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Secularism; A Blanket Term to Cover Diverse Ideas

Khalid M. Ishaque

The word 'Secularism' is often used, as we have already noticed, as a blanket term to cover diverse ideas. It comes in handy for projection of many ideas which, when clearly identified by reference to their real antecedents would find no acceptance.

It is claimed by those committed to Marxism that Secularism stands for emancipation of human mind from the bondage of outmoded beliefs and practices; and that it has always been interlinked with struggle against Feudalism. Further it is claimed that it is a militant system of thought and action whose main object is to liberate man from the enslavement of outmoded practices and beliefs.

Ex-facie the objectives appear laudable irrespective of the intrinsic correctness of the claim. But the statement of claim has a dual aspect, particularly when it originates from sources committed to Marxism.

According to Marxism the real and iron laws governing human society are those pertaining to modes of production and the class conflict that they generate. All the beliefs and social modes are form of social consciousness, mere super-structures which grow upon the social relationship determined by the modes of production. These become outmoded and useless when any basic change in the modes of production takes place.

Religion is part of the super-structure which according to them performed a useful function in some periods of human history

but has now become outmoded.

"Atheism", according to Marx and Engels "is typical of progressive classes." 'Religion' on the other hand, "is opium of the people," Marx and Engels in fact took to task their contemporary atheists for taking the wrong road for elimination of religion from human society, by suggesting use of direct coercive methods against religion. To eliminate religion, Marx taught, people should first be educated in materialistic outlook. This would lead to teaching of real humanism, the logical basis of Communism.

In the context while recounting the outmoded beliefs and practices which need to be rejected, animistic taboos and religions are all humped together, as chips of the same block.

Secularism becomes a 'militant system of thought and action' when its positive contents are, according to the Marxists, provided by scientific Socialism. 'Secularism', in other words is merely a cover for advancement of Marxism-Leninism. How much freedom is possible in that system: in what terms is human fulfillment visualized and what happens to individual's desire to plan his life to satisfy his desire for efforts and self-advancement, end to put to use his enterprise and inventiveness are matters to be separately noticed.

In the Western non-Marxist philosophical tradition however secularism is not even a separate heading for independent notice.

For instance, Paul Edwards recent eight-volume "Encyclopaedia of Philosophy" (published in 1967 by MacMillan and Free Press) does not carry any independent article on the title 'Secularism'. Encyclopaedia Britannica and Americana only carry about half-column notes on this title, and these have already been noticed.

Marx's Critique of Religion

If one were to look at the main thrust of Marx and Engel's criticism of religion, one would notice that it was primarily a response to the seemingly whole-hearted alliance between the contemporary Christian leadership and the iniquitous ruling elites of the day. Marx's rhetorical denunciation of the clerics of his day and their cold indifference to the injustice perpetrated against the working classes of contemporary Great Britain and Germany is apparent on every page of his articles dealing with the subject of religion.

His most pungent remarks were reserved for those who discovered the truth about religion by sharing the famous dictum of Tertullian that "it is true because it is absurd." There are unfortunately many amongst the admirers of Marx who consider his remarks as universal verities and as an article of faith affirm, that the views and the attitudes which Marx criticized of the Christian clerics of Christendom of 17th to 19th century represent the eternal essence of all religions.

Islam's attitude towards science and scientific knowledge is and always has been radically different from that of Marx's contemporary Christendom. Islam was revealed in a largely unlettered community wherein very few knew how to read and

write; yet following the Qur'anic injunctions in a short while the community blossomed not only as the rulers of a vast empire but also as the intellectual elite of the world. This status the community continued to enjoy for over a 1000 years.

The Greek and Roman heritage was re-discovered and translated: Europe was reintroduced to scientific thought through primarily the Muslims of Spain. The great scientists, mathematicians and philosophers of the Muslim community were always given places of respect and honour within the community.

Great debates and some times quite acrimonious, indeed took place between the Sufi Orders on the one hand and the orthodox Ulema on the other, yet the validity of Rationalism as such was never in issue. Even for the most orthodox rational thought was not taboo. In fact they criticized the Sufistic order for discarding or demeaning the rational element within the community.

The bitter history of confrontation between Science and Religion which characterized modern and pre-modern Europe had no counterpart worth the name in the Muslim communities in the comparable periods.

The second point of Marx's criticism of official Christian approach to life was its proclaimed other-worldliness which enabled the spiritual leadership of the day and even in earlier times to turn a blind eye to social injustices. No such criticism can be leveled against Islam.

So far as Islam's attitude towards life of this world is concerned, it is radically different from the orthodoxy of Marx's contemporary Eastern or the Western church. Islam indeed shares with Christianity faith in a life

after death. But the path of salvation for a Muslim is different from that recommended by Orthodox Catholics or the Protestants.

According to the Catholics salvation is assured on account of the sacrifice of Christ who went through the ordeal of crucifixion to save the Christians from the punishment of their sins. Martin Luther's protest claimed that salvation came not as a result of good deeds, but on account of faith in Christ. For both the world was an inn whose inn-keeper was Devil himself.

For the Muslims the worldly life was a very serious business. Doing of good deeds in the life of this world in the light of correct relationship with God was essential for their salvation, or as a stepping stone for the higher life that Quran promises. Allah has declared:

"Not as you wish, nor as the People of the Book would have: Who've commits evil he will meet his punishment. And, besides Allah, he will find no patron and no helper. And one who doeth acts of righteousness – be it man or woman – and faith possesseth, such shall enter bliss and they shall not be wronged a straw". (4:123, 124)

One major part of the obligations of a believer on account of his covenant with Allah was fight against social injustices. Allah says in Sura al-Nisa:

"And what is the matter with you that you

fight not in the cause of Allah and of the weak-men, women and children – who say, 'Our Lord take us out of this town, whose people are oppressor, and make for us some friend Thyself, and make for us from Thyself some helper". (4:75)

All good things of life were made lawful (8.32), only their misuse by wastes, wanton display or miserliness was prohibited. They were meant to be used and shared by the community. The good deeds, according to Qur'an, consist in establishing justice between man and man (42:15), in aiding and rescuing the oppressed and the enslaved. In fact the better part of Shariat deals with establishment of *adal* (Justice) and kindness (*ihsan*) within the community. Allah has Himself characterized the mission of the Prophet (ﷺ) in the following words:

"He enjoins on them and forbids them evil and makes lawful for them the good things and forbids them the bad and removes from them their burden and the shackles that were upon them". (7:157)

Such being the main thrust of Islam's attitude towards worldly life, nobody could in fairness level the same criticism against Islam as being other worldly as could perhaps be levelled at the official Christianity of the 19th century

(Courtesy: DAWN, March 1976)

(Continued from page #. 6)

Clarification of thought, mellowness of spirit and hope of achievement are gained by the example of the Holy Prophet (ﷺ) who lived in this world, persevered, triumphed and delivered the last message of God which claims to explain clearly everything"

(Qur'an vii:89).

Dr. Ansari has written two volumes to vindicate this claim of the Book of God. Having done this work he has departed from this world.

The Religious Thought of Dr. Muhammad Fazlur Rahman Ansari (رحمه الله)

Justice Qadeeruddin Ahmed,
Former Chief Justice of the High Court of Sind & Baluchistan
(Part – 4) (Concluding Part)

VOLUME II

The Code of Practice

In the second volume Dr. Ansari has, to begin with, attempted to explain in very general terms the connection between what man is required to do or omit to do and the basic principles of Islam. The second volume is divided into a Preamble and three books. The preamble is divided into two chapters and the three books are divided into ten parts. Each part contains several chapters.

The Preamble explains that there are six categories of the problems of life which arise "under the impact of different types of conflicts." They are theoretical, instinctive, rational, idealistic, personal and social and lastly arising from loyalties. Dr. Ansari says at p.ii of the Preamble that the Holy Qur'an provides guidance in respect of all of them. In order to prove this he has set out the basis of the "Systematization of the Qur'anic Moral Code" and incidentally explained the connection between the code and the basic principles of Islam. He says on page iv of the preamble as follows:

"The Qur'an places equal emphasis on the sensate and the transcendental yearnings of man and harmonizes them; thus it lays down for humanity a comprehensive Ideal, which consists in the cultivation of: (1) Holiness based on a dynamic vibrant and living faith in God, an earnest and courageous pursuit of Truth, and an ever-present consciousness of Final

Accountability; (ii) sound and comprehensive Morality; (iii) social, economic and political justice; (iv) knowledge in all its dimensions; and (v) Aesthetic Grace, - all of these resulting in the conquest of harmful propensities within the individual, the conquest of evil within the society and further the conquest of the physical environment, or Nature. In the pursuit of this Idea; Holiness, Love for Humanity, Truth, Justice, Beauty, Discipline and Progress are the watchwords, while the concept of Unity permeates the entire movement towards the idea, and the motto of simple living, hard labour and high thinking forms the wheel of progress."

On page v of the Preamble he has explained that the ideal which Islam has given to humanity is "actualized" in practice by the code of conduct which Islam has laid down. The peculiarity of this code is that it lays emphasis on duty and not on rights. The effect of this emphasis is that a sense of duty is born which creates harmony and unity in society, as opposed to strife and dis-unity which are created by emphasis on rights. On page vii to xxvii he has classified duties. It is convenient to refer to the contents because they clearly show that duties are divided into those (i) of the individual to himself (book I), (ii) of the individual to other individuals Book II), (iii) of the individual to society and the State, and duties of society and the state to the individual (Book III). These categories are further subdivided into a large variety of

them from manners and prayer to punishment by the state. Hundreds of verses from the Holy Quran have been quoted in support of each of the categories and sub-categories and their sub-categories. A glance at the volume is enough to show the great wealth of Qur'anic guidance on the conduct of man. It is unnecessary to refer to the details of the provisions because the object is not to compare them with the provisions of any other code. The only question that arises is: Could there be more of this detailed guidance and yet be universal and eternal?

