science of Economics.

Difference between School and Science

If we know the difference between a School and the Science of Economics, there should be no confusion. In fact there is a big difference between the two. As we know a School of Economics lays down a policy for the organization of a just economic life, but the Science of Economics does not lay down any policy. It studies the effects of a policy which has already been implemented in society just as a physical scientist studies the laws of heat and their effects.

An example to explain difference between School and Science

In the course of this study we will give a number of examples which will clarify the difference between School and Science. For the present take one example. Capitalism organizes economic life on the basis of free economy, and accordingly arrange the market in a way that the sellers may be free in fixing the price of their commodities. The Science of Economics does not lay down any new principle for the market. Its job is only to study its trends and the fluctuations of the prices and their limitations in a free market organized under the Capitalistic System.

Thus the School of Economics has evolved and introduced a system for the organization of the economic life which is based on its conception of justice, while the Science of Economics is a study of the effects of this system when it is actually implemented in society.

Islamic Economy is a School, not a Science

When we talk of Islamic Economy we mean that in Islam there exists a School of Economics. As a system it is not the responsibility of Islam to be concerned with any Science whether it is Economics, Astronomy or Mathematics.

Hence our question is whether Islam has a system for the just organization of the economic life of society, and whether Islam has carried out a scientific study of the present systems and their effects as the economists do?

Our Own Approach

We propose to explain our views regarding this question and to quote the Islamic traditions on which they are based. We will in the end briefly repel certain doubts cast against Islamic Economy, especially the charge that Islam has only moral instructions and no economic law to organize economic life of society and hence it can be described only as a preacher and not as an organizer or planner.

We will show how those critics have tried to exploit the moral aspect of Islam to their own advantage, while as a matter of fact Islam has taken care of both the aspects of life, moral as well as economic.

Does Political Economy exist in Islam

Some of the most important questions which are in the mind as well as on the lips of the people are: "Does there exist any Economic Theory in Islam and whether Islam can offer a system which may serve as a via media between the conflicting systems of Capitalism and Communism? What are the prospects of an Islamic System to provide a respectable life to the Muslim people and save them from the present ideological crisis?"

Obviously the queries about the contents of Islam are not

a mere intellectual exercise, but represent the disappointment of the Muslims vis-a-vis two contradictory systems and

reflect the ideological vacuum caused by their failure.

These are also a sign of the new pro-Islamic tendencies among the Muslims and the development of fresh optimism about Islam in them.

This newly acquired optimism manifests itself several ways, sometimes in the form of queries, sometimes in the garb of emotional expressions and sometimes in the belief that Islam provides guidance in all spheres of life.

This optimism is on the march in the garb of Muslim ideological movement and has several manifestations like the permeation of Islam in their hearts.

It compels them to pose queries to the Muslim scholars in search of a system higher than Capitalism and Communism. Islam itself has, in its own way, made it clear in the holy Qur'an and other legal texts that the theories of Capitalism and Marxism cannot be acceptable to it. Hence it is quite logical and natural for Islam to offer an alternative programme consistent with its own outlook, for in the absence of positive and constructive programme, merely negative attitude will mean withdrawal from the scene of life and social crisis.

On this basis, since Islam does not fit in the framework of Capitalism, Socialism and Communism, it must offer its own programme for the guidance of the Muslim Ummah. If once it is decided and taken for granted that such a system has been evolved by Islam, naturally the question arises how far this system has the vitality to overcome the defects of other two material theories.

Our answer to the above questions is in the affirmative. Islam has given us general principles and detailed laws which

can be turned into a full-fledged Economic System having distinctive Islamic features which ensure the fulfilment of the material and moral needs of mankind.

What is the nature of Islamic Economy?

What is meant by the existence of a System of Economy in Islam and what is the nature of the Islamic Economy which we believe to exist?

To prove our claim it is necessary first to make clear the concept of economy in Islam and to determine its scope.

What we mean by Islamic Economy is a School of Economics, not the Science of it. It is known that a School of Economics represents a system for the organization of economic life from a particular point of view regarding justice.

Hence we talk of Islamic Economy. We have in view a system which has been brought about by Islam for the organization of economic life and which is based on the Islamic conception of justice. We do not intend to discuss the Science of Economics at all.

To make it clear that Islamic Economy is a School and not Science, it is necessary to explain the difference between the two.

When we say that such and such person is an engineer and not a doctor, we should know what is an engineer, what kind of knowledge he has, what is the nature of his work and what way he is different from a doctor.

Similarly when we say that Islamic Economy is a School and not Science, we should know what is a School of Economics, what responsibilities it has and how it differs from the Science.

The explanation of this difference will, to our mind, be helpful in proving the existence of Islamic Economy. Therefore we propose to take up this question.

SCHOOL OF ECONOMICS
AND
SCIENCE OF ECONOMICS

Everybody in his ordinary life is often faced with two questions and he knows their difference. If we want to ask a father about the conduct of his son, sometimes we say, "How should your son behave in life?", and sometime we say: "How does your son behave in life for the present?"

When the father is faced with the first question, in his reply he is inspired by the values and the objectives which he respects in his life. For example, he may say: "My son should be brave and of high thinking", or he may say, "He should be self-confident, should have faith in Allah and should be self-sacrificing for his convictions and high values".

But when the father is faced with the second question, he is not inspired by the values he holds dear, but he replies in the light of his observations and knowledge about the actual conduct of his son. For example he may say: "My son is honest and brave", or may say: "He is careless, dishonest and too timid to face the problems of life".

In reply to the first question the father was inspired by the values and the ideals in which he believed, and in reply to the second question he made use of his observations and experience about the life of his son.

We can use the above example for explaining the difference between a School of Economics and the Science of Economics. In economic life also we are faced with two different questions. Sometimes we ask: "How should the economic phenomena move in life?", and sometimes we may say: "How is the economic phenomena at present moving actually."

A School of Economics answers the first question and like the father, is inspired in its reply by the values in which it believes, but the Science of Economics answers the second

and in its reply explains the trends of economic life on the basis of its observations and previous experience.

Thus it is clear that the Science of Economics is responsible for studying the social and natural phenomena in the economic life and describes their causes, whereas a School of Economics evaluates and organizes the economic life in consonance with its concept of justice. In short the Science discovers and the School evaluates.

The Science talks of the factual things and describes their causes, but it does not say what should be and what should not be. Now we give a few examples to explain the difference between discovery which is the function of Science and evaluation which is the function of School.

First Example

We take the example of the relationship between price and demand. We all know in our ordinary life that if the demand for a commodity increases, its price goes up. Suppose we write a book of Mathematics. Its price may not be even two shillings. But if it is prescribed by the Ministry of Education as a text book, the demand for it will increase and consequently its price will go up.

The same is the case with all commodities in the market. The price of every commodity goes up in proportion to the increase in its demand for it.

