

# Ethico-Religious Dynamics Art and Morality

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Vulgar aestheticism, with its base in erotic art, forms a very serious obstacle in the way of moral progress. Coming into conflict with the genuinely-moral yearnings, it exerts a profound immoral influence if it is permitted to hold sway, even as it is exerting on a progressively more and more damaging scale among the Westernized human societies — especially in the countries of origin, where vulgar pursuit of aestheticism is assuming alarming proportions day by day leading the affected communities headlong to ultimate spiritual and moral destruction.

Now, while the Holy Qur'an itself affirms the aesthetical value and prescribes aesthetical duties, as we have recorded elsewhere in this book, it is with the same vehemence opposed to the immortalization of the aesthetical pursuit. Indeed, it lends the entire weight of its philosophy of life firmly to the principle that the aesthetical value cannot stay pure unless it is wedded to the highest spiritual and moral considerations. It is convinced that aestheticism based on sensuousness is the mother of all moral ills and spiritual perversions.

Behind this attitude of the Qur'an, which has withstood the test of history, there is its scheme of values wherein the gradation is: (i) Religion; (ii) Morality; (iii) Knowledge; (iv) Art.

This gradation of values emerges when we consider, in the first instance, the oft-repeated Qur'anic expression:

"those who possess Faith and practice the Virtues." (II: 25; Etc. — mentioned 49 times).

Here 'religion' forms the highest value, and next to it stands 'morality'.

Then, in the following verse, 'religion' stands first and 'knowledge' stands second:

Allah will exalt those of you who possess Faith and those who are endowed with Knowledge...." (LVIII: II).

However, because, according to the Qur'anic philosophy of life, Faith is meaningless without the possession of sound Morality, which makes religion and morality twins, as in the previously-quoted verse, the gradation finally deducible from the above verses is: Religion, Morality, Knowledge.

As for the pursuit of the Beautiful, the Qur'anic standpoint is:

(a) That pursuit can be undertaken both ways: good and evil; and hence it should always be treated in terms of morality. Thus we are told:

"Lo! We have made that which is on the earth an ornament (i.e., source of beauty) thereof (i.e., with reference to the life on it, which is related to sensuous pleasure — both refined and vulgar) that We may try them (i.e., the human beings): which of them is best in conduct (with respect to their aesthetical pursuit wherein the test is whether they indulge in vulgarity and indecency or adopt in that respect the highest moral standards)." (XVIII: 7)

(b) All sensuous vulgar pursuit in the aesthetical domain is from the Devil and should, therefore, be avoided:

"Lo! he (i.e., the Devil) commandeth indecency and abomination (XXIV: 21).

And the holy Book has reminded us that it is the mission of the Devil to employ beauty for misleading mankind, inasmuch as he had proclaimed at the dawn of Creation:

“... I verily shall employ Beauty for them (i.e., the human beings) in the earth (i.e., based on the earthly environment, inducing them to the love of sensuous pleasure and to the adoption, for that purpose, of the materialistic and hedonistic approach to Art), and shall mislead them all, — except such as are Thy perfectly devoted servants”. (XV: 39, 40).

Thus, the aesthetical pursuit has, in the very nature of the case, to be subordinated always to the demands of morality, whereby alone the moral tone and social health of the human beings can be ensured.

### **The Problem of Despair and The Gospel of Emancipation**

In many human beings the consciousness of past sinfulness creates a sense of despair — sometimes involving great severity — as to the possibility of their moral emancipation; and it can actually damage their prospects with respect to moral reformation, unless they are offered some principle that may ensure to them that the evil spiritual consequences of their past sins could be washed away, enabling them to build up a healthy moral life with hope and confidence and serenity, and without any lurking sense of past guilt that may disturb their moral enthusiasm.

The Holy Qur’an has supplied that principle in its teaching that sincere repentance (taubah) brings immediate forgiveness from God which washes away the spiritual stains of guilt. It says:

“O ye who believe! Turn to Allah with sincere repentance: Behave your Lord will  
Minaret

expiate from you your misdeeds (LXVI: 8).

The fact is that doubtlessly the commission of sins leads a person farther and farther away from moral purity. But once a person performs taubah, i.e., repents truly and with all the force of his personality, his latent will for good is revived and activated, reinforcing his moral fibre. This is what we learn from the story of Adam, the father of humanity. The Holy Qur’an attributes his entanglement in the Devil’s deception not to deficiency in knowledge but to deficiency in will.

It says:

“And verily We made a covenant of old with Adam, but he forgot: and We found in him no firm resolve (in that affair)”. (XX: 115).

The wrong which Adam had committed was of an innocent type, consisting, as it did, not in moral turpitude but only in error of judgment. But even so, it did not repeat itself, because his repentance brought about the tazkiyah, i.e., purified him of the deficiency in his will, as we read in the Holy Qur’an:

“Then Adam learnt from his Lord words (of penitence), and He relented towards him; for He is Oft-Returning, Most Merciful.” (II: 37).

The Attribute of God as 'Oft-Returning' (Tawwab) in the above verse is expressive of the Islamic teaching that God's attitude towards the sinners is one of continued mercy and compassion. Persons with weak will but a good heart may relapse time and again from their commitment in respect of taubah. But they should not lose heart. Rather, they should re-affirm their taubah with greater determination, each time they fail, and keep up the exercise for their firm establishment on the path of virtue. For that

they will have to return again and again to the seeking of God's mercy; and they will not fail to get it, because God is Oft-returning, Most Merciful.

Besides inviting to Repentance, the Holy Qur'an has also stated the law:

“Lo! good deeds annul ill deeds: Be that the word of remembrance to those who remember (their Lord).” (XI : 114).

However, the following proclamation forms the greatest Message of Hope even for the worst sinners, provided they repent truly and start their life in conformity with the Divine Law:

"Say: 'O My Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: verily, He is Oft-Forgiving, Most Merciful. Turn ye to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.'" (XXXIX: 53,54).

Indeed, evils already committed can be blotted out, with regard to the spiritual effects on the human personality, if: (a) an evil-doer repents truly, and (b) wages a determined struggle for pursuing Good in Submission to God.

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is common to all modernist philosophy. A single aspect of human life such as sex or economics is taken out of its proper context and its importance exaggerated beyond all reasonable bounds. In other words the part is mistaken for the whole.

The evil of Western civilization is not incidental or merely caused by human weakness which fails to live to noble principles. The noble principles themselves are lacking. Western civilization is evil in

theory as well as in practice. This evil is a basic and integral part of its guiding philosophy and corrupts the whole structure. One may well object and insist that Western civilization has achieved greatness in many fields. However, it must be remembered that falsehood always parades itself under the guise of truth. This is why it seldom, if ever, appears totally black.

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For the establishment of such a condition too, the property and lives of the individuals may be taken away. Thus, the State has the right to use the weapon of nationalization if

such use is necessary for the performance of its legitimate functions, particularly that of fulfilling the basic necessities of all citizens.

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and most superior source of rectifying the human souls. The followers of a Sufi are trained to bow before Allah in the above manner to get the blessings of Allah and

thus purifying their souls.

Let us pray to Allah that he gives us the spiritual power to understand the reality of salaah and makes us real and perfect Namazis — Ameen!

# Modern Philosophy: Its Characteristics And Consequences

Maryam Jameelah Begum

Modernism is a militant revolt against religion and all the spiritual values it represents. This revolt had its seeds in the European Renaissance, especially in the unscrupulous political philosophy of Machiavelli. It burst into full bloom in the 18<sup>th</sup> century. French philosophers of the "Enlightenment" culminated in 19<sup>th</sup> century Europe with Darwin, Marx and Freud. From its birth — place in Western Europe this malignant cancer has invaded every country in the world, destroying the great indigenous cultures of Asia. Indeed it is hardly an exaggeration to claim that modernism has become the prevailing universal faith. All who embrace this creed are eulogized as enlightened and progressive while those who are reluctant are stigmatized as backward, medieval and reactionary.

The cardinal dogma of modernism is its repudiation of the Hereafter. Rejection of the Hereafter inevitably leads to the conclusion that material prosperity and worldly success are the only worthwhile goals in life. It deals a death-blow to morality by denying man's accountability for his deeds to God and destroying his faith that justice must ultimately prevail.

All modernist ideologies are characterized by man — worship. Man-worship most often appears under the guise of science. Modernists are convinced that progress in scientific knowledge will eventually confer upon them all the powers of Divinity. Another common form of man - worship is nationalism. Nationalism is characterized by the collective worship of one's own

particular group combined with hatred of foreigners and minorities. Witness the persecution of the Jews in Nazi Germany, the Arabs in Israel, the Muslims of India and recently, the Turks in Cyprus.

Without exception all modernist ideologies reject transcendental values. In other words, there is no such thing as any objective absolute criterion for truth. Rather, truth and moral values are only relative and their validity limited to time, place and circumstance. Societies based upon Divine Revelation are dubbed by the modernists as "static" and "petrified." Mere change is considered a virtue for its own sake and the faster things change, the better. The supreme virtue of modernism is to be "up-to-date." Newness whether it is the latest fashion in women's dress, the latest model car, or the latest dance craze, is prized above all else.

Another major goal of modernist ideology is to weaken family ties and home life as much as possible. Indeed Karl Marx in his **Communist Manifesto** (1848) advocated the elimination of the family entirely. The major weapons employed against the family are: (1) industrialization; (2) urbanization, (3) the "emancipation" of women. Actually all three operate simultaneously and go hand in hand. Industrialization with its promise of high wages and other material benefits lures large numbers of the able-bodied from the close-knit, well-integrated society of the rural village to the anonymity of the large city. In the process families are often broken up and separated. With industrialization the family ceases to be a

self-sufficient economic unit. As a result, the father spends most of his time away from home and the mother bored by housekeeping which mechanization has robbed of creativity and interest, also seeks outside diversions. Although nurseries, kindergartens and schools increasingly assume a parental role, large numbers of children are left to their own devices and roam the streets almost completely unsupervised. Under such circumstances it is no mystery why juvenile delinquency has become epidemic.

