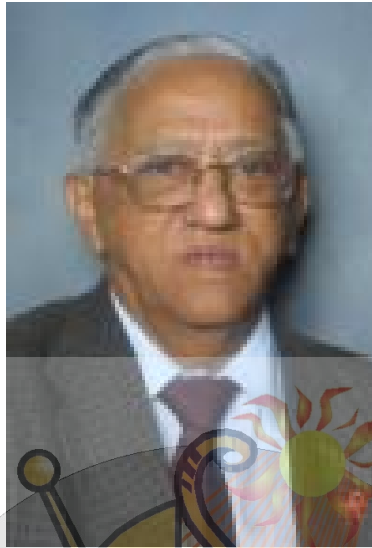


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BIOGRAPHY  
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ISLAM  
INDIAN SOUTH AFRICANS  
YOUTH

## THE ROLE OF THE MUSLIMS AND THE NEED FOR SOCIAL JUSTICE TODAY.

As we survey the world scene, gripped by the tentacles of polarised ideological forces; and ourselves being victims of differential justice and discriminatory treatment should leave no doubts in the minds of even the simplest of intellect, that there is a compelling need for incessant effort to rally to the cause of social justice. It is an inescapable fact that as Muslims we have a divine responsibility, as an article of faith, to pursue this goal. Even if there is a single person anywhere suffering from the burden of injustice or discrimination, we have a mission to enjoin "what is right and forbid what is wrong." As the ideal of universal social justice is nowhere near achievement or even within hopeful bounds of consensus, makes the Muslims' task for action that much more urgent and necessary.

The chaos and the spiritual void that today determines the decisions and alliances of men and nations, is proof that societies have deviated from the simple values of ethics and behaviour, that gives stability, cohesion and direction to man as a social being. It is an agonising realisation that man everywhere is confused and is easy prey to ideologies that move counter to the spiritual truth of the unity of man. Not only do nations and blocks of nations confront each other with the most lethal weapons of self-destruction, but there is continuous internecine conflicts within the single unity of every social order. Man is seeking to re-establish tribalisms and ethno-centracisms which Islam has clearly warned against. Not only is the world divided on national and ideological basis, but there is the additional cleavage between the haves and have-nots. It is under such a threatening and convulsive international climate that the Muslims must searchingly look inwards, into the richness of its own values and teachings; and then to move outwards, in its mission to bring sanity to a world on the brink of self-annihilation. No non-proliferation nuclear treaties, which entrench the fatal power of atomic energy in the hands of a few; no U.N.O. with its vested interests and block alignments, taking resounding resolutions which cannot be implemented; no super-power infiltration, in the vast areas of deprived and underdeveloped humanity, with the ostensible show of protection for peace; no armaments race for superiority, that creates conflicts between these least able to afford such devastation; no benign parochialism that binds weak to the economic and military protection of the strong, can and will bring peace to the world.

Islam, through the Koran and the Sunnah of the prophet, has prescribed for mankind the pristine principles upon which man can create harmony between his fellow-beings; balance his unity with nature; and so nurture peace and progress for the mutual advantage of all. The Muslims lost their bearings when they traded their values of humanity and social justice for the misguided benefits of an existence which separated him from the rules and regulations which are necessary for man's peaceful and fruitful co-existence. Thus modern man has lost his perspective and now relates standards with material and restrictive spiritual norms. It is because man has become overwhelmed by the awesome powers of his capacity for invention and research, that he seeks complicated and tortuous solutions, in his relationship with the environment, his fellow-creatures and his creator.

