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# The Process of Compilation of Al Qur'an

Dr. Hafiz Muhammad Fazlur Rahman Al-Ansari Al-Qadri (R.A.)

*This contains irrefutable proof of the perfect compilation of Qur'an in the time of Rasulullah (ﷺ)*

## I. Internal Evidence

Although the Qur'an was revealed piecemeal, the fact that its Message was meant to be presented to humanity in the form of a book — that it was to be al-Kitab or, the Book — projected itself in the very first revelation wherein God mentioned explicitly the role of the Pen in human history. Indeed, we find the Qur'an characterizing itself as a book even in the Makkan period of its revelation. Thus, we come across the verses: *"Praise be to Allah, Who has sent down unto His Servant (Muhammad) the Book ..."* (XVIII: 1). *"(This is) a revelation from (Allah) the Compassionate, the Merciful – a Book whereof the verses are detailed ..."* (XLI: 2, 3). *"By (this) luminous Book! verily We have made it an Arabic Qur'an that haply ye may reflect."* (XLIII: 2, 3). *"A Messenger (Muhammad) from Allah rehearsing (unto them) Writs (suhuf) kept pure (from every type of corruption and falsehood) and holy, wherein are discourses (kutub) eternal,"* (XCIII: 2, 3).

Then, in the portion revealed at Medina the emphasis on the Qur'an as to its being a Book comes before us again. For instance: *"This is the Book wherein there is no (ground for) doubt."* (II: 2) *"... (the Prophet) teaches them the Book and the Wisdom ..."* (LXII: 2). Moreover, we come across the following objection raised by the opponents: *"They say: (These are) tales of the ancients which he (i.e., Muhammad) has caused to be written"* (XXV: 5). This objection too affirms explicitly that whatever portion of the Qur'an had been revealed upto that time existed in written form.

All this means that writing down the revelations according to some arrangement

was the law that was followed, which means that the Qur'an must have been put into writing from the beginning of its revelation to the end according to some principle, — and that writing and compilation should have been executed not merely on palm-leaves and shoulder-bones and pieces of wood and stone but also, and that basically, on paper, or, at least, on parchment through which alone the form of a 'book' could have emerged after properly arranging and putting together uniform pieces of paper or parchment. Indeed, the incontrovertible truth is that the Qur'an grew up as a book from the beginning — growing in its contents with the progress in revelation, and was used as such by the Muslims even at Makkah. Historical facts confirm this fully, as we shall now see.

## II. External Evidence

Soon after the commencement of the Revelation, the Holy Prophet (ﷺ) made definite arrangements for the preservation of the revealed Messages in writing. Among those who are entrusted with this task, and whose numbers increased as the numbers of the adherents of Islam increased, - the first one was Abu Bakr (RDA), the Companion par excellence, the wise and the truthful (al-Siddiq), the first adult man to embrace Islam — and that soon after the coming of the first revelation, and one of the respected elders of Makkah.

Besides him we find the names of several other personalities mentioned in the historical records as the Holy Prophet's Scribes, who served as such at Makkah and Medina. The famous Traditionist, Ibn Sayyid al-Nas, has given a list of thirty-eight in the biography of the Holy Prophet (ﷺ) entitled:

'Uyun al-Athar (vol. II, pp. 315, 316). The author of al-Sirah al-Halabiyyah affirms a list of twenty Scribes, whose names he has selected from variant traditions wherein the number has gone as high as forty-two, this number having been recorded by al-Kattani (al-Tartib al-Idariyah, vol. I. pp. 116-124: Moroccan edition).

A critical examination of all the records places the number at twenty-eight, the list including the names of the first four caliphs, namely. Abu Bakr, Omar, Uthman and Ali, and of Mu'awiyah (RDA) — the fifth head of the Islamic State after the Holy Prophet's (ﷺ) demise, and of Zubair ibn al-Awam, Abdullah ibn Masud, Ubayyibn Ka'ab, Zaid ibn Thabit, Khalid ibn Walid (the famous General), 'Amru ibn al-'As (later on the governor of Egypt) and Abdullah ibn 'Amru ibn al-'As (RDA).

Thus the task of writing down every revelation as it came was instituted by the Holy Prophet (ﷺ) in a very organized and systematic form. Uthman, the third righteous caliph of Islam, and one of the earliest converts to the faith, bears testimony to it in these words; 'Whenever some revelation came down on him (i.e., the Prophet), he would call upon some of those who had been appointed to write.' (Tirmizi: Jame', vol. II, p. 134). This fact is corroborated by Imam Bukhari and others.

For instance, Bukhari's Sahih reports: "*Zaid ibn Thabit (RDA) said that the Prophet (ﷺ) dictated to him (the verse:) 'Not equal are those believers who sit (at home) 'and receive no hurt, and those who strive and fight in the Cause of Allah.'*" (vol. III, p. 761). Or, the more comprehensive information contained in the hadith recorded by Ibn Abi Daud and reported, by Sulaiman, the grandson of Zaid ibn Thabit (RDA), on the authority of his father Kharija: "... (Zaid said.) *I was a neighbour of God's Messenger. So, whenever any revelation came (to him), it was his practice to call me, where at I used to write down the revelation (at his* Minaret

*dictation).*" (Kitab al-Musahef, p. 3). Darimi's Sunan (p. 68) projects the fact that it was not always one person but probably as a rule, several persons who wrote the revelations, singly but in a joint session, as the Holy Prophet (ﷺ) dictated to them. In this connection, the hadith runs like this: "*Abdullah ibn 'Amr said: 'While we (the party of Scribes) were engaged in writing in the presence of God's Messenger...*"

The Holy Prophet did not only dictate the revelations to the Scribes, but also asked them after they had inscribed, to recite to him what they had written, for correcting any mistake they might have committed. We read in Maima' al-Zawa'id (vol. I, p. 60) that "*Zaid ibn Thabit said: whenever I had finished (writing down the revelation dictated to me), he (i.e., God's Messenger) asked me to read it out, and accordingly I would recite to him. Then, if there was a mistake, he corrected it. Then he gave it out to the people (for making copies for their use and for memorization by them).*" (Cf. Fath al-Mughith, p. 250).

This much about the fact that every revelation was written down as it came with the utmost care and by several Scribes at a time. Now comes the problem relating to the organization of the discrete revelations into chapters (suras) as it is to be found in the Qur'an since the Holy Prophet's time, — only certain chapters having been revealed complete on single occasions. The verdict of history in this respect is that the Holy Prophet (ﷺ) himself used to instruct on each occasion concerning the sequence of insertion in a particular chapter of a particular verse or set of verses revealed on a particular occasion; and in case a new chapter was to begin with a particular revelation, the Scribe or Scribes were instructed by him accordingly. Thus, for instance, it has been stated in Imam Tirmizi's Jame (vol. II, p. 134): "He (i.e. God's Messenger) used to instruct (the Scribes) to place such and such verses in

the chapter where such and such had been stated". in this way did all the chapters of the Holy Qur'an — and they are One Hundred and Fourteen in number — come into existence under the Holy Prophet's (ﷺ) instruction and under Divine Guidance as communicated to him continuously. (Majma'al-Zawa'id, vol. VII, p. 157; Al-Itqan, vol. I, p. 62. Also refer: Imam Ahmad's Musnad).

Now, the chapters in themselves are parts of the Qur'an. By putting them together under a certain principle of arrangement, the Holy Qur'an assumed the form of a book. The question is: Who gave the existing arrangement in respect of chapters? Here, again, the verdict of history is that this was done by no one else than the Holy Prophet (ﷺ) himself. The recorded evidences in this respect are:

- (i) Abu Da'ud has recorded the hadith in which Hudhaifah informs us that "*he saw the Prophet (ﷺ) (serially) reciting in the prayer at night the chapters al-Baqarah, Al-i-'Imran, al-Nisa', al-Ma'idah and al-An'am.*" (Sunan, vol. I, p. 128). Now, the order of the chapters stated in this hadith is the same as it has existed in the Qur'an all through; which shows that the arrangement of all the chapters must have been fixed by the Holy Prophet (ﷺ) himself, it being inconceivable that he arranged only the above-mentioned five and left out the rest.
- (ii) In Imam Tirmizi's Jame' (vol. II, pp., 118, 119) there is a hadith which says: "*A man enquired: 'O God's Messenger! which action is most liked by God? He replied: (The action) of him who finishes a journey and goes on a journey.'*" Darimi has added to this hadith, in his Sunan (p. 41), the following: "It was asked as to what was the meaning of finishing a journey and undertaking another (To this) he replied: 'A possessor of the Qur'an recites it from

its beginning to its end and when he finishes. he returns to the beginning (to finish it again) making it his routine that whenever he finishes the journey (of reading and studying the Qur'an from beginning to end), he begins the same journey (afresh)'." Here, the very notions of a beginning and an ending to the reading of the Qur'an as a book imply the existence of the arrangement of chapters.

The hadith narrated by Imam Tirmizi (Jame'. vol. II, p. 118), wherein the enquiry submitted by Abdullah ibn 'Amr to the Holy Prophet (ﷺ) in respect of the number of days that was advisable for him to fix for reading the Qur'an from the beginning to the end is similar to the above as regards the logical conclusion to which it leads.

#### **All Muslims have accepted Al Qur'an from very beginning**

- (iii) Imam Ahmad has recorded in his Musnad a hadith which has a direct bearing on the problem of the arrangement of chapters. Therein, Aus ibn Abi Aus Hudhafia at-Thaqafi reports that he was a member of a delegation of the Banu Thaqil tribe that had come to the Holy Prophet (ﷺ) at Medina. and that the Holy Prophet (ﷺ) used to visit the delegation every night after the 'Isha prayer; then it so happened one night that the Holy Prophet (ﷺ) was late in coming to them and, on enquiry as to the cause of the delay. he told them. "I had missed the hizb (i.e., a definite portion of the Qur'an fixed for recitation) meant for today; and I disliked that I should come out without finishing that (task)". "Then", Aus adds, "we enquired from the Companions of God's Messenger in respect of ahzab (plural of hizb) of the Qur'an (namely, in what manner did they recite the Qur'an divided into a number of parts: ahzab). To that they replied that they recited (it according to this division): three

chapters (beginning with chapter: al-Baqarah) (on the first day of the week), (the following) five chapters (on the second day), (the following) seven chapters (on the third day); (the following) nine chapters (on the fourth day), (the following) eleven chapters (on the fifth day), (the following) thirteen chapters (on the sixth day), and from the chapter named Qaf (numbering 50 in the Qur'an) to the end of the Qur'an (on the seventh day)." (vol. IV, p. 343). This detail corroborates the arrangement of chapters in the Qur'an as it is today as Hafiz Ibn Hajar al-Asqalani emphasizes in Fath al-Bari, vol. IX p. 39.