COMMENT ON VOLUME II

The same question can be asked differently by saying: Is this code of conduct complete without the aid of Hadith literature? As mentioned above hunger for details cannot be satisfied if the spirit of the teachings is not imbibed and instructions are sought for each occasion which has any slight variation in it. From this point of view the code is not complete, but for that matter the entire Hadith literature is not enough. This is proved by the report that the Holy Prophet (ﷺ) told his inquisitive companions not to ask too many questions. God has Himself discouraged such inquisitiveness and administered a severe warning in verse No. 101 of chapter V of the Holy Qur'an by informing Muslims that :

"A people before you indeed asked such questions, and then became dis-believers on account of them."

What astounding wisdom: A jurist may catch his breath in wonder at the last six words. Some commentators have said that this warning was given on the ground that too many details make a code difficult to follow and as such can itself become the

cause of heresy. I venture to add that too detailed a code of conduct is bound to be rigid and also lifeless with no place for thought in it and no incentive to understand it. The Holy Prophet (ﷺ) is reported to have once said that no direction has been given in respect of certain matters but the omission is not the result of forgetfulness; therefore do not be inquisitive about them. Would I be right in saying that absence of detailed directions means freedom of action within the scope of general principles? But those who want tutelage would not exercise that freedom and would desire to be led by the finger.

Concluding Remarks

The sum and substance of Dr. Ansari's above thoughts are that the Holy Qur'an is enough for Muslims and that the spiritual outlook of Islam is dynamic. Inertia and imbalance retards its development. Its origin being Tawhid, division, dis-unity and pessimism damage the unity of Muslim life and obstruct the tempo of its forward movement. The cure lies in making the Holy Qur'an the one and only source of inspiration. The Holy Book is explicit and emphatic about its own completeness, efficacy and finality. This finality directly confers on Muslims freedom from the need to look anywhere else for additional guidance and generates an invigorating sense of liberation and self-confidence. Trust of man in God and awareness of man's own responsibility spring as one combined consequence of the Divine declaration that:

"This day we have perfected your religion for you and completed our favour on you and chosen for you Islam as religion" (Qur'an 5:23). (Continued on page #. 4)

The Principle of Integration in the Framework of Islamic Education

Imran Nazar Hosein

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Editors Note: This paper was presented by the Author at the 5th World Conference on Islamic Education held in Cairo, March 8-14, 1987.

The Principle of Integration

In his monumental work, 'The Qur'anic Foundations and Structure of Muslim Society' (2 Vols, World Federation of Islamic Missions, Karachi. 1973), the eminent Islamic scholar, Maulana Dr. Muhammad Fadl al-'Rahman al-Ansari (RA) reminds us that the very name al-Islam, i.e. submission to God on the basis of faith in God and all it implies, is demonstrative of Islam's absolute theocentricity. Islam recognizes God to be at the centre of everything, and the mission of Islam is "to transform the life of this world with all its dimensions into a life of worship of God by channelizing it into a system of obedience to God". Dr. Ansari goes on to point out that Islam "does not endorse the dualistic philosophy of Give unto God what is God's and unto Caesar what is Caesar's, because everything belongs to God and nothing — absolutely nothing — belongs to Caesar, — in fact, to any creature." Dr. Ansari concludes that "it is the height of irrationality to believe in God, and, at the same time, to deny His status as the sovereign of the cosmos, the fountain-head of all values, and the source of all guidance, in whom alone the loyalty of every particle of the cosmos is centred in the very nature of the case; and consequently the loyalty of those creatures on whom He has bestowed free-will, i.e. human-beings, should also be centred in

Him and Him alone." (Vol. 1, p 115).

In fact Islam's theocentricity is also its principle of integration and "there can be no two opinions about the fact that it is the principle of integration that ensures power, health and life, while non-integration brings about the very opposite." As a principle of integration it is the highest possible and thus admits the most profound level of integration possible for human society and the greatest measure of blessings. It is grounded in 'total reality' while all other integrating principles are founded on discrete parts of reality'. I Vol 1, pp 115-6)

The most fundamental problem facing Islamic civilization today is the sad fact that its theocentricity no longer functions as its principle of integration. Theocentricity has been virtually submerged and replaced by a diversity of integrating principles and this has its roots in the collapse of the Islamic Order as a consequence of western colonization of the Muslim World and the dominance of modern western civilization to this day.

Islam, which for more than a thousand years after its victory in the seventh century over the two superpowers of the day, the Persian and Byzantine Empires, consistently maintained its status as 'the' super-power in the world (or at least 'one' of the super-powers for part of the time), has now found itself in this age and for the

first time in its history as a militarily weak and financially bankrupt civilization with little or no real power in the world.

While it is true that the basic cause of the defeat of Muslim power in the world lay in the scientific and technological revolutions in the West and its application to industry and to military science, the basic consequence of that defeat has been that the integrating principles in western civilization have replaced theocentricity in many vitally important dimensions of Islamic civilization. As a consequence Islamic civilization is now in a state of internal disarray.

The basic purpose of the World Conferences on Islamic Education, conferences which were unprecedented in the history of Islam precisely because the present state of the Ummah is unprecedented, has been to restore theocentricity to education in the Muslim world. This, in fact, is the basic connotation of this strange new term — Islamic Education.

The question which we must pose, however, which is of vital importance when examining the conceptual framework of Islamic education, is whether Islam's principle of integration admits of peace-meal application. Can it, for example, be successfully applied to the education system while other vital sectors of the Islamic Order remain totally dominated by various other principles of integration which replace and submerge theocentricity and are at variance with it? Can it be successfully applied to education when the Islamic Order is in a state of disintegration?

The Qur'anic guidance seem to indicate that this is improbable, for God has

specifically commanded that Islam must be entered into in its totality, a command which applies with equal emphasis to the individual as well as the society. (2: 28)

If this is so then the conceptual framework of Islamic education must embrace a wider vision of the Islamic Order and must define and locate the priority 'areas which must first be transformed in accordance with Islam's theocentricity before the present system of education can successfully be transformed.

In this connection Dr. Ansari maintains that there is a certain structural logic wherein the principle of integration operates in Islam. Thus "metaphysics, with its function of providing the world-view and consequently the system of values, stands at the base. Out of it emerges moral philosophy which, in its practical aspects, assumes the form of the moral code. Expanding into the dimensions of organized society, moral philosophy. gives rise to social philosophy which, for practical purposes, crystallizes into the different social sciences like politics, economics and law. Then, from the side of the subject, psychology and aesthetics shoot off to constitute organically related complementarities for the 'tree of knowledge' whose roots are in metaphysics." (Vol 1, p 113)

Metaphysics, therefore, assumes the greatest priority, and it is precisely in respect of the political cosmology of the Quran that fundamental deviation has taken place in the world of Islam. Islam's conception of the International Order (Pax Islamica) as well as of the Internal Order (Dar al-Islam) are both derived from Islam's political cosmology. The Quran states, for example, that "the earth belongs to Allah",

and the Prophet (ﷺ) has declared of the entire earth that it is a *masjid*. This spiritual interpretation of the universe is, in fact, the very anti-thesis of the concept of 'territorial sovereignty' embraced by the entire comity of States in the world today, including the Islamic States. The concept of 'territorial sovereignty' is a product of the application of a materialistic philosophy to political theory. And this, surely, must be recognized as fundamental deviation from Islam's theocentricity.

Any part of Allah's earth which was occupied by or was under the control of the believers and in which the sacred law (shariah) was enforced was termed *dar al-Islam* (by the different schools of Islamic law). *Dar al-Islam* was pervaded by theocentricity to the extent that, for example, Muslims were obliged to obey Allah first of all, and then, and in a qualified and secondary sense, to obey the Prophet (ﷺ) and last of all to obey the *Khalifa* or political head of the *ummah*.

Any Muslim, regardless of his antecedents, was a citizen of *dar al-Islam*, free to enter into the territory of *dar al-Islam*, free to reside there, free to seek employment there, and entitled to participate in the political process on the basis of political equality with all other Muslims.

Dar al-Harb (or the abode of war), which was the opposite of *dar al-Islam*, was that part of Allah's earth which was under the occupation and control of non-believers and in which any of the following conditions were present:

Muslims were persecuted,

Muslims were not free to preach Islam,

Aggression had taken place against *dar al-*

Islam

Other parts of Allah's earth which were not a part of *dar al-Harb* were invited to co-exist with *dar al-Islam* in a state of mutual peace and non-aggression. This was so important a matter in bilateral relations that it was supposed to be affirmed through a treaty concluded between *dar al-Islam* and all political entities outside *dar al-Harb*.

This then was Pax Islamica, the regime of peace and non-aggression on an earth which belonged to Allah. Pax Islamica was not a form of Islamic imperialism since world dominion was never the goal of Islam. The goal of Islam was, rather, to struggle to ensure that all humanity was presented with the message of the Prophet (ﷺ) and was then freely allowed to accept or to reject it. And the message of the Prophet confirmed all that religion had taught through the ages.