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He finds it difficult to relate through the simple ordinances of his spiritual-being and so co-ordinate his complex involvement with simple answers. We seem to believe that because of our great strides in all directions of human endeavour, simple ethical patterns that would promote a just social order is archaic and non-valid. It is an attitude of mind, when expressed in deeds, is the single most explosive element in man's desire for continued survival. Because with the advance of science and technology, the human personality and the self-confidence of the masses within a mechanistic order, is being drowned in a sea of anonymity and bewilderment - the family unit is becoming obsolete; the matrimonial bond, a matter of expediency; normal social contact impersonal; common concern for our fellow-beings is being relegated to the level of computerised reactions and scientific research; the warm human touch is becoming a relic of the past; human emotions of charity, modesty, forgiveness and justice is submerged by the passions of aggression, intolerance, violence and self-interest. All these assaults on the social integrity and restive spirit of man is manifesting itself into world-wide rebellion against authority, ideologies and economies that have robbed man of his inherent God-given attributes of dignity and self-respect. Beyond the oceans; across unnatural barriers of nationalities; and within the boundaries of nations - millions are being sacrificed, in forsearch for the simple aspirations and expectations for decency, dignity, liberty and unfettered justice. The shackles of ignorance, the greed for power, the egotistic personality cult, the unquenchable covetousness for material profit, the lecherousness of sensual gratification; the merciless exploitation of human sweat and toil, have grasped from the bosoms of society the simple truths of honesty, integrity and equality. The noble truths that so penetratingly transformed an avaricious, idolatrous and decadent social order, into the vibrant army for the declaration and avid acceptance of the message of Islam - the message of peace and faith; the words of eternal truth, that forever repudiated and renounced inhumanity and injustice. It is this treasure-house of wisdom that the Muslims are heir to and as the custodians of this pulsating prize, carry a heavy responsibility to proclaim by word, disseminate by action and establish through conviction. This universal message - the message of the unity of man.

"O mankind we have created you from a single pair of a male and female - made you into nations and tribes that ye may know each other (Not that ye may despise each other). Verily the most honoured of you in the sight of God is he who is most righteous of you." The Muslims numbed by centuries of sufference through the powerlessness wrought by the forces of colonialism and imperialism and in many lands, <sup>have</sup> become preys <sup>to</sup> the Godlessness of Communism and <sup>in others</sup> being indoctrinated by the vulgarity of impious profit, are now stirring to the call for the re-evaluation of its own rich, rewarding and glorious heritage - a legacy through which it can restore sanity to a world bent upon its own destruction. The power of its invitation is so potent and the effects of its implementation so enduring that mankind can be saved from his catastrophic direction. Through the minds and actions of nearly 900 million Muslims, scattered in every nook and cranny of mother earth, we can mobilise <sup>and the</sup> the forces of social justice, human dignity, individual self-respect, collective responsibility, love of labour, serenity of peace, piety of sharing, contentment from knowledge, <sup>and the</sup> urgency to eliminate poverty, hunger, discrimination and social depravity.



Can there be a nobler cause ? Can there be a more vital ideal ?

Thus, a compulsive strategy for restoring humanity to a world hurtling on a course of oblivion, needs the revival of Islam, within the Muslims and through its purposeful pursuit invite others to join this caravan of hope, justice and peace. Is it not Islam which has said : "We detail our revelations for a people who have knowledge" and again : "Behold all that is in the heavens and on earth. Ye can pass beyond the zones of the heavens and the earth, pass ye." Thus any allusion that Islam is inconsistent with science and knowledge is rejected by the Koran; instead it forcibly encourages reflection, reason and research, in a manner that will benefit universally, society as an undivided entity and avoid destruction through abuse, partisanship and discrimination - be it on the basis of colour, religion, race, tribes, ethnicity or nationalism.

It is in the shadows of world-wide conflict and disturbances that the whole concept of pure humanity and simple social justice has been shrouded in confusion and conspiracy. It is to untangle the artificial cobwebs which imprison man from his own spiritual inheritance that Muslims need to "hold fast to the rope of unity" and spread its message of mercy, peace and justice. It is a trust which deserves allegiance and support - on its extensive revelations depends the salvation and freedom of all mankind - beyond the narrow bigotry of tribes, clans, communities, nations and continents. It is well to remember that these divisions were created, not for partial justice, partisan liberty, prejudiced benefits, unjust authority, biased protection or limited enjoyment of the bounties of nature, but so "that ye may know each other (Not that ye may despise each other)". From the broad basis of the aforesaid presentation there should be no doubt that there is need for the affirmation and co-ordination of social justice on a universal plane and the Muslims have this plan in Islam. Let us now analyse some of these at different levels and evaluate the Muslims role in its implementation.

a. JUSTICE : In the global sense justice is relative to national interests, group advantage, political profit, ideological promotion and military ascendancy. Justice has become an amorphous instrument of power, to suit the ends of the particular needs of various politico-socio-economic orders. Thus despite material progress, man is in chains everywhere - the ruler and the ruled - from dictatorships, to democracies, to monarchies, to people's republics, but where do we find the concept of justice as expressed by Islam: where there is no compromise in absolute justice in the exercise of authority.

"O ye who believe I stand firmly for God, as witness to fair dealing - let not the hatred of others to you make you swerve to wrong and depart from justice".