The most powerful and indispensable weapon for the destruction of the family is the so-called "emancipation" of women. Every effort is made to lure women away from the home by making the role of housewife and mother as unattractive, unsatisfying and unrewarding as possible. This is accompanied by subtle propaganda of the mass-media belittling the traditional feminine role and glamorizing those women who compete in careers with men. The wife who achieves economic independence from her husband destroys his role as head of the family. Consequently in families where the mother dominates, the children naturally lose all respect for the father.

Most devastating is the ever-increasing freedom for illicit sex. Every effort is made to exploit and commercialize the female body. The results can be seen in the skyrocketing rise in the number of pregnant brides, illegitimate children, abortions, divorces, sex crimes and cases of venereal disease. Wherever modernism dominates, polygamy is regarded as an unpardonable crime deserving of the most severe punishment, whereas legal penalties are rarely enforced against illicit sex which is regarded as a purely private, individual affair.

Closely related to modernism's lack of regard for the value of the family is its contempt for the aged. In countries dominated by totalitarian nationalism the glorification of youth is continually emphasized in special youth festivals, sports events, military parades and political demonstrations. In America and Western Europe the worship of youth finds its expression in beauty contests and the constant emphasis on sexual attractiveness in the mass media. In all countries, whether Communist or non-Communist, wherever modernism prevails, the social status of old people is extremely low. Conflict between generations is encouraged by educating young people to regard their elders as hopelessly old-fashioned and out-of-date. Young adults consider freedom from any responsibility toward their elders essential for their personal happiness. Those who do care for their aged parents regard it as an intolerable burden. Eventually the sick and infirm old people end their days in nursing homes or mental hospitals regarded as useless and a social liability. It is not surprising that older people are ashamed of their age and try their utmost to preserve a youthful appearance as long as they can. Fantastic sums of money are wasted every year in America and Europe by women on hair dyes, cosmetics and reducing fads. Women of fifty are supposed to feel guilty that they do not have the figure of a girl of twenty.

One of the greatest defects of modernism is its inability to take a comprehensive view of life. For instance, Freudian ideology claimed that human health and happiness depend upon an uninhibited sex life, while Marx proclaimed economics to be the be-all and end-all of existence. This extreme compartmentalize (Continued on page #.4).

# Time – Its Concept in Islam and Science

Q. A. M. M. Yahya

An attempt was made to prove the fact that some scientific principles which the modern scientific research has found was explicitly or implicitly contained in the verses of the Holy Qur'an. In this article, we shall first sketch the concept of time as given in the Holy Qur'an and as expounded by Muslim scholars of the mediaeval school. Then we shall show how this concept compares with the latest scientific meaning of time.

We begin with the following verse:

"It is He Who has made the sun a light-producing body and the moon to shine; and He has measured out their journeys so that you may be able to know the counting of years and reckoning. Allah has made all this as truth. He explains these communications for the benefit of those who wish to know" (X : 5).

Indeed the dynamic character of the solar system is basic to the conception of time in the mind of the primitive man. For all measurements of time, one ultimately refers to the period of earth's revolution around the sun, the solar year.

The Asharite theory of time is perhaps the first attempt in the history of Muslim thought to understand analytically the concept of time and the relevant philosophical questions. In his Eastern Discussion, Razi researches on all contemporary theories of time, but he seems not to have found a satisfactory solution. Time has drawn the attention of Muslim thinkers and mystics presumably for the fact that in the Holy Qur'an, men are asked to seek signs: "In the alteration of the day and night" (Al-Qur'an, many verses) repeatedly. Also

there occurs a chapter, Al-Asr (Time), which says: "Consider the time. Surely man is in loss except those who believe and do good and enjoin on one another truth and enjoin on each other patience" (CIII : 1-3). The Holy Prophet (ﷺ) never wasted a moment of his lifetime; each moment was utilized in the best possible way. Wasting time in gossiping and useless talks, which are very common in our societies now, is discouraged in Islam; so is the uttering of the common phrase "killing time".

Every student of History knows the rise and fall of various nations. This inevitable truth is clear in the following verse:

"No people can hasten on their doom nor can they postpone (it)" (XV :5). The nation is destroyed at appointed time when they have acted unjustly: "And those towns did We destroy when they acted unjustly and for the destruction of these We have (also) appointed a time" (XVIII :59).

In the Holy Qur'an one comes across several descriptions which defy our common experience and understanding of time. The Mi'raj of the Holy Prophet (ﷺ) (XVII, 60; LII ; 13-14) is too famous in this context. Also at this place:

"Or the like of him who passed by a town which had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to remain in a state of death for a hundred years, then roused him (and) said: How long hast thou tarried? He said: I have tarried a day or a part of a day. Said He: Nay! thou hast tarried a hundred years; but look at thy food and drink A years have not passed over it

....” (II : 259.) The reference is here to the experiences of Prophet Ezekie (peace be upon him) see also, Ezek, Ch. 37). The Prophet was in a state of death, in a vision or so, for long 100 years! Still more mysterious is the event narrated in Sura Al-Kahf (The Cave, Ch. 18) where we learn that several youths slept for some 375 years and their experience was but one night’s sleep. Again in this verse:

“And on the day when He will gather together them as though they had not stayed but an hour of the day, they will know each other” (X : 45).

One hundred years’ ago, one could not explain logically how the above phenomena can occur in reality. Fortunately, in this century appeared Albert Einstein, one of the greatest scientists of all times. He formulated the Special Theory of Relativity, now a well-established scientific discipline and General Theory of Relativity on which sophisticated works are still being carried on in different institutes in the Western Hemisphere. Einstein’s theory shows that space-time are neither ideal objects nor forms of order necessary for human mind. They constitute a rational system and are descriptive of the physical world. Place any body in a gravitational field and it undergoes a time-contraction in accordance with the General Theory of Relativity. The three coordinates of space and time form the four-dimensional continuum and generate the world line. Time is not absolute, but relative to the frame of reference of the observer. This is the crude gist of his theory.

The question of space-time fascinated all philosophers. Plato answers it by inventing a world of higher reality, the world of ideas which includes space and time among its

ideal objects and reveals their connection to mathematicians to perform necessary act of vision. Spinoza said that space-time is an attribute of God while Kant categorically regarded them as mere constructions of the human mind. In view of Einstein’s theory, modern philosophers are now better able to comprehend the concept of time. And, in respect of the above-referred events the Relativity theory shows a glimpse of scientific explanation as to how such anomaly in time-scale may not be impossible.

Professor Penrose at Birbeck College, London, has carried on extensive researches on the concept of Gravitational Collapse, using the techniques similar to those of Relativity. In his paper, he shows on the assumption of some somewhat tangible hypotheses that this present Universe might shrink to its Gravitational radius, which is zero and then a Universe with which we had no connection beforehand might appear. This is precisely the Resurrection mentioned many times in the Holy Qur’an and earlier scriptures.

Man’s clock is ‘slow’ in comparison with Divine scale of time:

“And they ask thee to hasten on the chastisement and Allah will by no means fail in His promise, and a day with thy Lord is as a thousand years of what you number” (XXII :47).

“To whom ascend the angels and the spirits in a day the measure of which is fifty thousand years” (LXX :4).

That the time-scales are relative is expressed clearly in the above verses.

Scientists, especially theoretical physicists, are discussing the reversibility of time. The nuclear phenomena may not necessarily

follow one-directional time-scale. Thus the antiparticles of matter might well be particles which run counter to time; that is to say, they originate in the future and become extinct in the past. These recent concepts together with the concept of future and past light cone are tending to remove the borderline between Physics and Metaphysics. However, the following basic questions have remained not only unanswered but also there is no apparent hope of answering in the future:

- (a) Are there whirlpools beneath the stream of time?
- (b) Is there an ocean into which time flows and comes to rest?
- (c) Is antimatter destroyed at birth-time to be born at death?

One must mention Henri Bergson, one of the greatest philosophers of 19th and 20th century, without whom this small article will be very much incomplete. This French philosopher has dwelt upon time more than any philosopher. According to Bergson, "duration" is the continuous progress of the past which gnaws into the future and which swells as it advances. And as the past gnaws on without ceasing, so also there is no limit to its preservation. Real duration is that which gnaws on things and leaves its tooth—mark on them. If everything is in

time, everything changes inwardly and the same concrete reality never occurs.

Bergson emphasizes that duration is an active agent of evolution. Each moment of life is a kind of creation. The "interval", according to Bergson, is a dilution of eternity abiding with us as well as with everything else. The interval is a real time or that flows on between any two given moments of life.

The Holy Qur'an clarifies that nothing except Allah is eternal in its flow and that He is the Real, Ever-Living, All-Sustaining, not liable to sleep, fatigue or death, riding over the limitations of space. Indeed, Eternity (Ar. Dahr, Time Everlasting) is taken as an attribute of Allah, the Great.

Man sometimes experiences differently the passage of time (esp., in dreams), which has led some to call time as an invention. But such invention is a reality just like the human mind. Finally according to the Islamic eschatology, all things exist in Allah and every creation has a term!

"He is the First and the Last, the Apparent and the Hidden.

And He knows all things" (LVII :3).



## UNITY

*"And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an) and be not divided among yourselves..."*

(Qur'an 3:103)



# Science under Islam

Abdul Razzaq

Islam embraces all aspects of human knowledge. Islam has always played its universal role to prompt the communities to proceed towards progress. Unfortunately, societies have not always adhered to the essentials of this religion and, as a result, we are witnessing the huge chaos in the world today.

Some communities have adopted material sciences, at the expense of spiritual values. Others have tried to benefit from spiritual aspects while ignoring material welfare. Consequently, some nations have made tremendous advancements in modern technology but have ignorantly deprived themselves of spiritual benefits. The reverse is also as true and as tragic.

This social imbalance which the human beings have themselves created, is a main source of the current chaos in today's world community. Groups of materially prosperous communities have made their technology a weapon to wage wars of suppression against smaller communities. The spiritual values and moral standards taught by Islam call Muslims to campaign against such injustice. Today's Muslims, however, neglecting their obligation to partake of the material benefits and resources of the world, endowed by the Almighty Allah, are unable to keep the Muslim Community strong and powerful to challenge such cases of injustice.

Islam is a complete way of life and embraces all that mankind requires for prosperity both in the world and in the Hereafter. Islam is capable of invoking Allah's hidden forces in aid of the suppressed communities. In order to aid the

suppressed communities of today, the Muslim Community ought to abide by all the dictates of Islam: It ought to progress in all aspects of life. It is Allah's will that man should prosper by exploring His given resources, by adhering to his commands and by living in harmony. The Muslims of today are called upon to act accordingly.