The theocentricity of Pax Islamica and *dar al-Islam*, which theoretically survived for some thirteen hundred years of the life of the *ummah*, was brought to a painful and traumatic end with the collapse of the Ottoman Empire in the first world war and the abolition of the Caliphate (*khilafat*) in 1924. Pax Islamica and *dar al-Islam* were replaced by a new system of organization of the world of Islam. The new system, which emerged in the materialistic western civilization, had no place whatsoever for theocentricity. The principles of integration in the modern nation-State were nationalism and secularism.

Although the modern nation-State first made its appearance in the world of Islam as the Republic of Turkey, and although Iran under Reza Shah followed the Turkish model in some respects, it was not until the

Hejaz and Nejd were transformed into the modern nation-State of Saudi Arabia in the early thirties that the world of Islam submitted to the new order. The writer is of the view that the process of retrieval of the theocentric Islamic Order (*dar al-Islam*) must perforce commence in Hejaz if the effort is to succeed.

The thesis which is advanced in this paper with regards to the conceptual framework of Islamic education is that one cannot hope to successfully restore theocentricity to the 'part' while the 'whole' has abandoned it. The successful restoration of theocentricity to the educational system depends upon the revival and restoration of the theocentric principle of integration to Islam's view of the world and the external International Order, on the one hand, and to the organization of the internal Islamic Order, on the other.

On Knowledge

Another vital aspect of the conceptual framework of Islamic education to which Dr. Ansari draws our attention is the Islamic concept of knowledge as a unity. Knowledge should be pursued in terms of 'unity' in the sense that it should form one 'whole'. The different branches of knowledge should be viewed in the relationship of inter-dependence. This leaves no room for the time-honoured division of 'religious' and 'secular'.

Secondly, knowledge should never be viewed as a closed and finished product. Rather knowledge is constantly increasing in the world. And new knowledge must receive the most serious attention possible for new knowledge can confirm the 'truth' of the Quran even as the verse affirms:

"In time to come We (God) will show them

i.e. human beings) Our Signs in remote regions (of the universe) and in their (own) selves, until it becomes manifest to them that this (i.e. the Quran) is the Truth." (41:53)

As a consequence it is a complete misrepresentation of Islam to project it as being hostile to knowledge which has emerged from the western world. "Knowledge", said the Prophet (ﷺ), "is the lost property of the believer." And he should "catch hold of it where-so-ever he finds it" and this applies "even unto China". As a consequence Islamic scholarship has always been concerned with identifying that which is knowledge from that which claims to be knowledge but is not. It is in this perspective that knowledge emerging from the West is to be examined. Curriculum designing in Islamic education must therefore:

Strive for unity and harmony of different branches of knowledge

Insist on incorporating new knowledge (and new branches of knowledge) which have emerged even in the western world for such new knowledge may, in fact, contain proof of the validity of the claim of the Quran that it is 'truth'.

Knowledge and Morality

A significant challenge to the very foundations of Islamic education has emerged in respect of the relationship between knowledge and morality. Long years ago Socrates had 'insisted that 'knowledge was virtue'. The Quran, also, is emphatic that the house of knowledge must be constructed on moral and spiritual foundations. Zikr and Fikr, the 'head' and the 'heart', are linked together in Islam in an embrace which is of vital importance for

successful education. When the head proceeds alone it can lead to such disasters as the claim of *Iblis* to be 'better' than Adam.

And when the heart submerges the head it can lead to other such disasters as that of al-Hallaj: 'I am *al-Haq*'.

The involvement of the heart in the process of education has been almost totally

abandoned in the modern age. This was unavoidable because religious ethics could not be accommodated in a secular framework of education. Islamic education will have to reintegrate knowledge and morality and, to the extent that moral values reside in the 'heart', the process of education must incorporate *tazkiyah* or purification of the heart.

(Continued from page 14)

Prior to 1944, the Lebanese codes were prepared by the French Mandatory authorities. But, after the independence, the new codes were generally worked out by Lebanese jurists. But all Lebanese code have been influenced by Western law, especially by the French codes.

In conclusion, we see that the influence between the West and the East in judicial matter has been reciprocal. This is a further proof that relations between them closer together and help achieve the cooperation which has become a necessity today.

(Continued from page 17)

to store it in refrigerators where there is a high degree of humidity.

So, we find that honey is not only a sweetmeat, but also a complete storehouse of effective medicine for the treatment of illness and for providing immunity to disease. Although honey has taken on great importance in many dietary and nutrition programmes and is prescribed for

a great number of diseases, and is recommended after surgical operations or during periods of recovery following a difficult illness, most modern hospitals and health institutions have not yet begun to prescribe honey. Thus it is not yet used as an effective treatment for many common diseases.

Courtesy: Risalat Al-Jihad.

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)

Relation between Islamic and Western Law

Dr. Sobhi Mahmassani

The major contemporary judicial systems can be divided in three categories: the Latin system based on Roman law; the Anglo-American system and the Muslim system. Despite the independence of each of these systems, there exist between them certain relations and traces of reciprocal influences.

The problem we are concerned with now is the relation between the Muslim system, on the one hand, and the other two Western systems on the other hand. This problem involves three questions: (1) the influence of Muslim law on Western law, (2) the influence of Roman law on Muslim law; and (3) the influence of Western law on recent legislation in Muslim countries.

We will touch briefly on each of these questions.

I. Influence of Muslim Law on Western Law

This question has been neglected on the whole by Western jurists and historians who, on the contrary, are more preoccupied by the second question, the influence of Roman law on Muslim law, which we will take up later.

The influence of the Orient in general and of Muslim law in particular on Western law is particularly apparent in the following fields:

(a) Even before Islam, the Arabs inhabited a large part of the Mediterranean countries. These countries were governed by a sort of universal law, based on the commercial customs generally applied among the merchants of the Mediterranean. When the

Romans extended their domination over most of these countries, they found these customs and this universal law and came under their influence. The Roman jurists called this law *jus gentium* or law of the nations or natural law in opposition to their national law, purely Roman, known as *jus civile* or civil law.

The influence of the law of nations was very great and this law became a part of the Roman judicial system. Beirut, today the capital of the Lebanese Republic, was a centre of a Roman faculty of law. Several eminent Roman jurists, such as Papinian, Ulpian and Dorothee, had considerable influence on the development and compilation of Roman law.

The influence of the law of nations on Roman law is apparent in the discharge of contracts. The praetors, Roman magistrates, found in the law of nations the source of several reforms of equity.

Thus, one sees, even before Islam, the influence of the East, Arab and non-Arab, on Western law.

(b) After Islam and the Arab conquests, the West found itself once again in contact with the East. Muslim merchants were in contact with the West, particularly through Andalusia when it was an Arab province, and through Italy, The Crusades, too, accentuated the influence of the Muslims on Western law.

Along with the merchandise and industries which the West borrowed from the Arabs, and of which the influence can be seen in the words of Arab origin one finds in Western languages, there was parallel

influence of the Muslim judicial system on Western law, particularly in the commercial field.

I shall mention only a few examples of this influence:

(1) The word *aval* which means in French commercial law—the guarantee given by a third party in endorsing a bill of exchange, this word comes from the Arab word *hawale* which means the transfer of debt. This transfer was always allowed in Muslim law, in contrast to Roman law. It was introduced into the commercial customs of Europe through the medium of Arab merchants who also left their linguistic imprint in commerce.

(2) Another example is the word *avaries*, which means, in Western maritime law, the damages suffered by a ship or its cargo. This word comes from the Arab word *iwar*, which is used in the same sense in Arabic. This, too, shows the influence of Muslim commerce on Western commerce and laws.

(3) The system of *Waqfs* or endowments known in Muslim law and which is not found in Roman law was brought to the West during the Crusades. One can find traces of the influence in the system of trusts recognized in Anglo-American law.

(4) Several judicial adages which are not of Roman origin and which one finds in the West since the Middle Ages are similar to Arab juridical adages. The influence of Muslim law is undeniable.

II. The Influence of Roman Law on Muslim Law

It is an historical fact that Roman law is older than Muslim law. The question of the influence of Roman law on Muslim law is

one of the questions that has been most hotly debated. On the one hand, the majority of Orientalists affirm this influence in a general way while the Muslim jurists answer in the negative or do not admit this influence except in a very limited form.

Time does not permit us to discuss this question in detail. We will simply examine the value of some of the arguments on which the writers who maintain the affirmative thesis rely.

The most important of these arguments is the affinity which exists between Roman law and Muslim law, notably in the following points:

(a) The rule that the burden of proof devolves on the plaintiff. This rule is based, according to Muslim jurists, on a tradition of the Prophet who sanctified an old Arab custom. Nothing, therefore, proves beyond question the alleged influence.

(b) The age of majority. This argument is to be rejected also since this age which is fixed at 15 years in most Muslim schools is in Roman law 12 years for a girl and 14 for a boy.

(c) The rules concerning the relation between a contract of sale and exchange. This argument does not hold either. In Roman law, the sale (*emptio venditio*) is a contract by consent of both parties alone. But exchange (*permutatio*) is for one of the contracts which require to be valid for the furnishing of the article by one of the parties. In Muslim law, on the contrary, exchange is a special form of sale and both are contracts by the consent of both parties.

These are some examples which have been used to show the influence of Roman

law on Muslim law. One can easily see that those arguments are concerned with points of details, and, in any case, are not pertinent. The differences between Roman law and Muslim law are much more important. These differences bear on the form of contracts, inheritance, dowry, adoption, endowments, etc.