"O ye who believe ' Be ye staunch in justice, witnessess for Allah, even though it be against <sup>ov</sup>yourselves or (your) parents or (your) kindered, whete<sup>r</sup> (the case be of) a rich man or a peer man, for Allah is nearer<sup>t</sup> unto beth (then ye are) So follow not passion lest ye lapse (from truth)."

The detractors of Islam have tried to besmirch its values by condemning the harsh penalties that are set up for offences against public security. Ofcourse they would seem harsh in relation to non-Islamic social norms, because in these societies transgression against the public weal is the rule rather than the exception. Is this not substantiated by the incredible

rates of murder, violent assault, rapes, robberies, indecency and a whole host of examples of anti-social behaviour. Whilst in truly Islamic societies, unfortunately non-existent to-day, these acts would not only be minimal, and the nature of the punishments acts as a formidable deterrent, promotes public order, enhances security, and ensures general tranquility. A degree of such a state can be seen in Saudi Arabia. We moralise against harsh judicial action for crimes such as adultery, violent assaults, rapes, murders, etc, because of its effects on the criminal, yet countless innocent persons are maimed, disabled, depraved, killed and psychologically traumatised. Surely there must be a balance between the rights of society and those that transgress against the basic protection of the public weal. Also, the assumption that legal penalties in Islam are summarily executed is erroneous - evidence, discretion and guilt are meticulously assessed. So one must not judge legal penalties in the context of un-Islamic social values and its application under such abnormal circumstances is prejudicial.

Thus the pivotal role of justice, individual and collective gives unchallengable proof that as Muslims we have a duty to be on the side of justice and against injustice, and this is exceptionally relevant in our South African racial situation. No degree of self-interest must allow us to swerve from our Islamic responsibility. Thus as Muslims we cannot condone or give support to laws such as detention without trial, punishment without guilt, statutory laws which penalise on the basis of colour and ethnicity. Justice in a discriminatory society goes counter to the fundamental principles of Islam.

(b) EDUCATION : Illiteracy and ignorance are severe handicaps in the practice of social - justice - because prejudice and darkness then cloud the light of reason. However, education must also be differentiated from the trends in our so-called modern society, where the balance between the spiritual needs of man is severed from his material well-being. This results in acquisition of knowledge which has a limited function, in that it is circumscribed, benefits a few, used as a lever for exploitation of the many by the few, serves as a state medium for ideological and political regimentation, employed as a lever to undermine discipline and morality through the excuse of progress and modernity. We see the diverse results of such forces, which has made man a prisoner of his own ego. Instead of the benefits of his research enriching the sea of humanity, we find education being used to protect national pride, vast resources of our mental treasures being destructively involved in the pursuit of weaponry for the destruction of civilisation. In many instances the state has automated man to serve as slaves to entrenched so-called socialist orders. This is so patently obvious in discriminatory societies, such as in this land, where differential racial educational systems are instituted, to maintain a privileged social-order, based on colour. The whole abrogates the principle of human dignity as proscribed in Islam. As Muslims we must be aware that the dignity of the human person is protected by the divine Islamic creed and not by material law. Also parental choice in most educational systems has become the exception rather than the rule. Thus the balanced role of Islam in education is a necessary requisite in the premet-



tion of harmonious interpersonal contact. Is it not Mohammed (P.B.U.H.) who said :  
 "Let people learn from their neighbours, and let others teach their neighbours, otherwise I will be fast in my punishment." Again were not non-Muslim prisoners of wars offered pardon if they taught 10 Muslims.

(C) PUBLIC SAFETY? MINORITY RIGHTS, RELIGIOUS CHOICE.

As we scan the limits of the earth - be it in the East, the West, the North or the South, we see man in turmoil. Majorities are oppressed; minorities are trampled; religious intolerance is rife; unjust and ruthless measures are justified in the name of state security; the toll of human carnage is multiplying in man's quest for liberation from oppression; stock-piling of murderous weapons of destruction for securing national boundaries. In an atmosphere charged with such frightening events, can social-justice prevail or prosper? Doubtlessly not. To overcome our own fears and weaknesses, man has created agencies such as U.N.O., <sup>entered into</sup> Defensive Military Pacts, <sup>formed</sup> Ideological Political Blocks. To allay fears a Declaration of Human Rights is proclaimed and Bill of Rights are enacted to give minorities a sense of uneasy peace. But has all this really brought security and stability to our universe. For the answer we have merely to survey our own situation. It is obvious that all man made regulations have not had the desired effect of a socially just system. One cannot expect these moral recommendations of human rights to guarantee any legal safeguards. In contrast Islam has not used human rights laws for moral sermons but establishes it as a legal order - it is divinely ordained and immutable - no power, be it majority or minority can alter its moral or ethical force. The fact that the so-defined Muslim World is caught up in this conundrum of confusion, shows how we too have strayed from our faith - a social order which Muslim states have failed to promulgate and individuals everywhere has failed to establish. We have forgotten the following:

"We have honoured the sons of Adam."