History brings all evidence for us to be certain that those mujahidin and soldiers of Islam who spread Allah's rule over various parts of this earth, brought with them culture, art, administration, architecture and all the useful sciences for the benefit of the various communities. During the dark ages of the West, students from all over the world used to come to our Muslim scholars to learn Geography, Agriculture, Construction, Mathematics and Philosophy, among other things. When Muslims had all sciences in their hands, the world benefited from those sciences as well as from the best cultural values. In today's world, however, a group of tyrants and pharaohs are leading the West to destruction by manipulating and misusing the same sciences.

During the golden age of Muslim science, al-Biruni and al-Kindi explored theories in Physics. Al-Khwarazmi, al-Fazari and al-Nayrizi introduced Astronomy and telescopes. Umar Khayyam, al-Misri, al-Tusi and al-Battani contributed to the science of Mathematics. Jabir, Ibn Sina, al-Razi and al-Zahrawi worked in the medical field. Al-Yaqubi alongside others gave momentum to the science of Geography. Ibn Khaldun contributed to Sociology while Jalal al-Din Rumi, Sa'di of Shiraz, Hafez, Umar Khayyam and Farid ad-Din Attar left

masterpieces in poetry and literature. By no means can one give a full account of all those pioneers who rendered such useful services to the world community in the name of the Almighty Allah. The aim of the author is to remind fellow Muslims that we are committing a grave negligence about our heritage by ignoring modern sciences.

“All praise is for Allah, Lord of the Worlds”.  
Holy Qur’an.

This is the very first verse in the first surah (The Opening) of the Holy Qur’an. Prophet Muhammad (ﷺ) immediately invites the attention of mankind to Allah and His universe. We ought to observe this universe with a deep sense of gratitude to our Lord and then proceed to explore Allah's given resources. The Almighty Allah wants us to add our sincere and honest efforts in improving the beautiful scene of the earth. Prophet Muhammad (ﷺ), who is the unique observer of the world scene, has brought for us all that we need — for our whole life. We have to make the best of it. Unless we make the best of it, how will we be able to stop the present disorder which has been caused by the maniacs of society who now look bewildered. They do not know how to introduce reforms. They have done enough to tear the world society apart.

Islam instructs Muslims to be self-reliant. Our forefathers carried out the instructions and, as a result, were independent. They did not depend upon others for their welfare: Allah (S.W.T) and His Noble Prophet (ﷺ) sufficed for them. They obeyed Allah and all the hidden treasures of nature were ordered to be at their service. If we are ever to invoke the same blessings of Allah, we have to re-assess our attitudes, thoughts and actions.

In the Holy Qur’an, the Almighty Allah instructs Daood (A.S.) to arrange his armour for defence in proper measures. Here is a lesson for us that we must learn all the ways and means for our defence against the enemy. We must proceed towards progress and perfection. The more knowledgeable we are, the more effectively we are able to move forward, the stronger we are and the easier we can defend the honour of Islam. We have to become self-sufficient.

The world today, led by the wrong classes of people, has been brought to the brink of conflagration. We Muslims must prepare ourselves to welcome a perfect revolution which the Mujahidin of Islam are about to accomplish.

## 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.

# Virtue and Prosperity

S. A. H. Bukhari

It is a common trend among Muslims to associate virtue with want and poverty. But it is a false notion. Virtue does not lead to indigence—on the contrary it should normally result in prosperity. True it is that the Holy Prophet (ﷺ) has regarded poverty as a matter of pride for him by saying: *الفقر فخرى* but the poverty in which he prided was not based on want, it generated from his generosity—the unbounded generosity which was possible only for him. Let us picture to ourselves the Holy Prophet (ﷺ) sitting in the Mosque of Medina surrounded by his faithful servants and companions. Tax and tribute continue to flow in from different parts of the country: gold and silver coins are heaped in the verandah of the Mosque in large piles. According to the local traditions all of it belonged to the ruler and according to the Holy Qur'an one-fifth of the entire wealth was the share of the Holy Prophet (ﷺ). But proclamation is made in all quarters of Medina for people to come to the Mosque. The Holy Prophet sits near the piles and distributes the gold and silver coins in hand—fulls to every individual who comes to him. He continues to shower his generosity in this unprecedented manner until the whole of the wealth is distributed. Then he stands, wiping his hands as if he had been indulging so far with dust. After the prayers are over he returns home only to know that he had to go hungry as there was no food at home. After hearing this he makes a very casual remark by saying: "had I known this earlier I would have spared something for the family".

Now in the light of such anecdotes let us try to understand the significance of his Minaret

Saying:

"My poverty is a matter of pride for me."

The Holy Qur'an in direct contrast with the common opinion associates virtue with affluence and prosperity. It says:

"And seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you enjoyment, good (and true) for a term appointed and bestow His abounding grace on all who abound in merit!" (Surah XI: verse 3)

On another occasion the Holy Qur'an describes Hazrat Hud (A.S.) preaching to the mighty and arrogant people of *Aad* exhorting them to be virtuous and promising them abundance of rainfall and prosperity as a result of virtue. The people of *Aad* were suffering from a severe drought since several years hence the promise of rainfall was a mighty inducement to them. Hazrat Hud (A.S.) says:

"And O my people! ask forgiveness of your Lord and turn to Him (in repentance). He will send you the skies pouring abundant rain and add strength to your strength: So turn ye not back in sin." (Surah XI; verse 3)

A large number of verses can be quoted from the Holy Qur'an which confirm the idea that virtue does not result into poverty on the contrary it leads to prosperity. Let us now probe into further details and discuss the matter from the material point of view.

In Islam, virtue does not mean inaction; on the very contrary it means positive action. Islam lays equal importance on the material aspect of human life with its spiritual aspect. A Muslim is expected to be as active in the

field of commerce or industry as he is expected to be fervent in the offering of his prayers. Nay, the earning of one's livelihood has been termed as much a religious duty as the performance of prayers. The Holy Prophet (ﷺ) has said:

“Lawful earning is as much a duty of Muslims as the Divine service”.

On another occasion the Holy Prophet (ﷺ) has said:

“The best food a man eats is that which he had earned with his own hands.”

On yet another occasion he said:

“One who has accustomed himself to live upon people's charity shall appear on the Day of Judgement without a bit of flesh on his face (a sure sign of disgrace).”

It is evident that Islam advocates hard and honest labour which should naturally lead to prosperity. The subject, however, has yet another aspect. It can be better understood with the help of a parable. Let us consider that a wise and generous parent wants to keep his little children active and alert. Everyday, he buys rich presents for them and hides them into various nooks and corners of the house. He has proclaimed to his children that whoever finds a present might have it for himself. Now the children keep alert and busy; they search for the presents and find them, the lazy and indolent of course getting the least and the most unworthy of the presents. The most intelligent of the children are those who study the ways of the parents and search for the presents accordingly. They naturally will get the best of the presents. Whether

the children get little or more, they should know that it is not only their quest which produces for them the presents, it is in fact the bounty of their parent.

The Holy Prophet (ﷺ) has said:

“All creatures are the dependents of God.”

Humanity as a whole is a congregation of children. The Merciful God, out of His bounty, has hidden our provision in various parts of our home, the earth. The farmer finds his presents in the soil, the fisherman finds them in the water, the diver finds them in the bottom of the sea and the miner finds them in the bowels of the earth. The wise among mankind know that it is not their labour of quest which produces for them these precious presents, it is in fact the bounty of their Lord. Let all the scientists and technologists of the world assemble together and try to produce one single grain of wheat unaided by the powers of nature: their endeavours will never be crowned with success. But drunk in vanity and pride, many otherwise sober, deny the bounty of their Lord and take pride in their own achievements. The wise, in the mean-while, study the ways of their Lord, follows His commandments, and as a result find the best and most valuable of His gifts. Every atom in the universe obeys the commands of the Almighty most faithfully and submissively, and the faithful servant of God, by being virtuous establishes harmony between himself and the entire creation of God. Naturally, he enjoys such special favours which escapes the notice of the hardened materialist.

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# Some Economic Functions of the Islamic State

Ghazy Bin Subh-O-Mujahid

The Islamic Economic System is a distinct economic system, in that it has its own basic principles. To ensure the implementation of any principle, an enforcing authority is very essential. Under the Islamic system, the State is entrusted with the duty of seeing that the economy functions according to the desired principles. The Islamic economy is hence, basically a directed economy, and in no way can it be considered as being based on principles of *laissez-faire*. The word "*laissez-faire*" is foreign to the Islamic economy, for it implies economic disparity, exploitation, unjust distribution of wealth and haphazard production. It can be compared to lawlessness in the economy, and Islam does not like lawlessness. The essence of an Islamic society is order and justice.

The Islamic State is hence not outside the economy – it is an integral part of it. It has to guide and regulate the economy and also carry on certain types of production. It is, besides having other duties, responsible for effecting a just distribution of wealth as laid down by the Holy Qur'an, and for fulfilling all the basic necessities of life of every citizen. The purpose of this article is to analyze the scope of State action vis-a-vis the economy in an Islamic society.

## Economic Functions

The important economic functions of the Islamic State may, at the very outset, be enumerated as follows: —

- a. Defence, and maintenance of law and order.
- b. Implementation of the moral code of

Islam.

- c. Currency issue and banking.
- d. (cl) Collection of taxes.
- e. Economic planning.
- f. Price control and regulation of monopolies.
- g. Providing economic and social overheads.
- h. Ensuring the proper distribution of wealth.
- i. Fulfilling the basic necessities of life of all citizens.

The most important function of the State is to defend the country from external dangers, and maintain internal law and order. This is a general function of every state (even of a police state), but also has an important bearing on the economy. No economy can function properly without law and order, and in the absence of a peaceful atmosphere. Hence, the maintenance of law and order is of great significance for economic life. Closely allied to this function is that of ensuring the implementation of the moral code of Islam. The State must prevent cheating and fraudulent practices in the economy. In this connection particular reference may be made to a watch that must be kept on honesty in weights and measures, for the Holy Qur'an makes specific mention of dealings involving them, and condemns those who

"When they measure out to others or weigh out for them, they are deficient" (LXXXIII : 3).