- (iv) We learn from Bukhari's Sahih (vol. III, p. 141) that a rehearsal of the entire up-to-date Qur'an was done by the Holy Prophet (ﷺ) in collaboration with angel Gibreel. every year during the month of Ramadan, it having taken place twice in the Ramadan immediately preceding the Holy Prophet's (ﷺ) demise. It is evident that any such thing was impossible to happen if the Qur'an had been un-arranged at any stage; which means that even the arrangement of its chapters in their serial order was taking place under the Holy Prophet's (ﷺ) guidance from the very beginning according to the Divine Plan.
- (v) The greatest proof of the fact that the arrangement of the chapters. even as that of the verses, took place under the instruction of the Holy Prophet (ﷺ), who as a result bequeathed the Qur'an to humanity exactly in its present form and contents, consists of the following truths; (a) the Qur'an is not only a Book of Guidance but also a book for recital for all Muslims. As such, one of the fondest pursuit of the Holy Prophet's (ﷺ) Companions was its recital to their utmost capacity. It was obligatory for every Muslim to recite it in the daily

prayers; but every Muslim's devotion to it was of such magnitude that he or she tried to go as far beyond the obligatory recitation as possible. All that would have been impossible, however, if the Qur'an had not existed from the very beginning as a book thoroughly arranged and perfectly organized internally. (b) if the Qur'an had not been perfected in every aspect before the Holy Prophet's (ﷺ) demise, variations at least in respect of the arrangement of its chapters would have unavoidably taken place. But no such thing has happened. (c) Muslim scholars have differed among themselves on different issues, the differences even assuming sometimes what may be termed as 'sectarian dimensions', and the races and peoples who have been joining the fold of Islam during the past fourteen centuries came with different backgrounds. But the Qur'an has remained what it always was since its completion in the Holy Prophet's (ﷺ) time. It means that all Muslims have accepted from the very beginning, and always, that not only its meaning-structure but also its word-structure, and that not only its contents but also its form — which consists of the arrangement of its verses and chapters, is divinely-ordained and exists as perfected and completed under the direct instruction of the Holy Prophet (ﷺ) (God's choicest Blessings be with him!).

Says Ibn Hazm, the versatile Islamic scholar or the fifth century of the Hijri era. 'He who says that the arrangement of the verses and the chapters (of the Qur'an) is not Divine through His Prophet (ﷺ), he is ignorant and a fabricator ... Had the people arranged (the verses and the chapters) themselves, they could not have avoided one of the (following) three methods (of arrangement): (i) either according to the order of revelation; (ii) or, they would have given priority to the

longer chapters. placing the shorter ones after them; (iii) or, vice versa (i.e., from shorter to longer chapters). But because that is not the case. it (the present arrangement) is certainly through the

Prophet's (ﷺ) own instruction which could not have clashed with the Divine Order. (In fact) no alternative remains except this." (Kitab al-Fasl, vol. IV, p. 221).

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also donated for a good cause. Many Muslims choose Ramadhan for distribution of Zakat.

As we have discussed, the Islamic festivals generate a spirit of sacrifice, reduce the gap between the poor and the rich through bridges of charity. The rich extend their helping hand to wipe off the tears off the poor people's cheeks. Rich Muslims loosen the strings of their kitties on these festive occasions.

### **A Grand Spectacle**

The Islamic festivals leave an indelible imprint of unity and dignity of Muslim community on all beholders. Particularly, the spectacle is more worth seeing in countries with considerable Muslim minorities, where non-Muslims are visibly impressed by the sight of Muslims attired in their choicest dresses, drawn from all corners of human habitat gathering in open spaces to give shape to a large congregation which is in itself a grand spectacle. Such congregations on the two Eids reflect unity, sobriety, emotional integration and grandeur.

Islam does not visualize a society where a few privileged people live in pomp and luxury while the poor sections find it difficult to keep wolf from the door. Participation of all is secured on such festive occasions.

Yet another distinctive characteristic is the universality of Islamic festivals which are celebrated all across the globe at an appointed date determined by a celestial phenomenon. Many of the non-Islamic festivals are merely local in character as they coincide with occasions such as harvesting of particular crops, or onset of seasons or commencement of the year. Interestingly, many festivals celebrated by the Hindus in North India are not observed by the Hindus in South India as climatic conditions vary from region to region and certain seasons and crops found in one area are not there at all in the other.

The universality, brother-hood, unity, dignity and benevolence are hallmarks of Islamic festivals.

(Courtesy: DAWN)

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of the fact that formal and practical application of Qur'an and Sunnah was exercised in the days of the Pious Caliph when a true Islamic state was evolved out of the true Islamic society that was guided and administered by the Prophet (ﷺ) himself.

The Qur'an, hence, only indicates the basic principles then ask to follow the Prophet (ﷺ) for further directions. The Prophet (ﷺ), then declares all his Sahabah as the stars that guide the individual travelers as well as caravans in the required directions.



# Dr. Ansari—The Fulfilment of Iqbal

*Imran N. Hosein*

Maulana Dr. Muhammad Fazl-ur-Rahman Ansari رحمه الله عليه, philosopher, theologian, and interactional Islamic Missionary, who died in Karachi on June 3, 1974, represented the finest 20th-century Islamic religious and philosophical thought. He belonged to that limited number of Muslim thinkers who have been able to continue where Iqbal left off, or rather where Iqbal started, in re-interpreting Islamic religious thought in the light of modern knowledge, in rediscovering the eternal truths of Islam and applying them to the complex problems of the modern world, and in projecting the Islamic ideology as the best system of guidance and practical way of life for the modern 20<sup>th</sup> century man.

All over the world today, organized religion is on the decline, discredited, defeated, subjected to ridicule by intellectuals and academics, and to open hostility by the young who, if and when they seek the spiritual guidance, seek it outside of organized religion.

What is of the greatest significance, however, is that Islam is not sharing the same fate as the other organized religions. One of the reasons for this is precisely because Islam is not 'organized religion'. There is no such thing as an Islamic church or a priestly class in Islam.

Increasingly Islam is being acknowledged as one of the powerful world forces fighting against oppression and exploitation, injustice and tyranny, racism and colonialism and imperialism - indeed, all the major obstacles which block the way to the achievement of a just and humane world society.

Much of the credit for this must go to the Islamic international political Concert which, since Rabat in 1969, has been raising the prestige of international Islam.

But just as important are those who represent the intellectual workshop of contemporary

Islam, and whose genius and creativity have transformed the stagnation and defeatism, the veritable 'prison-house' of yesterday, into the pulsating dynamism, and confidence of optimism, the revolutionary outlook of today.

Dr. Ansari رحمه الله عليه surely deserves pride of place among those Islamic scholars who have done this great service to contemporary Islamic society.

In his magnum opus, (The Qur'anic Foundations and Structure of Muslim Society, World Federation of Islamic Missions, Karachi, 1973, 2 vols.) published just before his death, Dr. Ansari رحمه الله عليه made the most thorough and most important contribution by any post Iqbalian ideologue towards strengthening the position of Islam in the ideological struggle for this modern world. This work, is easily recognized as the fulfillment of the Iqbalian initiative directed towards the reconstruction of religious thought in Islam.

"The basic purpose and function of this book is to state the Philosophy and the Code of life as given in the Qur'an. That Code has developed, however, with morality as the Central theme. And that should have been so. Because the value system, which the Qur'an has given establishes spirituality as the root, morality as the trunk, and all other aspects of life: economic, political, etc., as off-shoots of morality; — whereby it ensures the emergence of the integrated and progressive individual and the integrated and progressive social order."

"The central importance of morality that has emerged thus should impress upon the Muslims the central importance of moral struggle."

"Viewed in that perspective, the book forms a basic contribution in respect of extricating Muslim society from the Crisis of Character

which has overtaken all classes of Muslims and which is the deadliest poison which has ever paralyzed or killed any human community.

..... The Qur'an has stayed in its august position free to explain itself, in the dynamic orthodoxy that has thus emerged lies, in Dr. Ansari's view, "the salvation of Muslims and of humanity at large."

Through the creativity of his mind and the encyclopaedic range of his knowledge (Islamic theological as well as Modern Thought) Dr. Ansari رحمه الله عليه was able to grasp the 'system of meaning' on which the Qur'an is founded, and to use that key for un-locking the inter-connected and integrated guidance of the Qur'an as it pertains to the basic dimensions of contemporary human society.

"..... conformability signifies, in the estimation of the best Qur'anic authorities, not only conformity in teaching but also the principle that all the verses of the Holy Book are interrelated as part of an intelligible system — whereby the existence of a system of meaning in the Holy Qur'an is positively established, as also the technique of the exposition of that system. The present work is a humble attempt towards the presentation of that system, and the author hopes that he has accomplished that task, — of course in accordance with his limitations, and not in accordance with the greatness of the Holy Qur'an.

The major portion of this epoch-making Book is devoted towards presenting a thorough and comprehensive account of the Moral Code of Islam, "the like of which", according to Dr. Manzoor Ahmad, has not been formulated with such extensiveness by anyone in the history of Muslim Literature."

As an Islamic Moral Philosopher Dr. Ansari رحمه الله عليه compares with Kant. His style, his mode of presentation, the immaculate logical consistency of his thought, all bespeak the powerful influence of Kant. Indeed, he credits Kant with the distinction of "presenting an Minaret

ethical philosophy which is nearer to the Qur'anic view than any other, so near in fact that in certain aspects the standpoint of the Holy Qur'an and Kant appear to be identical."

As a theological thinker Dr. Ansari رحمه الله عليه is bold, forthright and daring. He acts decisively to reestablish, theologically, the superb idealism of Islam which, in the words of Iqbal, was stifled by "the mediaeval" fancies of theologians and legists."

He then goes on to the very crucial point of defining the Holy Prophet's (ﷺ) Sunnah:

"..... the Holy Prophet's (ﷺ) Sunnah stands for the dynamic manifestation of the ethico-religious dimensions of his personality. Or: looking at it in the perspective of the Qur'an, we may define it by saying that it is the relationship by him of the Qur'anic value-system in the different dimensions of his personality."

He is fond of making the distinction between the different dimensions of existence. All the Unseen varieties, spoken of in the Qur'an as al-Ghaib, belong to the transcendental dimension of existence. And this is different from the spatio-temporal, dimension of existence in which is to be found, for example, the physical human body. Since heaven and hell belong to al-Ghaib, this rules out a literal interpretation of the Qur'anic verses of heaven and hell.

"Thus the entire Qur'anic description of Heaven and Hell is symbolical, and it would be the greatest intellectual dishonesty on the part of anyone to try understand it in the literal sense."

It follows logically there from that "the Holy Prophet's Me'raj (ascension) was .... an event of unique nature in which it should be accepted that his sacred personality had been transformed by God from the physical to the transcendental dimension of existence."

What is significant here is not the departure from the traditional viewpoint, but rather, the psychological significance which the quality of



one's goal in life can have for the quality of life one seeks and sustains. For surely to derive greater joy from non-physical companionship than from 'Physical relationship' represents a superior quality of living then that in which a sensuous paradise is the ultimate in happiness.

Perhaps the most significant outcome of the great effort at reconstructing Islamic religious thought lies in the economic and political content of the book. The exposition of the economic principles of Islam does not involve a balancing act between left and right. Rather it emerges with originality and logical consistency within the 'system of meaning' of the Qur'an. And it is this exposition of Dr. Ansari رحمه الله عليه which will have the greatest impact in terms of strengthening the Islamic contribution in the contemporary interactional ideological debate.

There can be no better way of ending this brief article in memory of Islam's greatest thinker since Iqbal. than by letting him speak for himself in the domain of economics.

"..... the Islamic State is under obligation, in respect of its ethico-religious philosophy, to ordain regimentation of production and consumption both, so that, with the establishment of maximum beneficial production relating to the necessities of human life and a rational austerity in consumption — as distinct from ascetic austerity, the material sources of the community are developed and employed for the widest and unhampered flow of economic blessings, and possibilities of the emergence of moral corruptions and economic exploitation are eliminated.

"Secondly in the Qur'anic principles of widest possible distribution of wealth and of reward on the basis of labour and achievement, on the one hand, and of cooperation, on the other, the principle of peasant-proprietorship

emerges in the domain of agriculture — as opposed to the institutions of feudalism and absentee-landlordship — with the creation of co-operative in farming.

