**B.G 6th Semester (Islamic Studies)**

**UNIT I**

**01. Tawhid as Basis of Civilization**

Tawhid is the basis of the religion Islam and It is most precisely expressed in the formula: “LaaIlaahaIllalah” (There is no God but Allah worthy of worship) which states that there is only one true God and that He alone deserves to be worshipped. This simple formula forms the dividing line between Imaan (true belief in God ) and kufr (disbelief), according to the tenets of Islam. Because of this principle of Tawhid, the Islamic belief in God is considered to be unitarian and Islam is counted among the world’s monotheistic religions along with judaism and christianity. Yet, according to the Islamic unitarian concept (Tawhid), christianity is classified as polytheism and Judaism a subtle form of idolatry.

Thus, the concept of Tawhid is quite profound and needs further clarification even among Muslims. This point is vividly illustrated by the fact that some Muslims like IbnArabi understood Tawhid to mean that Allah is all and all is Allah; that there is only one existence which is Allah. Yet, such beliefs are classified by mainstream of the scholars of Islam as paintheism and, as such kufr. Other Muslims such as the Mutazilites felt that Tawhid consisted of stripping Allah of all His attributes and asserting that He is present everywhere and in everything. Yet, these ideas were also rejected by mainstream of the scholars of Islam and considered heretical. Infact, almost all of the various heretical sects which broke off from the main body of Islam, from the prophet’s time (saas ) till today, all began their divergence from the point of Tawhid. All of those who worked for the destruction of Islam as well as Muslims have tried to neutralise the Principle of Tawhid, bucause it respresents the very essence of the divine message of Islam brought by all the prophets (may Peace and blessings of Allah upon them).

The prophet(Saas)Himself, vividly warned Muslims to beware of such deviations as had befallen the nations before them. He encouraged them to stick closely to the path which he had tread. One day as he sat with his companions, he drew a straight line in the dirt, he then drew a series of lines branching off from either side of it. When the companions (RAA) asked him (As) what it meant, he pointed

to the branches and told them that they represented the various paths of misguidance in this life. He went on to say that the head of each path sat a devil inviting people to it. After that, he pointed to the straight line in the middle and told them that it represented the path of Allah. When the companions (Raa)Asked for the further clarification, he told them that it was his path and recited the verse:

“This is my path leading straight, so follow it. And do not follow the other paths or else you will be separated from His (Allah’s) path,’’ (Surah al-anam,6:153) (sunanNasaaee ).

It is therefore of the utmost importance that tawhid be clearly understood in the way it was taught by the prophet (SAAS) to his companions (RAA).

The meaning of Tawhid:

Literally Tawhidmeans: to make something one, or to assert the oneness of something or to call it one,’’and it comes from the Arabic verb (Wahhada ) which means to unify or consolidate. But inIslamicshariah, the word Tawhid means that Allah is one, without partner in His dominion (Ruboobiyah); one without rival in divinity and Worship (Ibadah), and one without similitude in His essence and attributes (asmawasiffaat). In other words, we can say that Tawhid means to singleout Allah (SWT) alone for worship, love and submissiveness to Him by complying to his commands and submitting to them. Allah says:

“And your Ilah (God ), there is none who has the right to be worshipped but He, the most gracious, the most merciful.” (surah Al-baqarah, 2:163)

The word Tawhid is not a term from the Quran or sunnah. However, it became the main term used to cover the aspects of belief in Allah; dating back to the time of HadhratIbn Abbas (RA); having said that the entire Quran is about Tawhid, its consequences and reward for it.

A popular way for discussing Tawhidisto divide it into three categories:

01 Tawhid al – Rubbobiyah(lit. “Maintaining the unity of Lordship”) This is the belief in the oneness of Allah concerning His actions such as His being the sole creator, Nourisher and Sustainer of all the creation.

02 Tawhid al –Ibadah (Lit.“Maintaining the unity of Allah’s Worship”). This means that all acts of worship must be directed towards Allah and Allah alone as He is the Only one worthy of worship.

03 Tawhid al- AsmaawaSiffaat (Lit. “Maintaining the unity A Allah’s names and attributes,

This implies believing in all of the names and attributes of Allah as mentioned in the Quran and Ahadith, as being unique to Him and without negating them and distorting their meaning.

The division of Tawhid in its components was not done by the Prophet (SAAS) nor his companions, as there was no necessity to analyse such a basic principle of faith in this fashion. However, the foundations of the components are all implied in the verses of the holy Quran and in the explanatory statements of the prophet(SAAS) and his companions. The kinds of Tawhid are discussed in a detailed manner:

1 Tawhid al-Ruboobiyah( the oneness of Allah in His Lordship):

Ruboobiyah is a term denoting the absolute sovereignty and Kingship of Allah over the heavens and the earth and whatever is between them .this category of Tawhid is based on the fundamental concept that Allah alone caused all things to exist when there was nothing; He sustains and maintains creation without any need from it or for it; and He is the sole Lord of the universe and its inhabitants without any real challenge to His sovereignty.

Allah (SWT) Says :

Indeed your Rabb is Allah, who created the heavens and the earth in six days and then He rose over the throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (he created) the moon,

the stars subjected to His command. Surely, His is the creation and commandment. Blessed is Allah, the Rabb of the worlds. (Surah al-Araf, 7:54).

Tawhid al-Ruboobiyah is the belief that Allah alone is the Rabb who creates, and handles the affairs of His creation, and that He revives the dead, causes death and extends benefits and wards off evil. Nothing happens in creation except what he allows to happen.

The basis for this category of Tawhid can be found in many Quranic verses. For Example, Allah Says:

Allah is the creator, of all things, and He is the Wakeel (trustee, disposer of affairs, guardian, etc.) over all things. (Surah Az-Zumar,39:62).

2 Tawhid al-Ibadah (Al-Uluhiyah)

The most important category of Tawhid is that of Tawheed al-Ibadah maintaining the unity of Allah’s Worship. All forms of worship must be directed to only to Allah because He alone deserves worship, and it is He alone who can grant benefit to man as a result of His worship. Furthermore, there is no need for any form of intercessor or intermediary between man and God. Allah emphasized the importance of directing worship to Him alone by pointingout that this was the main purpose of man’s creation and the essence of the message brought by all the prophets(AS). Allah says:

“I did not create the jinn and mankind exceptfor my worship.” (Surah Adh-Dhariyat,51:56).

“Verily, we have sent to every nation a messenger (saying), worship Allah and avoid false Gods.”(Surah An-Nahl, 16:36) In surah Fatihah, which every Muslim is required to recite in his or her daily prayers, verse four reads, “You alone do we worship and from you alone do we seek help.” This is a clear statement that all forms of worship are directed exclusively to the one who can respond: Allah. The prophet Muhammad (Saas ) Confirmed the concept of unity of worship saying, “if you ask in prayer ask only Allah, and if youseek help, seek it only from Allah,

(SunanTirmidhi). The absence of any need for intercession is further emphasized by the following verse indicating His closeness to man. For example:

“When my servants ask you (O Muhammad (Saas) About me (tell them), verily, I am close (to them ); I listen to the prayer of everyone who call on me. So let them respond to me and believe in me in order that they may be guided aright.” (surah al-baqarah, 2:186).

The confirmation of Tawheed al-Ibadah conversely necessitates the denial of all forms of intercession or association of partners with Allah. If someone prays to the dead seeking influence on the lives of the living or the souls of those who have passed away, they have associated p partner with Allah, cecause worship is being shared between Allah and His creation. The prophet Muhammad (Saas)said, in no uncertain terms, “prayer (duaa) is worship.” (sunanabudawud). Allah (Swt) says:

“ Do not worship besides Allah that which cannot help or harm you.” (Surah al-anbiyau,21:66).

“Those on whom you call besides Allah are only slaves like your selves.” (Surah al-araf,7:194)

Ibadah (worship) in the Islamic view, includes more than just fasting, paying Zakah, Hajj and animal sacrifices. It includes emotions like love, trust and fear, all of which have degrees which should only be directed to God. Allah has addressed these emotions and warned agaistexceses in them as follows:

“there are among men those who take (foo worship) others besides Allah as equals to Him. They love them as they should only loce Allah. But those whobelieve have a mush greater love of Allah (Surah baqarah, 2:165)

Since the term Ibadah means total obedience, and Allah is considered the ultimate law-giver, the implementation of secular legal system not based on divine law (Shariah) is an act of disbelief in the divine law and belief in the correctness os such systems. Such as belief constitutesa form of worshipping other than Allah (Shirk). Allah said in the Quran:

“those who do nor rule by what Allah has reveled are disbelievers (Kafiroon).” (surah Al-Maidah, 5:44).

On one occasion, the prophets companion, AdeeIbnHatim(RA) who was a convert from christainity; heard the prophet (Saas) recite the Quranic verse:

“ They have taken their Rabbis and monks as lords besides Allah.” Surah Tawbah, 9:31).

So he said: Surely we did not worship them.” The prophet (Saas) turned to him and said, did they not make forbidden (Haraam) what Allah had made lawful (Halal) and you made it haraam, and did they not make halal what Allah made haram and you made it halal? He repied, ‘we certainly did; The prophet (Saas) then said, ‘thatwas how you worshipped them.” (sunanTirmidhi).

Hence a significant part of Tawheed al-Ibadah involves the implementation of shariah, especially in lands where Muslims from the majority of the population. Divine law should be re-introduced in the many Muslim countries where governments now rule according to imported capitalist or communist constitutions, and Islamic law is either totally extinct or relegated to a few areas of minor importance. Likewise, Muslim countries where Islamic law is on the books but secular laws are in force, should implement the shariah as it pertains to all aspects of life. The implementation of non- Islamic rule in place of shariah in Muslim lands is an act of shirk and kufr.

