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Determine the status of the classist life style in the light of the teachings of Islam and examine its effect on human society.

Because classism is a societal structure, and Islam's response came through its civilizational values not merely legal rulings.

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Introduction

Classism creates social hierarchies, privileging wealth, birth, or status, which divides communities and limits

equality. Islam rejects such hierarchies, emphasizing moral and spiritual equality. Through civilizational values, Islam ensures human dignity, ethical behavior, and social justice. Understanding classism from an Islamic perspective helps correct societal imbalance and nurture ethical harmonious communities.

Classist lifestyle
exists

Undermines human
dignity and equality

Encourages moral
corruption and
social division

Application of Islamic
civilizational values.

Ethical, just, and
harmonious society.

(a) Islamic perspective on Classist lifestyle and human equality-

a.1, Nature and meaning of classist lifestyle.

Classist lifestyle privileges certain groups over others, producing arrogance and discrimination. It creates rigid social divisions, suppressing potential and moral development. Islam strictly opposes such structures, emphasizing that human worth is measured by piety and virtue rather than birth or wealth, promoting an egalitarian society that nurtures behavior and spiritual equality.

Ayat

لَا تَسْتَوِي الْحَسَنُ وَلَا الْقَبِيحُ
"Good and evil are not equal; all are accountable for deeds."

2.2, Islam's view on Human equality 2

Islam asserts that all humans share inherent dignity and equality. Dr. Hamidullah in Introduction to Islam explains that spiritual and moral stature, not social rank, defines a person's value. Classism ~~contradicts~~ contradicts this principle, leading to exploitation and arrogance. Islamic teachings promote justice, fairness, and equal opportunity, ensuring respect and rights for every individual regardless of social or economic status.

2.3 Spiritual and ethical foundations against classism 3

Classism undermines moral values and human ethics. Prophet (PBUH) emphasized humility and service over status. Islamic civilization

stresses Tawhid and moral accountability, teaching that spiritual worth is paramount. Rejecting worldly hierarchies cultivates empathy and self-restraint. Ethical foundations of Islam ensure that social divisions never compromise justice, human dignity, or the spiritual development of individuals.

Hadith

” لا فضل لعرب على غيري ولا لغيري على عربي ”
"No Arab is superior to a non-Arab except by piety."

2.4) Quranic and Prophetic guidance on social justice.

Islamic teachings consistently advocate social justice and reject discrimination. Churshid Ahmad emphasizes that equitable treatment and moral responsibility are civilizational priorities. Classist structures contradict this ethos. By fostering

fairness, Islam creates cohesion and reduces conflict. Social harmony arises from valuing individuals for ethical and spiritual qualities rather than wealth, lineage, or social position.

(3) Effects of Classism on human personality and moral values.

3.1, Psychological impact of classism on personality.

Classist lifestyles erode self-esteem and confidence in lower-status individuals while fostering arrogance in elites. Ayat teaches that inner worth surpasses social position. Psychological imbalance affects decision-making, empathy, and interpersonal relationships. Islam promotes humility and moral equality, shaping balanced personalities. Ethical education ensures individuals resist hierarchy-driven biases, fostering moral integrity and social respect.

Ayat

۞ ان اكرمكم عند الله اتقاكم ۞

The most honored before Allah
is the most righteous.

3.2, Materialism and moral corruption

Classism emphasizes wealth and status over ethical conduct, producing greed and selfishness. Muhammad Asad in Islam at the Crossroads explains that societal obsession with rank corrupts morality and diminishes community trust. Islam counters materialism by valuing piety, generosity, and spiritual excellence.

Rejecting class based judgement nurtures honest behavior, compassion, and fairness, essential for moral development and the prevention of societal decay.

3.3, Erosion of social empathy and solidarity

Class hierarchies weaken empathy and shared responsibility. Prophet (PBUH) taught caring for all, regardless of status. Classism leads to neglect of the disadvantaged, fostering resentment and division. Islam strengthens solidarity through Zakat, charity, and social justice principles. Ethical consciousness ensures that communities act collectively, respecting human dignity and promoting mutual support and cooperation.