Both School and Science discuss this phenomenon, but from a different angle. The Science of Economics discusses the relationship between price and demand in free market, that is where the price is not fixed by a higher authority like the government. It explains the factors which determine the price in free market and goes into such questions as to whether the price varies directly with the change in demand

and whether all commodities are equally affected by a change in it. The Science studies all these questions to find out the relationship between price and demand. It carries out methodical experiments and explains on a scientific basis what happens in a free market.

In spite of all these activities the Science does not add any thing to what is already existing. It only carries out a methodical study of the various phenomena originating from the free market discovers their inter-relationship and describes the results in the form of laws.

But as far as a School of Economics is concerned, it does not study free market with a view to discover its effect on the price, nor does it deal with the relationship between price and demand. Naturally it is not faced with the question as to why the price goes up with the increase in demand.

A School is not concerned with such activities for they are the function of the Science. It studies free market only with a view to evaluate freedom and its effects.

What we mean by the evaluation of freedom and its effects is that a School expresses its opinion about the phenomena in the light of its concept of justice. Every School of Economics has its concept of justice and judges every economic activity on the basis of it.

A School does not discuss market because it is a phenomenon having its own laws and effects. It does so simply to see how far justice is manifested in this economic process.

As such only the Science of Economics deals with such questions as: "What are other effects of free market?" or "How is price related to demand" or "Why are they related at all? But to answer the question whether free market

guarantees equitable distribution of goods and the satisfaction of the people's needs in consonance with the requirements of social justice, is the responsibility of a School of Economics.

Hence it would be a mistake to expect any School (whichsoever it may be) to explain to what extent price and demand are inter-related or to throw light on the law of supply and demand.

Second Example

Ricardo believes that the wages, unless fixed by a higher authority like the government, always tend to be equal to or even less than the minimum subsistence level of the workers. If occasionally they rise, they do so only temporarily and soon return to that level.

Ricardo, explaining his theory, says that if the wages of the workers rise above the minimum of their subsistence level their number tends to increase, for following an improvement in their economic position they tend to marry and produce more children and wages being the price of labour are determined like the price of any other commodity in the free market by the law of demand and supply. If the supply of the workers increases, their wages go down. Whenever the wages rise above the minimum subsistence level, natural factors come into play and reduce them to the level where they should stop. Similarly if the wages fall below their normal level, the workers owing to the decline in their mortality rate will increase. With the decrease in the supply of workers, their wages will go up to the minimum subsistence level, for whenever the supply of a commodity decreases, its price goes up. Ricardo calls his theory "The Iron Law of Wages."

In his law Ricardo describes the external phenomena which come into existence on the basis of free market and explains the natural and special factors which help in the

stabilization of wages within certain limits and prevent their upward and downward fluctuation.

He replies to the question as to what actually happens in the market. He is not concerned with the question as to what ought to happen. Hence his discussion is within the limits of the Science of Economics, the ultimate aim of which is to study the actual economic trends and to discover the laws governing them.

But when a School of Economics studies the question of wages, it does want to discuss what is actually happening in the free market. On the other hand, it wants to find out a method by means of which it may organize the market in a way consistent with its concept of justice. It discusses the basis on which the wages should be organized and considers whether the principles of economic freedom is fit to be the basis of determining wages according to its own concept of justice.

From the foregoing it is clear that a School of Economics in the light of its concept of justice seeks to explain how market is fit basis for its organization. On the other hand the Science of Economics studies the market which has already been organized, for example on the basis of free economy, with a view to ascertain what happens in it, how prices and the wages are determined and in what way they go up and down.

That is what we mean when we say that the Science discovers and the School evaluates.

Third Example

We take this example from the ambit of the economic factor of Production which in a way is a part of the discussions of the Science of Economics and in other way a part of the studies of any School of Economics. We propose to throw light on these ways and the difference between them.

The Science of Economics studies all the means and aspects contributing to the economic development such as the division of labour and its specialized functions.

For example it compares the two watch manufacturing firms, each having ten workers on its staff. In one firm each worker is responsible for the manufacture of one complete watch, but in the other the functions have been divided and each worker undertakes a specialized function which is only contributory to the final manufacture of a watch. He always repeats the same task without interfering in others' functions.

The Scientific discussion of the economy of these two firms considers their varying methods and discovers the resulting effects on Production and Labour.

The Science of Economics studies all the natural laws connected with Economic Production such as the Law of Diminishing Returns which says that an increase in the Capital and Labour employed in the cultivation of land causes in general a less than proportionate increase in the amount of produce raised unless it happens to coincide with an improvement in the art of agriculture.

The application of an additional dose or unit of Labour and Capital to a particular plot of land does not bring about as much return as the previous dose. For instance, if the first unit produces 20 tons, the second unit will produce less than that. With each additional unit of Labour and Capital, the additional returns will go on diminishing till they will reach Zero. The reason is that so long as Land, which is the basic factor of Production does not increase, yield cannot rise in proportion to expenditure.

The Science of Economics studies all such points, because it is its function to discover the facts about what actually happens in the economic field and to throw light on all the factors that affect production.

But a School of Economics considers only such questions

25. Should production be free or controlled by the government? Should production development be a basic objective or should it be a means of achieving a bigger and higher objective?

26. If the production development is only a means of achieving a higher objective then, what are the borders determining the nature of the ultimate objective?

27. Should production be on the basis of distribution or vice versa, that is which of the two should be organized keeping in view the interests of the other?

28. Should the distribution of wealth be harmonized with production, that is should the production interests be made the basis of the distribution policy, and if necessary, legislation be undertaken to organize interest bearing commercial loans to rise capital to help production?

29. Should the distribution of wealth be organized in a way as to serve the requirements of justice and all the methods and means of the development of production be made subservient to those requirements?

All these studies are carried out within the ambit of a School of Economics and not under the Science of Economics.

Conclusion to be drawn

From the foregoing examples we get two different lines of action, one to be followed by the Science of Economics and the other by a School of Economics. The Science is responsible to discover and have the knowledge of the complexities of the economic life and its varied phenomena, while the function of a School is to evaluate and to evolve a system for the organization of an economic life based on its conception of justice.

Now we can differentiate between the meaning and scope of Science and School. The Science is concerned with the discovery of the external phenomena and the relevant causes and effects of that phenomena.

The Science is like a telescope through which we can see the exact details of the external economic life. It reflects the laws and the external economic relations. Hence it is a symbol of discovery. But the purport of a School is not to discover an external reality. It evolves a particular system in the light of its concept of justice. The Science says this is what it actually is. A School says this is what it is ought to be.

History and Ethics

The difference between the Science of Economics and a School of Economics can be compared with that of history and ethics, for history follows the same scientific procedure as the Science of Economics and ethics evaluates in the same way as a School of Economics does. Normally the people are unanimous as to the difference between the two. They know that the historians talk of the causes of the fall of the Roman Empire and throw light on the causes of the Crusaders' invasion of Palestine and the factors which led to their defeat. Similarly they describe the factors which caused the uprising against 'Usman ibn Affan and ultimately led to his murder.