1. Tawheed al-AsmawaSifaat: It means to beliefe and affirm all the names and the attributes that Allah Has affirmed for Himself where in the Quran or in the Sunnah of the prophet(saas), and to describe Him only by them without Taheef (Distortmg), Tateel (denial), Takyeef (saying how they are), nor Tamtheel (making any resemblance with the creation). For better understanding of this category of Taheed the following five guidelines must be observed:

01 For the unity of Allah’s names and attributes to be maintained in the first aspect, Allah must be referred to accouding to how He and His prophet(saas) described Him, without explaining away His names and attributes by givent them meanings other than their obvious mening. Allah says: \_\_\_\_ that He may punish

the hypoerites, men and women, and the pagoms men and women, who have an evil opinion of Allah. A circle of evilis around them; Allah is angry with them curses them and has prepared for them an evil end.” (Surah Al-Fath, 48:6).

1. The second aspect of Tawheed al –Asmawasifaatinvlves referring to Allah as He has referred to Himself with giving Him any new name or attributes. For Example. Allah may not be given the name Al-Ghaadib (the angry one ), inspite of the fact that he has said that He gets angry, because neither Allah nor His messenger (Saas) has used this name.
2. In the third aspect of Tawheed al-AsmawaSifaat is referred to without giving him the attibutes of his creation. (Ta’teel, Tahreef, Takyeef etc.). for Example, it is claimed in the bible and torah that Allah spent the first six days creating the universe then slepton the seventh.

The Key principle which should be followed when dealing with Allah’s attributes is the Quranic formula:\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

“There is nothing at all like Him, and He is hearer and seer of all.” (Surah Ash-Shoora,42:11)

4.The fourth aspect of Tawheed al-AsmawaSifaat in Maintaining the unity of Allah’s names also means that Allah’s names in the definite form can not be givent to His creation unless preceded by the prefix “Abd” Meanig “slave of “ sirnilarly, names like “AbdurRasool” (Slave of the Messenger), “AbdunNabi”(slave of the Prophet), etc. Where people name themselves slaves to other than Alah are also forbidden.

1. The fifth aspect Tawheed al-Asmawasifaat requires that man not be given the attributes of Allah.

Recommed books: 01. The Fundamentals of Tawhid. 02. IslamiTahzeeb 03. TawhidKaMasail (Iqbal ) 04. Tawhidwa shirk kaAhkam (Ayublahori ) 05 \_\_\_\_\_

**SUNNAH AND ITS IMPACT**

Different Dimensions of Sunnah:

* A word spoken or an act done or a confirmation by the Prophet (SAW)
* Sunnah is the record of the Prophet Muhammad’s (SAW) every act, word and confirmation as well as the second source of Islamic legislation and life.
* The Quran and Sunnah are inseparable, the sunnah clarifies the meanings of the

intricate verses of the Quran e.g; ZAKAH, FAST, HAJJ etc.

The Sunnah is divided into three categories:

1. Verbal sunnah
2. Practical sunnah and
3. The sunnah based on approval.

**Verbal sunnah:** This category consists of the Messenger’s words which provide a basisfor religious commandments:

**Practical sunnah:** This category consists the actions. A Prophet Muhammad (SAW) e.g;Salah, ZAKAH, FAST, HAJJ etc.

**The sunnah based on approval (confirmation):** Whenever the prophet Muhammad(SAW) saw something agreeable in Suhaba, he gave his approvals, e.g; the Messenger

(SAW) ordered a march upon the Banu Qurayza immediately after the battle of Trench. He said: “Hurry up! We’ll perform the afternoon prayer there”. Some (Suhaba (RA)) performed prayer before reaching Banu Qurayza & the rest of the Suhaba (RA) performed the prayer after reaching Banu Qurayza. The prophet (SAW) approved both the actions of the Sahabah (RAA).

* **Why Sunnah is most important for Muslims**

There are a no of reasons and factors due to which the sunnah of our beloved

Prophet Muhammad (SAW) is most important:

1. Universal prophet (SAW) (Alamgeryat) o Perfect role model to follow (Kamliyat) o Historical personality (Tarikiyat)

o Jamiyat (Model for every kind of people)

o Amliyat (Whatever the prophet said he (saw) showed that by his actions.

* Literally Ibadah means obedience, adherence, submission, humility, adoration, devotion, invocation, service and subjection.
* Technically, Ibadah (worship) is an all inclusive term for all that God (Allah) loves of external and internal sayings and actions of a person.
* Worship is everything one says or dues for the pleasure of Allah (SWT)
* Worship means to achieve the objectives of God and use those authorities and powers appropriately given by God and fulfill the assigned responsibilities.
* Ibn Taimiyah says that Ibadah means the complete submission before God and having the extreme love of Allah (SWT) (Al-Ubudiyah P. 10)
* Allama Qurtubi says that to believe that God is one and only to follow his shariah through and through is called Ibadah (worship) (Ahkam Al-Quran tafsir 1/157).
* Imam Ibn Al-Qayim says that worship is the name of four things:

1. Gratitude for Allah 2. Affection for Allah 3. The fear of Allah

4. The obedience of Allah

* Abdullah Ibn Abbas (RA) says that worship is the name of three things:

1. Tawhid 2. Fear of Allah 3. Raja (Hope from Allah)

* Imam Ibn Jawzi says that Ibadah means Tawhid, obedience and dua (supplication)

Ibadah is the purpose of creation. Ibadah in Islam is a comprehensive concept that embraces all human endeavours. Whatever humans do in sincerity and without disobeying any of Allah’s commands is a form of worship and they will be rewarded for it.

1. Allah (SWT) says the “And I created not the Jinn and mankind except that they should worship me (alone)” {51:56}
2. “And to every nation we sent Messengers, ordering them that they should worship Allah alone, obey Him and make their worship purely for Him; and that they should avoid at-Taa-goot” {surah Nah: 16:36}
3. “You (alone) we worship, and You (alone) we ask for help for each and everything” (surah Fatihah: 1:4}
4. “Say (O Muhammad SAW): verily, my salat (prayer), my sacrifice, my living (life) and my dying (death) are for Allah (SWT) alone the Lord of the Alamin (mankind, Jinn and all that exists) {surah An-Aam: 6: 162}
* End of discrimination between religion and world.
* Submission to Allah for every deed.
* Humility and humbleness.
* Tolerance and patience.
* Uprightness.

**SPIRITUAL AND SOCIAL INSTITUTIONS:**

**DEVOTIONAL LIFE (RELIGIOUS LIFE/WORSHIPPING LIFE**

* Devotional = Religious / worshipping / worshipful
* Surah An-A’m {6:162}

“Say (O Muhammad (SAW), verily my salat (prayer), my sacrifice my life and my death are for Allah, the Lord of the Aalameen (mankind, Jinn and all that exists)”

* Surah Dhariyat {51:56}

“I did not create the Jinns and Mankind except for my worship”

* Surah Baqarah {2:2-4}
* End a discrimination between Religion and world (Bukhari)
* Submission to Allah for every deed (Surah Baqarah)
* Accountability (Surah Baqarah)
* Serving mankind (Surah Al-Imran)
* Balance and Moderation (Surah Baqarah)
1. Ibadah is an Arabic word derived from ‘Abd’ (a slave) and it means submission. o It portrays that Allah is your Master and you are His slave and whatever a slave

does in obedience to and for the pleasure of his Master is Ibadah.

o The following are some the of religious practices which a Muslim follows as per the Islamic injunctions (shariah)

* **Salah (the prayer):**
	+ The literal meaning of salah is prayer or to ask favour
	+ Salah is the second pillar of Islam (Bukhari)
	+ Salah is the practical proof of our faith in Allah
	+ The word “Salah” occurs 67 times in the Holy Quran
* **Quran Ayaat on Salah:**
* **Surah Taa Haa {20:14}**

“Indeed, I am Allah; there is no God except Me; so worship Me and establish salah to remember Me”

* **Surah Baqarah {2:277}:**

“Lo! Those who believe (in the unseen) and do good works and establish prayer”

* **Surah Baqarah {2:3}:**

“Those who believe in the unseen and are steadfast in prayer and spent out of what we have given them”

* **Surah Baqarah {2:238}:**

“Guard strictly (five obligatory) As-salawat (the prayers) especially the middle salah (i.e the best salah-Asr)”

* **Surah Baqarah {2:43}:**

“And perform As-salat (Iqamat-as-salat) and give Zakah and bow down with obedience to Allah”

* **Surah Nisa {4:103}:**

“Salat at fixed times has been enirined on the believers”

* **Surah Ankabut {29:45}:**

“Recite (O Muhammad) what has been revealed to you of the Book (the Quran) and perform As-salat (Iqamat-as-Salat). Verily, As-salat (the prayer) prevents from Al-Fahsha (i.e great sins of every kind, unlawful sex 49 intercourse and al-Munkar (i.e disbelief, polytheism and every kind of evil wicked deed)”.