In addition, similarity by itself does not necessarily prove influence. All legal systems have many points in common, especially in the fundamental principles which are at the base of universal justice. The fundamental principles of law are everywhere the same. Furthermore, the same judicial problems generally bring about the same rules.

When the Arabs came into contact with the inhabitants of the conquered countries after Islam, they found local customs which were not incompatible with Muslim principles. They tolerated the customs which did not go counter to the Muslim judicial system. These customs were not purely Roman but were rather those of the law of nations which the Romans themselves had incorporated in their civil law. Other customs were found in countries which had never come under Roman domination. For example, the *bai' bil wafa*, mortgage in the form of sale with power of repurchase, was taken by some jurists from among the customs of the countries of Bukhara and Balkh.

III. Influence of Western Law on Recent Legislation in Muslim Countries.

It is undeniable that recent legislation in Muslim countries has been influenced by the West. I shall mention only legislation in the Arab countries of the Middle East as an example.

These countries were for four centuries under the domination of the Ottoman Empire. At first Muslim law prevailed but during the last century the Ottoman Empire started to promulgate new codes following, the example of Europe. Some of these codes were pure Muslim law, such as the code called *Majalla* or family code. But most of these Ottoman codes were copies of European codes, notably the French code, such as, for example, the commercial code, the penal code, the maritime code.

After the first World War and the downfall of the Ottoman Empire, Turkey replaced the Ottoman codes by new codes drawn from the West of which the most important are the civil code, the German commercial code, the Italian penal code, etc.

As for the Arab countries freed from the Ottoman Empire, they adopted new codes which were, for most part, based on Western law. It is only in the field of personal status that Muslim law is still applied.

Time does not permit us to cite all the new codes in the Arab countries. I shall mention only those promulgated in the Lebanese Republic. The most important of these codes are : (1) the real estate code promulgated in 1930; (2) the code of obligations and contracts, promulgated in 1932 and put into practice in 1934 ; (3) code of civil procedure, promulgated in 1933 and put into practice in 1934 ; (4) the commercial code of 1934; (5) the penal code, promulgated in 1943 and put into effect in 1944; (6) the military code of 1946; (7) the labour code of 1946; (8) the maritime commerce code of 1947; (9) the penal code of 1948; (10) the aviation code of 1949. (Continued on page 11)

In Honey there is Healing for People

Dr. Muhammad al-Barshah

And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations. Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought" (The Bee:[16] 68-69).

Moreover, in the Qur'an, there is a description of what God has prepared for his followers in paradise. The Almighty says: "A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavor changet not, and rivers of wine delicious to the drinkers, and rivers of clear-rum honey; therein for them is every kind of fruit, with pardon from their Lord ..." (Muhammad [47:15).

Praise be to You, God! You created, and created the best! The secrets of Your creatures demonstrate Your great work and make man prostrate himself before You in recognition of his limitations and weakness and Your creative power and in recognition of his need for Your help. Yes. You inspired, insect, the bee, to manage in its affairs and to organize its relations with other bees. You clothed it with lime and granted it a sting and gave it the flowers nectar as food, and made it a serviceable cook for people.

Bees: High Quality Workmen

The bee is the only insect that can collect and preserve nectar for nutrition, thus undertaking great tasks for humanity.

Besides building beehives in an extraordinarily delicate and organized structure, and besides the production of wax and honey, the bee pollinates flowers and provides a good example of high quality workmanship by its continuous movement and persistent work.

The Prophet said, (ﷺ): The believer is like the bee. When it eats, it eats well, and when it gives it gives well, and it will never break the immature branch on which it stands.

Bees are social insects which live in societies or colonies, where each individual bee inhabit a private cell. Each beehive is inhabited by a community of bees representing a highly organized and cooperative form of social existence. The cells provide privileges for some bees. The queen alone occupies a cell. Hundreds of males and thousands of females work. The queen's role is limited to the production of eggs that range in number from 1000-2000 fertilized eggs a day. These then hatch, yielding either a new queen, or female workers, depending on the type of nutrition that the queen gets before laying her eggs, and in proportion to the volume of the cell which she inhabits. The queen's life span is usually 5-6 years. The males function is limited to fertilizing the queen. They spend the spring and summer eating the honey that the female workers collect. In autumn, they are expelled from the cell to die outdoors of cold and hunger. The female workers do the hardest work. Four days after its birth, the small worker bee starts its work by feeding the larva. They visit them more than 7850 times during the six days

of nursing. Some workers serve the queen, cleaning her body and combing her hairs, while others fly about in search of nectar, pollen and water. Some workers are rightly called "architects" since they pour the wax in plates of a hexagonal shape. These hexagonal cells are reservoirs for honey and bee bread, besides being used for eggs.

A bee flies at a speed of 65 kilometers per hour. And to collect one kilogram of honey, a bee flies a distance of 360,000-800,000 kilometers, which is equivalent to ten times the diameter of the earth. Let's now ask, what are the constituents of honey?

Honey consists of more than seventy different ingredients which are of vital importance in nutrition. Since thousands of years honey was considered the most important source of sugary compounds. According to the French proverb, "Every master has his status, and honey is the best of sweetmeats. It is full of energy, since each kilogram of honey is equivalent to 3150-3350 calories, depending on its ingredients.

The composition of honey varies with the different types of flowers, with the area, the soil and even the climatic conditions. For example, honey extracted from the Pollen of clover (*Trifolium alexandrinum*) in Australia is different from that taken from the same flower in California. Furthermore, both of them vary from that in England. The major factor behind this difference is the diversity in the composition of the soil nourishing the flowers. (From the book: *Honey for Health*, written by Sessil Tonzli, London, 1969).

As a Sugar Factory

If we take a sample of honey and subject it

to a thorough examination using special laboratory equipment, we will conclude that it has a very complex molecular formula composed mainly of sugars. Up till now, approximately fifteen different kinds of sugar have been found in honey. The most important of these are fructose 40%, glucose 30% sucrose 4% barley sugar, maltose, Dextrene or the fried starch, Erlöse and others. Although most of these sugars were not first found in the nectar, they were late found during the process of cooking, and ripening by different acids and enzymes. Honey also contains a lot of natural acids. In addition to acetic acid, citric acid, and tartaric acid, some traces of dextrin, oxalic acid, flucornic acid, glutamic acid and others are also found in it. Many scientists are interested in honey because of the many enzymes it contains, which play a vital role in the life of the organism. Some of these honey enzymes originate from the nectar, and others come from the bee itself. The most important of these is Lamilase, which changes starch and dextrene into invertase, Transforms ordinary sugar into glucose and fructose and works as a catalyst in hydrogen peroxidase and phosphatase, which helps in generating phosphates and the enzymes that convert citric acid to acetic acid. Moreover, honey contains traces of peroxidase and lipase. All of these enzymes make honey one of the most important sources of nutrition: "the yield of God who made everything. He knows of what you do". "This is God's creation, show me what do those inferior to Him create ...?"

As a Vitamin Storehouse

Research, in European laboratories specialized in the study of honey, confirms that honey contains a group of vitamins,

the most important of which is vitamin B2 or Riboflavin. Honey contains up to 1.5 milligrams of Riboflavin per kilogram, vitamin B, or thiamine (up to 0.1 milligram) panthothemic acid or vitamin B₂, (up to 2 milligrams) vitamin B₅ or Nicotinic acid up to 1 milligram vitamin B₆ pyridoxine, (up to 1 milligram) and up to 3040 milligrams of Ascorbic acid or vitamin C. Moreover, there are traces of Biotene, vitamin K. vitamin E and carotene. Interestingly enough, the presence of these vitamins in honey is caused by pollen. Honey also contains some types of protein, amino acids, chlorophyll derivatives and some types of pigments, biological catalysts, ketones, sugary traces like mannitol and dylistol and some aldehydes and esters.

The research done by some American scientists like Doctor Haydok and Doctor Kitzes about vitamins in honey, confirm that it is a suitable medium for preserving vitamins which can remain for a long period of time without being spoiled or losing any of their nutritious elements, while fruits and vegetables lose a great part of their vitamin when they are conserved for long periods of time. Honey furthermore contains many mineral salts, the most important of which are calcium, which is necessary for the development of bones and teeth, sodium, potassium, manganese and iron, which are necessary for the production of red blood cells, chloride, phosphorus, sulfur and iodine. These combined minerals weigh approximately two milligrams per 1000 milligrams of honey. Radium exists in some types of honey. Although the minerals exist in very small concentrations in organic matter, they play a very important and distinctive role in contributing to the bodily processes through their interaction with enzymes, vitamins and hormones. If these

minerals are lacking in a person's diet, he loses his energy and vitality and his ability to work and think. On the other hand, these minerals play an important role in tissue respiration and gaseous exchanges, and they are crucial factors in blood circulation and the development of blood, bones and teeth. They are essential to old people who must have them in their diet, since their reduction in blood production leads to a slower metabolism and since their organs are in even greater need of minerals. Honey is a good source of these minerals for old people because it is easily taken.

Mysterious Composition

Many researchers have confirmed the presence of antibiotics in honey. The scientist Dingmans found a type of sexual hormone which is a derivative of estrogen in honey. Others believe that honey contains metabolic hormones which are important for protein synthesis.

We have tried to give an idea of this complex substance called honey but there are many vital and medical characteristics of honey which are still mysterious, including even their chemical composition. Hence man can grasp the complexity of this material, honey, which has excited the human imagination for thousands of years.