History describes all these events and goes into the details of their causes and effects, but is not concerned with their moral aspects.

It does not sit on the judgment seat to know the propriety of the murder of 'Usman from moral point of view, nor is it its function to evaluate the crusades or the barbarous wars between the Germans and the Romans and prove their justice or injustice and propriety or impropriety.

As history describes the events as they actually happen and ethics evaluates them by its own general criteria,

similarly the Science of Economics describes the phenomena of the economic life and a School of Economics evaluates them by its general criterion and concept of justice.

The Science of Economics is just like other Sciences

We have already said that the function of the Science of Economics is only discovery. It is not responsible for evaluation and expressing an opinion, for it is a discovery which is the basic responsibility of every Science, and in this respect there is no difference between an economist, a physicist, a nuclear scientist, an astronomer or a psychologist.

For example, a physicist studies the speed of light, voice etc. and discovers their precise formula.

A nuclear scientist undertakes the study of the composition of an atom, the number of its electrons and the variety of their electric charge, and describes the laws governing their movement.

An astronomer seeks to study the stars and planets and the law governing their rotation.

A psychologist discusses the functions and phenomena of human mind. An economist seeks to study the laws relating to the economic phenomena, irrespective of the fact whether they are natural such as the phenomenon of diminishing returns or social such as the fluctuation of price in the free market with the increase and decrease of the volume of demand.

Thus all these sciences discover and do not evaluate.

Difference of Object not of Subject

It is evident from the foregoing that the basic difference between the Science of Economics and a School of Economics is that of ultimate object. The Science of Economics discovers the phenomena of economic life and their inter-relationship whereas the object of a School of Economics is to formulate a law based on social justice fit to be implemented to organize the economic life of mankind.

This shows the mistake of those who say that the Science of Economics discusses production, its laws and the factors which help in its development and a School of Economics discusses the laws of distribution and the mutual relationship of men living in the society based on these laws.

Undoubtedly this sort of differentiation is wrong. In the course of the examples given by us we have shown that both the Science and the School discuss production as well as distribution. The law of wages, in spite of being connected with distribution is discussed by the Science of Economics, and the question on whether production should be organized on the basis of free economy or should be controlled by central government, in spite of being a problem of production is discussed by the School of Economics.

Hence it is wrong to say that every question connected with production is a topic of the Science and every question related to distribution is a subject which pertains to the School. In fact all discussions based on facts and figures belong to the Science, and the School of Economics is concerned only with the question relating to justice and the ways to realize it. Thus it is the object of justice which distinguishes between the Science of Economics and the School of Economics.

Sometime a School is framework of Science

We have seen that the Science of Economics which discussed the questions relating to production and studies such laws as that of "Diminishing Returns", also deals with distribution and discovers the "Law of Wages". But at the same time we occasionally come across a clear difference between the economic discussion of production and that of distribution.

Let us, for example, take up the laws of Diminishing Returns and of Wages. The first law represents the discussion of production and the second that of distribution. We can

easily observe that the law of Diminishing Returns is a **fact** which applies to agricultural yield in all lands and all societies

whatever be its belief. According to it the agricultural produce diminishes in the Capitalist society as well as in the Socialist or Islamic Society. As such, this law is not related to any particular situation or any particular School of Thought. It is a scientific truth not peculiar to any School. But the law which says that the wages of the workers will always be equal to their minimum level of subsistence, and if by chance it rises above that level or falls below, will soon return to that level, is operative only in a society where free economy prevails.

The nature and content of this law is scientific because it seeks to discuss an external reality and to find out the trend of wages and the direction of its movement in society, but at the same time this law makes it clear that it talked of a reality which is true only in a society enjoying free economy and is not applicable to a society where economy is state-planned and state-controlled and where the wages are fixed by the government.

Thus free economy is a pre-requisite for the validity of the Law of Wages. In other words this law can be implemented only within the framework of free economy. That is what we meant when we said that sometimes the content of a law is scientific but it is valid only within the framework of a certain School.

It appears that it is because of mixing up the content and the framework of the law and its pre-requisites that some people say that all discussions connected with distribution pertain to the School of Economics and the Science has no right to talk about them.

Recapitulation

(1) The Science of Economics and the School of Economics differ in their objectives for the function of the

Science is to discover the external phenomena of economic life and that of a School is to evolve a system based on social justice capable of organizing the economic life of mankind. The Science embodies external reality and the School brings social justice into being.

(2) Both the Science of Economics and the School of Economics discuss the problems connected with production as well as distribution. It is wrong to differentiate between them on the basis of subject, for they vary in object and not in subject.

(3) The economic laws pertaining to production are stable and applicable to all societies irrespective of the fact that which School of Thought they belong but the laws pertaining to distribution are normally peculiar to certain societies belonging to a particular School of Thought. In the latter case the Economist visualizes a particular type of society, for example a Capitalist Society with its free economy, and then discovers the laws and the trends of the economic life in it.

School does not use scientific appliances

From the foregoing discussion it is clear that the object of the Schools of Economics is to set forth the requirements of justice, and the function of the Science of Economics is to discover the causes and inter-relationship of the economic phenomena as they actually exist.

It is because of this basic difference in their objective that they use different means to carry out their studies. The Science of Economics employs the scientific appliances such as observation and experiment to discover all the phenomena connected with economic life and in the light of its finding frames its general laws.

Sometimes when in respect of an economic question a

doubt crops up and it is not clear if the external reality has been correctly discovered, the economist may make repeated

Observations to obtain a true picture of the facts. In this regard an Economist is just like a physical scientist. We know that to discover the boiling point of water a physicist can determine it by measuring the heat in a scientific way.

Similarly if an economist wants to discover the interval between the well-known recurrent crises which erupt in the Capitalist Society from time to time, he can do so by referring back to the economic life of the successive periods. Thus he can find out the continuity of the crises and can study their causes and the factors leading to the occurrences.

The case with a School of Economics is quite different. It is not possible for it to study its subject according to the scientific standards, for it studies them from the viewpoint of justice on the basis of which it wants to evolve a system, and it is evident that the question of justice is considerably different from that of heat or an economic crisis. Justice is not a physical or social phenomenon. To find out the justice of law it is not enough for a School of Economics to pay attention to the external reality or to observe external phenomena.

Let us take, for example, the problem of justice in distribution. A section of people, like the Communists, say that justice in distribution can be ensured only if wealth and livelihood are guaranteed to all members of society equally.

Another section of people, like the Capitalists, say that equality is necessary only in freedom, not in livelihood, for the basis of justice in distribution is equality in freedom, even if this equality causes disparity among the individuals from the viewpoint of livelihood.

A third section of people maintains that justice in distribution lies in ensuring a certain standard of living to all

members of society and giving them freedom to earn more. This is the viewpoint of Islam.