'Thirdly, the Holy Qur'an blocks the road to monopoly capitalism through its anti-monopolistic laws in general and the abolition of all forms and all rates of interest in particular.

"However, neither private enterprise nor private ownership of property has been banned. Rather, the latter is protected under the Qur'anic law. Indeed, the Qur'anic economic philosophy stands in definite opposition to the Marxist Scientific Socialism which establishes 'state capitalism' as much as it is opposed to individualistic monopoly capitalism. But the fundamental Qur'anic ideals relating to the maintenance of Islamic society as spiritually-illuminated, morally healthy and economically dedicated to the welfare of all members, make it imperative for the Islamic State to establish a form of economy wherein private sector does not give birth to business magnates and industrial lords, and the state remains in a position to ensure the provision of basic needs to all.

"The provision of basic needs to all has to be in the Islamic State fundamentally on the basis of full employment." But the fundamental Qur'anic ideals relating to the maintenance of Islamic society as spiritually-illuminated, morally healthy and economically dedicated to the welfare of all members, make it imperative for the Islamic State to establish a form of economy wherein private sector does not give birth to business magnates and industrial lords, and the state remains in a position to ensure the provision of basic needs to all.

"The provision of basic needs to all has to be in the Islamic State fundamentally on the basis of full employment."



# Islamic and Non-Islamic Festivals

Maqbool Ahmed Siraj

*The Islamic festivals are distinctly unique in blending solemnity and dignity with gaiety and joy. A sense of unity and solidarity displayed by the Muslim community during its festive occasions has hardly any parallel. Islam on such occasions never allows the passions to go berserk, nor does it approve of rich sections of society to indulge in ugly wasteful spending while poor sections languish in abject penury and deprivation.*

Festivals symbolize a nation's traditions, values and aspirations, mirroring its ecstatic moods, high spirits and gaiety. Though verbally not pronounced, every nation attempts to display a zealous and emotionally integrated image on the eve of the various festivals it observes.

Celebration of festivals is a barometer to gauge a people's link with their past. The gay mood, exuberance and observance of various rites and rituals put together an image which is symbolic of glorious chapters of a nation's history. The basic urge for such an enthusiastic expression of a community's aspirations is duly acknowledged by Islam which bestows on the Muslims two festivals i.e. Eid Al-Fitr and Eid al-Adha. However, the Islamic festivals are distinctly unique in blending solemnity and dignity with gaiety and joy. A sense of unity and solidarity displayed by the Muslim community during its festive occasions has hardly any parallel. Islam on such occasions never allows the passions to go berserk, nor does it approve of rich sections of society to indulge in ugly wasteful spending while poor sections languish in abject penury and deprivation.

## Historical Background

All festivals have their origins embedded in the historical past of a nation. Mostly, important days of the national calendar, birth anniversaries of great men, triumphs at war, heralding of seasons or harvesting periods are the occasions for a festival.

Prophet Jesus Christ's birthday is Christmas for Christians while Janamashtami in India

falls on the birth anniversary of the Hindu deity Krishna. Durga Puja is celebrated by Indian Hindu as a remembrance of Ravana's defeat at the hands of Rama, whereas Holi heralds the advent of spring and Deepawali marks the end of the rainy season. Likewise, almost all festivals of Bulgaria synchronize with different stages of rose plantation, while festivals with an origin in pre-Islamic history of Iran are celebrated coinciding with spring. Buddhists celebrate Gautam Buddha's birthday as their major festival. Most of the European nations observe new year day of their national calendar as a festival.

Islamic festivals neither herald the advent of seasons, nor glorify human achievements, nor commemorate births or deaths of individuals as festivals. Basically, the guiding spirit behind the Islamic festivals is thanksgiving to Allah. Eid-al Fitr, coming closely on the heels of Ramadhan, is a thanksgiving ceremony for the dual favour by God who bestowed on His servants the blessed month of fasting and the Holy Qur'an. Muslims offer two rakah prayer in a congregation to thank Allah for having conferred a full month of worship with specially blessed special nights and the Holy Qur'an, His priceless book of Guidance.

The second Islamic festival is Eid-al-Adha which is a nostalgic commemoration of the great sacrifice of Prophet Ibrahim (A.S.), the great patriarch revered equally by the followers of Islam, Christianity and Judaism. The festival is a reaffirmation of

determination and courage which Sayyidna Ibrahim (A.S.) displayed when he was commanded by Allah to sacrifice his beloved son. Sacrifice of animals on that day is symbolic of the Muslim community's vow to lay down even their lives for the sake of Allah, if need be.

### **Wasteful Practices**

Thus, Islamic festivals are no commemoration of human achievements accomplished by great men. The act of thanksgiving fills the heart with gratitude while a sense of sacrifice and surrender to Allah's Will is the moving spirit behind them. Love for Allah and total submission to His Will overwhelms the man on these festive occasions. Waste and vulgar display of wealth are integral to all non-Islamic festivals as though gaiety and enjoyment were synonymous with waste and squandering of resources and giving free play to emotions. However, Islamic festivals are distinctly austere while allowing sober entertainment.

While Islam approve of use of perfumes, tasteful dress and delicious cuisines, it does not commend extravagance and wasteful spending, these are essential ingredients of a festive occasion. Against this, the massive extravaganza accompanying the non-Islamic festivals is too glaring and in bad taste.

A report in the Indian Press about Hindu festivals makes an interesting reading. The amount of ghee (butter oil) poured upon the idol of Venkateshwara, the richest Hindu deity of India, totals 360 tons per year. It is said the devotees who flock there on the eve of festivals bathe the image of Venkateshwara in ghee. Thus it consumed, the report added one sixth of the total output of the Andhra Pradesh Dairy Development Corporation which has a total output of 1800 tons per annum! It is really a sad commentary on Indian condition.

The writer of this article had an opportunity  
Minaret

to visit a Jain pilgrim centre at Saravanabelagola, South India, where stands a gigantic naked image of a Mahatma Jain on a hill. According to the villagers, on an appointed day in the year (perhaps birthday) devotees drawn from all over Asia pour tons of ghee, oil, honey and milk over the image. Down flow the costly liquids bathing the entire hill to the gutter below.

Similarly, Christmas throughout Europe and America is usually a tempestuous affair. Over-intoxication drives the people crazy so much so that thousands die in road accidents while traffic jams are the order of the day. Cities and villages are bathed in light through decoration with electric lights resulting in avoidable loss of millions of units of energy. Deeppawali (festival of lights) in India causes enormous 'waste of edible oils which could be put to better use in famished and malnourished India. Celebration of Dashira, Saraswati Puja and Janamashtami, the three major Hindu festivals, entails a big drain on Indian economy. New Year Days arrive with a bang throughout Europe, when millions of dollars are frittered away on fire hazards endangering the lives of a large number of people. Contrasted with these, Islam enjoins on its followers to give more in alms and charity and avoid needless expending and vulgar display of wealth.

### **Eid Al-Fitr**

As evident from the very name itself, the Eid al-Fitr stands for the festival during which Sadaqat al-Fitr is distributed by every individual of normal economic standing. According to traditions, it is obligatory on the part of every well-to-do-Muslim to give 1.80 kilograms of wheat or the equivalent of its value to the poor and the needy. During Eid-al-Adha, it has been-prescribed to - distribute two thirds of meat of the slaughtered animal among the poor and one's relatives and friends. The skin of the animal is (Continued on page #. 6)

November 2025

# Relationship of Muslims with Rest of Humanity

Dr. M. Rafat

*The basic relation between Muslim and the rest of humanity is therefore one of the dialogue and cooperation. The basis of this dialogue and cooperation is the eternal human values, which are implicitly recognized and shared by all human beings. This inspiration for those noble activities is derived from faith in the Creator.*

Muslims are a community which has been described by the Holy Qur'an as "Ummat-e-Wasat" and as "Khair-e-Ummah". The first term implies that the Muslim community should have impartial attitude towards the various groups of human beings. The Muslim community is expected to interact with these groups in a just impartial manner. The scope of the term includes the duty assigned to Muslims of being "witnesses unto mankind".

Muslims are supported to comprehend and realize the truth (Haqq) and then convey that truth to the whole of humanity. They are also expected to mould their individual and collective behaviour in a way which reflects the truth. The second term "Khair-e-Ummah" implies that the Muslim community should be "the best" in its attitude, values and conduct. It should continuously strive to "enjoin the good" and "forbid the evil".

At other place in the Holy Qur'an, the Muslims have been asked to invite people in general towards Allah, their Creator. This action is known as "Dawah" in Islamic terminology. This "Dawah" is a basic characteristic of the Islamic personality. The conviction and the faith in Islam which motivates a person to follow the Islamic teachings, also motivates him, simultaneously to invite the whole of humanity towards Islam. A "faith" which enable a person to follow Islam and yet does not prompt him to invite other towards it, is certainly a very "weak faith".

If we analyze the various aspects of the Muslim personality and the nature of Muslim

community as briefly mentioned above, we realize that the interaction of Muslims with the rest of humanity has a number of dimensions. They may be mentioned as:

- Dawah i.e. inviting human beings towards faith in Allah.
- Enjoining the good and forbid the evil. (Amr Bil Maroof Wa Nahi Anil Munkar [أمر بالمعروف و نهى عن المنكر]),
- Guiding human beings towards the truth in all matters (Shahadat-e-Haqq),
- Promoting justice among individuals and among groups (Adl).

In carrying out the above tasks, the Muslims will be inspired by their faith in Allah. They would work without expecting any "reward" from human beings. They would also face resolutely any criticism or opposition from any quarter. They are expected to perform these duties individually as well as collectively in a conscious, planned and organized manner.

The task of enjoining the good and forbidding the evil offers very wide scope of cooperation between Muslims and Non-Muslims. In all aspects of human life, one may identify the "good" and the "evil". In matters of belief, unflinching faith in the Creator constitutes the "good" or the "norm". Unjust association of partners with God is "evil" or a violation of the norm. Similarly in social dealings, honesty, integrity and fair play are the norm. On the -other hand, dishonesty and corruption are Munkar (or violation of the norm). In the area of personal conduct, modesty and chastity are the norm while nudity and permissiveness violate the

norm. To preserve the natural environment by adopting healthy lifestyle is the norm while destruction of the environment is evil. In all these diverse matters, Muslim should take the initiative and actively engage themselves in the task of establishing the good and of eliminating the evil. They should cooperate with other human beings and groups in these activities and also seek their cooperation.

In the task of Dawah also; the cooperation of all human beings should be sought. People, who have just been introduced to Islam or are at various levels of understanding it, should be encouraged to share their information about Islam with others. Thus Dawah should be an activity in which all human beings may participate and Muslims may benefit from their cooperation and participation.

The basic relationship between Muslims and the rest of humanity is therefore one of dialogue and cooperation. The basis of this dialogue and cooperation is the eternal human values, which are implicitly recognized and shared by all human beings. The inspiration for these noble activities is derived from faith in the Creator.

Another moral teaching underlined by Islam is compassion and kindness. If a person is hungry, thirsty or ill, he or she deserves help. The needy person should be provided with food, water and medical help. If a person is oppressed, he needs

encouragement and help to fight and overcome the oppression. It is a Muslim's duty to help the oppressed. If the dignity of a human being is violated and he denied the proper respect which is his God-given right, it is a Muslim's duty to fight for his human dignity; In all such acts of kindness, a Muslim will not discriminate between Muslims and Non-Muslims; His compassion and kindness would be all pervasive and for everyone.