Effective Medicine

One physical characteristic of honey is its ability to attract water, which causes it to deteriorate because it can absorb water enough to destroy its structure. When the water content of honey exceeds 20%, which is the normal percentage, its enzymes begin to react and disintegrate. Therefore honey must be stored in dry places away from humidity. It is not advisable (Continued on page 11)

Prophetic Mission

Historical and Eternal Elements

PROF. M. RAFAT analyses the historical and eternal elements of the Prophetic mission and concludes that the Prophetic message is extremely relevant to the modern and post-modern age.

Prophet Muhammad (ﷺ) once underlined his proximity to the Day of Judgement by using the simile of two adjacent fingers of the hand. There is no gap between two such fingers as one of them touches the other. Similarly the Day of Judgement will immediately follow the age of the Prophet (ﷺ). The Prophet (ﷺ) thus emphasized the fact that with the commencement of his prophetic mission; the human race had entered the last and the final stage of its career on earth. This long journey of the human race was nearing its completion and will soon meet its logical end in the Day of Judgement.

The Eternal Message

Messengers of God occupied a unique position in human history because they imparted sense and direction to it. In the very initial phase of human history itself, Adam and Eve were informed about the centrality of “Divine guidance” and were assured that it would continue to enlighten their future human generations throughout human history. The Qur’an mentions this historical episode in the following words:

“We said: ‘Get down all of from here. And if, as is sure, there comes to you guidance from Me; then whosoever follows My Guidance, on them shall be no fear, nor they shall grieve.’” (Ch. 2, v 38)

This Divine guidance was brought to mankind by a chain of “messengers” and it

always served the same purpose viz. to lead mankind to the “right path” by removing all confusions and distortions which had crept therein during the course of human history. The eternal aspect of the Divine message is described by the Qur’an as follows:

“(Let them know that) it was revealed to you and to all Prophets before you: ‘If you associate any others with Allah in His Divinity, all your deeds will surely come to naught and you will certainly be among the losers.’ Therefore, serve Allah alone and be among those who are grateful.” (Ch. 39, v, 65-66)

Besides this eternal message which formed the basic theme of a Messenger’s address; there were particular historical contents as well, which were specific to each prophet’s circumstances. Each messenger had to explicitly address the specific issues and concerns of his times. One recurring issue was that of strife and divisions in the human society. The Qur’an mentions how the Messengers addressed this issue:

“(Let people know that) in the beginning (of the human history), mankind followed one single way (later on this state ended and differences arose). Then Allah sent forth Prophets as heralds of good tidings for the righteous and as warners against the consequences of evil deeds. He sent down with them the Book embodying the Truth, so that it might judge among people in their

disputes.

And those who innovated divergent ways rather than follow the Truth were none other than those who had already received the knowledge of the Truth and clear guidance; and they did so, in order to commit excesses against one another. So, by His leave, Allah directed the believers to the Right Way in matters on which people had disagreed. *“Allah guides whomsoever He wills onto a straight way.”* (Ch.2, V.213)

Thus the historical aspect of the Prophetic mission was to remove confusions about the Truth; which might have arisen due to baseless innovations introduced by those who wanted to “commit excesses” against other human beings. The Prophets made exemplary efforts to remove all distortions and enlighten mankind once again about the right path.

The New Age

The final link in the glorious chain of Prophets is the personality of Prophet Muhammad (ﷺ). He inaugurated the “new age” which is the final phase of human history. This period of history has unique characteristics of its own. While the prophetic message is eternal, the tone and approach adopted by the Prophet (ﷺ) were eminently suited to the present age. The other Prophets had similarly paid attention to their own specific circumstances; in conveying the Divine message, in their times.

What then is the essence of the present age! One may identify the following five characteristics which may serve to define it:

- a) Vast growth in the amount of information;
- b) Unprecedented speed and extent of

communication;

- c) Simultaneous existence of diverse cultures in close geographical proximity;
- d) Environmental crisis; and
- e) Technology induced alienation.

The Prophet's teachings are manifestly relevant in the context of these characteristics.

Information

The Prophet laid great emphasis on the basic characteristic of “acceptable” information viz. its “reliability.” The Qur’an, itself, draws attention to the need of “reliability” in social matters:

“O believers! When an ungodly person brings you a piece of news, carefully ascertain its truth, lest you should hurt a people unwittingly and thereafter repent at what you did.” (Ch. 49, v.6)

Apart from social matters; in general also, the information sought by one should be reliable.

This attitude is reflected in the following prayers of the Prophet:

“My Lord! Show me things as they really are!” and “O Allah! Let us see the truth as ‘truth’ and bestow on us the grace to accept it. And let us see falsehood as ‘falsehood’ and grant us protection from it”

The same attitude about reliable information should be cultivated in matters concerning faith and religious beliefs. In particular, one should not attribute to the Almighty, anything without knowledge. Such an irresponsible utterance would be a great sin. The Qur’an says:

“Proclaim thus: ‘Indeed my Lord has forbidden indecent acts, whether overt or

hidden; all manner of sin; wrongful transgression and (He has forbidden) that you associate with Allah, in His Divinity, that for which He has sent down on sanction; and that you ascribe to Allah things, of which you have no sure knowledge that they are (actually) from Him." (Ch. 7, V. 33)

A common man today is flooded with information of all kinds, a substantial portion of which is definitely unreliable. In this situation the Prophet's emphasis on "reliability" is very significant. One must distinguish between the chaff and the grain! To that end, suitable criteria should be evolved. To evolve such criteria is a responsibility of Muslims.

Communication

In the present age, communication has become very fast and the volume of communication possible has also tremendously increased. Communication has therefore become a very important phenomenon and the problems associated with it cannot be ignored. There are two basic problems which demand attention:

- (a) Privacy of an individual, and
- (b) Values relevant to the communication process

According to Islamic etiquette, to pay a social call requires permission

The Qur'an says:

"O believers! Enter not houses other than your own houses, until you have obtained the permission of the inmates of those houses and have greeted them with peace. This is better for you. It is expected that you will observe this." (Ch. 24, V. 27)

In other words, the privacy of an individual

may not be disturbed, except with permission. The same etiquette applies to disruption of privacy by a phone call or a mobile phone call. Except when of a very short duration, such a disruption should be with permission only; express or implied. The rule may be extended to other possible invasions on privacy, by technological means.

In Islam, conversation is regulated by ethical values viz. One must be courteous and truthful, should not interrupt others; refrain from the use of indecent or improper language and should not indulge in backbiting or rumour mongering. These ethical values are applicable to other forms of communication as well. Sadly, in today's world, these values are often ignored. The Prophet's emphasis on "good manners" includes good manners in conversation and the same etiquette is applicable to other forms of communication (besides the oral one). Finally, the "volume" of communication should be appropriate. The Prophet (ﷺ) reminded his companions that a sensible person should either speak well or keep quiet. To talk unnecessarily is not a desirable trait in any case. Similarly, unnecessary communication is undesirable and ought to be discouraged. "Noise" in any form disturbs people and unnecessary communication is also a kind of "noise", which should be minimized.

Diversity

According to the Islamic worldview, human beings are one family and the diversity of race and clan in this vast family, is merely for the purpose of "mutual introduction." This diversity is part of the Creator's design and in no way, it hinders the possibility of mutual cooperation among them. The Qur'an says:

“O mankind! We created you all from a male and a female, and made you into nations and tribe, so that you may know one another. Verily, the noblest of you in the sight of Allah is the most God-fearing among you. Surely, Allah is All Knowing, All Aware.” (Ch. 49, V. 13)

“Do you not see that Allah sent down water from fine sky with which We brought forth fruits of diverse hues? In the mountains, there are white and red, of diverse hues, and pitchy black. And human beings too, the beasts, and cattle — diverse are their hues. From among His servants, it is only the knowledgeable who fear Allah. Verily, Allah is Most Mighty, Most Forgiving.” (Ch. 35, V.27-28)

The Prophet (ﷺ) recognized cultural diversity, and *urf* (i.e. custom or tradition) of a society was given due weightage by him unless it happened to violate the demands of justice or dignity. For instance, the pre-Islamic “custom” of circumambulating the Ka’bah in stark nakedness, was abolished by the Prophet (ﷺ); because it was an indecent act. The Qur’an says: *“And when such people commit an indecent act they say: “We found our fathers doing that, and Allah has enjoined it on us.” Say: surely Allah never enjoins any indecency. Do you say things regarding Allah that you do not know?”* (Ch.7, V.28)

The Prophet (ﷺ) liberated people from unreasonable and unjust customs. The Qur’an says:

“(Today the mercy of your Lord is for) those who follow the Messenger (ﷺ), the unlettered Prophet (ﷺ). They find him mentioned in their own (scriptures), the Taurah and the Gospel. He enjoins upon them what is good and forbids them what is

evil. He makes the clean things lawful to them and prohibits all corrupt things and removes from them their burdens and the shackles that were upon them. So those who believe in him and assist him, and succour him and follow the light which has been sent down with him; it is they who shall prosper.” (Ch.7, V. 157)

Empowerment

The Prophet once asked the people to imagine that the “end of the world” was upon them. And they barely had the time to “plant just one tree.” He advised them nevertheless to plant it and not let the opportunity slip by. This advice of the Prophet (ﷺ) has many aspects, each of which extremely relevant to the modern man’s circumstances:

- (a) Importance of the “Present moment”. Utilize it; do not let it go waste.
- (b) Even a “small” virtuous act is valuable. If there is an opportunity for a seemingly minor but good action; it should be utilized.
- (c) “To plant a tree” is a noble act, worthy of the Prophet’s attention.