If we want to know which of these three is the best way of ensuring justice in distribution, it is not possible for us to use the method of scientific study, for justice is not a natural phenomenon like heat and boiling water which we may see with our own eyes or touch with our own hands. It is also not a social phenomenon like an economic crisis so that it may be studied through scientific observation and may be judged by scientific standard.

Science can compare the people between one and other and measure their equality or disparity in physical and psychological terms, but it cannot measure their rights with regard to livelihood and find out whether justice lies or not in equality, for justice and righteousness are not external attributes to be felt or measured by scientific standards like physical attributes and other phenomena of life.

A Capitalist say that the people may differ in their standard of living, but they all must have an equal right of freedom. Again a Socialist believes that all people should have a right to have the same standard of living. Heat can be measured by a thermometer, but there exists no form of appliance to measure the degree of justice in society in which all individuals are equal in the enjoyment of freedom, but differ in their standard of living. A right is not a perceptible phenomenon like colour, height, intelligence or voice of man. Hence the matter of right cannot be studied with scientific means based on perception and experiment.

There exists no standard or gauge to measure justice or any human right of freedom or the right of livelihood.

From the foregoing it is evident that as a School of Economics looks at the economic problems from the angle

of justice, it has to adopt a system which is inspired by its own principle of justice and its outlook on life. It cannot employ any scientific means to select its system.

ISLAMIC ECONOMY AS WE BELIEVE

We believe that the foregoing discussion is enough to clarify the meaning and purport of a School of Economics and the Science of Economics, and now we can make clear that we believe about Islamic Economy.

Islamic Economy, as we observed in the course of our preceding study, consisted of a School of Economics, not the Science of Economics. Hence when we say that Islam has a School of Economics, we do not mean that it has the Science of Economics. Islam has not come to discover the phenomena of economic life and their causes. That is not its responsibility. As it is not supposed to state the laws of Astronomy, it is not supposed to state the laws of Economics also. Islam has come to organize economic life and for that purpose evolves a system based on social justice.

Islamic Economy represents a just system of economic life, but it has nothing to do with the scientific discovery of the economic relationship as it actually exists. That is what we mean when we say that Islamic Economy is not a science.

In other words, if for example Islam had discussed the causes of the rise in the price of interest bearing shares, its discussion would have been scientific, but it has on the other hand, evaluated these shares and declared them forbidden. According to it only equal participation and profit sharing should form the basis of the relationship between a financier and an entrepreneur.

Now as we clearly know the nature of Islamic Economy, we can see what prevents the people from believing that there

exists such a thing as Islamic Economy.

Most of the people deny the existence of Islamic Economy because they do not differentiate between the Science of Economics and the School of Economics. They say how there can be an Islamic Economy when in Islam there is no such discussion of economic problems as needed by Adam Smith and Ricardo. Islam has made no mention of the Law of Diminishing Returns, the Law of Supply and Demand and the Law of Wages and has discussed the General Theory of Value.

How can the existence of Islamic Economy be admitted when it is known that economic discussions have developed only during the past four centuries with the efforts of such pioneers as Adam Smith and the physiocrats and the commercialists who preceded him?

Those who deny the existence of Islamic Economy uphold the above arguments. They seem to be under the impression that we simply claim the existence of economic discussions in Islam.

But after we know the difference between the Science of Economics and the School of Economics and understand that Islamic Economy is a School, no room is left for the denial of its existence. It is not claimed that Islam talks of the Law of Supply and Demand. What is meant is that Islam has propounded the principles for the organization of economic life, and has invited the people to follow them. Hence it is reasonable to believe that Islam has a separate system of Economy.

Owing to lack of space we do not propose to go into the details of Islamic Economy and to quote extensively from the holy Qur'an and the hadith of the House of the holy Prophet. Anyhow, we throw some light on the methods of

the holy Qur'an and the hadith in this respect and show how Economic Theory can be deduced from the general principles and concepts of Islam.

COMPREHENSIVENESS OF ISLAMIC LAWS

Islam is a comprehensive system and embraces all facets of human life. It provides guidance in all walks of life. This point not only can be deduced from the Islamic laws, but the Islamic sources themselves stress upon it. We draw the attention of the readers to the following reports pertaining to the sayings and remarks of the Imams of the House of the holy Prophet of Islam:

(1) Abu Basir reports that Imam Ja'far al-Sadiq (P) while talking about the comprehensiveness of Islam and the Imam's knowledge of all its details said: "Islam has fully explained what is lawful and what is unlawful. It has an answer to every question that people may be confronted with to solve in their life. It has mentioned even the penalty for a minor scratch." Then the Imam put his hand on Abu Basir and said: "With your permission, may I a little bit press your hand?" "I am at your disposal, my lord," replied Abu Basir.

The Imam then pressed him a little and said: "Even the penalty for this is also there in Islam".

(2) According to another report Imam Ja'far al-Sadiq once said: "Islam gives an answer to all that is required by the people. There is no point which has not been discussed by Islam. Even the compensation for a little scratch inflicted upon the body of someone else has been mentioned."

It is reported in the Nahj al-Balagha that Imam Ali (P), while eulogizing the holy Prophet and the holy Qur'an said: "Allah the Almighty raised the holy Prophet at a

time when there had been no prophet since long, and the

people were in a deep slumber. They were all violating the commandments of Allah. At such a critical juncture the Prophet was raised with a beacon of light of guidance, that is, the holy Qur'an. It contains the remedies of all your ills. It tells you how to arrange your livelihood and groom your relations."

It is clear from these reports that the Islamic laws cover all spheres of life. If Islam has a rule for even the slightest problems of life, it must provide a solution for the economic problems also, for if it ignores such an important aspect, its comprehensiveness would have no meaning.

It is imaginable that Islam lays down rules for the compensation of a scratch, but says nothing about the right of man vis-a-vis his productive activity or the relationship between the workers and the employers?

Is it reasonable to think that Islam, which determines your right in the matter of a scratch, does not determine it when you bring waste land under cultivation, extract minerals, dig a canal or acquire a forest?

Those who have full faith in Islam and its original source are convinced that Islam can solve all problems of economic organization and it is possible to derive an economic system from the holy Qur'an and the Hadith.

From the above it is clear that those who say that Islam has only organized individual life and not that of society and that the Economic Theory being a part of the social organization is outside its purview, are sadly mistaken. The above quoted hadith prove beyond any shadow of doubt that the Islamic teachings cover both the individual and the social organizations.

In fact a statement that Islam organizes individual and not social behaviour, besides being repugnant to Islamic

traditions is self-contradictory, for it is wrong to make a distinction between the behaviour of the individuals and their organizations and the behaviour of society. The social organization, whether political or economic always influence the behaviour of the individuals. Hence the conduct of the individuals cannot be separated from that of social organizations.