Besides these eternal and fundamental aspects of relationship between the Muslim and the rest of humanity, there is also a "transient" or "temporary" aspect. There may be some non-Muslims, who violently oppose Islam, commit aggression against Muslims or oppress them. Muslim must not surrender before such tactics. They must defend themselves and must fight to defend their dignity and human rights. In this struggle, however, they would work within the boundaries set by Islam. Thus "conflict" is a possible temporary relationship between some Muslims and some Non-Muslims. But this conflict should be confined to that group of non-Muslims which due to its inhuman and atrocious conduct furthers such a conflict. This clash is "temporary" because if that particular non-Muslim group gives up its unjust attitude, the conflict will also cease. During the course of this conflict also, Muslim must abide by ethical norms and carry out their struggle within the moral and legal boundaries set by Islamic law.

## ATTENTION TO OUR READERS

It is our earnest request to the readers and subscribers "THE MINARET Monthly International" to extend their help and co-operation for increasing its circulation, convincing friends for advertisement, sending goods articles and giving precious suggestions for the improvement of the magazine.

# Ikhlaas (Sincerity) in Islam

**Ikhlaas** is an Arabic word that denotes purity, sincerity, and devotion. It refers to doing every act solely for the sake of Allah (SWT), free of ulterior motives. In the Qur'an, an entire chapter—**Surah al-Ikhlaas (Chapter 112)**—is dedicated to this concept. It is also called *Surah al-Tawheed*, emphasizing the pure and undivided worship of Allah.

Ikhlaas is the essence of Islam. Without it, deeds become hollow, no matter how great they may appear. With it, even small acts—like offering a smile, removing harm from the road, or feeding an animal—become heavy on the scales of good deeds.

## What is Sincerity?

The meaning of sincerity is that a person's words, deeds, and intentions are done **for Allah alone**, without seeking praise, reputation, or worldly gain.

The Prophet Muhammad (ﷺ) said:

*“Actions are judged only by intentions, and every man shall have only that which he intended. Thus, he whose migration was to Allah and His Messenger, his migration was to Allah and His Messenger; but he whose migration was for worldly gain or to marry a woman, his migration was for what he migrated for.”* (Bukhari & Muslim)

This hadith, which is among the most famous in Islam, establishes sincerity as the foundation of all deeds.

## Qur'an and Ikhlaas

The Qur'an emphasizes sincerity repeatedly:

- *“Say, ‘Indeed, my prayer, my sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first of the Muslims.’”* (Surah al-An'aam 6:162–163)

- *“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.”* (Surah al-Bayyina 98:5)
- *“He who created death and life to test you as to which of you is best in deed.”* (Surah al-Mulk 67:2). Imam Fudayl ibn 'Iyaad explained: *“The best deed is the most sincere and the most correct. Sincere means it is for Allah alone; correct means it follows the Sunnah of the Prophet (ﷺ).”*

Thus, a deed must meet **two conditions**: sincerity and correctness.

## Sincerity in Worship

Ikhlaas must be present in every form of worship:

- **Salah (Prayer):** Standing in prayer only for Allah, not to impress people.
- **Fasting:** Abstaining from food, drink, and desires secretly, known only to Allah.
- **Charity:** Giving with the right hand while hiding it from the left.
- **Hajj and Umrah:** Undertaken only for Allah, not for prestige.
- **Qur'an recitation and Du'a:** Done with humility, not performance.

The Prophet (ﷺ) warned against hypocrisy in worship:

*“The thing I fear most for you is the minor shirk: showing off. Allah will say on the Day of Judgment when He is recompensing people for their deeds: ‘Go to those for whom you used to show off in the world, and see if you find with them any reward.’”* (Ahmad)

## Courage Born of Sincerity

Ikhlaas not only purifies worship but also strengthens moral courage. A person who seeks only Allah's pleasure does not fear rulers, crowds, or persecution.

### **Example 1: Ubayy ibn Ka'b (RA) and Umar ibn al-Khattab (RA)**

When Umar (RA) challenged Ubayy's Qur'anic recitation, Ubayy firmly stood his ground, explaining that he had learned it directly from the Prophet (ﷺ). Umar (RA) later admitted he was only testing sincerity.

### **Example 2: Muawiya ibn Abi Sufyan (RA)**

When Muawiya (RA) made an unjust claim about wealth distribution, a man stood up to correct him. Instead of punishing him, Muawiya honored him, recognizing his courage as a gift from Allah.

### **Example 3: The Anonymous Soldier**

During the siege of Constantinople, a soldier risked his life by digging through a wall and opening the gates but demanded anonymity and no reward. His Ikhlaas was so pure that General Maslamah prayed to be with him in the Hereafter.

### **Hadith on Sincerity**

The story of the **three men in the cave** (Bukhari & Muslim) shows how sincere deeds—even seemingly small—can bring Allah's help in desperate times. Each man prayed to Allah by mentioning a deed done solely for His pleasure: honoring parents, resisting unlawful temptation, and returning trust. Allah responded by moving the rock, freeing them from death.

This teaches us that sincerity can be a shield in both this life and the Hereafter.

### **Ikhlaas in Modern Times**

Sincerity has often led Muslims to stand for truth against injustice, even at great personal cost:

- **Hasan al-Banna and Sayyid Qutb** of

the Muslim Brotherhood challenged tyranny and were martyred.

- **Malcolm X (al-Hajj Malik al-Shabazz)** criticized falsehood, even within his own movement, and paid with his life.
- **Muhammad Ali** refused to fight in the Vietnam War, declaring, "*The Vietcong never called me n\*\*\*\*.*"\* He lost his title, wealth, and faced years of hardship but stood firm out of sincerity.

In today's world, those who criticize rulers are often accused of causing "fitnah." Yet history shows that speaking the truth with sincerity is a duty of faith.

### **Lessons from Scholars**

- Ibn Mas'ood (RA) advised: "*If your intention is one of three, do not seek knowledge: to shame the ignorant, to argue with scholars, or to make people turn toward you. Intend only what is with Allah.*"
- Ibn al-Qayyim (RA) said: "*Deeds without sincerity are like a traveller carrying dirt in his jug. It burdens him but brings no benefit.*"
- Imam al-Shafi'i (RA) would often pray: "*O Allah, make all my deeds righteous, and make them purely for Your sake, and let not anyone else have a share in them.*"

### **Sincerity Beyond Islam**

Even outside Islam, sincerity has been seen as rare and precious. The Greek philosopher **Diogenes** walked with a lantern in daylight, "searching for an honest man." His cynicism reflects how humanity has long recognized the scarcity of true sincerity.

In contrast, Islam not only identifies the problem but provides a clear solution: aligning all intentions with Allah's pleasure.

### **Dangers of Insincerity**

Insincerity can destroy a person's deeds.

The Prophet (ﷺ) said that the first people judged on the Day of Judgment will be:

- A martyr who fought for fame.
- A scholar who sought knowledge to impress.
- A wealthy man who gave charity for reputation.

They will all be cast into Hell, despite their “good” deeds, because their intentions were not pure. (Muslim)

This shows that insincerity is not just a minor flaw—it can nullify entire lifetimes of worship.

### Practical Steps to Develop Ikhlaas

1. **Renew your intention daily.** Before every action, pause and ask: “Am I doing this for Allah?”
2. **Hide good deeds.** Keep some acts of worship secret, known only to Allah.
3. **Avoid praise.** If you are praised, thank Allah and seek His protection from insincerity.
4. **Make Du’a.** The Prophet (ﷺ) would often say: “O Allah, I seek refuge with You from associating anything with You knowingly, and I seek Your forgiveness for what I do unknowingly.” (Ahmad)
5. **Remember death and the Hereafter.** Knowing we will stand before Allah purifies motives.

### Lessons for Us Today

Diogenes left no formal system of philosophy, but his life was a living critique of hypocrisy, pretension, and insincerity. He valued practice over theory, reminding us that sincerity is shown through deeds, not

words.

This theme is deeply echoed in Islam. Just as Diogenes despaired of finding sincerity among men, Islam warns of the dangers of insincere actions. The difference, however, is that while Diogenes rejected the world in despair, Islam calls us to purify our intentions and seek the pleasure of Allah through sincerity in both worldly and spiritual endeavors.

‘Abdullah ibn Mas‘ūd (رضي الله عنه) advised his students:

“If your intention is one of these three, do not seek knowledge: to shame the ignorant, to argue with the scholars, or to make people turn their faces toward you. Intend with your actions and words only that which is with Allah, for indeed, that which is with Allah shall remain, and everything else shall perish.”

Ibn al-Qayyim beautifully summarized this reality:

“Deeds without sincerity are like a traveler who carries in his water jug only dirt. Carrying it burdens him, yet it provides him no benefit.”

### Conclusion

The search of Diogenes with his lantern is a timeless metaphor for the rarity of sincerity. But where Diogenes found none, Islam provides guidance: sincerity is achievable, but only when one’s actions are done purely for the sake of Allah. Without sincerity, even the greatest of deeds become hollow, but with it, even the smallest act becomes weighty in the sight of Allah.

May Allah Ta‘ālā grant us sincerity in our intentions, purity in our actions, and steadfastness in following the Sunnah.





# Legal Guidance in Qur'an

Sister Sidrah

The Quran, the ultimate Book of Divine Guidance, addresses all those who desire to benefit from it. Its principles and teachings, which are valid for all times to come, govern the totality of human life in a wholesome manner.

The Quran a guidance to men and clear proofs of the guidance and the criterion (2:135).

*"...And We have revealed the Book to thee explaining all things..." (16:89)*

*"And certainly We have made clear for men in this Qur'an every kind of description (17:89)*

*"And certainly We have set forth for men in this Qur'an similitudes of every sort." (39:27)*

According to the subject, the laws given in the Qur'an can be divided into those which are concerned only with the spiritual aspect of individual life; that regulate men's relations to and dealings with one another; and those that not only concern the spiritual aspect of individual life, but also affect Muslim society.

When we talk of the legal significance of the Qur'an, in the western sense, we refer to the laws of the last two categories. There are about 70 verses on family law; an equal number on civil law; 13 dealing with evidence and oaths; 30 on criminal law; 20 discussing constitutional law, administrative law, and financial affairs of an Islamic state; and 25 on international law. Let us have a brief look at some of them.

## International law

### Deterrence

*"And make ready for them whatever force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you*

*know not Allah Knows them". (8:60)*

### Treaties

*"And break not oaths after making them fast ... You make your oaths to be the means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this. And he will certainly make clear to you on the day of Resurrection that wherein you differed." (16: 91, 92)*

**War** *"And fight in the way of Allah against those who fight against you, but begin not hostilities. Surely, Allah loves not the aggressors." (2: 190)*

### Law of marriage and divorce

#### Maintenance of one's wife

*"Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth". (4:34)*

#### Maintenance of divorced women

*"And for the divorced women, provision (must be made) in kindness. This is incumbent on those who ward off (evil)." (2:241)*

### Law of inheritance

*"For men is a share of what the parents and the near relatives leave, and for women a share of what the parents and the near relatives leave ... an appointed share." (4:7).* For a comprehensive description of shares, see 4: 11, 12, 177.