In other narrations, the Prophet (ﷺ) advised people about the importance of cleanliness, hygiene and moderate use of resources and forbade waste and excessive consumption. He laid special emphasis on water resources, their cleanliness and purity. In the light of these teachings the first Caliphate instructed the Muslim armies not to cut trees. Indeed human beings are answerable to Allah about the proper use of all the bounties given by Him. The Qur’an says:

“Then, on that Day, you will be called to account for all the bounties “you enjoyed.” (Ch. 102, V.8)

Alienation

Today's urban environment keeps people extremely busy, cuts them off from nature, floods them with noise and meaningless information, surrounds them with lifeless gadgets and often compels them to live in polluted environment and in unhealthy conditions. All these factors alienate an individual from himself and render him confused, dissatisfied and often an irresponsible person. Islam meets this situation on two fronts:

- (a) Islam seeks to change the structure of the present urban city and suggest its replacement by a "Value based" dwelling which would, in effect be a city planned according to the Islamic values.
- (b) In the existing urban structure, Islam

seeks to prevent alienation by creating "islands of peace and tranquility." These "islands" are mosques, gatherings and circles of Zikr and God-fearing individuals who manage to preserve their sanity in this "humdrum" of meaninglessness. The regular prayer serves to "slow down" the unnecessary fast pace of urban life. The Qur'an praises individuals "*whom neither trade nor sale can divert from the remembrance of Allah, nor from regular prayer.*" (Ch 24, V. 37)

The attitude taught by the Prophet (ﷺ) is thus seen to be extremely relevant to the modern and the post-modern age. This indeed is the historical element of the Prophet's mission.

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Al-Fath Al-Rabbani

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Marriage Partners

In the light of the experience of the past years, it is time to take stock and try to halt the ever-mounting tide of divorces among Muslims, particularly on the increase between foreign-born brothers and American sisters. It is not unusual today to find Muslim women (and even an occasional man) who, by the time they are 30 or 35, have been married three or four times, their children suffering again and again through the trauma of fatherless and broken homes. Accordingly, we may list a few essential points to be considered by both brothers and sisters in the process of choosing a partner in life (although the masculine pronoun has been used throughout for the sake of simplicity, the following is generally equally applicable to both men and women).

1. **Du'a.** Unceasingly ask help and guidance from Allah, Most High, in the matter of finding and choosing a mate. As often as you feel it necessary, pray salat *al-istikhara*, Islam's special prayer for guidance, in order to reach a suitable decision.
2. **Consult your heart.** Listen to what your inner voice, the "radar" which Allah has given you to guide you, tells you about the prospective partner. It is likely to be more correct than your mind, which often plays tricks and can rationalize almost anything. For many people, first impressions are often the most accurate.
3. **Enquire.** Find out the reason why this man wants to marry you. Is he interested in you as an individual or will any American do? Why is he not doing the logical thing, that is, to marry someone from his culture? If there is evidence that the primary reason for this marriage, despite claims to the contrary, is for convenience (green card, money, property, etc.), forget it. This spells trouble.
4. Get to know your prospective partner, within the limits of what is permissible in Islam, before deciding on marriage. Just "Seeing" someone once or twice in the company of others, who may be anxious for this marriage to take place, is simply not enough under today's conditions, where two persons of totally dissimilar backgrounds are meeting each other without the safeguards of families. Without violating Islam's prohibition about being alone, try to understand his nature, what makes him tick, his temperament, what he might be like to live with.
5. **Talk to several people who know your prospective partner**, not just one, or have someone whom you can trust do this for you. Ask about him from various people, not just from his friends because they may conceal facts to do him a favour. And ask not only about this background, career, Islamicity, etc., but about such crucial matters as whether he gets angry easily; what he does when he is mad; whether he is patient, polite, considerate; how he gets along with people; how he relates to the opposite sex; what sort of relationship he has with his mother and father; whether he is fond of children; what his personal habits are, etc. And find out about his plans for the future from people who

know him. Do they coincide with what he has told you? Go into as much detail as possible. Check out his plans for the future – where you will live and what your lifestyle will be, his attitudes towards money and possessions, and the like. If you cannot get answers to such crucial questions from people who know him, ask him yourself and try to make sure he is not just saying what he knows you want to hear. Too many people will make all kinds of promises before marriages in order to secure the partner they want but afterwards forget that they ever made them (this naturally applies equally to women as to men).

6. **Find out about his family**, his relations with his parents, brothers and sisters. What will his obligations be to them in the future? How will this affect where and under what conditions you will live? What is the character and temperament of each of his parents? Will they live with you or you with them? And are they pleased with his prospective marriage to you or not? Although it may not be the case in most Western marriages, among Muslims such issues are often crucial to the success or failure of a marriage, and answers to these questions need to be satisfactory to ensure a peaceful married life.
7. **Understand each others' expectations**. Try to get a sense of your prospective partner's understanding of the marriage relationship, how he will behave in various situations, and what he wants of you as his spouse. These are issues which should be discussed clearly and unambiguously as the

negotiations progress, not left to become sources of disharmony after the marriage because they were never brought up before-hand. If you are too shy to ask certain question, have a person you trust do it for you. At an advanced stage of the negotiations, such a discussion should include such matters as birth control, when children are to be expected, how they are to be raised, how he feels about helping with house work and with the children's up bringing whether or not you may go to school or work, relations with his family and yours, and other vital issues.

8. **See him interacting with others in various situations**. The more varied conditions under which you are able to observe your prospective partner, the more clues you will have as to his mode of dealing with people and circumstances.
9. **Find out what his understanding of Islam is and whether it is compatible with your own**. This is very important matter. Is he expecting you to do many -things which you have not done up to this point? If he emphasizes "harams," especially if you are a new *Muslimah*, and seems unable to tolerate a Westerner's viewpoint, chances are your marriage will be in trouble unless you are flexible enough to accommodate yourself to his point of view and possibly a very restrictive lifestyle. Let him spell out to you clearly how he intends to practice Islam and how he wants you to practice it as his wife so there will be no misunderstanding later.
10. **Don't be in a hurry**. So many

marriages have broken because the partners are in such a haste that they don't take time to make such vital checks as the ones outlined above and rush into things. Shocking as it may seem, marriages between Muslims which are contracted and then broken within a week or a month or a year have become commonplace occurrences among us. Don't add yourself to the list of marriage casualties because you couldn't take time or were too desperate for marriage to find out about or get to know the person with whom you plan to spend the rest of your life.

11. **Ask yourself, do I want this man/woman to be the father/mother of my children?** If it doesn't feel just right to you, think it over again. Remember, marriage is not just for today or tomorrow but for life, and for the primary purpose of building a family. If the person in question doesn't seem like the sort who would make a good parent, you are likely to find yourself struggling to raise your children without any help from him or her - or even-with negative input - in the future.
12. **Never allow yourself to be pressured or talked into a marriage.** Your heart must feel good about it, not someone else's. Again, allegations of "Islamicity" – he is pious, has a beard, frequents the *masjid*, knows about Islam: she wears *hijab*, does not talk to men are not necessarily guarantees of a good partner for you or of a good marriage but are only a part of a total picture. If an individual practices the Sunnah only in relation to worship or externals, chances are he/she has not

really understood and is not really living Islam. Possessing the (affection) and *rahmah* (mercy) which Islam enjoins between marriage partners is vital for a successful relationship, and these are the important traits to be looked for in a prospective partner.

13. **Never consent to engaging in a marriage for a fixed period or in exchange for a sum of money** (mut'a marriage). Such marriages are expressly forbidden in Sunni Islam and entering into them is a sinful act, as marriage must be entered into with a clear intention of its being permanent, for life, not for a limited and fixed duration.

If these guidelines are followed, *insha' Allah* the chances of making a mistake which may mar the remainder of your life may be minimized. Choosing a marriage partner is a most serious matter, perhaps the most serious decision you will ever make in your life since your partner can cause you either to be successful or to fail miserably in the tests of this life and consequently in the Hereafter. This decision needs to be made with utmost care and caution, repeatedly seeking guidance from your Lord.

If everything checks out favourable, well and good; best wishes for happiness together here and Hereafter. If not, better drop the matter and wait. Allah your Lord-knows all about you, His I servant, and has planned your destiny and your partner for you. Be sure that He will bring you together when the time is right. As the Qur'an enjoins, you must be patient until He opens a way for you, and for your part you should actively explore various marriage leads and possibilities.