"There is no advantage for an Arab over a non-Arab, or for a white man over a black man, excepting by piety".

"Human creatures are the families of God and the ones who are most loved by Him are those who are most useful to their families."

"There is no compulsion in religion".

(C) PEACE: In Islam peace forms an unalterable component of faith. In every action, in every gesture the thread of peace is continuous - in greeting, in prayer, in meeting, in departing, in trade, in every aspect of human contact. It is said:

"Do not revert to apostasy, where you slaughter one another."

"A Muslim is a man who harms those near him neither through his hand or tongue."

"O ye who believe! enter not the houses other than your own, until ye have asked permission and saluted those in them."

"God forbids you not, with regard to those who fight you not for (your) faith, nor drive you out of your homes, from dealing kindly and justly with them: For God

loveth those who are just."

Do we still need proof that not only does Islam provide the vehicle and means for world peace but guarantees social-justice to a world blinded by its own ignorance. Only when its faith is threatened or oppression and injustice is prevalent, does Islam demand from its followers to take up arms and to defend these inalienable rights of man. Because to remain passive under these conditions would result in the overpowering and demolition of common standards of human behaviour and association - thus limited reaction to preserve the greater good is allowed; but even in defensive and protective aggression, the sublime values of justice, charity and tolerance is demanded; whilst retribution and revenge is renounced. Social imbalance, economic disorder and political anarchy is avoided by the unification of the victors and the victims, protection of the orphaned and the widowed; care of the wounded and the prisoners; just treaties are enacted to protect the cultural and religious rights of non-Muslims. Brutality and senseless acts by even members of the victorious Muslim forces, are subject to the absolute authority of justice. <sup>These are</sup> Guarantees enshrined long before the Geneva Convention and the Red Cross. Yet in these times of conventions and inspections we can record the brutal atrocities of Hitler, Vietnam, Biafra and so many others. It is even sad to record that even in the name of Islam, so-called Muslims have helped to write in blood, the horrors of barbaric deeds against their fellow-beings. Thus if social justice is to triumph, then Muslims everywhere must realise that there will not be peace, even amongst them, until they return to the challenges and values of its own faith and submit to the will of God. No expedient pacts; dishonourable contracts; alliances of national self-interests; or lip service to peace, can or ever will restore us to the pinnacle of leadership of a world sorely in need of direction and guidance.

(e) LABOUR, TRADE, WEALTH and RESOURCES;

Today in the field of economics we find a dichotomy between wealth and labour. The harmony of blending the two for the greater good of society is lost through the exploitation of the one by the other. We have social structures where those in control of resources, industries, trade and wealth, shamelessly exploit and the labour producing energies of the masses. In other situations the more sophisticated workers have armed itself with such powerful bargaining strength, that they hold nations to ransom and so abuse the total public weal. Then we have the people's economies, where its obsession with material profit and has enslaved man and destroyed his spiritual motivation. The total inner spiritual drive of a living being and his creative capacity is dehumanised and fossilised; whilst his material ability becomes ritualistic, self-contained and conformist. Man is regimented as a motiveless robot of a party dominated political hierarchy. Even the Muslims have become preys to these diversified economic practices, which corrupts the very definition of justice and equity. Forgotten are the values that aim towards the establishment of a universal society free of fear, hunger, exploitation, ignorance and sickness. Whilst countries experiment with welfare states and schemes, Islam has instituted Zakaat and accorded charity of action, wealth and performance, rewards akin to prayers.

"And in their wealth the beggar and the deprived had due share."



"Eat not up your property among yourselves in vanity."

"Seek not corruption in the earth"

We have lost the non-coercive balance between wealth and labour. Disregard equitable pay for performed work; annul the demands of honesty in dealing; destroyed the balance between effort and profit; act against the disadvantages of a system free of usury and interest; destroyed the dignity of labour and elevate the virtues of unlimited profits and glorify the power of wealth. Can there be social justice in a society based on such perverted values? We devour the rights and dues of the poor the widowed, the orphaned, the sick, the prisoners and deprived and we hope to establish justice and honour. Do we forget that Islam has established the finest detail the circulation of wealth and resources for the greater benefit of society - Zakkat, Charity, simplicity, redistribution - in this respect the Islamic laws ensure the widest possible distribution of assets, through the inheritance laws. Thus not only is there justice in the living but there is justice also in dying. Consequently it is a sobering assessment, that it is not through population control and family planning measures that we will eradicate poverty, hunger and discrimination, but by the application of just standards and equitable rewards in man's association with his fellow-being.