The Islamic State, like any other state, has also the function of issuing currency and keeping a vigilant check on the monetary system. Since Islam provides for a

nationalized banking structure, the State is also entrusted with the task of maintaining the banking system. The duty of collecting taxes, particularly zakat, is also an important function of the State. Development planning, price control and regulation of monopolies also form an important part of the State's functions. The State has to set priorities and production targets, fix prices and keep an effective check against monopolies. The provision of economic overheads, such as power, irrigation and transport, is also the responsibility of the Islamic State.

### **Just Distribution of Wealth**

An important responsibility of the Islamic State is to ensure that the distribution of wealth takes place strictly in accordance with Qur'anic principles. Economic justice is a fundamental aim of Islam, and can be achieved only if distribution of wealth takes place according to Islamic principles. Islam is the sworn enemy of exploitation, and the State must therefore endeavour to eliminate all forms of economic oppression. There can be no two opinion regarding the principle that Islam recognizes labour as the only rightful claimant of the national product:

"And that Man shall have nothing but what he strives for" (Holy Qur'an, LIII : 39).

"They shall have (their) portion of what they have earned, and Allah is swift in reckoning" (Ibid, II: 202).

The State is therefore duty bound to fix reasonable minimum wages and ensure a timely and just payment of wages to the workers.

### **Basic Necessities of Life**

Finally, we come to the most controversial

functions of the Islamic State—that of providing the basic necessities of life of all citizens. This is the function on the dispute over which revolves the crucial controversy whether Islam and Socialism are in any way similar or not. Those who believe Socialism as similar with Islam in this respect strengthen their case by drawing attention towards this function of the Islamic State. It may be noted that Allama Iqbal recognized the importance and implications of this duty of the Islamic State, for in 1937 he wrote in a letter to Ghulam-us-Saiyadain:

". . . and as far as Socialism is concerned, Islam is itself a form of Socialism from which Muslim society has till now failed to derive much benefit."

The fact that admitting the fulfillment of basic necessities as a function of the Islamic State, makes Islam resemble the much-maligned demon of Socialism, should not however make us strike out this function from the list of duties entrusted to the Islamic State. The provision of basic necessities is definitely a duty of the Islamic State and the fact has to be admitted whatever may be its consequences or implications.

That the function of providing all the basic necessities of life of every citizen is a duty of the Islamic State is evident from various Qur'anic injunctions. Islam aims at making for Man this life comfortable, and the Hereafter peaceful. It wants to save Man from the clutches of the devil and guide him to the right path. This essentially involves the elimination of poverty; for poverty and hunger, the Holy Prophet (ﷺ) said, could even lead Man to disbelief (kufr). The Holy Qur'an attributes the spreading of poverty to the devil, and hence it becomes a duty of every Muslim to strive for the elimination of

poverty:

“The devil threatens you with poverty and enjoins you to be niggardly. . . .” (II : 268).

Moreover, Allah has promised sustenance for all, and the Qur’an points Allah as the one Who gives freedom from hunger and want:

“Who feeds them against hunger and gives them security against fear” (CIV :4).

The Will of Allah is hence that everyone be provided with basic necessities of life, and there is no doubt that the Islamic State’s primary duty is to carry out the Will of Allah. Furthermore, Islam also considers Man to be the most elevated of the creatures, commanding respect and having dignity. It cannot therefore possibly allow any individual to suffer from starvation, go unclothed or remain shelter less.

The very recognition of the dignity of Mankind makes it imperative for the State to see to the fulfillment of the basic necessities of life of every citizen, so that no Man may have to live under sub-human conditions.

### **Scope of Nationalization**

Thus, the Islamic State has various economic functions. For the performance of any function, authority and resources are required. Just as a police force is required to maintain law and order, a machinery is also essential for the performance of every other duty. Legislation is the weapon for implementing the moral code. What is necessary to enable the State to perform its function of fulfilling the basic necessities of all citizens, is the right to command productive resources. And this is what Islam does allow the State to exercise. This brings to the fore the question of nationalization, and its place in an Islamic

economy.

Islam allows nationalization of public utilities, but it also allows the State a wider scope if it is necessary for the performance of its functions. If the basic necessities of all citizens can be fulfilled without the intervention of the State, well and good. Then there would be no justification for pushing nationalization beyond public utilities and key industries. But if the basic necessities are not fulfilled, wider nationalization is not only permissible but becomes a duty of the State. The property and lives of the individuals are to be put at the disposal of the State if need arises. The Holy Qur’an is not silent on this issue.

“Surely Allah has bought the believers’ persons and their property for this, that they shall have the garden....” (IX:111).

Thus the believers must be ready to give up their lives and property in lieu of the ‘garden’. In the narrower sense ‘garden’ means Paradise, and hence implies salvation in the life Hereafter. But looked at in a broader sense, ‘garden’ has a wider meaning. This becomes plain from the description of the ‘garden’ given in *Surah Tahah*:

“So we said: O Adam! this is an enemy to (you) and to (your) wife; therefore let him not drive you both forth from the garden so that (you should) be unhappy.

Surely it is for (you) that (you shall) not be hungry therein nor bare of clothing, And that (you shall) not be thirsty therein nor (shall you) feel the heat of the sun” (XX: 117-119).

Thus the ‘garden’ implies a condition where there is no thirst or hunger, nor the need for clothing nor of shelter from the hazards of climate. (Continued on page #. 4).

# Bani Israel and the Holy Qur'an

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According to the Book of Genesis, Israel was the brother of Edom, and the cousin of Moab and Ammon. These four petty peoples, which may be called together as "the Hebrew group", must at one time have formed some sort of a unity and have passed through a common history which resulted in their settlement in south-eastern Palestine. The Israelists or rather that section of the Hebrew group which afterwards developed into Israel, appear at first to have been the immediate neighbours of Edom, and to have extended westward towards the border of Egypt. As regards the archaeological position of the Hebrews as a whole, tradition has it that they had connections not only with the Armeans of Osrhoens (Nahar) but also with certain of the old half Arab inhabitants of the Sinaitic Peninsula (Kenites, Amalek Midian). To the Canannites, whose language they had adopted, their relation was that of foreign conquerors and lords to a subject race (Gen. ix : 26), Encyclopaedia of Britannica.

According to the Encyclopaedia of Daily Express: "It would appear that the term 'Israel' was a comprehensive national name meant to apply to all the 'tribes as a whole, the term 'Hebrew', however, is regarded as geographical and derived from the Hebrew word 'Eber,' 'beyond'—meaning the people beyond the river. It was used in connection with Abraham, whose migration from Ur in Mesopotamia to Canaan is described in the Bible.

"For the early history of the Jews we are mainly dependent on the Biblical narrative, supplemented with important archaeological documents which have been brought to

light during past century. Biblical tradition relates that the Hebrews migrated to Palestine from 'beyond the river'. A cycle of famines later compelled them to move into Egypt. Here a prolonged settlement was eventually terminated by a return across the Sinaitic Peninsula to Canaan which they largely reconquered and settled. In Palestine the loosely confederated tribes evolved into a monarchy under David (C. 1000 B.C.) which subsequently split up into Northern and Southern Kingdoms."

## Difference between Israel and Jews

Jews is the name applied to members of the Hebrew race in consequence of the fact that membership of the race generally coincides with adherence to the Jewish faith. Thus the term has come to have both a racial and religious significance. The word 'Jew' is of comparatively late date in the history of the Jewish people. It is derived from the Hebrew 'Yhudee', meaning Judeean or member of the tribe of Judah. With the formation of the kingdom of Judah, the term came to be applied to South Palestine, which included other tribes who regarded Jerusalem as their centre. Later, with the destruction of the north kingdom of Israel, its application was extended until it came to include the remnants of the Northern tribes which were gradually fused, under the centralizing influences of the Second Temple and reformation of Ezra, into a unified nation.

In the Holy Qur'an there appears a distinction between the Banu Israel and the Jews. The Holy Qur'an says: O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the)



covenant; I shall fulfill my (part of the) covenant, and fear me” (II :40); and again : “O Children of Israel; Remember My favour wherewith I favoured you and how I preferred you to (all) creatures” (II :47). Here, indeed, reference is made to the Jews who appropriated to themselves the name ‘Israel’ as theirs alone, but it could refer more likely to all Israelis not necessarily in history, for although the mercy of God to Israel in the past is adduced, the charge to them to act in the spirit of God’s teaching is timeless. In the following verse of the Holy Qur’an reference is made to the Jews, Christians and Sabeans quite separately: “Lo: those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews and Christians, and Sabeans—whoever believeth in Allah and the Last Day, and doeth right—surely their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve” (II :62). Again in the Sura of the Table spread the Jews are called listeners to a lie: “O people of the scripture! Now hath Our Messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture and forgiving much. Now hath come unto you light from Allah and a plain Scripture” (V : 15). In this verse Jews are condemned: “If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct” (V:66).

According to Genesis (XXV: 26) the Hebrew patriarch, Israel, son of Isaacs Rabekah and father of twelve sons, founded the Twelve tribes of Israel. It is said that on his

return, with the property he had acquired, to his father Isaac in Canaan (XXXI : 18), God met him and blessed him and changed his name from Jacob to Israel. That is why his descendants are known as Israelites. Islam respects all the Prophets of Allah. That is why the Qur’an says: “Say (O Muhammad), We believe in Allah and that which is revealed unto us and that which we revealed unto Abraham and Ishmael, and Isaac, and Jacob and the tribes, and that which Moses and Jesus received, and that which the Prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered” (II : 136).

God commands the Pentateuch, the Psalms and the Gospels in many places of the Holy Qur’an and speaks about them together with the writings of Abraham and Moses. He shows the Holy Qur’an as the book which testifies the sacred records, so that, in one place, God explicitly says in the Holy Qur’an: “It Attests the truth of the previous writings”. God speaks of the Pentateuch in such terms as “the Book of Light”, “the principal book”, “the book that makes distinction between good and evil,” “the blessing and the mercy of God”. With regard to Moses, the Holy Qur’an says: “We gave the Book (the Pentateuch) to Moses.” Again God says: “We gave Psalms to David.” God asks Muslims to believe in the aforesaid Books. The Holy Qur’an says: “O Muslims! believe in God, His Messengers and the Book that was revealed to His Messenger and the Book which was set down previously.”