Two words addressed to brothers are in order here. If you are marrying or have married a recent convert to Islam, you must be very patient and supportive with her. Remember, Islam is new to her, and chances are that she will not be able to take on the whole of the Shariah at once nor does Islam require this, if you look at the history of early Islam. In your wife's efforts to conform herself to her new faith and culture, she needs time and a great deal of support, love, help and understanding from you, free of interference from outsiders. It is best to let her make changes at her own speed when her inner being is ready for them rather than demanding that she do this or that, even if it means that some time will elapse before she is ready to follow certain Islamic injunctions. If the changes come from within herself, they are likely to be sincere and permanent; otherwise, if she makes changes because of pressure from you or from others, she may always be unhappy with the situation and may look for ways out of it. You can help her by being consistent in your own behaviour. So many Muslims apply those parts of the Qur'an or Sunnah which suit them and abandon the rest, with resulting confusion in the minds of their wives and children. Thus, while firmly keeping the reins in your hands, you should look at your own faults, not hers,

and be proud and happy with the efforts she is making. Make allowances, be considerate, and show your appreciation of the difficult task she is carrying out by every possible means. This will cause her love and respect for you, your culture, and Islam to grow infinitely faster than a harsh, dominating, forceful approach ever could

Finally, a word of warning. Certain situations have occurred in this country in which women, posing as Muslims (or perhaps actually having made shahadah), have deceived and made fools of numbers of Muslim men. Such women may be extremely cunning and devious, operating as poor, lonely individuals in need of help and/or husbands. The brothers who fall into their net may be shown false photos, given false information or promises, cheated in all sorts of ways, and finally robbed of anything the conniving lady can manage to take from them. As was said, it is wise to check out, any prospective partner with local Muslims who know her. Keep your eyes open and take your time. Since marriage is for life, for eternity, hurrying into it for any reason whatsoever is the act of a foolish or careless person who has only himself or herself to blame if things go wrong.

Courtesy (Islamic Horizons).

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.

FOOD FOR THOUGHT

Remembrance of Allah

S. A. Rauf

An honest man remains ever anxious to repay the debts of his creditor. But when he fails to pay off his corresponding dues, say, out of inability or disadvantages, his payment takes the shape of his gratitude or remembrance to his benefactor, either through thoughts, words or deeds. And man who is utterly unable to repay a single debt of his Creator, how much more grateful he should be to Him!

If we reflect, we can understand how closely we are surrounded by the grace and mercy of our Creator! God's uncountable gifts and inexhaustible mercy are so abundantly flowing at every time and place that we cannot even perceive many of them. He is so generous and kind that He bestows many of His gifts upon us even if we do not deserve, desire or realize them. How graciously He has given us our different organs and faculties! Can we willingly part with any of them in exchange of the entire world?

We can easily understand that although the earth is a field of our action, God has made it a guest house for us as well. He has pre-arranged every requirement for our growth and satisfaction and has subjected the entire creation around us to our services. So man is free to enjoy as much as his capacity permits him. But an ungrateful or an unrighteous man fails to appreciate the value of such abundant gifts, just as a glutton hardly finds any contentment in eating and drinking.

Although God's limitless resources are open to us, we can hardly derive any

benefit out of them if we do not qualify ourselves for their proper use with the help of our proper organs and faculties for having proper things. For instance, we should use our eyes to see, ears to hear, legs to walk, the tongue for tasting, mind to think and so on. It is also necessary for us to come out of our doors for availing His grace and mercy which are immeasurably flowing by the side of our doors, just as some aquatic animals come out on the surface of water for receiving the requisite quantity of air.

We should therefore, acknowledge His gifts and express our sincerest gratitude to Him and this can be done by doing good to His creatures and uplifting their cause as well. Whenever we see ourselves free from work, we should engage our mind in praising and remembering Him. For, mind can seldom remain free of thought whose nature is to give expression either in words or deed. Hence it should be fed with the highest and best type of thought which is nothing but remembering His Holy attributes. If we keep these attributes in front of us we can never be put on the wrong track.

The mind gets real peace only in constant remembrance of its Guardian Lord and when the thread of remembrance is cut off nothing in the universe can give it real peace. To forget God is to forget one's own soul and how can we remember ourselves by forgetting the very source of our being?

“And be ye not like those who forgot Allah; and He made them forget their own souls!”

(59:19).

Mind can win peace if it gets something higher and wider than itself. But the mind is so spacious that the whole world can be encompassed within its fold and still remains vacant. Whereas this hungry and unsatisfied mind comes in touch with its Creator by way of loving remembrance it becomes fully satisfied having no other hankering.

Everything in and around us – every object, every phenomenon, every event and every atom reminds us its ultimate end and indirectly makes us remember God, the beginning and end of everything, if only we try to understand their significance.

“Whatever is in the heavens and on earth,

Let it declare the Praises and Glory of God”
(57:1)

This remembrance is the only key to expand our heart for attaining true knowledge. Otherwise, even with our highly developed brain, all our efforts to know Him and His plan will remain a mere phantom to us forever and ever.

Lastly, we must realize that the infallible death is chasing us at a tremendous speed and with the passing of time, the distance between death and us is becoming narrower. We should, therefore, take appropriate steps to see ourselves climbing at the top of the spiritual ladder, before death finally overtakes us to put an end to our earthly sojourn.

THE QUR’ANIC FOUNDATIONS AND STRUCTURE OF MUSLIM SOCIETY

By

Dr. Muhammed Fazl-ur-Rahman Ansari .

B.Th., M.A., Ph.D.

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دل میں ہو یاد تری گوشہ تنہائی ہو

(حضرت مولانا حسن رضا بریلوی)

دل میں ہو یاد تری گوشہ تنہائی ہو
پھر تو خلوت میں عجب انجمن آرائی ہو
آستانے پہ ترے سر ہو اجل آئی ہو
اور اے جان جہاں تو بھی تماشائی ہو
اس کی قسمت پہ فدا تخت شہی کی راحت
خاک طیبہ پہ جیسے چین کی نیند آئی ہو
آج جو عیب کسی پر نہیں کھلنے دیتے
کب وہ چاہیں گے میری حشر میں رسوائی ہو
جھلک دیکھنے کی تاب نہیں عالم کو
وہ اگر جلوہ کریں کون تماشائی ہو
یہی منظور تھا قدرت کو کہ سایہ نہ بنے
ایسے یکتا کے لیے ایسی ہی یکتائی ہو
بند جب خوابِ اجل سے ہوں حسن کی آنکھیں
اُس کی نظروں میں ترا جلوۂ زیبائی ہو

ایک ماخذ قرار دیتے ہیں۔ اور اس کو ٹیکس کے حکم میں رکھتے ہیں۔ ان کی رائے میں حکومت اپنے لیے جو وسائل ٹیکس لگا کر وصول کرتی ہے، وہ وسائل اس کو زکوٰۃ وصول کر کے حاصل ہو سکتے ہیں۔ ان افراد کی یہ رائے جمہور امت کی رائے کے خلاف ہے۔ زکوٰۃ کا اصل فلسفہ امت کے صاحب حیثیت طبقوں سے دولت کے مخصوص تناسب کو ضرورت مند اور مستحق طبقات تک پہنچانا ہے اور یہ عمل عبادت کے طور پر انجام دیا جانا مطلوب ہے۔ اجتماعی نظم و نسق کے لئے وسائل کی فراہمی اس کا مقصد نہیں۔ دوسری اہم بات ٹیکس کی چوری کے حوالے سے ہے۔ ٹیکس چوری کرنا ایک غلط عمل ہے اور خاص طور پر اس وقت جب کہ ٹیکس جائز مقدار میں اور جائز مقصد کے لئے لگایا گیا ہو۔ اگر حکومت غلط ٹیکس لگائے تو اس کو ایسا ٹیکس واپس لینے پر مجبور کرنا چاہئے، نہ کہ ٹیکس چرانا شروع کر دیا جائے اور ویسے بھی ٹیکس چرانے سے ٹیکس لگانے والے اس کی شرح بڑھا دیتے ہیں اور اس کا نفاذ ایسی چیزوں پر کرتے ہیں، جو عوام کی ضرورت کی ہیں، جس کا اجتماعی نتیجہ کم آمدنی والے افراد کی معاشی بد حالی کی صورت میں نکلتا ہے۔ ٹیکس کی رقم کھانے والے حکومتی طبقات کو یہ بات ذہن میں رکھنی چاہئے کہ عوام سے حاصل کی گئی رقم، ان حکومتی طبقات کے پاس امانت ہے اور امانت میں خیانت بہت بڑا جرم ہے اور خاص طور پر ٹیکس کی رقم کے غلط استعمال میں خیانت اور ظلم دونوں پائے جاتے ہیں اور دونوں اللہ کے ہاں بہت سخت جرم ہیں اور ان کے بارے میں سخت وعیدیں آئی ہیں۔

محض حکمران طبقات کو فائدہ پہنچانے کے لئے ٹیکس کا نفاذ کیا جا رہا ہو تو یہ بدترین گناہ ہے۔ دوسری شرط ٹیکس کے جائز ہونے کی یہ ہے کہ جتنی ضرورت ہو، اس سے زائد بالکل نہ لگایا جائے۔ یہ طے کرنا کہ کتنی ضرورت ہے اور کتنی نہیں، حقیقتاً ایک مشکل کام ضرور ہے مگر ناممکن نہیں۔ ضرورت کا تخمینہ لگا کر صرف اتنا ہی ٹیکس لگایا جائے۔ اس حوالے سے تیسری شرط یہ ہے کہ عوام میں اس ٹیکس کی ادائیگی کی برداشت ہو۔ برداشت کا معیار یہ ہے کہ ٹیکس کے نفاذ سے ان کی بنیادی ضروریات زندگی متاثر نہ ہوں۔ اگر ٹیکس کے نفاذ سے کسی کے لئے جسم و جان کا رشتہ برقرار رکھنا مشکل ہو، تو ایسا ٹیکس ناجائز ہے۔ دوسری اہم بات اس کا استعمال ہے۔ اس بات میں ذرہ برابر بھی شبہ نہیں کہ لوگوں کا مال ناحق کھانے کے عمل کی وعید دین میں بہت ہی سخت بیان ہوئی ہے۔ عوام کو ٹیکس کے بوجھ تلے دبا کر حکمران طبقے کا خود اس ٹیکس کے ذریعے حاصل کی گئی رقم کو اپنے استعمال میں لانا بہت سخت ظلم اور بدترین گناہ ہے۔ ہمارے ہاں، جس طرح عوام سے اکٹھے کیے گئے، پیسوں کا غلط استعمال کیا جاتا ہے، وہ شرعاً بالکل حرام ہے اور قیامت کے روز سخت محاسبے کا سبب بنے گا۔ خلاصہ کلام اس سلسلے میں یہ ہے کہ ٹیکس کے استعمال کی شرط یہ ہے کہ اس کو بالکل امانت سمجھ کر بہت دھیان سے صرف اسی مقصد میں استعمال کیا جائے، جس کے لئے ٹیکس لیا گیا تھا۔