**Hadith on Salah:**

The prophet Muhammad (SAW) said “establish your salah (prayers) the way you see me offering them” (Bukhari H. No 604 vol –I )

The prophet (SAW) said: The line of demarcation between faith (Iman) and infidelity (kufr) is renouncement of Salah (Kutbu Sittah)

**ISLAMIC SHARIAH (ISLAMIC LAW) AND ITS SOCIAL ROLE:**

* Islamic Shariah is the code of law for the Islamic way by life. Shariah means a clear straight path. It is the best system of law from Allah for humanity to follow.
* Shariah (Islamic law) is the code of conduct for Muslims and is based on two main sources: the Quran and the Sunnah of the prophet Muhammad (SAW). It aims at the success and welfare of mankind both in this life and the life after death.
* Shariah prescribes a complete set of laws for the guidance of mankind so that Good (Maruf) is established and Evil (Munkar) is removed from the society.
* The Quran is the main basis of Shariah. It states the principles while Sunnah of the prophet (SAW) provides the blueprint of how to apply them. For example Salah, Zakah, Saum etc.
* The Quran is the main book of guidance and the prophet (SAW) taught us how to follow it by his actions and sayings.
* Shariah has rules for every aspect of life. It is complete and perfect, and its application guarantees success, welfare and peace here on earth and in the Aakhirah
* Man-made laws differ from Islamic laws in a number of significant ways:-

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| --- | --- |
| **Man-made Law** | **Islamic Law** |

1. Laws made by men are not 1. Islamic law is permanent for all

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| --- | --- |
| permanent e.g; in a particular | people at the time. It does not change |
| country at a particular time, | with the time and condition e.g; |
| drinking alcohol | may | be | drinking wine and gambling are not |
| banned, but this can change | allowed under Islamic law. No one can |
| when | public pressure grows. | change this, it is valid for all time and |
| The | American | Govt. | once | for all places. |
| banned all alcoholic drinks, but |  |
| removed the ban after a time |  |
| because it could not be |  |
| enforced. |  |  |  |

1. Man does not have the 2. Allah is All-knowing and All-powerful.

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| --- | --- |
| knowledge of future. Hence | He is the most wise, His laws are the |
| man-made laws can’t stand the | best and are complete. |
| test of time. |  |

1. Man-made laws may be 3. Allah’s law are for all nations, all

|  |  |
| --- | --- |
| suitable for a particular nation | countries and for all time. They are |
| or country they can’t be | universal |
| universal. |  |

1. Man is created being. His laws 4. Allah is the creator and His laws are

|  |  |
| --- | --- |
| are the creation of the created | for Man, His creation. |

1. Men make laws to suit their 5. Allah is above all needs. He is not

|  |  |
| --- | --- |
| own needs. If members of | dependent on anything, so His laws |
| parliament | want | to | decrease | are for the good of all people and not |
| the rate of tax on the rich, they | for a few, selfish people. |
| can do so even if the majority |  |
| of the people suffered and |  |
| there | was | a | high |  |
| unemployment in the country. |  |

* Shariah (Islamic Law) has two other sources; Ijma (consensus) and Qiyas (analogy or reasoning on the basis of similar circumstance. These two sources must still be based on the Quran and the Sunnah.

**BASIS OF MUSLIME SOCIETY: Marriage (its sanctity, purpose and importance)**

**MARRIAGE (NIKAH)**

* Family is the basis of Muslim society. Its origin goes back to the beginning of the creation of man and woman-Adam and Hawwa. So it is an institution founded by

Allah’s will. Allah says in the Quran:

“O Mankind, be mindful of your duty to your Lord who created you from a single soul and from it created its mate and from the two created many men and women (4:1).

* Marriage is the basis of the Muslim family. A good and sound society can only grow if a man and woman are bound in a solid relationship through the sacred contract of marriage.
* Marriage develops love, care and cooperation between the husband and wife. It gives peace of mind and provides a secure and solid basis for the growth and progress of the whole human race. Without marriage, the human race would come to a standstill. Marriage was the practice of most of the prophet including Muhammad (SAW).
* Marriage is a sacred social contract between a bridegroom and a bride.
* Piety should come before all other considerations. Prophet Muhammad (SAW) said, “Don’t marry only for the sake of beauty, may be the beauty becomes the cause of moral decline. Don’t marry even for the sake of wealth; may be the wealth becomes the reason of disobedience, marry rather on the grounds of religious devotion (IbnMajah). “A woman is married for four things: her wealth, her family, status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be loser (Bukhari).
* A Muslim man is expected to marry a Muslim woman and a Muslim woman is not allowed to marry a non-Muslim. In Islam, marriage is a religious and social institution and not simply a sexual relationship.
* Muslim marriages are traditionally arranged by parents by the final say lies with the man and woman. Islam does not allow free mixing of grown up boys and girls, nor does it allow sex outside marriage. The Islamic way of life does not approve of the boyfriend/girlfriend system.
* Islam is a practical religion. It can answer all human problems. Islam allows restricted polygamy – marriage to more than one woman (polygny), with a maximum of four.
* The Quran has imposed strict conditions for marrying several wives. “And if you fear that you will not deal justly with the orphans, marry of the women who

seems good to you, two or three or four and if you fear that you cannot deal justly (with them), then one only or (slaves) that right hands possess. Thus it is more likely to prevent you from doing injustice” {4:3}.

* Another Ayat of the Quran says: “You will not be able to deal fairly between wives, however much you wish. So do not incline too incline too much to one of them so that you leave another in suspense, if you come to a friendly understanding and fear Allah, Allah is every forgiving and most merciful”

{4:129}.

* 1. When a wife is barren and can’t bear children, but the husband want children. It is better to have a second wife than to divorce the barren one. However, a barren wife has the option to seek separation from her husband if she wishes, on the grounds of the second marriage of her husband.
	2. If the first wife is chronically ill and she is unable to carry out her marital and household chores, the husband may marry another woman and thus help restore family stability.
	3. Polygamy may be the solution to the problems of society which has more women than men. This happens especially after a war. The verse in the Quran allowing more than one wife was revealed after the battle of lihud in which many Muslim men were martyred.
* Islam strictly forbids any sexual relationship/outside marriage. There is no such thing as a mistress in the Islamic society. Islam has given dignity to women by marriage and has protected them from exploitation of greedy and selfish man. Having more than one wife is better and more dignified than having a number of mistresses. Islam holds you responsible for your actions. You can’t just enjoy women and avoid the responsibilities of fatherhood. This is inhuman and unjust.
* As opposed to polygamy, the case of polyandry (a woman having more than one husband) may be raised. The case of polyandry is impractical and it creates problems rather than solving them.
* Furthermore, it is possible for a man to live with more than one wife and have children from all of them. But for a woman to be the wife of more than one husband seems almost impossible.
* Islam is a pragmatic way of life. It has responded to reality and necessity. It has also put a check on human tendencies and ensured balance. The system is full of wisdom and is perfectly scientific, fair and completely logical.

**Purdah/Hijab**

The word "hijab" comes from the Arabic word "hajaba" meaning to hide from view or conceal. In the present time, the context of hijab is the modest covering of a Muslim woman.

Islam has no fixed standard as to the style of dress or type of clothing that Muslims must wear. However, some requirements must be met. The first of these requirements is the parts of the body which must be covered.

Islam has two sources for guidance and rulings: first, the Qur'an, the revealed word of Allah and secondly, the Hadith or the traditions of the

Prophet Muhammad  who was chosen by Allah to be the role model

for mankind. Some Tradition of the Prophet  are as under:

"Ayesha (RA) reported that Asmaa the daughter of Abu Bakr (RA) came to

the Messenger of Allah  while wearing thin clothing. He approached her and said: 'O Asmaa! When a girl reaches the menstrual age, it is not proper that anything should remain exposed except this and this. He pointed to the face and hands." (Abu Dawood).

Ayesha (RA) also related that once her niece, Muzinah, came to her. On

seeing her, the Prophet  turned away his face. Ayesh (RA) said the

Muzinah was her Niece and still a girl. The Prophet  replied to her saying that when a girl comes of age, it is unlawful for her to display any part of her body except her face and two hands. Among the companions

of the Prophet, according to Ibn Kathir, Sa’id and Ibn Mas’uad are of the opinion that ‘what appears thereof’ means clothes which a woman might be wearing. Ibn Abbas and Qatadah are of the opinion that it means eye-paint, signets and the hand-paint. Ibn Umar says ‘what appears thereof’ means face, hands and signet, because he is of the opinion that women are forced to uncover these parts. If they do not uncover their hands, they cannot buy or sell; if they do not expose their faces, they cannot act as witnesses, nor seek the hand of any man in

marriage; if they do not uncover their feet, they can hardly go about for their necesstieis.

Among the famous jurists of Islam, Imam Malik says that the entire body of a woman is included in satr (i.e. parts which should be kept fully covered), except the hands and face. Imam Shaf’i also makes an exception in favour of the face and hands. Imam Ahmad b. Hanbal says that the entire body of women should be kept fully covered except the face. Imam Abu Hanifah, the most widely accepted authority on Muslim jurisprudence, says that it is not lawful for a stranger to see any part of a woman’s body, but he can see her face and hands. According to Imam Abu Yusuf, in addition to the face and the hands, the wrists of a woman may also be lawfully seen.

From the opinions quoted above, it is clear that the vast majority of Muslim Scholars, jurists and other religious authorities agree on this point: that a veil which totally covers the face of a woman is not necessary and that women have been permitted by Islam to come out with faces and hands uncovered in case of genuine need. But barring the face, the hands and the feet, all other parts, including the neck, should be completely covered and along over-garment put on which leaves no part of the body exposed. Any kind of dress, which, instead of hiding the bodily charms and features of women, brings them into greater prominence, is definitely prohibited by Islam.

The second requirement is looseness. The clothing must be loose enough so as not to describe the shape of the woman's body. One desirable way to hide the shape of the body is to wear a cloak over other clothes. However, if the clothing is loose enough, an outer garment is not necessary.

Thickness is the third requirement. The clothing must be thick enough so as not to show the colour of the skin it covers or the shape of the

body. The Prophet Muhammad  stated that in later generations of his Ummah there would be "women who would be dressed but naked and on top of their heads (what looks like) camel humps. Curse them for they are truly cursed." (Muslim)

Another requirement is an over-all dignified appearance. The clothing should not attract men's attention to the woman. It should not be shiny and flashy so that everyone notices the dress and the woman.

In addition there are other requirements:

1. Women must not dress so as to appear as men. "Ibn Abbas narrated:

“The Prophet  cursed the men who appear like women and the women who appear like men.” (Bukhari)

1. Women should not dress in a way similar to the unbelievers.
2. The clothing should be modest, not excessively fancy and also not excessively ragged to gain others admiration or sympathy.

Often forgotten is the fact that modern Western dress is a new invention. Looking at the clothing of women as recently as seventy years ago, we see clothing similar to hijab. These active and hard-working women of the West were not inhibited by their clothing which consisted of long, full dresses and various types of head covering. Muslim women who wear hijab do not find it impractical or interfering with their activities in all levels and walks of life.

Hijab is not merely a covering dress but more importantly, it is behavior, manners, speech and appearance in public. Dress is only one facet of the total being.

The basic requirement of the Muslim woman’s dress applies to the Muslim man's clothing with the difference being mainly in degree. Modesty requires that the area between the navel and the knee be covered in front of all people except the wife. The clothing of men should not be like the dress of women, nor should it be tight or provocative. A Muslim should dress to show his identity as a Muslim. Men are not allowed to wear gold or silk. However, both are allowed for women.