Let us consider Capitalism as a social system. It organizes economic life on the basis of the principle of Economic Freedom. This principle is reflected in the behaviour of the employer and the capitalist towards the workers and in the contract which is concluded between them. Similarly it is reflected in the life of the individuals.

As such, if it is admitted that Islam organizes his behaviour when he takes loan from anyone, employs a worker or is himself employed by someone else. Hence separation between individual and social behaviour amounts to self-contradiction. When we admit that Islam organizes the behaviour of the individual and acknowledges that it has rules in respect of every human action, we must also believe that it has its own economic system and social organization .

APPLICATION OF ISLAM IS ANOTHER WITNESS

We do not know what would do those who doubt the existence of Islamic Economy and the solution of economic problems in Islam, think of the early period of Islam when the Islamic System was applied to the collective life of the Muslims. Did the Muslims not have any economic life at that time? Is it not a fact that at that time the leadership of society was in the hands of the holy Prophet? Did he not have a solution for the problems of his society, including the questions relating to production and distribution?

Is there any harm if we say that his solutions represented the Islamic way of organization of economic system and in the final analysis formed the Economic Theory of Islam?

It cannot be imagined that society during the holy Prophet's time had no economic system, for no society can exist without having its own way of production and distribution of wealth.

At the same time the economic system prevailing in the Islamic Society during the holy Prophet's time cannot be considered to be disconnected with Islam. The holy Prophet had a great mission to fulfil. He guided the Muslims at every step and set an example for them. The economic system also must have been guided by him or at least have had his approval. In other words, the source of the economic system of the early period of Islam was either the sayings of the holy Prophet, or the methods employed by him as the patron and ruler of the community, or the conduct of other people having had his approval. The system derived from any of these sources must have the Islamic form and label.

ISLAMIC THEORY NEEDS TO BE BROUGHT INTO DEFINITE SHAPE

When we say that Economy exists in Islam or that Islam has an Economic Theory we do not intend to mean that there exist in the Islamic sources all those basic views which generally characterize a School of Economics.

What we mean is that Islamic sources contain a vast collection of laws concerning various fields of economic activity, such as the Islamic laws about bringing the wasteland under cultivation and the discovery of minerals, or the laws about letting and hiring partnership, interest etc. Islam also has laws about *zakat*, *khums*, taxes and public treasury.

If all these laws are collectively brought into a definite shape and on their analogy some other laws are deduced and added to them, it is possible to evolve an Islamic System.

It is not necessary that the Islamic sources should produce general principles comparable to such principles as that of say, Economic Freedom in Capitalism. Anyhow, in the Islamic sources and traditions we come across a number of laws and regulations which made the position of Islam clear vis-a-vis Economic Freedom, and enable us to get its substitute from Islamic point of view. Islam has forbidden the use of capital for earning interest. It does not allow to own land without cultivating it. It allows the Muslim rulers to fix prices. These laws put together make the position of Islam vis-a-vis Economic System clear.

MORALITY OF ISLAMIC ECONOMY

It may be argued that the Economy that exists in Islam is not an Economic Theory. It is only a moral system which every religion is expected to offer to the people and ask them to follow it.

Hence just as Islam exhorts the people to truthfulness and honesty, patience and politeness and restrains them from forgery and creating discord, similarly it exhorts them to help the poor and restrains them from doing injustice, encroachment upon the rights of others and collecting money through unlawful means. As it has enjoined prayers, fasting and pilgrimage, it has prescribed *zakat* also as a compulsory meritorious act, to implement its policy of helping the poor.

All these laws represent the moral injunctions of Islam and aim at the moral uplift of the Muslims. They do not mean the formation of an Economic Theory with a view to organize society.

In other words the Islamic teachings have individual and moral character. They do not have a social or organized form.

The difference between these teachings and an Economic Theory is the same as that exists between a preacher and a reformer. A preacher calls upon the people to co-operate

with others and have mercy on them and warns them against injustice and tyranny. But a social reformer chalks out a plan for the organization of the mutual relations of the people with a view to fix the rights and obligations of everybody.

We admit that all Islamic teachings have a moral aspect and it is true that Islam gives many moral directions in the various fields of life. It is also true that Islam has adopted the most beautiful method to put the Muslims on the basis of moral values.

But that does not mean that Islam is concerned only with the moral order of the life of the individual and has not paid any attention to the social organization or has offered no programme for economic life. Islam is not a religion which may invite the people to do justice and abstain from injustice without making clear its concept of these terms.

In fact Islam has not neglected to explain the concepts of justice, injustice and human rights. Like preachers it has not left their interpretation to others. Islam has defined the limits of justice and has laid down general laws for social life in the various fields of production, distribution of wealth and mutual dealings. It has described any violation or neglect of these laws and commandment as injustice and transgression.

Here lies the difference between the duty of a preacher and the responsibility of a School of Economics. A preacher urges his audience to do justice and warns them against injustice, but does not lay down a standard for them. He leaves the meaning of these terms to the intelligence of his listeners. On the other hand, a School of Economics defines the standard of justice and injustice and seeks to lay down an Economic System covering all the aspects of economic life.

Islam could be described as a preacher only if it had merely invited the people to do justice in general terms only having left it to their own taste and requirements to give a

practical shape to this principle and to determine its requirements. But Islam has not done so. It has made its concepts of justice and injustice clear and has kept its just methods of production, distribution and mutual dealings distinct from other unjust methods of these activities.

Islam says that to acquire the ownership of land without utilizing it is unjust. The private property of land is just only on the basis of making exertion for its utilization. Similarly in other matters Islam separates the concept of injustice from that of justice.

It is true that Islam exhorts the rich to help their poor neighbours and brethren, but that is not all that it does. It has enjoined upon the Muslim government to ensure a respectable life to the poor and the needy. This direction is an integral part of the Islamic System governing the relations between the rulers and the ruled.

While explaining, a ruler's responsibility in regard to *zakat*, Imam Musa ibn Ja'far (P) is reported to have said. "He should collect money as ordered by Allah and should disburse it to the eight categories of the poor and the needy. Money should be disbursed in a way that it should be enough for them for a year without facing any hardship. If any surplus is left it should go back to the treasury. In case of a shortfall, the ruler has to augment the Zakat Fund from his other resources."

It is clear from this report that the principle of providing means of living to all citizens is not a matter of preaching. It is a legal duty of the Muslim rulers, and a part of the Islamic programme for economic life.

There is a difference in the content of the hadith which says: "He who sleeps satiated while his neighbour is hungry, is not a true believer in Allah and the Hereafter" and another

hadith says: "It is binding on the rulers to help the poor from their own resources in order to satisfy their needs."

The first hadith is recommendatory and reflects the moral aspect of Islam, while the second is binding and shows the general spirit of the Islamic social system. There is no doubt that *zakat* is one of the most important devotional acts and falls in the same category as prayers and fasting. But its being devotional act does not mean that it has no economic content or that it does not reflect the existence of a social system of economic life in Islam.