### Law of guardianship

*"And give to the orphans their property, and substitute not worthless (things) for (their) good (one's), and devour not their property (adding) to your own property. This is surely a great sin." (4: 2)*

*"And test the orphans until they reach the age of marriage. Then, if you find in them maturity of intellect, make over to them their property, and consume it not extravagantly and hastily against their growing up. And whoever is rich, let him abstain, and whoever is poor, let him consume reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough a Reckoner."* (4: 6)

## **Law of business transactions**

### **Proof of contract**

*"... When you contract a debt for a fixed time, write it down... And call to witness from among your men two witnesses; but if there are not two men, then one man and two women... And have witnesses when you sell to one another".* (2:282)

### **Measurements**

*"And give full measure when you measure out, and weigh with a true balance..."* (17:35)

## **Law. of crimes and punishments**

### **Liability**

*"And whoever goes astray. to its detriment only does he go astray".* (17:15)

### **Vicarious liability**

*"And no bearer of a burden can bear the burden of another ..."* (17:15)

### **Theft**

*"And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah ..."* (5:38)

### **Adultery and fornication**

*"The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah... and let a party of believers witness their chastisement."* (24: 2)

## **False accusation of unchastity**

*"And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors."* (24: 4)

## **Homicide**

*"O you who believe, retaliation is prescribed for you in the matter of the slain ..."* (2:178)

In an Islamic state, the Qur'an is the primary source of law. No legislature has any authority to override its rules, which are in the very words of Allah (Subhanahu wa Ta'ala).

However, where laws given in the Qur'an cannot be repealed or annulled, there is no restriction on their re-interpretation or extending them to cases not expressly covered by them.

'It must be noted that the Holy Qur'an, despite the above narrated facts, is not a code of law in the western sense. The western people tend to seek a "book of codes" widely addressing to various aspects of the subject of the code. The Qur'an, on the other hand, targets the reformation in all spheres of human lives through persuading humanity back to its original roots, i.e. the Creator-creation bond or say the Master-slave relationship. It demands from the members of Muslim society to the obey the Prophet (ﷺ) at the same time when it calls for obedience to Allah (Subhanahu wa Ta'ala). So, the focused laws cannot be understood until and unless the Muslims find their elaborations in the Seerah (life) of their Prophet (ﷺ). The Sunnah (Tradition) is, therefore, called as the explanation of the Holy Qur'an. And then they will have to learn its application from the era of Sahabah (Companions) of the Prophet (ﷺ) as they learnt Qur'an and Sunnah directly from the Prophet (ﷺ) and implemented it sincerely. This is because (Continued on page #. 6)

# Islam to the Modern Mind

## Materialism: A Challenge to World Religions

*Lectures in South Africa*

*By*

*Dr. Hafiz Muhammad Fazl-ur-Rahman Ansari (R.A.)*

Humanity in this day and age is facing a great predicament. References were made to Vietnam, the Middle East and other parts of the world, where some human beings are ill treating fellow human beings. I think that what is happening today in this world has been happening in human history all the time. Of course, on some occasions it has been on a small scale, and on other occasions it has been on a larger scale.

It is a tragedy of mankind that although human beings are capable of rising to great heights, (intellectually, morally, spiritually, and socially), they are also capable of going to the lowest depths. It all depends upon their outlook. The present age is definitely the age of doubt, the age of skepticism. Worship as it is being done nowadays is too formal and ritualistic. It is devoid of its spirituality; upon which Truth, Justice and Beauty are based.

South Africa, like any other country, has serious social problems. What is really needed today is a definite, positive and dynamic effort to go back to God, back to those higher values as exemplified by holy personalities that God had sent to various communities of mankind. We all know very well that Islam believes in the Unity of God, but it is not the unity of a tribal god, which favours a particular community.

The verses from the Holy Qur'an tell us in the very beginning that Allah is *Rabbul 'Alamin*, the Lord of all the worlds. If this concept is accepted that there is only one God, Creator of this entire universe, including human beings, then alone can human beings cherish the ideal of brotherhood, of the human family. Muslims

have to deal with all human beings primarily as human beings because of the honour God bestows upon them.

The Holy Qur'an states:

*"God has honoured the children of Adam".* (17: 70). Every human being is honorable. The Qur'an further teaches that all human beings are potentially free and equal. This freedom and equality can be withdrawn if humans do not behave with dignity. It is natural for a human being to respect the merits of another human being, and to excel one another in goodness. They should see good in other human beings, and avoid the spirit of hatred, jealousy, and contempt for others. Humans should prove through their moral actions that they are worthy of the honour granted them.

But what is happening today? On the one hand we conform to the formalities of religion, and on the other, we follow a materialistic philosophy of life. And this philosophy has its history: Nietzsche and Freud were the products of their age. But how did this type of revolt against religion come about? It came about because of the errors of the protagonists of religion. Revolt always comes when there are injustices and hypocrisy.

The immorality in our society is due to the shortcomings of those who say that salvation lies in religion. This salvation has to be shown, to be proved and brought right here on the face of this earth. If we are Christians, we should stand in the real spirit of Jesus Christ (A.S.); if we are Muslims, we should stand in the real spirit of the Holy Prophet Muhammad (ﷺ); if we are Jews we should stand in the real spirit of Prophet

Moses (A.S.) and Prophet Abraham (A.S.). If we do not do it, and just carry labels, naturally, other ideologies are bound to emerge.

Although I disagree with Karl Marx, he was more honest than other intellectuals. The philosophy of materialism was holding sway in the western world; Marx brought it to its logical conclusion. In the western world capitalism was ruling the roost and man was exploiting man. Marx was the one to address the problem of capitalistic injustice. If these circumstances and conditions were not present, there would have not been a Karl Marx. As we all know, action and reaction are equal and opposite. Consequently, the capitalistic extreme of social injustice gave birth to the extreme of communism. That extreme emerged as the Marxist socio-economic philosophy, which even challenged religion and the church.

The followers of communism did not become followers because they loved Karl Marx's philosophy rather they felt that it was a way out of their misery. Here it is wrong to say that Christianity teaches something against human interest. Rather, it teaches the highest morality, but it is for its followers to practice it. If they had done so, Marxist materialism would not have existed and challenged the higher values of all religions. The founder of materialism is Darwin, whose theory of mechanical causation was followed by later materialistic thinkers. This resulted in what we have at present in the Western world.

What do we find in this so-called free world today? If you find the scientific materialism of Karl Marx in these communist countries of the Soviet Union and China and elsewhere, you will find philosophical materialism ruling the roost in all communistic countries. The consequences are that in spite of the best efforts from the side of believers in God, which are to be found in all these countries, materialism is advancing continuously. And if this is the case, the morals of the people

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are being shaped accordingly. When the faith in God is gone, and people even say, 'God is dead', one can never even accept humanity to believe logically, in the absoluteness of moral values. On the basis of materialism and its philosophy, the only social order that can emerge is the permissive society, which we now find all over the world.

If the philosophy of materialism is correct, then man should exploit man because according to that philosophy there is no moral bond of unity between human beings. For if a human being is only a biological automaton with no psyche and no soul – in other words, if I am only an animal, then all talk of truth, justice, beauty, righteousness and honesty is not for such beings. These values can only be for those who are moral beings living on some other planet or God's good heaven. But if I am only an animal or physical being, then my ideals should be "eat, drink and be merry for tomorrow we die", and this is what our young ones in this permissive society are trying to do. They are of course very rational.

Let those who believe in God come forward and convince them to change their way of life. Otherwise even if you take the rod in your hand, it is not going to help; it will only make matters worse. It is the motto of materialism that presently rules the world.

The other motto is: "Everyone unto himself and the devil takes the hindmost". What else do we see in this materialistic world? Worship of God is only a lip service. We see the occasional worship of God, which is more of a social ritual. The innocent youth will naturally become part of the permissive society. This is the logical outcome of that movement against God on behalf of materialism, which started centuries ago, and which is becoming a challenge to all Muslims, Christians, Hindus or Jews. Let them come forward and face this challenge; otherwise drug addiction, hippies and other distorted varieties will grow at an alarming

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rate. We may hear the cry, 'come to God' from the churches, the mosques, the temples and the synagogues. but humanity will not take heed.

Consequently, what these great teachers taught is to practice what we preach. Let us not only deliver sermons as a past-time and part-time job. This work has got to be done and this is my mission. My mission is to go from country to country and raise the call to "Discover God again" and establish with Him not a formalistic or theological form of belief, but a real vibrant, dynamic and living faith in Him. Live in Him. Live for Him and live by Him. Only when this army of Godly persons emerges on the scene, then this hydra-headed monster of materialism and permissive society will vanish. There is

unfortunately, no short cut.

There are four basic principles that Muslims should practice:

1. You cannot be Godly if you are selfish.
2. If you love God, love the human beings. 'The holy Prophet Muhammad (ﷺ) has proclaimed: "All creation is God's family; he who honours God's family, honours God, and he who insults God's family insults God".
3. Deal with every human being firstly as a human being, not as a Muslim, Christian or Jew, etc. Every one of you is a human being first and foremost. This is what Islam has emphasized. There are inviolable rights for every human being and if you cannot stand by those rights, you are insulting your own humanity.
4. Appreciate good wherever it is to be found, even in your enemy. Hate evil but not the evildoer. May I remind the Muslims that the Holy Qur'an bears witness to it, for in Suratul Kahf we are told that the holy Prophet Muhammad (ﷺ) had such a tremendous amount of affection for his enemies that Allah (swt) warned him in the Holy Qur'an: (18: 6)

*"Because these enemies of yours are not coming to the path of salvation, this sorrow and grief for them which is based on your love for them, may even take away your life". (18:6).*

This is the Islamic principle of goodwill. Goodwill for all and ill will towards all, irrespective of whether they are Muslim or Christian etc. This is not merely a moral theoretical principle. They have been personified by the Holy Prophet (ﷺ) and his followers. He preached to the Arabs for 13 years in Mecca. He and his followers were persecuted by his enemies, then he migrated with his followers to Medina proclaiming to his enemies *"To you your way of life and to me mine"* (109: 6). But in spite of this, they sent their armies to invade Medina a number of times. Despite these persecutions, when the Prophet (ﷺ) entered Makkah, and all these enemies were brought before him, he asked them, *"You know what you have done to me and my followers for the past 22 years, what do you think I will do to you today?"* They appealed for mercy. They knew he was the personification of love and mercy. They said: *"Thou art a good brother"*. this was the Arab idiom, the appeal for mercy. The Prophet (ﷺ) said, "Yes. I am." And thus I will say to you what Joseph said to his brothers: (12:92)

*"You are free, no punishment will be inflicted on you this day", (when the power is in my hand and you deserve punishment) May Allah forgive you your sins and He is the most Merciful". (12:92)*

Muslims! You are the followers of Muhammad (ﷺ), are you behaving towards one another like that? Leave aside how you might be behaving towards other communities, I am asking you, "Are you really behaving towards one another in this manner? If not, how can God consider you as the followers of Muhammad (ﷺ)?" A criminal cannot with stand the impact of the forces of moral integrity. If anyone is

committing an injustice towards you, repel it with good, as Jesus Christ preached: "If anyone smiteth thee on thy right cheek, present him the left cheek also." This is how you meet the challenge of evil with good. And the Holy Prophet (ﷺ) demonstrated the same thing in word and deed, and he commanded in the words of the Holy Qur'an:

*"Repel evil with good" (23: 96)*

Good and evil are not of the same category; fight darkness with light and not darkness with darkness. Therefore, always meet the challenge of evil with good. So whatever may be the evil with which you may be confronted as individuals and as communities, I would emphasize, let the good come from your side. If your neighbor is doing evil to you, respond with good. The challenge of your moral integrity will destroy the evil without shedding a drop of blood. My dear friends, humanity is passing through very big crises, and the international situation is becoming more and more complicated. Backward nations, developing nations, and this human community are all

divided at different levels. These problems are there because the values of Truth, justice and Beauty have been lost. All the noble teachings of the great masters of mankind, throughout the different ages have been relegated in the background, and we have followed the code of expediency. Expediency is selfish and cannot provide social stability.