For both men and women, clothing requirements are not meant to be a restriction but rather a way in which society will function in a proper, Islamic manner.

The Qur'an says: "Say to the believing man that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah is well acquainted with all that they do.

"And say to the believing women that they should lower their gaze and guard their modesty; and that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands..." (Qur'an 24:30-31)

"O Prophet, tell your wives and daughters and the believing women to draw their outer garments around them (when they go out or are among men). That is better in order that they may be known (to be Muslims) and not annoyed..." (Qur'an 33:59)

The wearing of hijab as traditional clothing has its roots from the religious text of Islam called Qur’an which instructed that both Muslim men and women dress-up in a modest way. First of all, wearing a hijab for a Muslim woman is a way of liberating oneself from the norms of this world. It protects Muslim women from the ideals that the [fashion](http://www.knowswhy.com/category/practical/fashion-practical/) industry dictates, as well as the media, on what to wear and not.

Also, wearing a hijab is a way of treating oneself as somebody who is precious and special, like a treasure that is kept hidden until it is uncovered. In this way, Muslim women gain more self-confidence and self-respect knowing who they are in the society.

Generally, hijab is worn by Muslim women in front of men who are not a direct relative in order to protect themselves from indecent thoughts and acts. This is advantageous because in this way men will get to like a Muslim woman not because of her looks or physical attributes, but because of other important qualities like attitude, personality, ideals, skills, or knowledge. In actuality, wearing a hijab is a matter of personal conviction and opinion. To some it can be way of restraining oneself but to others it can mean freedom.

Allah orders the Muslim woman to wear the hijab when she steps out of the security of her home or when in the presence of strange men. So to

wear the hijab is a source of great good for you – the Muslim woman – for many reasons. Among them:

You please Allah. You are obeying the commands of your Lord when you wear the hijab and you can expect great rewards in return.

It is Allah’s protection of your natural beauty. You are too precious to be “on display” for each man to see.

It is Allah’s preservation of your chastity.

Allah purifies your heart and mind through the hijab.

Allah beautifies your inner and outer countenance with hijab. Outwardly your hijab reflects innocence, purity, modesty, shyness, serenity, contentment and obedience to your Lord. Inwardly you cultivate the same.

Allah defines your femininity through the hijab. You are a woman who respects her womanhood. Allah wants you to be respected by others, and for you to respect yourself.

Allah raises your dignity through the hijab. When a strange man looks at you, he respects you because he sees that you respect yourself.

Allah protects your honour 100% through your hijab. Men do not gaze at you in a sensual way, they do not approach you in a sensual way, and neither do they speak to you in a sensual way. Rather, a man holds you in high esteem and that is just by one glance at you!

Allah gives you nobility through the hijab. You are noble not degraded because you covered not naked.

Allah demonstrates your equality as a Muslim woman through the hijab. Your Lord bestows upon you equal worth as your male counterpart, and gives you a host of beautiful rights and liberties. You express your acceptance of these unique rights by putting on the hijab.

Allah defines your role as a Muslim woman through the hijab. You are a someone with important duties. You are a reflection of a woman of action not idle pursuits. You display your sense of direction and purpose through your hijab. You are someone that people take seriously.

Allah expresses your independence through the hijab. You are stating clearly that you are an obedient servant of the Greatest Master. You will obey no one else and follow no other way. You are not a slave to any man, nor a slave to any nation. You are free and independent from all man-made systems.

Allah gives you the freedom of movement and expression through the hijab. You are able to move about and communicate without fear of harassment. Your hijab gives you a unique confidence.

Allah wants others to treat you – a Muslim woman – with kindness. And the hijab brings about the best treatment of men towards you.

Allah wants your beauty to be preserved and saved for just one man to enjoy – your husband.

Allah helps you to enjoy a successful marriage through wearing hijab. Because you reserve your beauty for one man alone, your husband’s love for you increases, he cherishes you more, he respects you more and he honours you more. So your hijab contributes to a successful and lasting marriage relationship.

Allah brings about peace and stability in the society through the hijab! Yes this is true! Men do not cause corruption by forming illegal relationships because you – the Muslim woman – calm their passions. When a man looks at you, he feels at ease, not tempted to fornicate…

So a Muslim woman in hijab is dignified, not dishonoured, noble, not degraded, liberated, not subjugated, purified, not sullied, independent, not a slave, protected, not exposed, respected, not laughed at, confident, not insecure, obedient, not a sinner, a guarded pearl, not a prostitute…

Surah an-Nur ayah 31 says:

**Wa qul li al-mu'minat yaghdudna min absarihinna wa yahfazna furujahunna wa laa yubdina zenatahunna illa maa zahara min haa wal-yadribna bi khumurihinna ala juyubihinna; wa laa yubdina zenatahunna illa li bu'ulatihinna aw aba'ihinna aw aba'i bu'ulatihinna aw abna'ihinna aw abna'i bu'ulatihinna aw ikhwanihinna aw bani ikhwanihinna aw bani akhawatihinna aw nisa'ihinna aw maa malakat aymanu hunna aw at-tabi'ina ghayri ulu'l-irbat min ar- rijal aw at -tifl alladhina lam yazharu ala awrat an-nisa wa laa yadribna bi**

**arjulihinna li yu'lama maa yukhfina min zenatahinna. Wa tubu ilaAllahi jami'an, ayyuha al-mu'minun la'allakum tuflihun**

*And say to the faithful women to lower their gazes, and to guard their private parts, and not to display their beauty except what is apparent of it, and to extend their headcoverings (khimars) to cover their bosoms (jaybs), and not to display their beauty except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons, or their sisters' sons, or their womenfolk, or what their right hands rule (slaves), or the followers from the men who do not feel sexual desire, or the small children to whom the nakedness of women is not apparent, and not to strike their feet (on the ground) so as to make known what they hide of their adornments. And turn in repentance to Allah together, O you the faithful, in order that you are successful*

Surah al-Ahzab ayah 59 says:

**Ya ayyuha an-Nabiyy qul li azwajika wa banatika wa nisa al-mu'minin yudnina alayhinna min jalabib hinna; dhalika adna an yu'rafna fa laa yu'dhayn. Wa kana Allahu Ghafur Rahim**

*O Prophet! Say to your wives and your daughters and the women of the faithful to draw their outergarments (jilbabs) close around themselves; that is better that they will be recognized and not annoyed. And God is ever Forgiving, Gentle.*

Together, these two ayat lay out seven commandments for Muslimah:

1. *"to lower their gazes"*
2. *"to guard their private parts"*
3. *"not to display their beauty except what is apparent of it"*
4. *"to extend their headcoverings to cover their bosoms"*
5. *"not to display their beauty except to their husbands or their fathers..."*
6. *"not to strike their feet (on the ground) so as to make known what they hide"*
7. *"to draw their outergarments close around themselves"*

It can be seen that three of these commandments relate to behavior.

These are:

* lowering the gaze
* guarding the private parts
* not striking the feet on the ground so as to give knowledge of what is hidden

Lowering the gaze means not looking at what is forbidden to be seen of others. Guarding the private parts means that only the husband is allowed to see or touch them. Not giving knowledge of what is hidden means not posturing or strutting around so as to jangle hidden jewelry or make men think about hidden body parts. All of these are part of what Allah SWT has commanded in regard to hijab.

The other four commandments relate to dress, and can really be expressed as three rules:

* not displaying the beauty beyond *"what is apparent of it"* except to the people listed in 24:31
* extending the headcovering to cover the bosom
* drawing the outergarment close around

What exactly is the meaning of each of these rules? For this, we need to look to the Sunna, because the Sunna shows us how the Prophet  explained the Quran.

The Prophet  explained to Asma bint Abu Bakr (rAa) that the phrase *"what is apparent of it"* refers to the**face and hands**. This is narrated by

Aisha Umm al-Muminin (rAa), Qatada (rAa), and Asma bint Umais (rAa). This has been confirmed as the explanation of the phrase by the following scholars:

Sahaba: Aisha Umm al-Muminin (rAa), ibn Abbas (rAa), Anas ibn Malik (rAa), and Miswar ibn Makhrama (rAa)

Tabi'un: Ata (rAa), Qatada (rAa), Sa'id ibn Jubayr (rAa), Mujahid (rAa), al-Hasan (rAa), and al-Dahhak (rAa)

**Conclusion:** According to the Quran and Sunna, hijab consists ofmodest behavior in lowering the gaze, guarding the private parts, and avoiding showing off, and of modest dress. The modest dress includes a headscarf and must cover all of the body except the face and the hands. Outdoors and in open public places, a long coat (jilbab) should be worn in addition to the modest dress commanded by Surah an-Nur ayah 31. Each of these obligations is clearly set out in the Quran and has been

explained by the Prophet .

**Status of Women in Islam**

Islam granted the women such rights of which she had been deprived of since distant past. These rights are not given to her because she was fighting for their acquisition or because the individuals and organizations were advocating their validity, rather Islam granted these rights to her simply because they were her natural rights and deserved them.

A woman is recognized by Islam as a full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Her role is no less vital than his. By this partnership she has an equal share in every aspect; she is entitled to equal rights; she undertake equal responsibilities, and in her there are many qualities and as much humanity as there are in her partner.

Islam grant women equal rights to contract, to enterprise, to earn and to possess independently. Her life, her property, her honour are as sacred as those of man. If she commits any offense, her penalty is no less or more than a man’s in a similar case. If she is wronged or harmed, she gets due compensation equal to what a man in her position would get, Al-Qur’an, Al-Baqra: 178.

The first thing Islam did was to declare absolute equality between men and women. Qur’an says “Women have the same rights over men as the men have over women,Al-Qur’an *Al-Baqara*:228.”

**Right to life:**

Islam granted women the right to life and proclaimed that anyone who snatches this right from her will be accountable for it on the Day of Judgment and will be severely punished for this brutal act. The Holly Qur’an says: “When the female buried alive, is questioned- for what crime she was killed, Al-Qur’an *Al-Takwir:*8-

9”. The Holy Prophet  said: One who has a female child, and he neither bury her nor treat her badly nor prefer a male child over her, Allah will surely allow such a person to enter the Paradise.