ٹیکس کے حوالے سے دو گزارشات اور ہیں ایک یہ کہ بعض اہل علم زکوٰۃ کو حکومت کے لئے وسائل کے حصول کا

فائدے عوام تک بھی منتقل ہوتے تھے۔

عالمی بینکوں وغیرہ سے حاصل کیا جاتا ہے۔

آج کے دور میں حکومتوں کے پاس وسائل کے حصول کے تین طریقے ہیں۔ ایک جو حکومت کے پاس اپنی ملکیت میں موجود کاروباری اداروں سے نفع آتا ہے، عموماً بہت محدود ہوتا ہے۔ حکومت کے پاس وسائل کے حصول کا دوسرا طریقہ ٹیکس کا نفاذ ہے۔ یہ ٹیکس، خواہ براہ راست ہو، یا وہ ٹیکس، جو آمدنی پر لگتا ہے یا بالواسطہ ہو، یعنی وہ ٹیکس، جو معاشی سرگرمیوں یا دولت پر لگتے ہیں، حکومت کے لئے وسائل حاصل کرنے کا اہم ترین ذریعہ ہیں۔ اور عموماً حکومتیں اس کی مقدار زیادہ سے زیادہ بڑھانا چاہتی ہیں۔ حکومت کے پاس وسائل کے حصول کا تیسرا طریقہ قرضے کا حصول ہے اور عموماً حکومتیں یہ طریقہ اس وقت استعمال کرتی ہیں، جب ان کے وسائل پہلے دو ذریعوں سے پورے نہیں ہو سکتے۔ حکومتوں کے لئے قرضے لینے کے اس وقت چار معروف طریقے ہیں۔ ایک یہ کہ حکومت کرنسی چھاپ کر اپنے ذمے قرض لکھ لیتی ہے۔ دوسرا طریقہ ملکی مالیاتی نظام، یعنی بینکنگ سسٹم سے قرض لینے کا ہے، جو طویل المدتی تمسکات (Bonds) کو جاری کر کے لیا جاتا ہے، تیسرا طریقہ عوام سے براہ راست قرض لینے کا ہے۔ اس طریقے کے تحت مختلف قسم کے انوسٹمنٹ سرٹیفیکیٹ اور پرائز بونڈ وغیرہ شامل ہیں۔ پاکستان میں عوام سے براہ راست قرض لینے کا عمل قومی بچت کے ذریعے انجام دیا جاتا ہے۔ چوتھا طریقہ غیر ملکی قرضہ لینے کا ہے، جو عموماً بیرون ملک مالیاتی اداروں اور غیر ملکی حکومتوں اور

اپنے کاروبار سے آمدنی، محصولات اور قرض کے ذریعے وسائل حاصل کر کے حکومتیں اپنا نظم و نسق چلاتی ہیں۔ نظام حیات کے معاشی پہلوؤں کے اسلامی نقطہ نظر سے جائزہ لیتے وقت محصولات کے نظام (Taxation System) کے بارے میں گفتگو بہت اہمیت رکھتی ہے اور یہ اہمیت تین پہلوؤں سے ہے۔ ایک اس حیثیت سے کہ کیا ٹیکس کا لینا اور عوام پر حکومتی ذمے داریوں کی ادائیگی کے لئے مالی بوجھ ڈالنا شرعاً درست عمل ہے یا نہیں؟ دوسری بات، جو بہت اہم ہے وہ ٹیکس کے استعمال کے حوالے سے ہے کہ ٹیکس کی رقم کا استعمال کن قوانین اور ضوابط کے تحت ہونا چاہئے۔ اور تیسری اہم بات یہ ہے کہ ٹیکس کن مقاصد کے لئے لگایا جاسکتا ہے اور اس کی مقدار کتنی ہونی چاہئے۔ ٹیکس کے حوالے سے ان موضوعات پر گفتگو آج کل کے حالات میں اس لئے بھی اہم ہے کہ ارباب اقتدار اور عوام دونوں حقوق کی طلب میں آگے آگے اور فرائض کی ادائیگی میں پہلو تہی کرتے نظر آتے ہیں۔ ان دونوں کے لئے اپنے اپنے فرائض کی ادائیگی بھی اس قدر اہم ہے جتنا کہ حقوق کا مطالبہ۔ ٹیکس کے نفاذ کے حوالے سے مستدرائے یہ ہے کہ ٹیکس کا نفاذ کرنا شرعاً چند شرائط کے ساتھ درست ہے۔ سب سے پہلی شرط یہ ہے کہ ٹیکس کی واقعتاً ضرورت ہو، یعنی حکومت کے پاس دیانتداری اور عدل و انصاف کے ساتھ اپنا نظام چلانے کے وسائل نہیں ہوں۔ اگر وسائل کافی ہوں، پھر بھی

اسلامی نقطہ نظر سے ٹیکس (TAX) کا نفاذ اور استعمال

مفتی ارشاد احمد اعجاز

انسانی معاشرے ہمیشہ سے اجتماعی شکل میں رہتے آئے ہیں۔ اجتماعی معاملات کا نظم و نسق، مالی معاملات کا انتظام اور ریاست چلانے کے معاملات ہمیشہ ہر دور، ہر معاشرے اور تہذیب میں اہم امور سمجھے جاتے ہیں۔ ریاست کے معاملات حکومتیں چلاتی ہیں اور ان معاملات میں انتظام، حفاظت اور انصاف اہم ہیں۔ آج کے دور کے سیاسی فلسفے کے تحت ریاست کے معاملات بنیادی طور پر تین شعبوں میں تقسیم کئے جاتے ہیں، جن میں قانون سازی، انتظام اور انصاف کی فراہمی الگ الگ اداروں اور افراد کی ذمہ داری سمجھی جاتی ہے۔ ریاست کے ان معاملات کو چلانے کے لئے جو افراد اور ادارے ذمہ دار ہوتے ہیں ان کا مجموعہ حکومت کہلاتا ہے۔ ہر حکومت کو ریاست سے متعلق اپنے فرائض انجام دینے کے لئے وسائل درکار ہوتے ہیں اور ان وسائل کا حصول و استعمال دونوں اسلامی نقطہ نظر سے اہم حیثیت کے حامل ہیں۔ حکومتوں کے پاس وسائل کی موجودگی معاشرے کے معاشی نظریات سے گہرا تعلق رکھتی ہے۔ وہ معاشرے جن میں ریاست کو وسائل کا کُلّی اختیار ہوتا ہے اور نجی ملکیت کو محدود رکھا جاتا ہے۔ ایسے معاشروں کے معاشی نظام میں ریاست ایک اہم کردار ادا کرتی ہے اور وسائل کے اعتبار سے ریاست کو تنگی کا سامنا کم از کم موضوعی حد تک نہیں کرنا پڑتا۔ اس کے مقابلے میں آزاد معیشت اور نجی ملکیت کی حوصلہ افزائی اور اس کو تقویت دینے کا فلسفہ رکھنے والی ریاستیں معاشی معاملات کو ایک نگران کی حیثیت سے دیکھ رہی ہوتی ہیں۔ یہ فرق ہمیں اشتراکی اور سرمایہ دارانہ فلسفے کی بنیاد پر قائم معیشتوں میں نظر آ جاتا ہے۔

گزرتے وقت کے ساتھ ساتھ بہت سی ایسی چیزیں ریاست کے ذمے آنا شروع ہو گئی ہیں، جو پہلے اس کی ذمہ دار نہیں سمجھی جاتی تھیں اور ظاہر ہے کہ ریاست کو اپنی ذمہ داریاں پوری کرنے کے لئے وسائل درکار ہوتے ہیں۔ وسائل کا حصول قدیم زمانے سے ٹیکس، محصول اور لگان وغیرہ نافذ کر کے کیا جاتا رہا ہے۔ ٹیکس یا محصول کا نفاذ حکومتوں کے لئے وسائل اکٹھا کرنے کا سبب بنتا ہے اور ان کے لئے ریاست کے امور چلانا آسان ہو جاتے ہیں۔ ٹیکس کے حوالے سے ہمارے سامنے تاریخی پس منظر یہ آتا ہے کہ حکمران، ٹیکس عموماً دو مقاصد کے لئے لگاتے تھے۔ ایک یہ کہ عوام سے کچھ رقم یا دیگر اثاثے حکمران طبقات کو فیضیاب کرنے کے لئے، لیے جائیں۔ عموماً ایسے محصولات یا ٹیکس صرف حکمران طبقوں کو فائدہ پہنچاتے تھے۔ لوگوں تک ان کا فائدہ بہت کم منتقل ہوتا تھا۔ ٹیکس لگانے کا دوسرا مقصد انتظامی اخراجات اور فوج کے قیام کے لئے تھا۔ اس ٹیکس کے