Therefore, the message to the Muslims and all the rest of humanity is: Return to God genuinely. And obtain from Him the light to dispel darkness. Otherwise this darkness will continue and consume wherever you will find it. Materialism has spread its tentacles all over, covering every facet of human life. Perhaps it is not too late; so let us act now, otherwise it will be too late. The impact of materialism may lead to a world wide nuclear war; and the atom bombs and hydrogen bombs will be blind to the race or community it is aimed at. May Allah bless and protect you all.

All praise be to Allah, Lord of all the worlds.

(Continued from page #. 28)

yet they are interesting in the sense that we know nothing about contemporary Europe the empire of Charlemagne, for instance who is said to have exchanged embassies with Harun al-Rashid. A comparative study of these later budgets explodes particularly one myth that the financial break-down in the time of the Caliph 'Umar ibn-'Abd al-'Aziz, due to his reforms and abolition of many taxes. In fact, the income of the province of 'Iraq is sufficient testimony to the contrary:

Income of 'Iraq in the time of

'Umar	120 million Dirhams
Ibn Ziyad,	100 million Dirhams.
al-Hajjaj b. Yusuf,	18 million Dirhams.

'Umar b. Abd al-Aziz,	120 million Dirhams.
ibn-Hubayrah	100 million Dirhams.
Yusuf b. Umar.	60 to 70 million Dirhams.

And we know how short was the duration of Umar ibn Abd al- Aziz's reign. If his just rule could have been prolonged to some more time, he could have restored, and even surpassed, old records.

Von Kremer himself quotes these figures for Iraq, but, strangely, gives at the same time this self-contradictory opinion: "However there is no doubt that this bigoted Caliph Umar II undermined the finances by his stupid orders" (Culture geschichte, 1, 262). Should one say: A liar has no memory.

# Budgeting and Taxation in the Time of Holy Prophet (ﷺ)

*Dr. M. Hamidullah*

Of all the religious books of yore, to my knowledge the Qur'an is the only one which has laid down precise instructions as to the policy of the state regarding the expenditure of its income. In pre-Islamic days the income of the state was considered to be the private property of the head of the state (or the chief of the tribe), but the Prophet declared that the proceeds from: *akrah* (i.e. income coming from pockets of the Muslim nationals of the state is forbidden (*haram*) for him (the Prophet), for his family and for the members not only of his clan of the Banu-Hashim, but even of the allied and cousin-clan of the Banu al-Mullalib. This proud tradition of Islam, whenever acted upon, eliminated corruption and brought peace and prosperity to all who lived in a Muslim State. The institutions of the time of the Holy Prophet (ﷺ) have so far received but only meager attention on the part of scholars, and it will take many generations of savants to fill this lacuna. Fortunately the data is not lacking ; only it is dispersed, and has to be picked up from a vast amount of literature and then put together to make the picture complete. An attempt is being made here to give a brief account of the system of taxation and budgeting in the time of the Holy Prophet (ﷺ).

## Background

Before doing so, it may be useful to recall the conditions in the pre-Islamic Arabia. Leaving aside the pre-Athens and pre-Rome civilizations in Arabia, in the states of Ma'in and Saba'—the latter of the Queen Bilqis' fame—on which our knowledge is scanty and uncertain and which relate to Yaman, which is rather far removed from the Hijaz, I would refer to Mecca and Madinah only in this connection.

## Mecca

The earliest inhabitants of the region of Mecca were of the 'Amaliqah (and it is a branch of this same tribe which was living in Palestine at the time of the Exodus, when the Jews, emigrating from Egypt, attempted to expel them and appropriate the land).

According to the history Manaih al-Karm (cited in *Mirat al-Haramayn*, I, 69), these pre-historic Amalecites used to levy a tithe on those merchants who entered Mecca with their goods. When, about two thousand years before Christ, in the time of the Prophet Ismail a confederacy was established in the city-state of Mecca, under two cousin clans of Jurhum and Qatura, our sources (Ibn-Hisham, p. 72; Azraqi, p. 47; Aghani, XIII, 108) report that the people entering from the northern route paid the tithe to the Jurhumite chief; and those entering from the southern route paid the same to the Qaturite chief. Coming nearer to historical times, when Qusayy (ancestor of the Holy Prophet (ﷺ) in the fifth degree) wrested power from the tribe of Khuza'ah, and the Qurayshites got hegemony in the city, we come across another institution for income. Qusayy is the contemporary of the first Byzantine Emperor (4th century of the Christian era). When he saw that his clan was not sufficiently numerous, and feared that his coup d'etat might not be recognized by the general Arabs, who used to throng in Mecca for the pilgrimage instituted by the Prophet Abraham, he suggested to his clansmen to donate for a fund which he would use for feasting the pilgrims and providing transport to the poor and destitute ones having no means of their own to return home. This contribution was called *rafadah*, and became an annual tax (cf. Ibn-Hisham, p. 83; Tabari, p. 1099, Ibn-Sa'd, 1/1, p. 41;

Yaqt; Makkah etc.). There were some other sources of municipal income also. For instance, the offerings for the temple of the Kabah or for the several idols in the city venerated by the local people as well as by the foreign pilgrims, were preserved (under the name of Amwal Mulzajjarali), and were certainly used in emergencies, such as the defence of the city against foreign attack, etc. The tips paid to the officer in charge of the holy well of Zamzam (for drinking its water) and to the one in charge of the holy arrows consulted as oracles, went apparently to the private coffers of these officers or “Ministers” of the Mecca oligarchy. (For the offerings to the Kabah see Ibn ‘Abd Rabbih, *Al’ Iqd*, ed. Bulaq, II, 45-46, among others.)

### **Madinah**

In pre-Islamic Madinah, there was anarchy, Arabs and Jews constantly fighting with each other and never evolving central authority. Yet, among the Jews of the Banu al-Nadir, at least, we come across central finance. In his biography of the Prophet (ﷺ), Sha’mi reports that the Nadirmes had a treasury (kanz), to which they all contributed for emergency requirements; that when they migrated to Khaybar, which place was later occupied by the Prophet (ﷺ), he asked them the surrender of this treasury and when the officer in charge was proved to have told a lie in his assertion that the treasury was exhausted, because it was later found concealed in a secret place, he was punished, and the treasury was confiscated.

This is enough to give us an idea of the conditions prevailing in the more advanced centres of human conglomerations in Arabia before Islam.

### **Early Islam**

As we all know, when Islam was first preached it was not the religion of the state, but had, on the contrary, to struggle against very heavy odds for its very existence. The

number of its adherents no doubt increased steadily and gradually, yet for the first thirteen years of its life, this small community had no liberty even to live, much less to organize itself. The teachings of Islam being based from the beginning on high levels of morality, it was natural that the Prophet (ﷺ) exhorted his disciples always to give charity. We have unmistakable proof of it in the Qur’an, where the so-called Meccan chapters also speak of such terms as zaka/1 purification, (growth; therefore giving away a part of the growth to purify it), sadaqah (charity, truthfulness; therefore charity as a sign of true believer), haqq (right; therefore if charity is the right of the poor, it is the duty of the well-to-do), nafaqal (expenditure, particularly in the path of God) all signifying practically the same thing—a sort of almsgiving. I have not yet found proof of these contributions of the first Muslims having been collected and disbursed by the central authority. Probably each Muslim spent according to his means and at his own will, whenever there was a worthy cause or a deserving case. Naturally there was no fixed rate either at that time. It is perhaps noteworthy that in one of these early chapters of the Qur’an, there is an exhortation to Muslims, saying that the former religious communities, Jews and Christians, too, were enjoined by God to spend their money in charitable causes.

### **After the Hijrah**

The conditions changed fundamentally when the Holy Prophet (ﷺ) and the persecuted Muslims left Mecca and settled in Madinah. A state was established there, a small city-state though; the Muslims had now all the liberty they needed to live as they liked, without fear or persecution. The Qur’an (iv. 4) calls money the very means of existence, a support sine qua non, of humanity. No wonder if the Qur’an repeats the expression scores of times—an expression in which the services of prayer and the payment of the surplus-property tax



have been conjugated and placed at the same level, and consequently imply the welding of the spiritual and the temporal into one greater and completer whole.

The state established in Madinah was not the continuation of something already existing, a mere change of dynasty; it was, on the other hand, an evolution from tribalism to a superior order of society, a city-state first, and a vaster state later. Naturally everything had to be created anew, from top to bottom, because the persons at the helm of affairs, the Prophet and his immediate collaborators, had inherited neither any traditions of government nor any administrative institutions.

As far as the financial aspect of the administration is concerned, we see a gradual evolution, beginning with persuasion and recommendation and culminating into obligations and duties enforced with all the power that society could command. In the very first sermon which the Prophet (ﷺ) delivered in his arrival in Madinah, he said: "In order to save you from hell, you have to spend, even a part of a date-fruit" (Ibn-Hisham, P. 340). One of his earliest acts was to rehabilitate the displaced persons, the refugees coming from Mecca without any means of livelihood. The arrangement was simple but efficacious: he ascertained the number of the refugee families, and then convoked a general meeting of the well-to-do Muslim inhabitants of Madinah, and told them that each head of the family should take one Meccan family. This fraternization was based on the condition that members of the two families would jointly work, jointly earn, and jointly share, even inheriting each other's property to the exclusion of other blood-relations. This was an emergency order, with, of course, the possibility of separation at option.

Next we come across an organized system of the distribution of charities; the Prophet

Minaret

(ﷺ) himself received the contributions, and then distributed them among the most needy. As has already been mentioned, he and his near relatives were not to benefit from this charity, which was declared religiously forbidden (haram) to them, eliminating all possibilities of temptations to abuse public confidence.

The third stage was to make charity a state duty, a real tax. Its exact date may not be determined, yet it cannot be later than the year 8 of hijrah. For we possess a document, a treaty between the Prophet and the newly converted tribe of Aslam, in which not only the expression "establishing services of prayer and paying zakah tax " has been accorded from the duty of leaving their homes and migrating to the territory of the Islamic State (cf. al-Warha'iq al-Siyasiyah, No. 165). We know that on the conquest of Mecca in the year 8 H., the obligation of the emigration of the Arab tribes from their home and hearth to the Islamic territory was abandoned.

It seems that during this period the zakah tax was brought to the Prophet, who had made no arrangement to send officials to collect it. This came in the fourth and the last stage, when tax-collectors were posted all over the country, and detailed instructions were given them as to the rate and tariffs of various taxes.

### **Nature of Zakah and Sadaqah**

From the brief sketch given above, it will be apparent that the Prophet did not change the terms (zakah, haqq and sadaqah) yet there was a marked evolution in their sense. In Mecca they meant a charity, an almsgiving; in Madinah they implied nothing less than a fixed duty, even as prayer and fasting. The term nafaqah or infaq was retained in the original Meccan sense even in Madinah, and it meant voluntary charity, at the option and according to the means of the individuals; it entailed certainly a divine reward in hereafter-life if acted upon, yet it

did not entail a sanction, a punishment (neither in this world nor in the Hereafter) if disregarded. This is important to bear in mind in order to better grasp the nature of taxation in Islam. For all practical purposes, Zakah, haqq and sadaqah may be taken as synonymous terms, meaning a government tax with the double sanction, spiritual and temporal, even as is the entire life of a Muslim in which both these aspects are welded together to create an equilibrium in man with his complex nature. The most one can say is, that these terms applied to contributions coming from the Muslims; income from non-Muslims was not included in zakah; it could be kharaj, ghanimah, etc.