Zakat is a part of the social scheme in the Muslim society. It is not an individual act of worship nor is it a part of a moral culture prescribed for the rich. It falls in the category of social schemes.

Furthermore, *zakat* represents the general approach of Islam as a system. The hadith in respect of *zakat* indicate that it is paid to the poor to bring them up to the general standard of society. In other words it is a part of the plan to introduce a common standard of living as mere moral exhortation. It is definitely a step towards creating a School of Economics.

WHAT IS LACKING IN ISLAM AS COMPARED TO OTHER ECONOMIC THEORIES?

We wonder how those who deny the existence of Islamic Economy and assert that Islam has only a set of moral laws have been generous enough to acknowledge Capitalism and Socialism as Schools of Economics.

We have a right to ask how it is that these two are Schools of Economics and Islam is not, we see that Islam also has expressed its opinion about all those questions with which, for example, Capitalism has dealt. It may be different

thing that the viewpoint of the two is different but that does not mean that Capitalism is a School and Islam is only a set of sermons and moral counsels.

Here are two specimens to show that against every solution of an economic problem offered by any other School, Islam has its own opinions and beliefs.

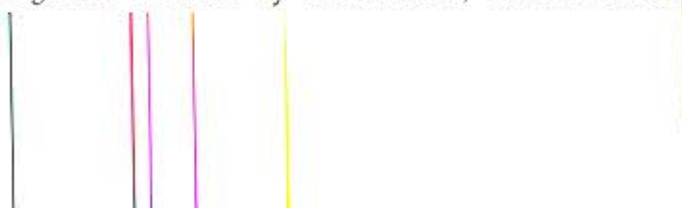
The first specimen concerns property which is the basic point of contention between various Schools of Economics. Capitalism is of the view that all kinds of wealth including gifts of Nature are, as a principle, included in private property, public property being only an exception. Accordingly nothing should be acquired by the state unless the national interests demand to do so. In contrast, Marxism believes that all natural wealth is public property. Private property can be allowed only in case of a definite need to the extent of need.

But Islam proclaims the principle of dual property. It believes both in private property and public property and puts them on equal footing.

Does this view not show that like Capitalism and Socialism Islam has its own Economic Theory? If private property is regarded as a basic principle of Capitalism and public property is considered to be a principle of Socialism, why dual property should not be believed to be a principle of Islamic Economy?

The second specimen concerns the income accruing from the ownership of the factors of Production. Capitalism allows such income in every case. It allows the owners of factors of Production to let them out and share profit without doing any work. The Marxian Socialism, in contrast, considers all kinds of income not involving effort and exertion to be unlawful. As such the charges made by the owner of a water-mill for the use of his mill and the interest charged by a

Capitalist on the money advanced by him as loan are regarded unlawful by the Marxists, whereas the Capitalists



have no objection to them.

Islam has its own point of view. It disallows interest, but allows the charge of water-mill keeping in view the principle of economic freedom. The logic of Socialism is that income can be derived from work only, and the Capitalist while lending money and the owner of the water-mill while letting it out have performed no work, and hence they are not entitled to any remuneration.

Anyhow Islam does not allow the Capitalist to charge interest, but allows the mill-owner to let his mill, because this policy is consistent with its Theory of Distribution. As such is there any valid reason why Communism is called a School of Economics and Islam is not? As a matter of fact, Islam has a doctrine which is quite different from the theories of Capitalism and Marxism, and as such should be regarded as a third School of Economics along with them.

EXPLANATION OF SOME ECONOMIC AND POLITICAL TERMS

appendix

Anabaptism

It is the doctrine of a Christian denomination which arose in the sixteenth century and soon gained followers in Switzerland, Holland, Austria and other parts of Europe. It was an extremely radical movement which rejected a number of Christian doctrines and teachings. For example it did not accept Baptism and maintained that it was not mentioned in the holy Book. On the other hand the Anabaptists were not pacifists and favoured social and economic reforms. They thought that submission to the government was diabolical. One of their leaders was Thomas Monroe who attracted many followers through his socialistic teachings. He took an important part in the War of Peasants in 1525. Following the defeat of the peasants he was captured and executed.

Anarchism

A theory or philosophy which deprecates every form of political power and regard the government as a source of all evils and troubles. According to it every type of government and all political formations lead to injustice and tyranny.

The Anarchists are of the view that the people themselves through co-operative societies can manage the factories,

farms and stores and do not need a government or any executive agency. They believe that the political government

not only corrupts the people but also corrupts personality and prevents its proper development.

From practical point of view the Anarchists are divided into two classes: (1) Pacifists; and (2) Revolutionaries.

The revolutionaries favour turmoil, terror, strikes and coups d'état.

Aristocracy

It literally means government of the best. Now this word is used in the sense of a government of the nobles. Under this system the controlling authority of the government is concentrated in the hands of a limited ruling class whose political position rests on such privileges as inheritance, wealth, military power or social status. The ruling class of such a government is called Aristocrats.

Autocracy

It is a Greek word meaning absolute government. In modern use it means one man rule having the following features:

- (1) Concentration of all administrative authority in one man.
- (2) Non-existence of laws or procedures to check his actions.
- (3) Absoluteness of his powers.

An Autocrat may acquire his powers through a social convention or as a result of an agreement. In that case his rule is called a lawful autocracy. If he captures power by force he is known as a Dictator.

Bolshevism

It is an alternative name for the Russian Communist Movement led by Lenin and is usually used in the West in a derogatory sense. According to this doctrine the Proletariat should capture political power as soon as possible with the help of strictly disciplined and centrally controlled local groups and should not wait for the decay and exhaustion of Capitalism. The Bolshevik faction, under the name of Proletarian Dictatorship, is now in power in the Soviet Union.

Bureaucracy

This word is composed of "bureau" meaning office and "cracy" meaning the rule of, and as a term is applied to the administrative staff of any organization requiring vast powers in management.

Capitalism

The system of Capitalism arose in the sixteenth century in the wake of naval exploration and the expansion in the international trade. The first phase of this system began in the sixteenth century and came to an end in the last decades of the seventeenth century. As the traders occupied the central position in the economic system during the period, the system prevailing at that time was known as Commercial Capitalism.

In the seventeenth century owing to the Industrial Revolution industry took the place of trade and began to play an expanding role in the economic development, the industrialists and the mill-owners took the place of marchants and traders and Commercial Capitalism was turned into Industrial Capitalism.

Ultimately in the wake of economic recession of 1929-1933 and especially during the post-War period the system of Guided Economic Plans was introduced.

Capitalism is an economic system under which main means of Production are provided through personal capital

and are owned by a relatively smaller section of people. The management as well as the factory owners employ the workers on daily wages. They often produce the same items and to earn profit, compete with each other. Sometimes they form cartels and raise the prices. In short this system is based on interest and monopoly and is characterized by the absence of moral principles and the notion of public welfare.