3.4.5 Internalization of ethical values

Islamic education embeds equality and moral accountability, countering hierarchical arrogance. Zafar Iqbal in Islamization of Pakistan notes that internalizing justice and humility creates resilient personalities. Classism hinders these traits, leading to selfishness and conflict. Spiritual and moral development, grounded in Islamic principles, ensures individuals evaluate themselves and others ethically, fostering

fairness, self-respect, and respect for the broader community.

④ Effects of Classism on community and social development

4.1 Fragmentation and social division 2-

Classism fractures communities along economic or social lines. Ayat emphasizes collective unity and equal dignity. Division undermines cooperation, trust, and societal progress. Islam promotes equality and social justice to strengthen cohesion. Civilizational principles encourage collaboration across classes, building resilient communities that function harmoniously, ensuring every individual contributes ethically and socially to collective well-being.

Ayat

وَاللَّهُ جَمِيلٌ

"Held firmly to the rope
of Allah all together."

4.2, Inequality in opportunities and rights

Classism restricts access to education, economic resources, and leadership. Abul Ala Maududi highlights that unequal structures breed discontent and stagnation. Islam mandates equitable opportunity for all, promoting social mobility through merit and virtue. Ensuring fairness aligns with civilizational goals, fostering harmony, justice, and moral accountability while preventing social unrest caused by exclusion or unfair privileges.

4.3, Weakening civic responsibility and justice

Classism reduces participation in

communal welfare. Prophet (PBUH) emphasized justice for all, irrespective of status. Hierarchies encourage neglect of civic duties and normalizes oppression. Islam cultivates accountability and ethical governance, ensuring that community development serves collective interests. Civilizational values create responsible citizens, prevent exploitation, and strengthen institutional fairness, supporting sustainable societal progress.

4.4, Moral decay and social corruption 8-

Classism fosters envy, resentment, and corruption within communities. Khurdshid Ahmad explains that social hierarchies erode ethical cohesion. Islam counters this by promoting fairness, humility, and social accountability. Ethical governance equitable treatment, and moral education

create communities where virtue prevails over rank or wealth. Civilizational values guide societies to resist corruption and nurture ethical solidarity.

④① Islamic civilizational measures to counter classism

Sl. Emphasis on Tawhid and spiritual equality

Belief in Tawhid establishes equality, as all humans are equally accountable to Allah. ~~That emphasizes the unity.~~ Class-based distinctions are irrelevant before God. Islam promotes egalitarian ethics, reducing arrogance and hierarchical bias. Spiritual equality reinforces moral conduct and social justice, guiding societies to value piety and virtue over birth, wealth, or rank.

5.2 Promotion of Self-Purification and ethical conduct &

Self-Purification (Iztiyah) cultivates humility, empathy, and justice. Muhammad Al-Burayq in Administrative development in Islamic Perspective emphasizes that moral education counters class-based arrogance. Islam encourages ethical behavior, compassion, and service to all, mitigating social inequality. Spiritual growth shapes attitudes toward fairness, responsibility, and generosity. Civilizational practices, like Zakat and charitable service, reinforce equitable treatment and societal cohesion.

5.3 Upholding social justice, Dignity, and tolerance &

Prophet (PBUH) ~~met~~ modeled justice and respect for all individuals, regardless

of class. Classism contradicts these values. Islam encourages tolerance, equitable treatment, and recognition of human dignity. Implementing moral laws, ethical governance, and civilizational norms prevents social discrimination. Justice and tolerance strengthen societal harmony, ensuring every person enjoys rights, dignity, and opportunity within a united community.

5.34 Rule of Law and ethical governance

Islamic civilizational measures ensure that laws serve justice, not privilege. Dr. Khalid Ali in *Insaan-e-Kamil* highlights that enforcement of fair laws mitigates class-based oppression. Ethical governance, transparency, and accountability prevent social stratification and exploitation. Civilizational frameworks integrate moral and legal principles, producing

equitable societies. Classism is rejected systematically, and ethical, just, and cohesive communities are maintained.

Conclusion

Classism undermines equality, moral values, and social cohesion, harming personality development and communal harmony. Islam combats it through civilizational principles emphasizing Tawhid, justice, dignity, tolerance, and rule of law. By applying these values, societies nurture ethical individuals, equitable opportunities, and harmonious communities, demonstrating that classist lifestyles are incompatible with Islamic civilization and moral teachings.

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