**Equality in Status:**

The status of women in Islam is unique and novel, something that has no similarity in any other civilization. In order to under the status of women in Islam, one important distinction is to be kept in mind. That the rights and responsibilities of women are equal to those of men. Islam provides women equal status. Some rights are as under.

A woman enjoys the same status as that of man. The Qur’an says, “Humankind, fear your Lord who created you from one soul and created man’s mate from the same soul, from these two scattering on earth many men and women, Al-Qur’an, *An-NIssa*:01. According to the verse of the Holy Qur’an, a woman is recognized asa full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Both have been created from the same substance.

* She is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds.
* She has equal right to be educated and knowledgeable because seeking knowledge is obligatory for every Muslim women and man in Islam.

Women, like men, are given a share of inheritance. The Qur’an says, “Allah thus directs you as regards your children’s (inheritance). To the male a portion equal to that of two females, Al-Qur’an, *An-NIssa:07*”. Women are given freedom in marriage. They can choose the right husband.

**Right to Freedom of Expression**

In Islam women has got the right to study, practice and preach religion. She has the right, even, to check and criticize the head of the state.

History bears witness that in the early period of Islam women realized the importance of this responsibility. They showed their utmost enthusiasm to perform this duty of “ *AmrbilMa’rufwaNahi ‘Anil Munkar*” which includes criticism and checking of the corrupt officials, preaching and propagating of the Islamic teachings, reforming of the community etc.

**Right to sustenance (Bread, Clothing, Shelter etc.)**

According to the Islamic law it is incumbent upon the husband to provide the wife with sustenance (bread, clothing and shelter etc), regardless of the fact whether the wife herself is economically sound or weak. It is the responsibility of the father/parents to rear and look after the daughter until her marriage or in

case of divorce or widowhood and after marriage this responsibility shifts from father to her husband.

It is the right of wives upon you to provide them with bread, clothing and shelter

according to what is reasonable, addressed by Prophet  in the Farewell Pilgrimage.

**Freedom of Marriage**

Islam looks upon marriage as a social institution and considers it to be one of the sacred duties of a Muslim. Marriage is a relation based on kindness, equality, love and politeness. It is a decent human companionship, authorized and supervised by Allah. It is a sign of His blessings and abundant mercy as He says in the Qur’an, “ And among His signs is this, that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your (hearts): Verily in that are signs for those who reflect, Al-Qur’an, *Al-Rum*: 21.”

In Islam the role of guardian (*wali)* of a woman in matters of marriage (and in other matters) is great, but it (Islam) also teaches that permission must be sought from her; without her permission and consent the marriage is invalid. If she is a divorced or a widow then her permission must be plain and unequivocal and in case of virgin her silence will be considered her permission. With regard to marriage when her natural guardian as *wali* (father or grandfather) gave her into marriage with an adult or infant husband, after the girl has attained maturity, she has an option either to confirm the previous *nikah* or to refuse to accept it.

**Right to *Mahr* (Dower)**

Mahr is a sum of money given by groom to bride at the time of marriage. It can be presented to bride in two ways. First, by handing it over immediately at the time of marriage. Such a practice is known as *mahr-i- mu’jjal* (dower immediately paid). This is the most favoured practice and had reference in the Sunnah of the

Prophet  and his Companions. Second, by handing it over after a certain period of specified time and not immediately at the time of marriage. It is called *mahr-i- muwajjal* (deferred dower). It is not ranked equal in merit with the firstone but is an option.

In Islam, men are commanded to pay the *Mahr* (Dower) compulsorily to their wives. Without *mahr* the marriage, in Islam is incorrect. However, it may be prompt or deferred, but this is something obligatory on a husband to pay the dower in life time or get remission before dying, from his wife. The woman becomes the sole proprietor of the *mahr* paid to her by her husband. The Holy Qur’an gives the commandment regarding *mahr* in plain word in this Ayah: “And give the women (on Marriage) their dower as a free gift,Al-Qur’an, *An-Nissa*:04.”

**Mutual Rights between Man and Woman**

Man and women are so closely related to one another that they are called in the Qur’an as each other’s garments, Al-Qur’an, *Al-Baqara*: 187.

The garments are closest possible things to a human being. They are meant not only for cover, but also for protection, care and have to work like garments to one another.

Prophet Muhammad  said,” The women are the other half of men”. That is, they are equal halves of one another and on the basis of this equality man and women have many mutual rights. They both have right to equal status and have equitable right of inheritance. They have right of freedom in marriage, and can select or reject their prospective spouse according to their sound will.

Both women and men are equal in their spiritual status and they will be rewarded according to their deeds, without the discrimination of sex. The Qur’an holds, “I will not let go waste the deed of a worker amongst you male or female, you are members of one of another, Al-Qur’an, *Al-Imran:*195”. So, both have right to spiritual elevation and social status.

**Right to Run a Business and Freedom of Activity**

Islam allows women to take part in economic activities. If she wills she can take part in *Halal* (lawful) business and trading activities. However Islam has set some instructions the fulfillment of which is obligatory.

A woman is the administrator of the home; so her attention should always remain her home. She should not be put in such a condition where she becomes incapable of performing her main and natural duties and her attention diverts from looking after home- her natural field of activity.

She is subordinate to her husband. She can do any job only after the permission of her husband. It is because if she be allowed to do outdoor jobs by her own will without husband’s permission the family system be halted the survival.

In addition to the above mentioned rights, Islam has also given to the women the right to education, the right to proper rearing and upbringing, right to own wealth and property, right to safety of honour, dignity and chastity, right to give evidence, right to inheritance and others.

**4.Right of Non-Muslims in Islam**

Islam has also laid down certain rights for non-Muslims who may be living within the boundaries of an Islamic State and these rights must necessarily form part of the Islamic constitution. There is no concept of majority or minority in the Islamic political system. According to Islamic terminology non-Muslims which are living within the boundaries of an Islamic state are called *Dhimminis* (the covenanted), mean that Islamic state has entered into a covenant with them and guaranteed their protection. It is the responsibility of the Islamic state to protect, respect, the life, property and honour of a dhimmi exactly like that of a Muslim citizen. They will have full freedom of conscience and belief and will be at liberty to perform their religious rites and ceremonies in their own way. The non-Muslims cannot be deprived of them unless they renounce the covenant which grants them citizenship. Caliph Ali R.A. elaborates their rights like, “they have accepted our protection only because their lives may be like our lives and their properties like our properties”. In other words we can say that their lives and properties are as sacred as the lives and properties of the Muslims. Prophet

Muhammad  instructed the believers to give a noble treatment to non-Muslims and abstain from abusing them or treating them as second class citizens.

Again Prophet Muhammad  said, “He who harms a person under covenant, or charged him more than he can, I will argue against him on the Day of Judgment”.

To sum up, Islam seeks to establish a world community, with complete equality among peoples, without distinction of race, class or country. It seeks to convert by persuasion, allowing no compulsion in religious beliefs, every individual being personally responsible to Allah. To Islam, government signifies a trust, a service, in which the functionaries are the servants of the people.

Unit II

**ISLAMIC ECONOMIC INSTITUTIONS**

1. GUIDING PRINCIPLES OF ISLAMIC ECONOMY
	1. The first economic principle emphasized in Quran with repeated stress is that all natural means of production and resources which subscribe to mans living have been created by god. It is he who made them as they are and set them to follow the laws of nature that make them useful for man. It is he who allowed man to exploit them and placed them at his disposal (Quran 2:29-7:10).
	2. On the basis of the aforesaid truth the Quran lays down the principle that an individual has neighther the right to be free in acquiring and exploiting these resources according to his own sweet will, nor is he entitled to draw a line independently to decide between lawful and unlawful. It is for god to draw this line none for else (Quran 11:87)
	3. Circulation of wealth is regarded as the main purpose of Islamic economic system as Quran commands clearly, “ *so that this (wealth)* *may not circulate among the rich among you” 59/7 Quran.*
	4. The Quran advises people not to covet that by which Allah, has made some of you excel others, men shall have the benefit of what they earn an women shall have the benefit f what they earn, and ask Allah of his grace (Quran 4/32 ).
	5. The Quran also asserts with full and repeated emphasis that god has created his bounties for men so that they use them for their benefit. He desires that they should distinguish between things pure and impure, lawful and unlawful. They should use and exploit only what is pure and lawful and there too should observe moderation. (Quran 2/29,165-5/88).
	6. To achieve this end the Quran ordains that wealth should be acquired by lawful means only and that unlawful ways and means should be discarded altogether: “ *o you who believe, take not your wealth among* *yourselves in wrongful ways, but let there be trade among you by mutual agreement” (Quran 4/29).*
	7. In the light of above verse Quran has prohibited the following ways of acquiring wealth
	8. Taking another’s property without his consent or remuneration or with consent and with or without remuneration in such a way that the consent is forced or obtained by guile
	9. Bribes
	10. Forcible acquisitions
	11. Fraud whether with private or public wealth
	12. Theft
	13. Misappropriation of orphans property
	14. Taking or giving wrong measure
	15. Business which help to spread indecency
	16. Prostitution and its earnings
	17. Manufacture, buying, selling, and carrying of wines
	18. Gambling, including all such ways in which the transfer of wealth from one person to another depends on mere chance
	19. Manufacture, buying and selling of idols and service of temples were idols are kept or worshipped
	20. Usury
2. After prohibiting these wrong ways of acquiring wealth the Quran also strongly condemns the amassing of wealth in a covetous and niggardly way (Quran 3/180).
3. Along with this we are that love of wealth or hankering after riches and

pride of fortune have always been among the causes that have led men astray and ultimately sent them to ruin.(Quran 28/58)

10. The proper course for man, according to the Quran, is to spend moderately on his own needs and those of his family. He and his dependents have rights to his wealth which must be granted without stint, but he cannot be allowed to squander everything on himself and his family, for there are other obligations too which must be recognized.