Class Struggle

According to the Theory of Distribution of Product which is also known as the Theory of Rent, Interest and Wages the national dividends under the system of free economy are to be distributed among the agents of Production. According to this Theory of Production in the form of Rent, Interest and Wages. So the economic society consists of several classes, namely the land-lords, the capitalists and the wage-earners. This system gives rise to a clash of interests and class struggle. For example rent is to be paid by the wage earners out of their wages and by the capitalists out of their interests.

Collectivism

It includes several forms of the Socialist theories and the doctrines of collective control. Its supporters advocate larger government intervention, especially in economic affairs, and believe that individual interests and freedom may be sacrificed for the sake of society.

Communism

In its modern sense it refers to the necessity of belief in the control of the entire economic life by society represented by the government. Under this system all means of Production like industrial factories, machines, railways, lands, banks etc. belong to the State.

Confederation

It is a free association of sovereign states for the purpose of co-operation and mutual defence. In a Confederation the member states are independent in their internal and external affairs and there exists no central authority to control the subjects of the confederating units. Hence it differs from a federation.

Cosmopolitanism

It is a belief that the whole world is a common home of mankind. It is used as an opposite to Nationalism and Chauvinism. Its supporters are of the view that man should belong to the whole world and should be free from national limitations. They advocate the establishment of a world government and demand the removal of all national, political and cultural barriers.

Democracy

It is a system of government by the people and for the people run through the elected representatives of the people forming a National Assembly. The state of affairs are managed by the majority having a right to vote. In extraordinarily important cases a direct referendum may be held to ascertain public opinion. In all other cases the legislative powers are exercised by the Assembly elected by the majority of votes. The National Assembly selects the leaders of the executive authority from among its own members or from the public. In our times Democracy has been divided into several categories: Political Democracy, Economic Democracy and Industrial Democracy.

Political Democracy

It is a parliamentary system of government, guaranteeing individual and civic freedom.

Economic Democracy

It is the system of government guaranteeing equal financial opportunities to all people to enjoy the fruits of Nature.

Industrial Democracy

Please refer to Liberalism and Communism.

Dialectic Materialism

Marx has regularly used this term in his writings. He has used it in contrast to the Dialectic Idealism of Hegel, who though believed in historical compulsion, evolution and the triple process of thesis, antithesis and synthesis, maintained that the metaphysical "universal reason" worked behind the world events. Marx, on the other hand, held that the economic force was the main motivating force and the basis of all events in human history.

Dictatorship

A dictator is a person who dictates laws and orders to the people without giving them any right to argue. Dictatorship is a system of government having some of the following features:

- (1) Non-existence of laws or conventions by which the ruler (or rulers) may have to abide.
- (2) Absoluteness of power.
- (3) Capturing power with the violation of previous laws.
- (4) Non-existence of a regular system of succession.
- (5) Utilization of power to the advantage of a small minority.
- (6) Submission of the subordinates out of fear.
- (7) Concentration of power in the hands of one individual.
- (8) Use of Terroristic Methods.
- (9) Proletarian Dictatorship.

Apparently this term was used for the first time by the famous French revolutionary, Louis Auguste Blanqui, though it occupies a special position in the Marxist philosophy.

Marx is of the view that society in the course of its transition from the state of Capitalism to Scientific Socialism passes through a transitory stage, which he called Proletarian Dictatorship. According to his theory following the success of a Communist Revolution and the collapse of a capitalist government, it is necessary to set up a Proletarian Dictatorship for some time with a view to consolidate the Communist position and to eliminate the capitalist and bourgeois elements hampering the Communist progress. This government will pave the way for the emergence of a classless society and true Communism. At this stage the Proletariat also as a class will wither away and will give place to co-operative societies managing the means of Production.

Economy Classic

This doctrine is also known as laissez faire which literally means "Let everyone do as he likes" As a doctrine it advocates the government abstention from interference with economic affairs. According to it in the absence of government interference the economic affairs are best managed and all problems are automatically solved. A smooth running system in which individual activity is not hampered and impeded by government regulations always works for the benefit of all citizens. The principle of individual gains, if followed in a rational way, ultimately leads to the public weal.

Fabianism

It is the name of the political doctrine of a Socialist Society in England founded by liberal minded Socialists in 1884 with the aim of bringing about social reforms gradually by parliamentary means.

Falangeism

The Fascist Movement of Spain and the ideology of the holy political party, legally allowed there, paved way for its creation. It aimed at banning political parties, nationalization of capital, agrarian reforms, expansion in military power and adoption of revolutionary methods to achieve the objectives.

Fascism

A political movement aimed at the establishment of an Anti-Parliamentarian Dictatorial Regime based on the power of the state to open hostility towards Democracy, Liberalism and Socialism.

Federation

A Federation is a union of several political units with one central government, called federal government, each unit relinquishing its sovereignty and retaining a measure of internal autonomy, foreign affairs usually being a federal subject. The constitution defines the limits of the internal independence of the federating units which are usually called states. It defines the paramount powers of the federal government also. Under the federal system usually there exists a Supreme Court to interpret laws and to decide any disputes arising between the government of the state and the federal government. Under this form of government the constitution can be amended only with the consent of a fixed number of states.

Feudalism

It was a vast social economic and political organization which existed in many parts of Europe, the Far East and even some parts of the Middle East during the middle ages before the appearance of the modern national states.

The main feature of this system was that the Sovereign or King bestowed land on his nobles on the condition of ful-

filing certain obligations to their overlord including one of equipping a certain number of soldiers and musketeers out of the resources of their bestowed estates and sending them to royal court. The noble in their turn leased out their land to their subjects. The nobles enjoyed a large measure of judicial, financial and political powers within their estate. The serf or toiling-man dwelt on the land of his feudal lord where he rendered services like tilling the soil or carrying out craftsmanship for his lord in return to avail protection, justice and security of his life and land.

The feudal lords enjoyed a sort of independence in their affairs. Obviously during the feudal period the authority of the king and the central government was weak and in many cases only nominal. In modern times when the term Feudalism is applied to any country, it is used in a milder sense and means only that a number of nobles and landlords own large areas of land and their subjects are mostly deprived of their political and civic rights.

Geopolitic

It is the name of a Science which inquires into the relationship of geographphy during the duration of big empires.

Idealism

It means representation of things in an ideal or imaginative form and is used as opposite to Realism. The idealist is he who believes that politics should follow the ultimate human aspirations or ideals.

Imperialism

A political policy aiming at the creation or preservation of a vast empire consisting of a large number of peoples and communities under the protection of a central government. Lately this term is used in a more general sense to mean any kind of hegemony of one country by another.

Individualism

A political theory aiming at individual prosperity and

considering it to be the ultimate aim of social work as well as of life. According to it the individual is of primary importance. Society being composed of individuals should ensure the welfare of the individual. Everyone should be given every freedom, because an individual is the best judge of his own interests. The right of holding private property and other freedoms should not be restricted for the benefit of society.