Muslims regard Hebrew Prophets with respect and consider Torat, Zabur and Injil as divinely revealed books but Jews and Christians do not hesitate to cast aspersion on the truthfulness and veracity,

character and personality, and morals and integrity of the Holy Prophet Muhammad (ﷺ) his wives and Companions. Doctors of the Torah and the Bible are extremely busy pouring tirades of vituperation on Islam. Even scholars of high repute succumbed to blackmail. Therefore it is one-sided war and only the aggressor can put an end to it.

### **Distortion of Torah**

Sir William Muir writes in his book entitled *Shahadat-e-Qur'an*: "The Qur'an in many places stimulates the Jews and the Christians to act upon the Old and the New Testaments, describes their commandments and desires people to believe and respect them. If they had not been in existence at that time then which are the books desired to be acted upon, believed in? The verses that speak of them are as follows: "If only the People of Scripture would believe and ward off (evil), surely we should remit their sins from them and surely We should bring them into Gardens of Delight" (Al-Qur'an, V :65); say: O People of the Scripture! Ye have naught (of guidance) till ye observe Torah and the Gospel and that which is revealed unto thee" (V : 68).

From these verses it is manifest that the original Pentateuch and the Gospels did exist at that time and were the same we have now in our possession. It is true that a number of the commandments of the original books are found also in the recent ones. Hence the conclusion drawn is simply this that the commandments of the original book did exist near them, but this does not necessarily signify that the original books did then exist. For instance, in *Hidaya* and other books on theology the Qur'anic commandments are found yet no person calls them the Qur'an.

In answer to these verses or any other verses of like nature which say that the Jews have the Pentateuch, we claim that here also by the Pentateuch their commandments are meant which are surely found either changed or unchanged, among the Jews up to this time. The existence of the commandments and the ceremonies does not necessarily render those of the original books incumbent.

The learned Norton says: "writing was nearly unknown during the time of Moses". The truth of this statement is more strictly confirmed when we 'consider that (1) there was no paper at all in those days; several hundred years after Christ it was invented and the art of writing became current. A history printed in 1850 in London at the Press of Charls Dillon says that "in former times letters were engraved on boards with large needles. Afterwards the Egyptians first of all, began to write on the leaves of papyrus tree. Then in the city of Pergamos a lettuce paper was invented and in the eighth century cotton and silk paper was prepared." (2) The Old Testament printed in 1835, says that the whole Torah was clearly written on the stones of the altar. It is apparent that paper was not found in those days and hence it is not practicable that big books like the Old Testament "were seldom found among all the nations, more than one or half of the manuscripts and the custom of committing to memory was not found in that age at all. Therefore Moses had given the copy of the Pentateuch which was held as a Divine book or which was revealed to him through Angel Gabriel, word by word, or which he himself wrote by inspiration and his devoted followers preserved in the covenant ark. The box was used to be opened as a rule after a period of seven years on the auspicious feast occasion

when Jews listened to it from a Rabbi. This process was continued till the time of Joshua. In Palestine the loosely confederated tribes evolved into a monarchy under Darood (C. 1000 B.C.) which subsequently split up into Northern and Southern kingdoms after Solomon. Because of upheavals Jews sometimes turned as idolators and sometimes became pious and hence due to the indifferent character of Jews, they lost their sacred books. Though one cannot determine the exact date, there is no doubt that it was lost before the time of Solomon, because when he opened the ark, there were found only two tables whereupon the commandments were recorded as it appears from I King, 8, 9. After Solomon the Kingdom of Israel was divided into two divisions, both of which were so rigidly devoted to idolatory and infidelity that during the reign of Ahaz altars were erected everywhere for the idol Baal and the gates of the Holy Temple were closed. The later history was a succession of wars between Northern and Southern interspersed with invasion by the Egyptians in the Southern and the Syrians and Assyrians in the Northern. The coastal plain of Palestine provided a convenient highway to the rival armies of Assyria and Egypt, between whom Palestine became a buffer subjected to almost continuous attacks. Finally, C. 750-722 B.C., the Northern Kingdom collapsed before an Assyrian invasion and many of its inhabitants were deported to Syria. In short, after the time of Solomon for nearly 400 years several idolators and infidel kings undertook to destroy the religion of Moses. King Uzziah, son of Ammon, sincerely repented of idolatory and devised means and ways to revive the Mosaic religion. He concentrated all his efforts to get a copy of the Old Testament. but found no traces of it at all.

However, the priest named Khilqiah claimed, after search of eighteen years, to have found a copy of the Pentateuch hidden in the Holy Temple and through Sataphen, a scribe, gave it to Uzziah, who was greatly distressed of the sinfulness of the Israelites. Here it is noteworthy that King Uzziah failed to secure the copy of the Old Testament though he had all wordly resources at his disposal, whereas a priest, who was confined to the Monastery, found it. It is really surprising. It is said that the priest Khilqiah had gathered together all the events and stories relating to Moses in a long period of eighteen years and then announced to the people that he found the Old Testament in the Temple. Unfortunately after the demise of King Uzziah, his apostate son became extremely busy in disseminating atheism. But an Egyptian potentate dethroned him and took him captive. Afterwards his brother Jehoiakim, who was also an anti-Jewish potentate, became king. Then Nebuchadnezzar, a strong king of Babylon, conquered and devastated his country and his army razed to the ground—the cities of Jerusalem and Gallali. One can now easily infer that the original Pentateuch or the work of priest Khilqiah could have been lost, along with all other books, altogether from the face of the earth. Afterwards Prophet Uzair, who lived 456 years before Christ, recollected it with the help of his memory which the Jews and Christians considered free from mistakes.

On examining the Torah which Ezra prepared, a few glaring mistakes are herewith mentioned: (1) According to Jew and Christian sources it is said that Ezra wrote with the assistance of Haggir Zakaria but he differed from Torah concerning the number of the children of Benjamin. The

number he gave in the Pentateuch, by mistake is ten, whereas in the chronicles, he gave it sometimes three and sometimes five. The attack of Antiochus on the holy land took place 161 years prior to the time of Christ and lasted for about three and a half years. Macmbeaus I, Chapter I, says: "that Antiock, King of Italy, came up to Jerusalem, burnt all the books of the Old Testament and passed an order that whosoever has these books in his possession or observes a ceremony according to the Laws of Moses, will be put to death. Three times, in every month, house searches were made for the aforesaid purpose." Rev. Mills writes: "That learned men agree upon this that the original copy of Pentateuch and likewise of the Old Testaments were lost, at the time of Nebuchadnezzar, the city of Jerusalem and the Holy Temple and the true copies of the books which were prepared by Ezra were destroyed in the revolution of Antiock, the King of Italy."

Here some invaluable quotations, from the Jewish traditions, may be made: "(1) Ezra re-established the text of the Torah, introducing therein the Assyrian or square Hebrew characters apparently as a polemical measure against the Samaritans (Babylonian Talmud, Sanhedrian. 21 b), (2) Ezra showed his doubt concerning the correctness of some words of the text by placing points over them. Should Eligah (who, the Jews believe, would return as the forerunner of the Messiah), said he, approve the text, the points will be disregarded; should he disapproved, the doubtful words will be removed from the text" (Abot de Rabbi Nathan, XXXIV).

In the opinion of a writer of Encyclopaedia Britannica the very popular idea that it was Ezra who had written 24 books of Old

Testament and 70 apocryphal books filled with esoteric wisdom, is not more than a worthless legend which contains nothing about completion of the canon or collection of the sacred books and thus the references in this behalf are untrustworthy and nothing definite can be inferred or built upon it. The modern idea which was given to people by clergy in 13th century A.D. is that Ezra was not at all alone the author of all these books of the Old Testament but a body of some great men of synagogue was formed, of which Ezra was the president, collected the books, restored the text and made the threefold division at the end of first century A.D., is also baseless and rests on no authority at all. In the Jewish canon the books were divided into three parts and were altogether different from that of the present set-up; only 24 books have become 39 in the English Bible. When the Greek translation was made in the first century A.D. to the third century A.D., the books were regrouped and arranged, mostly subject wise including the apocryphal, and it all happened before the Talmud. It is evident that the books of "Law" were not complete as a canonical before B.C. 444 (cf. Nehemiah, VIII—X). Prophets were completed and recognized about 250-200 B.C. and Hagiographa between. 150-100 B.C. It is also an uncontrovertible fact that the Hebrew texts of the Old Testament were re-written after a very long interval early in the second century A.D. "Before the fix up, owing to various causes it is beyond dispute that a large number of corruptions were introduced into the Hebrew Texts" (Encyclopaedia Britannica, Vol. III). That is why the Holy Qur'an says: (a) "Have ye any hope that they (Jews) will be true to you when a party of them used to listen to the word of Allah. These used to change it, after they had understood it, knowingly?"

(II:75). (b) "Some of those who are Jews change words from their context and say: 'We hear and disobey; hear thou as one who heareth not' and 'Listen to us!' distorting with their tongues and slandering religion. If they had said: 'We hear and we obey; hear thou and look at us' it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few' (IV :46). (c) "And Lo ! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly" (III: 78).

The Jews and the Christians had no object in view by losing or changing their sacred books, but were not careful like Muslims in the case of al-Qur'an.

### **Jew's animosity to Islam**

The Jewish tribes of the Bani-un-Nuzair, Bani Quraiza and Bani Kainuka settled in the vicinity of Medinah entered with the clauses of Medina charter in year A.D. 624 No kindness or generosity, however, on the part of the Prophet would satisfy the Jews; nothing would remove the bitter feelings with which they were animated. Enraged that they could not use this Prophet as their instrument for the conversion of Arabia to Judaism, and his belief was so much simpler than their Talmudic legends, they soon broke off, and ranged themselves on the side of the enemies of the new Faith. And when asked which they preferred, idolatry or Islam, they, like many Christian controversialists, declared that they preferred idolatry, with all its attendant evils, to 'the creed of Muhammad. They reviled him, "twisted their tongues" and

mispronounced the Qur'anic words and the daily prayers and formula of Islam, rendering them meaningless, absurd or blasphemous; and the Jewish poets and poetesses, of whom there 'existed many at the time, outraged all common decency and the recognized code of Arab honour and chivalry by lampooning in obscene verse the Muslim women. But these were minor offences. Not satisfied with the women of the believers and reviling the Holy Prophet (ﷺ), they sent out emissaries to the enemies of the State, the protection of which they had formally accepted. The Koreish, who had sworn Muhammad's (ﷺ) death, were well acquainted, thanks to the party of 'Abdullah-Ibn-Ubayy and the faithless Israelites, with the exact strength of the Muslims. They also knew that the Jews had accepted Muhammad's (ﷺ) alliance only from motives of temporary expediency and the moment they showed themselves in the vicinity of Medina, the worshippers of Jehovah would break away from him and join the idolators.