2.ECONOMIC INSTITIONS

a). ZAKAT:

Meaning and significance

Zakat literally means growth and increase and purity as well. The tax has been named zakat with respect to the first meaning because its giving leads to an increase of prosperity in this world and growth of religious merit in the next. Zakat has been mentioned constantly with prayer (*salat*) some thirty-seven times in the Quran and both of them have been described as the essentials of islam without which there can be no salvation. Zakat , Quran says has been the pillar of true religion preached by all the prophets of god.( Quran 2/83). According to Quran, this tax is intented for the benefit “*of the needy, of the poor, of those who* *work for this tax collecting and disbursing of it, people whose hearts haveare to be won for islam, for freeing the slaves, the heavily indebted, for a cause in the path of god, and hospitality to wayfarers and strangers*” (Quran 9/60).Zakat is notonly for the good of society, it is also necessary for the development and edification of giver himself. It is for his own purification and salvation. It is not only a tax, but also an act of worship just like prayer as mentioned above. It is an essential part of that programme which the Quran prescribes for the amelioration of mans soul.

Calculation

If a person has saved a certain amount (200 dirhams or silver coins or 20 dinars or gold coins of the time of prophet pbuh) and a whole year passes over it, he has to pay two and a half (21/2) percent as tax. The distribution of zakat is made directly, or through institutions if such should exists in locality. The Quran was not content to infuse a general spirit of voluntary benevolence and philanthropy among the people. It instructed the prophet pbuh as the head of Islamic state to fix an obligatory minimum for it and arrange for its regular receipt and disbursements.

*Take a charity from their wealth* (Quran 9/103)

Accordingly prophet pbuh fixed a maximum allowable limit in respect of different kinds of wealth,and the following rates were fixed for the holdings that stood above that limit

|  |  |  |
| --- | --- | --- |
| 1. | On gold, silver and cash hoardings | 21/2 % annually |
| 2. | On agricultural produce from unirrigated land | 101/2 % annually |
| 3. | On agricultural produce from artificially irrigated land | 5 % annually |
| 4. | On livestock kept for breeding and trade- the rates are |  |

Different for sheep,goats, cows, camels etc.

5. On mines in private ownership and treasure troves 20 % annually The prophet pbuh of Allah, selected these rates of zakat as a duty on muslims like five daily prayers. As duties and in being incumbent , there is no difference between the two. According to the Quran it is the prime duty of an Islamic state that it should institute prayer *salat,* and manage regular receipt and distribution of Zakat. (Quran 9/103)

1. BAYT- AL- MAL (*PUBLIC EXCHEQUER OR ISLAMIC STATE* *TREASURY) sources and Significances:*

It is defined as the central financial institution established by the muslim state for the community welfare. Being the public property, all the citizens of an Islamic state (both muslims as well as non muslims *dhimmis*) have some beneficaial right over the baytul- maal, yet, nobody can claim to be its owner. It was a state bank of the Muslims in the early period of Islam. The head of this depatmemnt is designated as khazin al Mal.

1. WAKF:

The waqf is the legal and religious institution wherein a person dedicates some of its property for a religious or a charitable purpose. The property after being decleared as wakf, no longer remain in the ownership of the donor. The beneficiaries of a wakf can benefit from the corpus or proceeds of the dedicated property, but they are not its owners. Its ownership vests in Allah Almighty alone.

1. ECONOMIC PROHIBITIONS
2. INTEREST/RIBA/USURY

Translated as ‘riba’ in Arabic literally means increase and in relation to money lending transactions its indicates ‘as unjustified excess over the actual’. Islam has made a very clear distinction between commercial gains and interest on money lending. The Quran says, “ *god permits trading and forbids usury*”(2/275) . Further Quran highlights the demerits of taking interest or involving in this type of transactions as, “ *if you do not give up (interest), then be warned of war against*

*god and his messenger, and if you repent, then you shall have your principal (without interest), neighther ye wrong nor be wronged.* (2/279).

Probably there is no religion in the world which has not prohibited Usury. The distinctive trait of Islam is that it not only forbidden this kind of gain, but also remedied the causes leading to the existence of this evil institution in human society.

1. GAMBLING *games of chance*

Translated as *Qimar* in Arabic, in prohibiting these, the Quran (5/90) has characterized them as the ‘ work of satan’ and this for cogent reasons. It is recognized that most of the social evils emanates from the bad distribution of national wealth, some individuals becoming too rich and others too poor and in the result they fall victims to exploitation by the rich.

The prohibition of riba (usury or interest) gambling etc are divine restrictions which have a cumulative effect of maintaining balance, distributive justice and equality of opportunities.

5. ECONOMIC ROLE OF THE STATE

The duties and functions of an Islamic state seems to be four:

Executive- for the civil and military administration

Legislative,

judicial,

economic and

cultural.

State needs to guarantee the employment and if the individual is working in private capacity, state should not curb the lawful activities of a person. State only needs to check his income so as to collect the requisite obligatory tax the zakat etc.state has also the responsibility of keeping an eye on his activities so as to make sure that he is not involved in any unlawful activities, like fraud , smuggling, or hiding things.

State being the highest authority should help its individuals in case of foreign exchange or import/export of foreign materials. Economy forms the backbone of the nation and this important institution cannot be ignored. Islamic economic system based on public good and on divine commands. State has the responsibility to uplift the economic condition of its subjects through the institution of zakat ,and all means of economic exploitation should be banned and a judicious use of economic resources must be encouraged.

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**Unit 111**

**POLITICAL ASPECTS**

* 1. Concept and Purpose of Islamic State and Administration
	2. ‘Ummah: The Universal Community
	3. Khilafah and Shura
	4. Islamic State (established by the Prophet (PBUH) and developed by the Khulafa al Rashideen) Salient features
	5. Status of Non-Muslims in Islamic State
1. **Concept and Purpose of Islamic State and Administration**

Islamic State is meant to establish the rules and regulations bound on Muslims as vicegerents of Allah on the earth. The object of an Islamic state is to follow whatever Allah and His Messenger Muhammad (PBUH) regarded as virtuous and to forbid whatever they forbid.Setting up the laws of justice and equity as granted in the Divine Law.The sovereign power of the Islamic Stateis in the hands of Allah who revealed his Will to the Prophet through the Quran. It contains all elements and pillars and structures on which a state can be built. The spirit of state will determine future course of Islamic state. The laws of Allah as enjoined in the Quran are binding on all Muslims including the head of the State. The Prophet (PBUH) set the best example by establishing an Islamic State were all the injunctions of the Quran were enforced by him in the best way. In matters on which the Quran was silent, the decision of the Prophet was regarded as final.

The consultative body is another notable feature of Islamic State. This body is called Shura or Majlis-e Shura. It has its origin in the teachings of the Quran. In a verse of the Quran the Muslims have been called upon “to consult their affairs among themselves” (3:159). The Prophet himself followed the Shura and used to consult his companions about which there is no direction in the Quran.

**Islamic State established by the Prophet**

On his migration to Madinah the Prophet (PBUH) at first built a mosque there. This mosque (Masjid-e-Nabawi) became the office of the Islamic state. It served as the prayer house, the office and the court of the Prophet (PBUH). He lead the congregational prayer in the mosque as imam and conducted all the business of the state in it. He had to carry on a great deal of correspondence. Letters and messages had to be despatched to the foreign rulers and tribes from there. The Prophet used to execute deputation in the court of the mosque who assisted governors and tax collectors.

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The Prophet used to hair the cases and settled the disputes there. His official and writers used to work in the mosque. In fact the mosque was his secretariat. During his life time no office was built.

After unifying the country, the Prophet (PBUH) divided it into several provinces. These provinces were Makkah, Madinah, Taymah, Yaman, ‘Ummar, Najran, Bahrain and Hadhramawt. Madinah was the capital of the whole Islamic state and the administration of the province was under the direct control of the Prophet (PBUH). There was one governor in each province, called *wali*. He was appointed by the Prophet and was responsible to him for his work. The governor had to perform the same function within his area as the prophet used to do in Madinah except his Prophetic works. He was the Imam of congregational prayer, the commander in chief, the judge and the administrator. Besided the governors, the Prophet (PBUH) appointed ‘*amils*to collect Zakat and Sadaqah. The Prophet (PBUH) himself acted as the Qazi of Madinah. The judges of other provinces were either appointed directly by him or the governors were directed to appoint them. There was no ruling authority in the pre-Islamic days. So, nobody knew about the income and expenditure of the government. The Prophet (PBUH) established a stable government in Arabia. He was the first who instituted public treasury (Bayt-ul Mal) in Madinah. During Prophetic period, the Islamic state had five source of income- namely Zakat, Jaziyah, Kharaj, (Capitation tax), Ghanimah (Spoils of war), al Fay. Caliph Umar imposed a new tax called *Ushar,* the tax which big Muslim land owners used to pay for their land. It was one tenth of the produce of their land. The Khalifah ordered to levy the same tax on the foreigners and then this tax was extended to the non-Muslims also. But no tax was collected on goods worth less than 200 *Dirhams*

**Judiciary**

Under the Islamic system, judiciary is independent of executive or legislature. Everyone is equal before law either he is an ordinary citizen or a caliph.Islamic state is a model of welfare state, providing basic facilities of life and shelter of all its citizens.Hazrat Umar (R.A) says, “Even if a dog dies at the Bank of Dajl, I will be responsible to Allah for him.”The right of non-Muslims are well protected by the Islamic state. The Constitution of Madinah is the best example of the rights and protection granted to non-Muslim subjects of an Islamic State.Jizya is a tax imposed on non Muslims for protection of their lives and property from foreign attacks. Islam is the religion of Joy, Peace and security. It believes in ideals relations with other states. The Prophet (PBUH) and four Caliphs made a positive role in this way. They used to give full protocol to foreign missions. The letters of the Prophet (PBUH) and the pacts of the Khalifah’s with conquered territories are the proof of such initiatives.