⑥ WOMEN'S RIGHTS : The greatest international conspiracy against Islam, in our present times, has been and is the claim that Islam discriminates and subjugates women. When girls were buried alive and women were treated as chattels, Islam gave women dignity and honour. Gave her respectability and nobility consistent with her physical and physiological status. No women's liberation movements and feminist organisations can ever come close to what Islam confers on women. It is not Islam which has nurtured prostitution, illegitimacy, immorality, and the threat to social stability. As business-men and economists we are aware that for industries to flourish, organisations to efficiently operate and economies to progress - there has to be levels of responsibilities, delegations of duties, suitability for jobs. In each sphere the particular person performs a vital and an integrative role. Yet when Islam has designated such roles in the social sphere to maintain stability and security, we call this discrimination. In modern organisational units persons are remunerated according to their level of accountability and duties, so the difference in inheritance proportions, for males and females merely takes cognisance of this reality. As Muslims we have nothing to be ashamed of - provided we act Islamically - women have no bars in property, education, choice in marriage, etc. Even polygamy with its social message, equality of treatment, checks against abuse, comes out creditably in relation to brothels, illegitimate offsprings, prostitution and its anti-social effects. Marriage as a social contract, is superior then most other practices of ceremonial worth.

The place of women is nobly enshrined in Islam and can be tested as superior to any examples of social justice for women. It is in Islam that we believe -

"O mankind we have created you from a single pair of a male and a female."

"Women are partners (sisters) to men".

"Paradise, under the feet of mother."



"and the believers, men and women - are protectors one of another, they enjoin the right and forbid the wrong."

When the Prophet was asked as to the worthiest of one's consideration : he replied "your mother", and he repeated this again and again, only when the question was asked; "and after my mother", did he add - "the next nearest in kin - your father".

Thus as a yardstick of judgement, in terms of the equality of women, no doubt is left in Islam. So society today can but only benefit from the role of women as defined by Islam.

(9) SOCIAL JUSTICE AND THE SOUTH AFRICAN MUSLIM:

As we narrow our telescopic insight from the universal to the local scene, we can define our situational position as a microcosm of the forces that militates against social justice in the exercise of authority being prejudicial, discriminatory and un-Islamic. We are trapped in a narrow Nationalistic privileged power force, which feeds on colour discrimination and elevates ethnicity to a level of importance, so that the inherent stressess of group prejudice and narrow bigotry can maintain a system of co-existence, which acts counter to Islam and abrogates the unity of man. The exercise of justice is dependant upon the colour of one's skin; the quality of education is related to pursue social inequality; legislations are enacted to punish persons without being convicted; economic affluence is controlled by unequal opportunities and differential rates of pay; a class hierarchy is manipulated through job bars, influx controls and enforced separation; social stability amongst the indigenous population is destroyed through the migratory labour system. In effect the whole politico-economic-social order is anti-Islamic. Presently the Muslims, mainly of statutically defined "Indian and Coloured" groups are being asked to support a "new constitutional plan", in which albeit as unequals we are to form an integral part of the implementation machinery of this un-Islamic philosophy. We are expected to give legitimacy to tribalism, colour inequality, family dislocation, detention without trial, dispossession of the birth-rights of the black population, economic exploitation and glorify gradation of social superiority based on pigmentocracy. We are even expected to separate as Muslims - into white, Indian, coloured and ethnic blacks. We will be sucked into a political legislative machinery in which our ethical values, codes of justice, norms of human association and demands of spiritual performance will become completely subordinate to those in the seat of majority decision. It is bad enough that as Muslims we fail daily in executing our moral and religious responsibility when dealing with the deprived masses of this country; but now to be seen to be lording it over them, is Islamically indefensible. It is a time of crucial conscience searching; it is a time for us to assess our commitment to our faith; it is a time when as Muslims we are going to be tested as never before in this country. Will we stand firmly in the true tradition of Islam, as we prepare to celebrate the 14th centenary of the Hijrah or will we succumb to lip services and act expediently. Will we cover the Kalimah and bury the proud history and heritage of Islam and Islamic social justice. Will we cower and submit or will we respond to the words and advice of our beloved Prophet, when he said: " I was asked to join a pact in the time of ignorance - pre-Islamic period - for protection of the weak

against oppression and aggression. If now asked I will join". The message is clear and the path clearly defined.