And now came the moment of the severest trial for Islam. Barely had the Prophet (ﷺ) time to put the city in a state of defense and organize the Believers, when the blow descended upon him. Medina itself was honeycombed by sedition and treachery. And it became the duty of Muhammad (ﷺ) to take serious measures to guard against that dreaded catastrophe which arising within or a sudden attack from without, would have entailed upon his followers. He was not simply a preacher of Islam; he was also the guardian of the lives and liberties of his people. As a Prophet, he could afford to ignore to reviling and the gibes of his enemies; but as the head of the state, the general in a time of almost continued warfare, when Medina was kept in a state of

military defense and render a sort of discipline, he could not overlook treachery. The safety of the state required the proscription of the traitors, who were either sowing the seeds of sedition within Medina or carrying information to the common enemy. That is why the Holy Prophet (ﷺ) banished these four tribes for their nefarious activities against Islam (Syed Amir Ali, Spirit of Islam). The Holy Qur'an's prophecy in regard to the doom of Israeli: "They will do you no harm, barring on trifling annoyance; if they came out to fight you, they will show you their backs, and no help shall they get. Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of protection) from God and from men; they draw on themselves wrath from God, and pitched over them is the tent of destitution. This because they rejected the signs of God, and slew the Prophets in defiance of right; this because they rebelled and transgressed beyond bounds" (III:111-112).

After leaving Medina, Jews remained extremely busy in hatching plots against Islam so much so in the caliphate of Hazrat Usman, the third pious Caliph, a Jew convert to Islam named 'Abdullah Ibn Subho, who wanted to wreck vengeance upon Islam proved successful with the help of disruptive elements in murdering the Caliph. The history of Islam is replete with their hot-pot intrigues.

The Holy Qur'an says: "Wherever they are seen, they will be confronted with insult."

It is a queer fact of history that due to the meanness and the atrocity of Jews, they were removed from Hijaz in year A.D. 627. They made Syria their abode. The Syrians asked them to leave Syria because of their nefarious activities in year A.D. 890. They

planted themselves in Portugal; the Portuguese Government turned them out in year A.D. 920. Thereafter they shifted to Spain and the Spanish Government threw them out in A.D. 1110. They hopped across into England and England Government pushed them back, across the Channel into France, in year 1290. Their insidious activities did not permit them to stay in France for more than 16 years; in 1306 they had to leave France. Belgium was in proximity, where they went next, but were thrown out again in year A.D. 1370. Their next hop was to Czechoslovakia. They did not stay there for more than a decade and returned to France once again in year A.D. 1380. The French Government pushed them out again into Holland this time, in year 1394, only after 14 years. Holland too followed and it got rid of them in favour of Russia, in year A.D. 1444. They were again on the march from Russia in year A.D. 1510. This time they went to Italy. From there they left for Germany in year 1540. In year 1551, the German Government also threw them out, whereupon the Jews decided to stay in Turkey, as aliens, paying post-tax.

Throughout the Middle Ages, Jews were continually persecuted in most European countries, on the grounds of the part they played in the death of Christ, but also, and chiefly, from envy of their successful position in commerce and finance, and fear of their power as money-lenders, to which occupation in Germany they were restricted by law. Under the leadership of a court, Adolf Stocker, in year 1879, the Jews were boycotted and insulted, and an attempt was made to exclude them from national schools and public appointments. In 1881 the agitation spread to Russia where medieval hatreds were stirred up and

pogrom was started in which thousands of Jews were killed and Jewish homes burnt.

Thereafter, the Jews attempted to enter into various countries on the pretext of trade and commerce. Between the year 1898 and 1905 the Jewish thinkers held secret conferences in order to materializing of a fictitious Old Testament prophecy about the worldwide empire, as the Jews are the only chosen people of God.

The following resolution was passed unanimously:

- a) To provide a permanent home to the Jews.
- b) To obtain monetary control over the world,  
and
- c) To destroy the Islamic countries.

Before materializing the above plan for the fulfillment of the 'prophecy' it was imperative that a 'blue-print' should be prepared and men and material chosen and employed to execute it in accordance with the wishes of the planners. The problem was solved by one, the late Theodore Herzl, the father of modern Zionism, and consequently the first Zionist Congress met at Basle in year 1897, and the whole programme was evolved in the form of twenty-four 'protocols'. Land was purchased in Palestine and colonies established with the help of Baron Edmond de Rothschild of Paris, and the Jewish national fund founded for the acquisition of land which was to remain the inalienable right of the Jewish people. The British, who expected the Jews from the country in A.D. 1200 and who were fully aware of the latter's unholy plan started helping the Jews in finding them a country, merely for their own gain. Some 50,000 Jews settled in Palestine between 1882 and 1914. During the World War I, in year 1917

the British, according to Balfour Declaration, undertook to facilitate the establishment of a Jewish national home in Palestine and in 1920, the country was placed under British Mandate with the duty of carrying the Balfour Declaration into effect. Between 1922 and 1947 the Jewish population increased c. 4,555,000; and Jews had established themselves in Palestine; they announced their authority on Palestine in 1948. This partition treachery of Palestine decided by the United Nations which was made at the instigation of Big Powers by giving an area of 7,993 square miles. of Palestine to the Jews who have given it the name of Israel.

The betrayal of Egypt and the stab in the back by Britain and her satellite France, aided and abetted by a frontal attack by Israel in 1956, has, to say the least, left the civilized world aghast, for only a few days before it appeared that Egypt was emerging successfully and peacefully from her bold and logical action of nationalizing the Suez Canal.

The Holy Qur'an says: "If they rise up in arms against you, they will be defeated, and they will receive no help (from Allah)."

Even here, the prophesy of the Qur'an proved to be true. Without assigning any reason, America gave up support to the aggressor. As a result, only Britain, France and Israel were left in the field. The British was so cock sure of success that their Prime Minister, Mr. Anthony Eden, had said in the British Parliament, in reply to a question somewhat haughtily: "Don't ask me now; ask me again after 24 hours when the map of boundaries will have changed."

Sometime after this statement, Marshal Bulganin of Russia gave ultimatum to Britain, France and Israel to this effect: "If

your troops do not leave Egyptian territory within twelve hours, I shall order Russian Army to shower missiles on you.” This threat of Russian Prime Minister forbid the British designs who were dreaming of planting Israel over the Arabs. Britain and France, the two supporters of the Jews, had to withdraw from Egyptian soil, without success and in utter shame. Did the prophesy of the Holy Qur’an not come true?

A new aggression was launched on June 5, 1967, this time directed not only against U.A.R. but against .all the regimes of Arab world.

Though the June events in the Middle East are receding time, everyone, who takes all that happened close to heart, is in no hurry to cast them into oblivion. It is easy to understand the feelings of the Arab peoples who become the direct victims of the aggression. Nothing will reconcile them with what has happened. The very occupation by Israel of the territories, particularly Jerusalem, seized by her is regarded by the Arabs as a continuation of the aggression. And they are not the only ones who think that way. Now, when almost every day there is news coming from the clashes of commandos as well as the exchange of firing of Jordanian troops with Israeli one can see a particularly poignant confirmation of the truth that as long as the aggressors’ troops-remain on foreign land, new conflagrations of war can break out any moment with the danger of developing into a bigger conflict. These events have caused extreme unrest in Muslim world. Besides the demoralizing effect this has had, it has also served to create doubts about the prophesy of the Holy Qur’an scholar like Abdul Majid Daryabadi writes: “That the Jews have repented for the misdeeds of their ancestors and now God is pleased

with them.” I do not agree with the opinion of Maulana Abdul Majid Daryabadi. Let us examine the world politics about Middle East in the light of the prophecy of the Holy Qur’an. The Holy Qur’an says: “They will do you no harm, barring a trifling annoyance” (III : 111).

The defeat, in fact, is proved a blessing in its disguise because after it Arab world is now united and moreover the differences of Nasser and Shah Faisal have been removed in Khartum Conference. They are now fully conscious of the result of their defeat. They are now extremely busy in recapturing their lost territories particularly Jerusalem.

The entire Socialist states are discussing the struggle of the Arabs against the aggressor. *Izvestia* says: “World Socialism and the World National Liberation movement are united by the community of their vital interests. The rise of Socialism has marked the advent of the era of liberation of the oppressed peoples. They have risen as the creators of a new life and have become the revolutionary force destroying imperialism. Not a single aggressor today can hope that his criminal actions against the peoples which have shaken off colonialism or are fighting for their freedom and national independence will go unpunished. The Israeli invaders, who have broken into the house of the Arab peoples, will have to feel that – whether they wish it or not. Their imperialist patrons will also feel that. Welcoming the statement the Socialist countries and approving their joint steps to support the fighting peoples of the Arab East, progressive men and women throughout the world express their confidence that the Arabs’ just cause will triumph.”—(APN). France too is supporting the Arab stand. China, having become a



world power now, has announced its support to the Arab cause. Pakistan, Iran, Turkey, and Indonesia have already pledged their support to Arabs.

The oil wells of America are fastly drying up, so much so that its production has become very meagre, compared with what the Arabian wells are emitting. Whatever schemes Britain and America may make, it will not be possible for them to save Israel from destruction. Moreover, American foreign policy has proved failure in Vietnam, people are openly deploring President Johnson for homicide. It is possible that new government, after the resignation of Johnson, may change their policy regarding

Middle East.