**Under Khalifa’s**

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After Prophet’s demise, the Khalifah was the head of the State elected by the People. The khalifa had no prophetic function at all but he was a religious leader, head of the state as well as the Commander-in-chief of the army. His duty was to send armies against foreign states, appoint generals and plan the war strategies with the consultation of companions and advisers. The khalifa was also the chief judge of the empire. Since there was no established judiciary system at first, so, the khalifa himself tried and decided all cases. In the provinces the Governors used to perform all judicial functions on his behalf. In view of the volume of duties of the Government official and increasing number of Muslims in the conquered provinces, caliph ‘Umar felt the necessity of separating the judiciary from the executive body Which were combined till then. He appointed judges and qazis in the cantonments and provincial towns. Last of all the khalifa had to supervise the collection of revenues, the construction of canals and other public works.

**Adminitration**

Caliph Umar was the chief creator and real founder of the political administration of Islam. For the convenience of administration, he divided the empire into eight provinces – Makkah, Madinah, Syria, Jazirah (Mesopotemia proper), Basrah, Kufah, Egypt and Palestine. These provinces were againThe provinces were further divided into districts headed by *Amil*. The Khalifa watched the movement of the officers through an efficient network of spies. He also introduced the Muslim era of Hijrah. He also introduced the old age pension. W. Muir says, “The pension system of Umar is a spectacle probably without parallel in the world”. He granted allowances from the public treasury for the weak and the disabled. He founded schools and mosques in different parts of the empire.

**Revenue**

The Khalifa established a department of finance under the name of Dewan to regulate the receipt and disbursement of the revenue of the empire. The sources of revenue were generally derived from the poll-tax (Jizya), poor tax (zakat), land tax (Kharaj), spoils of war and Fay (income from crown lands). He also introduced few new taxes, namely al-Ushr (one tenth of the produce taken from the big estates and zakat on horses which was exempted during Prophet’s period and Abu Bakr. The surplus money was distributed among the Muslims. On the top of this list were the names of the widows and close relations of the Prophet (PBUH) who received 10,000 dirhams each per year.

**Military**

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At the outset, police duties were performed by the public in general. Caliph Umar introduced night watches and patrol. A regular organised police force was established during the time of Caliph ‘Ali. The army consisted of the infantry, the cavalry, the archers, a service corps, scouts and rear scouts. Over every ten soldiers there was a Decurion and over every hundred a Lieutenant (Qaid). Above the Qaids there was a Commander (Ameer). The Commander in Chief was first appointed by Khalifah, and he is turn appointed the subordinate officers. But towards the end of his reign Caliph ‘Umar began to nominate subordinate officers.

With the accession of the Umayyads an important change was made in army. The Arabs had learnt in their wars with Byzantines the advantage of the Roman military methods. They adopted it as their model. The Muslim Generals after everyday’s march used to pitch their camps quite in Roman fashion provided with two or four doors and fortified by rampant and ditches. These fortified camps were used throughout the Umayyad dynasty. The remarkable achievement of Mu’awiyah, fouder of Umayyad dynasty, is that he build the first Muslim Navy. While he was the Governor of Syria, he had built a fleet of nearly 500 ships to fight with the Greeks on the Mediterranean Sea. With this fleet he conquered Cyprus, Rodes and other Greek Islands near the Coast of Asia Minor. Besides Kabul, Ghazna, Balkh, Qandahar, Bukhara, Samarqand and Tirmidh were also annexed to the empire of Islam.

**Society**

After the establishment of the Islamic state, its subjects under the model example of the Prophet and the Khalifas became austere in their manners and sincere in their works. The status of women was improved to a remarkable position. They were allowed to enjoy the privileges of their father’s and husband’s property which was previously forbidden to them. They got the right of choosing their husbands. They moved in public with full respect and honor, attended the sermons in the mosques and took part in wars voluntarily to offer their services. Slavery was almost abolished and their position was greatly improved.

Taking all the reforms and amendments in consideration it can be safely said that the Prophetic and Khalifat model of Islamic State will remain the role model for all times to come. As long as this model will be followed with real spirit and sincere intentions so long peace and prosperity of humanity will prevail on the earth.

Ibn-Taymiyah declared that period of the Prophet could not be described as anything but nubuwwah. The Prophet’s authority arose from his functions as a prophet and not the head of the state. Then he proceeded to separate the period of the first four caliphs from that of the umayyads, calling the former as Khilafat al Nabuwwah and the latter as Mulk. The Khilafat-al-Nabuwwah being inspired could not be passed on in succession or even imitated. The only

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thing that could be passed on was the principle of the supremacy of the Shariah. By doing this he provides that legal foundation for a multiplicity of states.

**2** ‘**Ummah: The Universal Community**

“And hold fast by the Cord of God, all of you, and be not divided; but remember the favour of God towards you, when you were enemies and He united your hearts so that you became, by His favour, as brothers” (2:143). The society so cultivated is congenial, called as *‘Ummah’* in terms of the Quran; “Thus have we made of you an Ummah, justly balanced.” (2:143)

The most significant fact about the Ummah cultivated according to the teachings of Quran and Sunnah is that it transcends national and tribal loyalties rooted in the accidents of birth and is a community of believers, bound together in the brotherhood more vital than that of blood. Quoting the Qur’an: “Man was only one community, but then they differed.” (10:19)

The word Ummah derives from the root ‘Amm’, which has the sense of path and intention. The Ummah is therefore, a society in which a number of individuals, possessing a common faith and goal, come together in harmony with the intention of advancing and moving towards their common goal. G.E.Von Grunebaum expresses his view about it in the following words,

“The Ummah is effectively the community of believers, the more or less institutionalized up short of their togetherness and interaction, a shared lifestyle. Its identity is as much a matter of commonality in a number of significant regards as of common self-identification vis a vis on outside world or, rather periphery.”(C.A.O Von Nieuwenhuijze, The Life Styles Of Islam)

The Quran provides the evidence of the singleness of believers in these words: “This community of yours is one community and I am your Lord, so worship Me”.(21:92)

“Surely all believers are brothers. So make peace between your brothers, and fear God, So that mercy may be shown to you.” (49:10)

A harmonious personality can take shape only in a balanced and concordant society. Society is composed of individuals with different and often opposing tastes, interest and aims. In society the resulting conflicts should not be resolved by suppressing one party and giving free rein to the other. The true solution lies in mutual adjustment, in reconciling one to the other, in discovering a way of life which affords reasonable satisfaction to rivals. The above verse of the Quran explains eloquently that the differences between the individuals have been made to strength their mutual cooperation and brotherhood.In case all are endowed with the same gifts, none would obey the other and, in consequence, mutual cooperation and mutual obligation would become meaningless, rather it will become impossible and thus worldly affairs would come to a stop. In order to overcome this chaos God has made human beings intrinsically in need of one another and inclined to associate with others. Thus He laid the foundation of collective and social life. God also holds the rich responsible for the welfare of such as are scantily provided or have become enfeebled by age to instil in them sprit of

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love, brotherhood, self-sacrifice and mutual help. The individual differences among human beings serve as an essential cause of social life. It must not, however, be used as a pretext for Prejudice and Pride, for superiority is supposed to lie in human nobility and in individual’s piety.

The Prophet(PBUH) has very adequately explained the collective nature of Ummah where he has compared the believers with a single body, amalgamated in the form of one thought and action. “Narrated An-Numan bin Bashir: the Prophet said, you see the believers as regard their being merciful among themselves, showing love among themselves, resembling one body, so that, if any part of the body is not well, then the whole body shares the sleeplessness (insomnia) and fever with it.”( Sahih-al Bukhari, Kitab-ul-Adab,)

*Note: The above explanation of the Universal concept of Ummah is an excerpt from the Ph.D Thesis of Dr Abida Quansar, Unpublished)*

Ummah is the community of faith that enlarges and strengthens our community. Ummah is a balanced community which avoids extremes; it follows the middle path of moderation. It keeps the balance between the material and spiritual, between the temporal and eternal, between the individual and communal.Ummah is for the benefit of all people beyond the barriers of religion, region, caste or colour. It is a global community not restricted to the man-made boundaries. “Best community singled out for mankind”.

**3. The Khilafah and the Shura**

According to Islam the real sovereign in Allah and His chosen deputies known as Khalifahs or vicegerents administer countries on his behalf and in his name. they are not independent rulers, their power is restricted. They cannot abrogate the laws established by the Prophet (PBUH) in the name of God. They can however interpret these laws and legislate in cases where the law of the Prophet’s time was silent. In other words the caliph cannot be a despot, in matters of legislation he is a constitutional head and as much subject to the Divine laws as any ordinary Muslim. The caliph cannot be above the law.

At the same time the caliphate placed unrestricted power in the hands of the caliph and unhesitating obedience from his subjects. We find an uncompromising doctrine of civic obedience taught in the traditions of the Prophet (PBUH). The apostle of God said, “who so obeys Allah and whoso rebels against me, rebels against Allah”, “whoso obeys the leader, obeys me and whoso rebels against the leader, rebels against me”. The Prophet (PBUH) said, “after me will come rulers render them your obedience, for the ruler is like a shield where with a man protects himself. If they are righteous and rule you well, they shall have their reward, but if they do evil and rule you ill, then punishment will fall upon them and you will

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be quit of it, for they are responsible for you and you have no responsibility.” The prophet (PBUH) said, “obey your ruler, pray behind every imam and insult none of my companions.” Later theoretical legists flourishing mostly in Makkah, Madinah and other Islamic centres worked out nicely drawn qualifications, privileges and functions said to pertain to the caliph. The caliphal qualifications are; membership in the Quraysh family, being male and adult, soundness of body and mind, courage, energy and other traits of character necessary for the defence of the faith and territory of Islam and for winning of the allegiance of the Muslim community by an act of Bayt. Among the caliphal functions are; protection and maintain of the faith and territory of Islam and in the case of necessity declaration of holy war (jihad); appointment of state officials, collection of taxes and administration of public funds; punishment of the wrong doing and the execution of justice. The priviledges include the mention of the caliphs name in the Friday *Khutba* and wearing of Burdah (the Prophet’s mantle) on important state occasions; the custody of such holy relics as the staff, shoe, seal, tooth and hair that are said to have been the Prophet’s (PBUH)

**Shura**

The consultative body is another notable feature of caliphate. This body is called Shura or Majlis-e Shura. It has its origin in the teachings of the Quran. In a verse of the Quran the Muslims have been called upon “to consult their affairs among themselves” (3:159). The Prophet himself followed the Shura and used to consult his companions about which there is no direction in the Quran. This custom was prevalent in pre-Islamic Arabia also. In matters of war or peace the tribal chief the leading persons of his tribe. As regards the importance of the Shura Islam is the most democratic religion of the world as its administrative setup and its working wholly depends upon the general will and it places all human beings on equal footing irrespective of caste or creed. According to Islam, the real sovereign is Allah and his chosen deputies known as caliphs or vicegerants who administer the countries on behalf of His name. it is His law that should rule supreme.