In my final summary I add; The Muslims are at an exciting phase in the process of resuscitating their dormant concern in the values of Islam. A process of reclamation and reformation is evident everywhere. But what measures are necessary for the revival of Islam and to re-establish its ascendancy in the total commitment to the unity of man and submission to the will of Allah. We must appreciate that in Islam the people generate power through divine guidance and laws; and no priesthood is entrenched, nor is it autocratic, because the ruler and the ruled are subject to the control of the independent Divine laws. Also Koranic law is expansive and not restrictive, aimed at serving the public interest, within the confines of justice and equity. Thus it is adaptive within the limits of its immutable and intangible basic principles - the role of the Koran and the Sunnah, with the inter-related role of the consensus of opinion of the Ulema and Jurisprudence substantiates this assertion. As scientists and intellectuals we should be aware of this - man ~~despite~~ <sup>through</sup> his ingenuity is able to promote change, but the basic formulae or principles upon which these changes are based remain immutable. When we tamper with the intricate balance of nature and material we no longer create but we disrupt and we destroy. A self-evident truth which has its source in the Divine Will and Law. Coupled with this information we have the deep-seated ritualistic conformity of the Muslim masses <sup>is</sup> a basis from which <sup>the realisation</sup> reality of our mission must be activated. Thus the knowledge of duty and the association of reason is a requisite, if we are to extend the torch of Islam into the minds and hearts of "modern man". The totality of our involvement as Muslims, in every aspect of behaviour and endeavour, which will promote the public weal, must become a compulsive effort. We must not only do, because of duty, but must act with a fervour of faith that others will admire, accept and emulate. Today the Muslims have three constituencies which we must exploit to extend and entrench social justice and equality -

- i. We have Governments which are in Muslim hands. The personality cult; the national pride; the false values of other social systems must be abandoned and a truly Islamic order be implemented - <sup>Islam</sup> only can then we show as proof the validity of our claims to it being the solution and salvation to man's continued existence.
- ii. Currently there are lands with majority Muslim population, with minority non-Muslim Governments. Here through solidarity and mobilisation of the Muslims, through peaceful means can establish Muslim authority and secure Islamic values.
- iii. Finally Muslim minorities in many parts, like South Africa, can play an important part through positive action and dignified examples of performance, exalt the values and virtues of Islam. By active display and propagation programs call to Islam the many seeking a humanitarian and just social order; also to live in harmony with those that are prepared to respect our values and not transgress against human rights.

Man does not live in an age of miracles - the discovery by man of the immense capacity of his mind, has opened up tremendous potentials and possibilities; with it has sharpened the faculties to seek answers through questions and reason. Islam foresaw this 14 centuries ago, by the fact that Muhammed (P.B.U.H.) was given a prophetic mission, which was to be propagated, not through the medium of miracles, as other prophets before, but by

REASON, logic and scientific precision. Each ritualistic act can be explained on rational basis; and the performance of individual responsibilities, not only has spiritual significance, but mental, physical and physiological benefits.

No fanfare of publicity or international announcements of the opening of symposia or the U.N.O. can capture the spirit and the candour of the yearly pilgrimage to Mecca. None of these artificially enforced attempts to bring the world together in promoting international social justice and define human rights can even compare with the pulsating reality of Haj. Here assemble the Muslims of the world in an atmosphere of exemplary piety and simplistic unity to demonstrate Islam's unassailable role as a symbol of justice, equality and harmony. As the mighty, the rich, the poor, the handicapped, the healthy, the intellectual, the illiterate all reduce themselves to the level of a single unit of humanity and so exemplify that in the eyes and estimation of the Almighty there is only merit in the degree of piety. Thus we conclude with the resounding claim that not only is there an urgent need for the protection of social justice and human rights but that Islam has the key to the fulfillment of this noble objective.

Thus the Koran speaks ;

"Let there arise out of you a nation inviting to all that is good, enjoining what is right, and forbidding what is wrong." It is a command we as Muslims have a duty to pursue and so establish social justice which is devoid of racialism, inequality, injustice and discrimination. May God grant us the strength and the valour to implement.

Thank You.

Your servant-in-Islam.

R.A.M. SALOJEE.