The Soviet Press rightly remarked in its 7th June, 1967, issue: "It is now clear that Tel Aviv was driven to take this extremely risky step not by the motives today shouted about in the Israeli capital. It is continued to be said there that the Eshkol Government is supposed to be waging a struggle for the existence of Israel.' But does not the actions undertaken by the Israeli militarists actually constitute a most serious danger to Israel itself?"— (APN).

It is vivid that the time is not far away when the second part of the prophecy of the Qur'an, namely, "They will show you their backs," shall come true.

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THE QUR'ANIC FOUNDATIONS  
AND  
STRUCTURE OF MUSLIM SOCIETY'

By

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# The Role of Salaat in Building A Moral Society

Inamul Haq Nadeem

When we meditate upon the verses of the Holy Qur'an about the obligation of prayers we find therein that Allah has mentioned salaah about seven hundred and fifty times. We can easily realize the importance of prayers from such a numerous mention of prayers. It is not only emphasized for countless number of times in the Holy Qur'an but at the same time the Holy Prophet (ﷺ) has also issued warnings for those who are not regular and punctual in this duty to Allah.

I would like to quote one Hadith from Kanjul Ummal: The first question on the day of judgement would be put concerning the Salaah. From this we can also know clearly see the importance of Namaz. There is another Hadith that the first question would be put regarding the murder of a Muslim. Obviously there appears to be a contradiction between the two Hadith. But in fact there is no contradiction at all in this regard. It should clearly be understood that we must take into consideration that there are two kinds of rights. One, the rights of Allah and the other, the rights of the slave. Therefore, the first question from the rights of Allah is about Salaah and from the rights of slave the first question is about mutual blood-shed. It has also come down in a tradition of the Holy Prophet (ﷺ), narrated on the authority of Abdullah bin Masood, that the Holy Prophet (ﷺ) was asked about the best action in the sight of Allah. The Holy Prophet (ﷺ) replied that to say prayer regularly at fixed times with congregation, to obey parents and to fight in the name of Allah.

Salaah is the fundamental and most  
Minaret

important element in Islam. It has come down in the tradition that it is prayer which differentiates between believers and non-believers. In another Hadith we find that Namaz is a step towards development for Muslim — if we contemplate on the reality of salaah we find therein such a comprehensiveness through which we come to know that it is the essence of all the religions. If a believer gives up salaah, it cannot be said that the death of such a man would be on faith. Consequently, he would die as a non-believer.

Hazrat Abu Huraira narrated that the Holy Prophet (ﷺ) asked: let me know if there is a canal in front of someone's house and he takes bath in it for five times in a day, whether there would be a sign of dust on his body? The companions replied that if bath is taken so regularly no speck of dust can be there. Then the Holy Prophet (ﷺ) said, likewise is the example of these five times prayers that Allah forgives the sin of the believers because of these prayers.

The Holy Prophet (ﷺ) has given the best illustration regarding the importance of five times prayers in this tradition, that when we take bath in the canal our bodies are cleansed; like-wise, to say prayers with full submission and humility is a means of getting purification of the soul from all dust and darkness as Allah has mentioned in the Holy Qur'an:-

“Verily salaah prevents human beings from all shameful deeds, and forbidden things.”  
(29:45)

What Allah and Holy Prophet (ﷺ) have said is without any doubt and suspicion hundred

per cent correct and is based on reality. It may occur to someone's mind that .although we say prayer yet we commit evil deeds against Allah's pleasure. Just now we have said prayer and next moment we are standing in the line to get ticket for cinema. Not only we alone do these bad actions but also we take along with us our young sisters, father, mother and other relatives so that we may enjoy together this shameful and immodest action, programmes and naked pictures. How can we hope with these shameful deeds and evils, that our prayer will prevent us from bad behaviours.

This is a clear proof of the fact that our actions are not founded on the spirit which is indicated and taught by the Prophet. it is not proper for us to assert to be a Namazi and to keep in before our eyes, T.V. programmes that are forbidden by Islam, such as dances and dramas. To consider T.V. as the instrument of education of Islamic knowledge, through its Islamic programmes and Islamic informations, is to deceive ourselves, because there is no such programme which can truly and honestly be said to be pure and clean from temptations. Evils and nakedness are found during the intervals in various advertised scenes. A woman or a few women are shown with various attractive actions, which affects morality.

If we, the Muslims, try our best to offer five times daily prayers regularly, then our prayer will tend to change our bad habits. Gradually, it will also guide our family. Then we will be able to know exactly what are the rights of Allah and what are the slaves' rights. A perfect Namazi cannot do anything but follow Allah's Laws. All of us know very well, there are many families in our society, who, when they started saying their Minaret

prayers, left all un-Islamic habits and we do notice a great change in their houses.

Namaz helps us to establish unity and equality among the Muslims. When we stand behind an Imam, it gives us a very good example of unity and equality among we Muslims. At his command depend our actions in our prayers. There is no question of the high or the low or the low or the rich or the poor.

Allama. Iqbal rightly says:—

If it is time for Namaz even during the critical moment of a battle, the Muslim turns to the Holy Kaa'ba to offer the salaah. In the same line stand the king and the slave, the rich and the destitute, all become one in the presence of the Lord.

### **Supremacy of Salaah**

Indeed, salaah helps us to overcome arrogance, the substance which is the fountain of bad behaviour, wrong actions and immoral activities. The ego does not bend before anyone.

The Sufis are strict in self-control and firmly adhere to the purification of their souls. There remain two things before them when they start the prayer. One — the existence of God and the other — their own humble selves. They start the Namaz (prayer) despising and humiliating their Nafs. Their Nafs (ego) dies and the spiritual soul overtakes Nafs. Simultaneously, their Salaah puts up absolute greatness of the Lord in their hearts. The kindness of God attracts the Sufi's prayers and God puts the feeling of acceptance, by declaring the Sufis as his own Abd (slave) and Allah places the spirit of the Sufis with his own virtues and excellences. It is, therefore, clear that the prayer is the most venerable endeavour (Continued on page #. 4)

کی سرحدوں کی حفاظت کرنا مسلمانوں کی ذمہ داری ہے اور ذمیوں کی جان و مال کا تحفظ بھی اسلامی ریاست کے ذمہ ہے۔  
شخصی معاملات

ذمیوں کے شخصی معاملات انکے ( Personal Law ) شخصی قانون کے مطابق طے کئے جائیں گے۔ اسلامی قانون ان پر نافذ نہ کیا جائیگا۔ خلفائے راشدین کے دور میں ایسا ہی ہوتا رہا ہے۔

### اہل ذمہ کا دفاع

اہل ذمہ کا دفاع کرنا اسلامی ریاست کی ذمہ داری ہے یہاں تک کہ اگر ان کے دفاع کیلئے جنگ کی ضرورت پڑے تو بھی گریزندہ کیا جائیگا۔ اور اگر ذمی دشمن کی قید میں چلا جائے تو فدیہ دے کر چھڑایا جائیگا۔

### روزگار اور معاش کا ذمہ

اگر کوئی ذمی اپنی روزی کمانے سے عاجز ہے تو یہ حکومت پر لازم ہے کہ اس کا وظیفہ بیت المال سے مقرر کرے۔ حضرت عمر رضی اللہ تعالیٰ عنہ نے ایک بوڑھے ذمی کو بھیک مانگتے ہوئے دیکھا تو پکار اٹھے ہم نے تمہارے ساتھ اچھا نہیں کیا۔ جب تم جوان تھے اور کماتے تھے تو ہم نے تم سے جزیہ لیا اور اب جب تم کمانے کے قابل نہیں رہے ہو تو تم کو تمہاری حالت پر چھوڑ دیا، ایسا نہیں ہو سکتا ہے، چنانچہ آپ نے بیت المال سے اس کا وظیفہ مقرر کر دیا۔

### عقد ذمہ کی پابندی

مسلم ریاست ذمیوں سے کئے گئے معاہدے کی ہمیشہ پابندی کرے گی، اسلامی حکومت معاہدہ توڑنے کی مجاز نہیں ہے، جبکہ ذمیوں کو اختیار حاصل ہے چاہیں تو ذمہ برقرار رکھیں چاہیں توڑ دیں۔

”عقد ذمہ ہمارے حق میں لازم ہے، یعنی ایک مرتبہ ذمی بنالینے کے بعد ہم اس ذمہ کو کسی حال میں بھی توڑ نہیں سکتے لیکن ان کے لئے یہ لازم نہیں ہے۔“

وہ غیر مسلم اقلیتیں جو اسلامی نظام کے نام سے خائف ہیں وہ ان حقوق و مراعات کا مطالعہ کریں، جن کا اسلامی ریاست صرف وعدہ ہی نہیں کرتی بلکہ ان کے تحفظ کی ضمانت دیتی ہے۔ تاریخ اس بات کی شاہد ہے کہ خلفائے راشدین اور بعد کی حقیقی اسلامی حکومتوں نے اہل ذمہ کے حقوق کا کس قدر لحاظ رکھا ہے۔ تاریخ کا مشہور واقعہ ہے کہ ولید بن عبدالملک اموی نے دمشق کے کلیسا یوحنا کو زبردستی عیسائیوں سے چھین کر مسجد میں شامل کر لیا تھا، جب حضرت عمر بن عبدالعزیز رضی اللہ تعالیٰ عنہ نے مسند خلاف سنبھالی، تو عیسائیوں نے ان سے اس ظلم کی شکایت کی، انہوں نے عامل کو لکھا کہ مسجد کا جتنا حصہ مگر جا کی زمین پر تعمیر کیا گیا ہے اسے مندم کر کے عیسائیوں کے حوالے کر دو۔

مقرر کی جائیگی۔

”لیس فی اموال اهل الذمة الا العفو“

## زمیوں کے عام حقوق

(معاہدین + مفتوحین)