The zakah and the sadaqah of the time of the Prophet (ﷺ) included not only tax on cash, but also the land revenue and the tax on domesticated animals (sheep, goats, camels and cows); it included further the tax on bee-hives, on mines (particularly of gold and silver, and apparently also of iron), on treasure troves, and the like. Without going into all the details and making exhaustive research here, it may be said that the zakah and sadaqah comprised in fact the entire state income of the time of the Holy Prophet (ﷺ) in so far as it was collected from the Muslim subjects. There is no reason to believe that the items taxed and the rates charged were meant to be unchangeable even with the exigencies of times and circumstances. Classical Muslim scholars have clearly recognized that. The Caliph 'Umar is reported to have lowered the existing rate of import duty on consumer-goods coming to Madinah from ten to only five per cent (abu-'Ubayd, 1660).

### **Tariffs of Taxes**

The Qur'an is silent as to the rates to be charged on different taxable articles belonging to the Muslims. This silence may be taken as an indication to the elasticity of the Muslim law on the subject. The Arabia of fourteen hundred years ago did not provide much, owing to the barren nature of the Soil.

There was some agricultural land; it was subjected to a tithe ('ushr) at every harvest if the land of an individual produced more than a certain minimum which was tax-free. There were date groves, vineyards, fields of wheat and barley and so on, including gardens of fruit trees. Taxes on such items were paid in kind, and not in cash. Then there were domesticated animals; roughly, they paid one per cent, every year, provided they were fed on general pastures, and provided also that the number of animals belonging to an individual surpassed the tax free minimum. In the case of currency, gold and silver the rate was two-and-a-half per cent every year. It is to be noted that this tax was not levied on income, but on the savings; if a certain amount was saved and remained unspent during a whole year, the owner was in duty bound to pay the necessary tax to the central government or its agents. Commerce was also included in the same category; the tax was paid on the stocks. Here debts were taken into consideration, and proportionately the amount was deducted from the savings and the stocks; the rest was taxable. The exploitation of mines was also subjected to the tithe, and already in the time of the Prophet this item of income was well known.

Besides these there were other sources of income, such as import duty on foreigners. International trade was not unknown in Madinah at this epoch, and the Nabatean traders used to bring to that place wheat, oil, olives, etc. There was also a sort of scutage tax on those who did not render military service. Another source of income were the agreements which had been made between the Prophet and different localities.

### **Expenditure**

The Qur'an (ix. 60) had laid down very precise orders as to the expenditure of the state income,

which is not left at the tender mercy of the head of the state. It says:

“The sadaqat (i.e. taxes coming from Muslims) are intended nothing otherwise than for the Muslim poor (fuqara’), the poor among the resident aliens (masakin), for functionaries of the tax administration, for winning the hearts, for liberating the slaves and the prisoners of war, for aiding those heavily indebted, in the path of God, and for the way farer this is an obligation from God and God is knowing wise.”

A very brief explanation may not be out of place. The fuqara’ or the Muslim poor do not call for any elaborate discussion here. The very high authority of the Caliph ‘Umar is there to support the view that the term masakin meant the poor among the non-Muslim inhabitants of the Islamic State. The Semitic-philology also confirms it; for instance, in the famous code of Hammurabi we come across the term mushkino which there means a resident alien, very much akin to the dhimmis of the later Muslim law. The root “سكن” means residing, inhabiting, i.e. in a foreign country. The functionaries, whose salaries are charged on the income, are not only those engaged for the collection, but also accounting, auditing and disbursing. Seeing the items of expenditure, it means practically the entire administration of the time of the Prophet (ﷺ). Baladhuri, in his Ansab, refers to the fact, that the Caliph ‘Umar once requested the governor of Syria to send some Greek experts to Madinah to put right the government accounts.

These were certainly non-Muslims; and of course, had to be paid for the service. For “those whose hearts are to be won,” the following quotation may be of interest: As to “those whose hearts are to be won,” they are of four kinds. Firstly, there are those, whose hearts are won in order to make them come to the aid of the Muslims. Secondly, there are those whose hearts are won for making them abstain from doing harm to Muslims. Thirdly, there are those whose hearts are won for (their) embracing Islam. Fourthly, there are those whose winning of heart

persuades their peoples and their clans (equally) to embrace Islam. So it is permissible that each and every one belonging to these kinds should be the recipient of this item of Zakah be he a Muslim or a polytheist.” (abu-Ya’la-Farra’: al-Ahkam al-Sultaniyah, p. 116). We may call it in modern terms the secret service. That the government had to provide regularly in its annual budget for the liberation of slaves and subjects of the Islamic State (both Muslims and non-Muslims) taken prisoner by the enemy in a war, is too eloquent to require explanation. Slavery in Islam is for the benefit of the slave, not for his exploitation by the capitalist. A slave originally came from the prisoners of war who had lost all their belonging, home, family and all else; as slaves in an Islamic State they got a home and means of livelihood. Not only is it the duty of the Muslim State to gradually buy the slaves and free them, but a slave can also at his will get freed if he is willing to earn and pay off his value to his master, who is not entitled to refuse this (on the authority of the Qur’an: xxiv. 33) if the court is satisfied that the slave has been sufficiently civilized and would cause no harm to the state if he is freed. The item “heavily indebted” is wide enough; mere loans could be given him. The interest-free lending under government supervision would eradicate usury from the country (even as meeting all requirements of the people), just as the other item eradicates slavery from the Islamic society. The “path of God” is also a comprehensible term; from equipping the national army down to grants-in aid to students, all could be included therein. The last item, “Wayfarer,” may be aided not only by free boarding and lodging, but, also by improving touristic conditions: hotels restaurants, means of transport, security of roads and the like.

If we visualize the condition of Arabia in the time of the Holy Prophet (ﷺ), it is not difficult to see that the above-mentioned items practically exhausted all the needs and

requirements of the budding state and nascent community of Islam; they went much beyond what was known in the neighbouring “civilized” countries of Byzantium and Iran. In fact the Prophet (ﷺ) established a Welfare State. If we look to its spirit, there is not the least difficulty in concluding that the Islamic law of finance has great elasticity for further expansion to meeting the requirements of any age and any civilization.

### **Budgets of the time of the Prophet (ﷺ)**

The Islamic State, founded and run by the Holy Prophet (ﷺ), was a growing and over—expanding organism. It began in the first year of the hijrah with only a few streets of the small city of Madinah. But a few years later when he breathed his last, the whole of Arabia and parts of southern Palestine and ‘Iraq were under his jurisdiction. This meant almost a million square miles. This was the achievement of ten years only, that is to say, about 274 square miles were on an average added daily to the Islamic State. Naturally therefore the income of the state varied from year to year, even from day to day. It is not possible to give exact figures for the entire country for any year; only stray figures can be given:

The income from Bahrayn (not the island of this name, but modern al-Hasa’ district, opposite the island of Bahrayn) was eighty thousand Dirhams (Yaqt, Mu’jam al-Buldan, Bahrayn).

The region of Khaybar had agreed to divide its agricultural products in a 50 : 50 ratio. This brought twenty thousand wasq (apparently of dates and wheat) to the Muslim government every, year, (Ibn abi-Shaybah, cited in the foot note of Abu-‘Ubayd’s Amwal, 1437).

The localities in Palestine (of Jarba’ and Adhruh) had each engaged to pay annually one hundred Dinars (Ibn Sa’d, etc.).

The port of Aylah, on the gulf of ‘Aqabah,

paid three hundred Dinars every year (Ibn Sa’d; Maqrizi; imla’, 1, 468).

The region of Najrank in Yaman, paid two thousand garments every year, each garment valuing one ounce of gold (al-Kharaj of abu-Yusuf, p. 41, among others). There was weaving industry in this locality which was inhabited by the Christians.

The port of Maqna, on the gulf of ‘Aqabah, paid one-fourth of its date harvest, one-fourth of fishery catches, and one-fourth of the spinings of the women-folk (Ibn-Sa’d, II/I, p. 48, etc.). But the actual income is not mentioned. The same is true of Fadak, and Wadi al-Qura’, where the farmers had to deliver harvest, yet I have not come across the actual amounts paid.

There were other vaster and richer regions, and their incomes could be gained from what we have cited above.

As to the expenditure side, I shall refer to one case, that of the Jewish tribe of the Banu ‘Urayd. In a document quoted by Ibn-Sa’d Daybuli and others, the Prophet (ﷺ) had granted them “ten wasq wheat, and ten wasq barley at every harvest; and fifty wasq of date fruits every year.”—(A wasq is equivalent to a camel’s load or sixty sa’ and the sa, contained about eight pounds of grain. Cf. Amwal of abu-‘Ubayd, 1587, 1590).

### **Later Epochs**

This was but an attempt to glean material from a vast literature, and it is not possible to exhaust it so easily. If other scholars also bring into relief the results of their studies in this field gradually one may have fuller data to reconstruct the whole picture.

We possess greater details regarding later epochs, especially the ‘Abbasid Caliphate, for which even the budget notes for the whole empire have been published; for instance, by Von Kremer in several of his German writings. These refer only to income, (Continued on page #. 22)

## قصيده برده شريف

امام شرف الدين بوسيرى

مَوْلَايَ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا  
عَلَى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ  
مُحَمَّدُ سَيِّدُ الْكَوْنَيْنِ وَ الثَّقَلَيْنِ  
وَالْفَرِيقَيْنِ مِنْ عَرَبٍ وَ مِنْ عَجَمٍ  
نَبِيُّنَا الْاَمْرُ النَّاهِى فَلَآ اَحَدٍ  
اَبْرَفِى قَوْلٍ لَا مِنْهُ وَلَا نَعَمٍ  
هُوَ الْحَبِيْبُ الَّذِى تُرْجَى شَفَاعَتُهُ  
لِكُلِّ هَوْلِ مِّنَ الْاَهْوَالِ مُفْتَحِهِم  
فَاِنَّ مِنْ جُودِكَ الدُّنْيَا وَ ضَرَّتْهَا  
وَمِنْ عُلُومِكَ عِلْمَ اللُّوْحِ وَالْقَلَمِ  
يَا اَكْرَمَ الْخَلْقِ مَالِىْ مِنْ الْوُدِّهِ  
سِوَاكَ عِنْدَ حُلُوْلِ الْحَادِثِ الْعَمَمِ  
يَا رَبِّ بِالْمُصْطَفَى بَلَغْ مَقَاصِدَنَا  
وَ اغْفِرْ لَنَا مَا مَضَى يَا وَّاسِعَ الْكَرَمِ

ہیں۔“

اخلاق محمدی کے اس پیکر کی خدمات کا اعتراف جہاں ایک جانب دنیا کی مسلم آبادیوں میں ہوتا رہا وہاں امریکہ میں بھی ہوا جب کہ ۱۹۴۷ء میں ان کی زندگی پر ایک بیان تمام دنیا کے ممتاز افراد کی سوانح حیات کی انسائیکلو پیڈیا — میں شامل کیا گیا۔ اس سے کچھ قبل علوم اسلامیہ اور جدید تعلیم میں ان کے امتیاز کا اعتراف ہندوستان میں کیا گیا، جبکہ ان کو قائد اعظم کی قائم کردہ کل ہند مسلم لیگ ایجوکیشن کمیٹی کا رکن مقرر کیا تھا۔

حضرت علامہ ڈاکٹر فضل الرحمن انصاری دور جدید اور دور قدیم کے علوم کے درمیان ایک ”پل“ کا مقام رکھتے ہیں۔ یہ آپ کی علمی بصیرت ہے کہ آپ نے انگریزی و اردو زبان میں بیس سے زیادہ کتب تصنیف فرمائیں ان میں معرکتہ الآراء تصنیف :-