The head of an Islamic state (caliph) is required to have at least following merits; learning, justice, good conduct, physical and mental fitness. The caliph cannot be a despot. In matters of legislation he is a constitutional head. ‘Hazrat Umar bin Kahttab emphatically declared, “there can be no Khilafat except by consultation”.

There is no fixed rule about the formation of the Shura or the number of its members. It depends on the will of Khalifah. During the pious of caliphate it composed of the principle companions from among the Muhajireen.

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The chief functionsof the shura is to advise the Khalifah in the performance of various duties. The Khalifah must take the advice of the Shura in the despatch of armies, in the appointment of the generals, governors and other officers, in the fixation of the pay of soldiers, in the assessment of taxes and in the creation of new posts. Like the Khalifa, the Shura has no power to change Islamic laws or violate the dictates of the Quran and Sunnah. It has to give decisions in the light of Quran and Sunnah.

**4. Islamic State (established by the Prophet (PBUH) and developed by the Khulafa al Rashideen) Salient features**

Prophet Muhammad was not only a Prophet, a religious preacher, a soldier but also a states man and administrator. He presided over the common wealth of Islam for ten years (622-632 C.E.).The sovereign power of the Islamic state in Prophet’s hands reveals Allah’s will through the Quran. The laws of Allah as enjoined in the Quran were binding on all the Muslims. Wherever the Quran was silent the discussion of the Prophet (PBUH) was regarded as final. In such matters the Prophet was the sovereign. Although his authority was supreme, he usually consulted his chief companions on all matters of importance. On his migration to Madinah the Prophet (PBUH) at first built a mosque there. This mosque (Masjid-e-Nabawi) became the office of the Islamic state. It served as the prayer house, the office and the court of the Prophet (PBUH). He lead the congregational prayer in the mosque as imam and conducted all the business of the state in it. He had to carry on a great deal of correspondence. Letters and messages had to be despatched to the foreign rulers and tribes from there. The Prophet used to execute deputation in the court of the mosque who assisted governors and tax collectors. The Prophet used to hair the cases and settled the disputes there. His official and writers used to work in the mosque. In fact the mosque was his secretariat. During his life time no office was built.

After unifying the country, the Prophet (PBUH) divided it into several provinces. These provinces were Makkah, Madinah, Taymah, Yaman, ‘Ummar, Najran, Bahrain and Hadhramawt. Madinah was the capital of the whole Islamic state and the administration of the province was under the direct control of the Prophet (PBUH). There was one governor in each province, called *wali*. He was appointed by the Prophet and was responsible to him for his work.The governor had to perform the same function within his area as the prophet used to do in Madinah except his Prophetic works. He was the Imam of congregational prayer, the commander in chief, the judge and the administrator. Besided the governors, the Prophet (PBUH) appointed ‘*amils* to collect Zakat and Sadaqah. The Prophet (PBUH) himself acted as the Qazi of Madinah. The judges of other provinces were either appointed directly by him

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or the governors were directed to appoint them. There was no ruling authority in the pre-Islamic days. So, nobody knew about the income and expenditure of the government. The Prophet (PBUH) established a stable government in Arabia. He was the first who instituted public treasury (Bayt-ul Mal) in Madinah. During Prophetic period, the Islamic state had five source of income- namely Zakat, Jaziyah, Kharaj, (Capitation tax), Ghanimah (Spoils of war), al Fay. Caliph Umar imposed a new tax called *Ushar,* the tax which big Muslim land owners used to pay for their land. It was one tenth of the produce of their land. The Khalifah ordered to levy the same tax on the foreigners and then this tax was extended to the non-Muslims also. But no tax was collected on goods worth less than 200 *Dirhams*.

Zakat is next to the Prayer in the Quran. It was levied on different forms of property. It was levied on animals, grains, fruits, dates, gold, silver etc. tax on land produce i.e., Ushrwas collected at 10%, if the land was watered by rain and 20% otherwise. Jaziyah was levied on non-Muslims in lieu of military services and for the protection of their lives and property. Kharaj was tax on land. Weapons, horses and other movable property were included in Ghanamah. These articles when left by non-Muslims in the battle were taken by Muslims. 4/5 of the booty were deposited in Bayt-ul Mal. This portion was used according to the instruction of the Quran in support of Prophet’s relatives, orphans, the needy and for the general good of the Muslim community.

The word al-Fay generally applied to the land in the conquered territories which came in the possession of the state. There were certain crown lands under the prophet (PBUH) and the income of these lands was utilized for the general good of the Muslims.

The Prophet was the commander-in chief of the army. He took part in 26 battles and three expeditions. He himself led the Muslims in all important battles and campaigns i.e., the Battle of Badr, Uhad and Hunayn and in the Conquest of Makkah. The smaller expeditions were led by a military commander appointed by him. There was no regular army when there was necessity of sending a military expedition summons was issued to the Muslims to assemble for the purpose. There was strict discipline among the soldiers and every one of them had to maintain standard of morality. Breach of discipline was subject to rigorous punishment.

After the death of the Prophet (PBUH), the institution of the caliphate came into existence. The community chose its leader, who was to be supreme executive authority. He was the vicegerent of the Prophet pbuh). He was to lead the faithful in prayer. The caliph was assisted by a council of elders composed of the principal.

It held its sittings in the mosque of the Prophet at Madinah. During the period of the rightly

guided caliphs, there were constable expansions in the Muslim dominion. The administrative

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setup was further elaborated as compared with the organisation in the time of the Prophet (PBUH). Under Hazrat Umar the Muslim empire was divided into eight provinces. Each province was under the charge of a governor called *wali*. The Amil was responsible for the administration of justice. Two boards were setup, one to regulate military affairs and the other to deal with financial matters. Each board had a permanent government house, Dar-ul Amarah and permanent secretariat (*al-Diwan*). Every province was divided into districts. On the appointment, the officer was given his appointment order and a document specifying his powers and duties. Hazrat Umar introduced night watches, petrol. Hazrat ‘Ali established the police “*shurta*”, whose chief was called ‘*sahib-e shurta*’. The duties of shurta included suppression of crime, maintenance of law and order and the supervision of the markets.

1. **Status of Non-Muslims in Islamic State**

At the advent of the Prophet (PBUH) in the seventh century C.E. it was a time when religious persecution was prevalent but it is noteworthy that Islam remained uninfluenced by the common practices of the time. Islam running counter to the age proclaimed religious freedom. Although a missionary religion, it was against any imposition of restrictions on human thought which meant that there should be no forced conversion. Even the provinces of the Byzantine Empire that were rapidly acquired by the prowess of Muslims found themselves in the enjoyment of toleration which was unknown to them for centuries. They were allowed the free and undisturbed exercise of their religion. The extent of this toleration, so striking the history of the seventh century may be judged from the terms granted to the conquered cities. The Quran states, “say, the truth is from Lord. Let him who will believe it and let him who will reject it” (18:29). The religious compulsion is not permissible in the Quran, “there is no compulsion in religion. The right direction is distinct from error, whoever rejects evil and believes in Allah has grasped the firm hand-hold, that will never break” (2:256). The verse of the Quran expresses religious freedom given to non-Muslims.

Certain companions of the Prophet (PBUH) in their zeal to propagate the new faith began to abuse those who worshiped other gods besides Allah but this incurred Allah’s displeasure and the following verse was revealed, “ Do not revile the idols which they invoke besides Allah, lest they out of spite Allah in their ignorance” (6:108)

The freedom of religion advocate din this verse is self explanatory. It we want to have freedom for ourselves, we must pay by granting the same right of freedom to others. The Prophet (PBUH) upheld the doctrine of equality between man and man. He brought about reconciliation between the conflicting religions of the world by pursuing a policy of religious toleration. He laid down that the Muslims should believe in all the prophets of the world.

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None should speak ill of other faiths. Indeed his aim was to establish universal brotherhood of man so that the human race could live in peace and harmony. Tolerance is a noble humanitarian Islamic virtue. Its practice means concessions to others. It is a permanent human requirement. The behavior of a truly religious person is always one of tolerance. The tolerant attitude of Islam towards non-Muslims can be clearly seen through the study of history. This fact is not only professed by Muslim but many non-Muslim historians. Patriarch Ghaytho wrote, “the Lord has given control over the world, treat us as you know; they are not the enemies of the Christians, indeed, they praise our community and treat our priests and saints with dignity and offer aid to churches and monasteries.”

Will Durrant wrote, “at the time of the Umayyad caliphate the people of the covenant Christians, Zoroastrians, Jews and Sabians, all enjoyed degree of tolerance that we don’t find even today in Christian countries, they were free to practice the rituals of their religion and their churches and temples were preserved”.

The Prophet (PBUH) said, “beware, whoever is cruel and hard with non-Muslim minority,

curtails their rights, burdens them with more than they can bear or takes anything from them

against their free will; I will complain against the person on the Day of Judgement.”

Thomas Arnold mentions in his “Invitation to Islam” that there were many people in Italy at

that time who longed for Ottoman rule. They wished they could be granted the same freedom

and tolerance that the Ottomans gave to their Christian subjects, for they had despaired of

achieving it under any Christian government. He also mentioned that a great many Jews fled

Persecution in Spain at the end of 15th Century and took refuge in Ottoman Turkey. Non-

Muslims have the right that their honour be protected. This right extended not only to non-

Muslim residents but also to non-Muslim visitors.

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