

[Home](#) > [Ownership in Islam](#) > [The Scope Of Divine Ownership](#) > Human Ownership, its Origin and Scope

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## The Scope Of Divine Ownership

The fact that everything in the universe owes its origin to God, makes Him the unbound owner.

### Human Ownership, its Origin and Scope

In various existing social set-ups we can clearly see individual or collective ownership of properties. Practically in all human societies irrespective of their administration apparatus, origin and nature of ownership are reflected in the culture prevailing in them. Therefore the principle of ownership by man is not a strange and baffling issue to the mind. But, on the contrary, it is a social phenomenon. (Take note, we do not say it is always rightful. We only mean to say it is a reality.)

To serve the purpose of differentiating between the terms "rightful" and "reality", the following example may be apt here: The incident involving U.S. aggression against Tabas, which presupposed dispatch of aircraft and helicopters to Iran, was motivated to fulfill certain ulterior political objectives in addition to the freeing of the American hostages. This is a reality and not a calumny.

That the operation was carried out constitutes a reality, however. it was not rightful. Therefore, President Carter violated the territorial rights of a sovereign state like Iran.

In certain cases an event may be rightful but not a reality. For example, during the Shah's reign, Iranian people were endeavoring to uproot the monarchial regime and replace it by a popular Islamic government. The ideal of a popular Islamic Republic while being rightful was still not a reality. The dominating production norms of today are not-rightful. They are unjust. In other words, the governing principles of economic activities in spite of not being just and rightful are thoroughly tangible and a palpable reality. The rightful is still felt by its conspicuous absence and happens to be what we are striving to attain and establish.

The equitable production and distribution of goods and services, inspired by Islamic norms, constitute a rightful target, which has not yet been turned into reality. The Islamic Republic is both rightful and a reality for us today. Therefore, we conclude that the term "rightful" connotes something which ought to

exist, even if it has not come into existence as yet; on the other hand "reality" refers to a thing which is tangible even if it is not rightful and desirable.

In other words, "reality" connotes existence of something irrespective of whether it is propitious or not; while "rightful" implies something which is adjudged to be propitious and which we shall endeavor to achieve, if it has not yet been attained.

Today, under the prevailing conditions, human ownership in relation to property has already assumed the status of reality; and hereby we attempt to demarcate the rightful and undesirable aspects of it.

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