”قرآن کی روشنی میں  
اسلامی معاشرہ کا ڈھانچہ  
اور اُس کی بنیادیں“

ہے جو آپ کی حیات میں ہی کراچی سے شائع ہوئیں۔ آپ نے امور تبلیغ میں اپنے مرشد و خسر حضرت مولانا شاہ محمد عبد العظیم صدیقی سے فیض باطنی و ظاہری حاصل کیا اور بائیس ۲۲ سال تک اپنے مرشد کے رفیق کار رہے، آپ نے پہلا دُنیا کا سفر ۱۹۵۱ء میں اپنے شیخ حضرت قبلہ مولانا عبد العظیم صدیقی کی معیت میں فرمایا۔ اُس کے بعد آپ نے پوری دنیا کے اطراف چار ۴ اور تبلیغی دورے کئے، ان کے درمیان آپ کے ہاتھ پر ہزار

باغیر مسلم مشرف بہ اسلام ہوئے، ان میں سائنسدان، فلسفی، استاد اور عام انسان سب ہی شامل ہیں، یہ فیض محمدی تھا کہ آپ کے قدم کسی مشکل سے مشکل مقام پر بھی متزلزل نہ ہوئے اور اللہ کے اس پیغام کو انسانوں کے سینوں میں اُتارتے رہے، آپ نے اسی پر اکتفا نہ کیا بلکہ علمی و فکری تعلیم کے مستقل ادارے تمام دنیا میں قائم فرمائے ان میں چالیس ۴۰ ادارے آپ کی حیات میں ہی دین اسلام کی روشنی پھیلاتے رہے۔ یہ تمام بین الاقوامی ادارے ایک مرکزی جماعت یعنی WORLD FEDERATION OF ISLAMIC MISSIONS کے اسلامک سنٹر سے وابستہ ہیں اور امور دینی اور دنیاوی میں مسلمانوں کی رہنمائی کر رہے ہیں۔ انہی اداروں میں تحقیق و تدریس کے مرکز بھی ہیں جن کے ساتھ بڑے بڑے کتب خانے وابستہ ہیں۔ حقیقت تو یہ ہے کہ ملت مسلمہ کے لئے جو کام دور حاضر میں حضرت قبلہ انصاری صاحب نے کیا وہ فقید المثال ہے اور تاریخ اسکو کبھی فراموش نہیں کر سکتی۔

آہ! وہ نبی کریم کا پروانہ ہم سے جدا ہو گیا لیکن اس کا فیض روحانی و علمی رہتی دنیا تک بھٹکے ہوئے انسانوں کی رہنمائی کرتا رہیگا۔ اللہ تعالیٰ کی رحمتیں نازل ہوں ایسی بزرگ و برتر ہستی پر جو موت کے بعد بھی ایک زندہ حقیقت ہیں۔ حکیم الامت علامہ اقبال نے کیا خوب کہا ہے۔

کوئی اندازہ کر سکتا ہے اس کے زور بازو کا  
نگاہِ مردِ مومن سے بدل جاتی ہیں تقدیریں

کی شاگردی کا شرف حاصل ہوا۔

مولانا فضل الرحمن انصاری کا مقصد علیگزہ مسلم یونیورسٹی میں طویل قیام سے محض چند ڈگریاں جمع کر لینا نہ تھا، وہ دراصل ایک روحانی اور علمی مجاہد تھے اور ان کا قیام تکمیل مجاہدہ کی نیت سے تھا۔ اس لئے وہ وہاں سالہا سال مقیم رہے تاکہ وہ ہر اس فن کو حاصل کر سکیں جس کی ضرورت ان کو دور حاضر کے فتنوں کا مقابلہ کرنے اور جدید دنیا کو اسلام کا پیغام دینے کے لئے محسوس ہوتی تھی۔ اس طرح آپ نے بہت فنون کی تحصیل کی جس میں قرآن مجید، حدیث فقہ، فلسفہ، تعلیمات تصوف، علم الکلام — فلسفہ جدید میں فلسفہ اخلاق نفسیات، فلسفہ مذہب، فلسفہ تاریخ، فلسفہ اجتماع اور تقابل ادیان، تاریخ تہذیب و تمدن اور معاشیات وغیرہ۔ ادب میں عربی فارسی، اردو انگریزی اور جرمن وغیرہ۔ آپ نے علیگزہ مسلم یونیورسٹی سے امتیازات کے ساتھ مختلف ڈگریاں حاصل کیں۔ جن میں خصوصی علوم دینیہ میں بی۔ ٹی۔ ایچ (فاضل) کی ڈگری اور فلسفہ جدید میں ایم۔ اے کی ڈگری حاصل کی۔ ان دونوں میں درجہ اول اور مقام اول حاصل کیا۔ آپ نے تقریباً ۱۵ سال تک فلسفہ جدید پر مایہ ناز مفکر اور فلسفی ڈاکٹر پروفیسر ظفر الحسن سے درس لیا۔ آخر فلسفہ جدید پر پی۔ ایچ۔ ڈی کی ڈگری حاصل کی۔ آپ کا شمار دور حاضر کے عظیم اسلامی مفکروں میں سرفہرست ہوتا ہے۔ آپ فلسفہ قدیم میں حضرت امام غزالی کے فلسفہ اخلاق اور دور جدید میں شاہ ولی اللہ محدث دہلوی کے مکتبہ فکر سے تعلق رکھتے تھے۔ آپ کے متعلق مولانا سید سلیمان

اشرف، صدر علوم دینیہ، علیگزہ مسلم یونیورسٹی نے ارشاد فرمایا۔ ”میرے عزیز شاگرد حافظ محمد فضل الرحمن انصاری ایک صالح نوجوان اور غیر معمولی ذہانت کے حامل ہیں۔ علمی امتیازات کے اعتبار سے مسلم یونیورسٹی کے طلباء میں ان کا مقام نہایت ممتاز ہے۔ علوم دینیہ کی تحصیل انہوں نے مجھ سے کی ہے۔ تصوف اور فلسفہ سے بھی ان کو غیر معمولی شغف ہے۔ تبلیغ دین ان کی منزل ہے اور میں دعا کرتا ہوں کی اللہ تعالیٰ ان کو اعلیٰ کامیابیوں سے سرفراز فرمائے۔“

امام الفلسفہ پروفیسر ڈاکٹر سید ظفر الحسن جو دور جدید کے عظیم ترین فلسفیوں میں سے ہوئے ہیں۔ ارشاد فرمایا:۔ ”حافظ فضل الرحمن.... ان بہت ہی تھوڑے، حقیقی معنی میں ہونہار ارباب علم میں سے ہیں جن سے میں واقف ہوں۔ فلسفہ میں وہ بہت دقیق نظر رکھتے ہیں، میں اپنے اس محبوب شاگرد کے لئے جس پر مجھ کو ناز ہے، بہترین کامیابی کی دعا کرتا ہوں۔“

برصغیر کے شہرہ آفاق ریاضی داں ڈاکٹر سر ضیاء الدین احمد نے آپ کے متعلق تحریر فرمایا:۔

”حافظ فضل الرحمن انصاری نے غیر معمولی جوہر علمی اور لیاقت رکھنے والے عالم کی حیثیت سے ایک امتیازی مقام حاصل کیا ہے، عربی، فلسفہ جدید اور فلسفہ اسلام میں ان کا علم دور حاضر کی کسی بھی یونیورسٹی کے کسی بھی درجہ اول کے طالب علم کے لئے طرہ افتخار ہو سکتا ہے۔ اپنے عادات و اطوار میں انصاری کامل طور پر شرافت انسانی کے حامل ہیں۔ اسلامی تمدن اور مغربی تعلیم کے جامع

عالم اسلام کا

عظیم مفکر

مفسر مصلح

حضرت مولانا ڈاکٹر

محمد فضل الرحمن انصاری القادری

جن کا وصال ۱۱ جمادی الاول ۱۳۹۴ھ مطابق ۳ جون ۱۹۷۴ء میں ہوا

ڈاکٹر الیس ایم طاہر

دور کے اکابر علماء مشائخ طریقت میں سے ہوئے ہیں اور جن کا مزار ہرات (افغانستان) میں سلاطین و عوام دونوں کی عقیدت کا مرکز رہا۔

آپ نہایت قوی حافظہ اور غیر معمولی ذہانت کے حامل تھے۔ اور آپ نے چھ سال کی عمر میں قرآن کریم کا حفظ مکمل کر لیا تھا۔ اس کے بعد فارسی زبان و ادب کی تکمیل کی اور اس کے بعد جدید انگریزی تعلیم میں داخل ہوئے اور کالج تک سائنس اور اعلیٰ ریاضی پڑھی لیکن دوران تعلیم ہی آپ کی زندگی میں انقلاب آ گیا تھا۔ وہ عزم کر چکے تھے کہ اپنی زندگی مکمل خدمتِ دین میں صرف فرمائیں گے لہذا آپ نے ایسا ہی کیا، اور ایشیا کی مایہ ناز علمی درس گاہ علیگڑھ مسلم یونیورسٹی میں ۱۹۳۲ء سے ۱۹۴۷ء تک رہے۔ علیگڑھ مسلم یونیورسٹی میں مولانا انصاری کا قیام ان کی علمی ترقی اور اس سے دین اسلام کو حاصل ہونے والے فوائد کے اعتبار سے بہت مبارک ثابت ہوا۔ وہاں آپ کو علومِ دینیہ اور فلسفہ جدید میں دورِ حاضر کے دو فقید المثال اور عظیم المرتبت استادوں یعنی امام الشریعت حضرت مولانا سید سلیمان اشرف اور امام الفلسفہ پروفیسر ڈاکٹر سید ظفر الحسن

”سمندر کی لہریں اور ہوا کی قوت اس ملاح کے ساتھ ہوتی ہیں، جو ہر خطرے کو اپنی منزل کا ایک حصہ سمجھتا ہو۔“

یہ تاریخی آب گینے وقت کی راہ میں چمکتے بھی ہیں اور راہرو کے لئے نشانِ منزل بھی — انہیں چمکتے ٹیکنوں میں سے برصغیر کی سرزمین سے ایک ایسا ماہتاب نمودار ہوا جس کی روشنی سے علم و حکمت کے خزانے پھوٹ پڑے — وہ بزرگ و برتر ہستی حضرت مولانا ڈاکٹر محمد فضل الرحمن انصاری القادری کی تھی، جو ۱۴ شعبان المعظم ۱۳۳۳ھ مطابق ۱۴/ اگست ۱۹۱۴ء کو بمقام مظفرنگر (ہندوستان) میں پیدا ہوئے۔ آپ کے نانا سلسلہ چشتیہ صابریہ کے نامور شیخ اور عالم دین حضرت مولانا مشتاق احمد انصاری انہوٹی تھے۔ حضرت قبلہ کا خاندان ابتدائے منورہ سے متعلق ہے اور مشہور صحابی سیدنا خالد ابوالیوب انصاری کی اولاد میں سے ہیں۔ تاریخ اسلام میں اس خاندان کو ایک خصوصی امتیاز حاصل ہے کہ حضرت ابوالیوب انصاریؒ کو شرفِ میزبانی حضور سر در کائنات ﷺ عطا ہوا۔ حضرت قبلہ مولانا ڈاکٹر محمد فضل الرحمن انصاری کا سلسلہ نسب شیخ الاسلام خواجہ عبداللہ الانصاری کے واسطے سے ہے جو اپنے