### جان کی حفاظت

اہل ذمہ کی جان اسی طرح محفوظ ہے جس طرح مسلمان کی۔ اگر کوئی مسلمان کسی ذمی کو قتل کر دے تو اس کے بدلے میں مسلمان کو قتل کیا جائیگا۔ حضرت عمر رضی اللہ تعالیٰ عنہ کے زمانہ میں قبیلہ بجر بن وائل کے ایک شخص نے حیرہ کے ایک ذمی کو قتل کر دیا تھا۔ اس پر آپ ﷺ کے حکم سے قاتل کو مقتول کے ورثاء کے سپرد کر دیا تھا اور انہوں نے اسے قتل کر دیا۔ نبی کریم ﷺ نے فرمایا ”جس کسی نے ذمی کو قتل کیا، جس کیلئے اللہ اور اس کے رسول ﷺ کی طرف سے ذمہ لیا گیا تھا، اس نے اللہ اور اس کے رسول ﷺ کے ذمہ کو توڑ دیا، ایسا شخص جنت کی خوشبو بھی نہیں سونگھ سکے گا حالانکہ جنت کی خوشبو چالیس برس کی دوری سے سونگھی جاسکتی ہے۔“

### مال کی حفاظت

جس طرح ذمی کی جان محفوظ ہے اسی طرح اس کا مال بھی محفوظ ہے، مال کی حفاظت کی ذمہ داری بھی حکومت پر ہے۔

### فوجداری قانون

فوجداری قانون میں ذمی اور مسلمان برابر ہیں

ذمی کا مال مسلمان چرالے یا مسلمان کا مال ذمی چرالے دونوں صورتوں میں سارق کا ہاتھ کاٹا جائیگا۔ البتہ شراب اور سور کے معاملے میں ذمی مستثنیٰ ہیں۔

### دیوانی قانون

دیوانی قانون میں بھی مسلمان اور ذمی یکساں ہیں۔ اہل ذمہ اپنے مخصوص علاقوں میں شراب کا کاروبار کر سکتے ہیں بشرطیکہ مسلمان اس سے متاثر نہ ہوں۔ بصورت دیگر اسلامی حکومت ضروری اقدامات کر سکتی ہے تاکہ مسلمان علاقے متاثر نہ ہوں۔

### مذہبی آزادی

اہل ذمہ اپنے مذہبی فرائض و مراسم ادا کرنے میں بالکل آزاد ہیں۔ ان کی عبادت گاہوں اور خادمین کو کسی قسم کا نقصان پہنچانا حرام و ناجائز ہے۔

### تحفظ عزت

ذمی کو زبان یا ہاتھ سے تکلیف پہنچانا یا اس کو گالی دینا، مارنا، پیٹنا یا اس کی غیبت کرنا اسی طرح ناجائز ہے جس طرح مسلمان کے حق میں۔

### جزیہ و خراج کی تحصیل میں رعایات

حضرت عمر رضی اللہ تعالیٰ عنہ کا ارشاد ہے کہ جزیہ و خراج کے معاملے میں ذمیوں پر تشدد کرنا ممنوع ہے ان کے ساتھ نرمی برتی جائے، ان پر ایسا بار نہ ڈالا جائے جس کو وہ اٹھانہ سکیں۔

### فوجی خدمات سے استثناء

ذمی فوجی خدمت سے مستثنیٰ ہیں، اسلامی ریاست

المقدس کو جو صلح نامہ لکھ کر دیا تھا اس کے الفاظ یہ ہیں :  
 ”ان کو امان دی، ان کی جان و مال اور ان کے  
 کلیسوں اور صلیبوں اور ان کے تندرستوں اور ہماروں  
 کیلئے۔ یہ امان ایلیا کی ساری ملت کیلئے ہے عمد کیا جاتا ہے  
 کہ ان کے کلیسوں کو مسلمانوں کا مسکن نہ بنایا جائیگا نہ ہی  
 ان کو منہدم کیا جائیگا۔ نہ ان کے احاطوں اور عمارتوں میں  
 کوئی کسی کی جائیگی نہ ان کی صلیبوں اور ان کے اموال میں  
 سے کسی چیز کو نقصان پہنچایا جائیگا، ان پر دین کے معاملہ  
 میں کوئی جبر نہ کیا جائیگا اور نہ ان میں سے کسی کو جبر پہنچایا  
 جائیگا۔“

### معاهدین کے حقوق

”نبی کریم ﷺ نے ارشاد فرمایا معاهدین کے  
 متعلق، خبردار جو کسی معاہد پر ظلم کرے گا یا اس کے حقوق  
 میں کمی کرے گا یا اس کی طاقت سے زیادہ اس پر بار ڈالے  
 گا یا اس سے کوئی چیز اس کی مرضی کے خلاف وصول  
 کرے گا اس کے خلاف قیامت کے دن میں خود مستفیض  
 ہوں گا۔“

نبی کریم ﷺ اور خلفائے راشدین کے ان  
 معاہدوں سے جو معاهدین سے کئے گئے تھے، یہ کلیہ مستحب  
 ہوتا ہے کہ معاہد قوموں کے ساتھ صلح نامہ میں جو شرائط  
 طے ہو جائیں ان میں سے کسی قسم کی کمی یا زیادتی کرنا ہرگز  
 جائز نہیں ہے۔

اس اصول کو سمجھنے کے بعد اسلامی حکومت اپنی  
 غیر مسلم رعایا کو وہ تمام تر رعایتیں دے سکتی ہے جو کسی بھی

لحاظ سے خدا کی حاکمیت اور اسلامی شریعت کے کسی بھی  
 اصول سے ٹکراتی نہ ہوں۔  
**مفتوحین کے حقوق**

مفتوح اہل ذمہ وہ غیر مسلم ہیں جو اسلامی فوج  
 سے لڑتے ہوئے مغلوب ہو جائیں، انہوں نے اسلام کے  
 خلاف جنگ کی ہو اور اس کی شمشیر سے شکست کھا کر  
 اسلامی ریاست کی اطاعت پر مجبور ہوئے ہوں۔  
 فقہائے اسلام نے مفتوحین کے احکام تفصیل  
 کے ساتھ تحریر کئے ہیں۔  
**زمین اور اخراج**

مفتوح اہل ذمہ اپنی زمینوں کے مالک تو نہیں  
 رہیں گے البتہ ان کو بے دخل بھی نہیں کیا جائیگا، ان کے  
 قبضہ کی نوعیت موردوثی ہوگی، یعنی قبضہ نسل در نسل ان  
 کے درہم میں تقسیم ہوگا۔ حکومت ان زمینوں سے اپنے  
 حقوق مالکانہ ایک مناسب شرح سے خراج کی صورت میں  
 وصول کریگی۔  
**جزیہ**

ذمیوں سے ان کے جان و مال کی حفاظت کیلئے  
 جو ٹیکس لیا جاتا ہے اس کو جزیہ کہتے ہیں۔  
 (۱) جزیہ صرف ان لوگوں سے وصول کیا جائیگا جو  
 فوجی خدمت کے قابل ہوں۔ عورتیں، بچے،  
 بوڑھے، معذور، عبادت گاہوں کے خادمین اس  
 سے مستثنیٰ ہیں۔

(۲) جزیہ کی مقدار ان کی مالی حالت کے لحاظ سے

# اسلامی ریاست میں غیر مسلم رعایا کے حقوق

تحریر: محمد بشیر گل

اور ان کے مذہبی نشانات (صلیب وغیرہ) سب کیلئے، جس حالت پر وہ اب تک ہیں اسی پر رہیں گے، ان کے حقوق میں سے کوئی حق اور نشانات میں سے کوئی نشان نہ بدل جائیگا، ان کے کسی راہب کو اس کی رہبانیت سے اور کسی خادم کو کلیسا کی خدمت سے نہ ہٹایا جائے گا۔ خواہ اس کے ہاتھ کے نیچے جو کچھ ہو وہ تھوڑا ہو یا زیادہ، ان پر عمد جاہلیت کے کسی خون یا عمد کی کوئی ذمہ داری نہیں ہے۔ ان کو فوجی خدمت کیلئے مجبور نہ کیا جائیگا اور ان کی زمین کو کوئی لشکر پامال نہ کریگا۔ اگر کوئی شخص ان کے خلاف کسی حق کا دعویٰ کریگا تو فریقین کے درمیان انصاف کیا جائیگا۔ اہل نجران نہ ظالم بن سکیں گے نہ مظلوم۔ مگر جو کوئی سود کھائے گا تو اس کی ذمہ داری سے میں بری ہوں۔ ان میں سے کسی شخص کو دوسرے کے جرم میں نہ پکڑا جائیگا۔ اس صحیفہ میں جو کچھ ہے اس کے لئے اللہ کی ضمانت اور محمد ﷺ کا ذمہ ہے۔ ہمیشہ کے واسطے جب تک کہ اللہ کا حکم آئے اور جب تک کہ وہ خیر خواہ رہیں اور ان حقوق کو ادا کرتے رہیں جو اس معاہدے کی رو سے ان پر عائد ہوتے ہیں۔“

(۲) بیت المقدس والوں سے معاہدہ  
حضرت عمر رضی اللہ تعالیٰ عنہ نے اہل بیت

اسلامی ریاست میں موجود غیر مسلم رعایا کو اہل ذمہ یا ذمی کہا جاتا ہے۔ اسلامی قانون کے ماہرین نے اہل ذمہ کی دو قسمیں بیان کی ہیں۔

(۱) معاہد اہل ذمہ (۲) مفتوح اہل ذمہ  
معاہد اہل ذمہ سے مراد وہ لوگ ہیں جو اسلامی فوج سے جنگ کیلئے بغیر ان کے رعب و دبدبے اور سیاسی برتری سے مرعوب ہو کر اپنے مصالح اور فوائد کو پیش نظر رکھتے ہوئے اسلامی حکومت سے معاہدہ کر کے اس کی رعایا بن جائیں۔

ایسے بہت سے معاہدے ہمیں نبی کریم ﷺ اور خلفائے راشدین کے ادوار میں ملتے ہیں ان میں سے صرف دو کو بطور نمونہ پیش کیا جاتا ہے۔

(۱) نجران کے عیسائیوں سے معاہدہ  
اہل نجران کی درخواست پر نبی کریم ﷺ نے جو صلح نامہ انہیں دیا تھا اس میں خراج کی رقم مقرر کرنے کے بعد لکھا ہے:

”نجران کے عیسائیوں اور ان کے ہمسائیوں کیلئے اللہ کی پناہ اور اللہ کے رسول ﷺ کا ذمہ ہے، ان کے جانوں کیلئے، ان کے مذہب، ان کی زمین، ان کے اموال، ان کے حاضر و غائب، ان کے اونٹوں، ان کے قاصدوں