Liberalism

As a political term it has several connotations, the widest of them being the belief that man is born free and master of his will, and as such he should be allowed to the utmost possible extent to promote himself. It may be called the Philosophy or Theory of Liberty.

Machiavellism

Niccolo Machiavelli, an Italian diplomat and theorist of the modern state is the originator of this new philosophy of despotism. He believed that man was a political being and by nature was selfish, mischievous and corrupt. He saw no harm in adopting immoral methods to achieve the desired objectives. He said that the rulers must not be afraid of being wicked in order to retain power.

Marxism

It refers to the philosophy of the German Philosopher, Karl Marx, who formulated the modern theory of Communism. This theory includes the following principles.

- (1) Dialectic Materialism
- (2) Economic Interpretation of History
- (3) Necessity of Class Conflict
- (4) Proletarian Revolution
- (5) Formation of Classless Society

Of course there are other principles also, for which a reference may be made to the detailed books.

Mercantilism

It is a theory which says that money is the only wealth, and a nation can be economically powerful only if its exports exceed its imports. Hence every measure must be taken to protect the home industries from foreign competition and to increase the volume of the export trade.

Nationalism

A belief in the superiority of one's own nation over all other nations on the basis of Patriotism. It demands absolute loyalty of all citizens to their country.

Nazism

The term is commonly used for the political and social theory of the German Nationalist Party inspired and led by Adolf Hitler. Sometimes it is used as an equivalent to Fascism for all similar theories all over the world. Its principles include racial superiority called "New Order" by Hitler. He regarded the continuance of peace for a long time as a result of infliction of humiliation and weakness. He incessantly worked for the promotion of the cult of hero worship and the exultation of power, war and domination.

Nihilism

It is a political philosophy which denies all moral values and advocates absolute scepticism. The greatest advocate of this theory was the Russian political theorist, Michael Bakuorin, who rejected every system including that of revolutionary dictatorship and maintained that salvation lay in overthrowing the present system. His ideology consisted of three principles:

- (1) Anti-Religious Propaganda
- (2) Overthrowing of the State
- (3) Direct Action including Political Assassination instead of Political Action.

Physiocracy

A School of Economic Thought which believes that the legislative authority has no right to intervene in economic laws, for every individual is the best judge of his own interests. The natural laws of Economics have an independent existence and should be allowed to operate naturally. The duty of the government is laissez-faire, laissez passer.

Political Determinism

It is one of the theories of Karl Marx, according to which the course of political history is determined by economic forces. He is further of the view that every ideology should be interpreted as an economic system.

Nominalism

It is a theory of the early mediaeval thinkers who believed that only abstract concepts or mere names without any corresponding realities exist in the world.

Oligarchy

A form of government under which the entire power is concentrated in the hands of a few persons.

Plutocracy

A system of government in which power is concentrated in the hands of the most wealthy people of society. It may be called the Rule of the Wealthy.

Positivism

A system of philosophy propounded by a French

philosopher of the nineteenth century, Auguste Conte. The main points of his theory are as under:

- (1) Man cannot know anything except through positive facts and observable phenomena.
- (2) It is useless to inquire into the origin or the cause of these phenomena.
- (3) Outside physical facts and observable phenomena there is nothing worth discovery and recognition.

Pragmatism

It is a doctrine of practical action as opposed to theoretical philosophy. It estimates every thought by its practical bearing upon human interests and its useful results. Its originator was the psychologist, William James, who used this term for the first time round about 1898. Pragmatism was further developed by the American philosopher, John Dewey.

Radicalism

This term includes all political social theories and actions demanding an immediate and drastic change in the body politic.

Reactionary

This term is applied to any group, party or a class which is opposed to any economic, social or political progress and development, or wants to reverse the particular development and return to previous position. The term is used relatively in various societies.

Anyhow, Islam has a system of its own which can dominate the whole world. It is against all material systems and does not accept their economic, social and political basis. The Muslim world has always been keen to implement the Islamic system, but the forces hostile to Islam have been active to retard its efforts and to push the Muslims backward. The enemies of Islam call the true Muslims "reactionaries". The fact that they have been forced to resort to false

accusations and distortions bears a witness to the inadequacy and failure of their own system and its being repug-

nant to human nature.

Syndicalism

It is political and revolutionary doctrine having its object as the ownership and control of all industries by the trade unions in a Socialist Society contrasted with the more conventional Socialist theory of the ownership of the industries by the State. According to this theory the trade unions would be the spinal column of the future society. The workers of every industry may form a Guild or a Syndicate to manage their economic and social affairs and the representatives of these guilds may form an Assembly to look after foreign affairs of the country. Thus the country and society would not be in need of a government.

Technocracy

It is a doctrine which says that in this age of Technical and scientific advancement, the economic resources and the governmental and social affairs should be managed by the specialists and the Socialists. The technocrats appeared in America after the first World War.

Terrorism

Certain political schools like Fascism, Machiavellism etc. believe in the necessity of murders, intimidation and sabotage to achieve their objective of overthrowing the existing government and seizing the political power.

Theocracy

It means government of state by priests as representatives of God. It constitutes a perfect combination of religion and politics with the concentration of the powers of ruling over bodies and souls in a religious hierarchy.

Timocracy

This term has been used by Plato in his book "Republic" for a form of government in which there is a property qualification for office.

Totalitarianism

It is that form of government which intervenes in all affairs of individual's life and seeks to fully control it. A Totalitarian Government does not allow the existence of any individuals or groups outside its control.

It ensures its existence and continuance by organizing Secret Police Formations, employing terroristic methods (secret murders) and doing away with all sorts of criticism in regard to the government, its leaders and its policy. This method naturally includes restricting freedom of speech, gagging the press and banning public meeting.

A prominent feature of such a government is to bring all educational institutions under its control with a view to inculcate uniform pro-government views in the minds of the youths from childhood.

Utilitarianism

It is the doctrine based on the philosophy that only those actions are right which are useful, and believes that the greatest happiness of the greatest number of people should be the sole end of all public actions.

Value and Work

It is a theory which says that the production of commodity should add to it a value equivalent to the amount of effort and sacrifice involved in its production before offering it for sale. This value is called the natural price of the commodity. According to this theory ownership originates

from the labour of the producer and the price of a commodity is determined by the amount of labour required

for its production.

Veto

It is a Latin word which means to forbid. The right of veto signifies the constitutional right of any state, agency or its members to reject the measure approved by that or any other agency. This word has a special significance in the context of the United Nations Constitution. It means the right of a permanent member of the Security Council to forbid action on a resolution passed by other members.

Zionism

The nationalist movement of the Jews for the establishment of an autonomous Jewish homeland of Palestine. Now Zionism is an active international force concerned with protecting and extending the influence of Israel. The name of Zionism has been taken from Zion, an ancient hill in Jerusalem.