

# Fruits for the Week

18 February 2005

Freely Distributed by the Islamic Union of Hong Kong  
7<sup>th</sup> Floor, 40 Oi Kwan Road, Wan Chai, Hong Kong  
E-mail: [iuhk@netvigator.com](mailto:iuhk@netvigator.com)

Tel: 2575 2218  
Fax: 2834 5409

Website: <http://home.netvigator.com/~iuhk/>

---

## HUMAN EQUALITY

Allah (SWT) says in the Qur'an: "*O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted.*" (Al-Hujurat:13)

According to Islamic tenets, all human beings are equal. In prayer, all members of the congregation stand in the same rows together, and in *Hajj* (pilgrimage), all the believers belonging to different countries don identical white seamless robes for the performance of the obligatory rites. It is noteworthy that the Prophet of Islam declared, on the occasion of his final pilgrimage, that no Arab was superior to a black and that all, equally, were servants of Allah (SWT). In Islamic society, everyone is accorded the same status, there being, ideally, no higher or lower social strata.

How then can we rationalize what are apparently very great differences in human beings in terms of colour and race, etc., considering that the concept of human equality rank so high in the value system of Islam? We find the answer in the Qur'an, which makes it clear that such outward differences are meant to serve as means of identification and are never intended as indicators of superiority or inferiority.

People in different parts of the world have a diversity of skin colour and other distinctive racial characteristics, but it is only so that they may be easily distinguished from each other. By Islamic standards, this is designed to facilitate social and national interaction.

The sole basis of superiority in Islam is *Taqwa* (the earnestness with which one leads a God-fearing life), and, as such, it bears no relation to colour or race. Physical attributes certainly have their effect on the social interaction of this world, but in the Hereafter, no value is attached to them. There, the only things which count are inner qualities, because upon them depends the essential excellence of man's distinctive character. That is why, according to a hadith, Allah (SWT) sees the heart and not the body. He prepares a place in paradise only for those found deserving in terms of their inner worth.

According to Islam, all greatness belongs to Allah (SWT). Allah (SWT) as the Supreme Being is ineffably superior to all men. While there is this infinitely great difference between Allah (SWT) and man, there is no difference whatsoever between man and man. Wallahu A'lam.

Prepared by Br. Muhaemin Karim, Dawah Worker, IUHK