

Imposition of Tax in Islam and Debate of Jurists in Historical Context

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Islamic Economic Principles:

Islam has the set of rules both for the relationship between man and the creator and for the relationships among humans in all social, economic, cultural, political, legal, health aspects. Other than the existing resources for the Islamic state to generate income, certain rules for taxes need to be followed within Islamic premises.¹ In Islam, Allah Almighty is the Sovereign power with complete ownership of all resources. Man is the vicegerent of Allah and utilizes these resources according to Islamic principles and refrains from exploitation and greed for accumulation of wealth. An Islamic economic system is concerned with social welfare and in Islam there is a right of poor and needy people in the wealth of rich people of society (al-Quran 2: 262).

Financial Sources at the time of the Holy Prophet ﷺ

In the initial years of development of Islam, *fay and sadaqat* were main financial sources. After the obligation of Zakat in 2nd H, it became the main source of revenue for Islamic state.² Zakat was levied on cash as well as on livestock, income, mines and treasures as well. Tax on land (*ushr*) was also levied being another source of income for the Islamic state. Though Jizya was another important source but its principles were also not formulated regarding time, method of collection etc. Thus a proper taxation system was not developed³ and identifiable sources for the collection of tax at the time of Holy Prophet (S.A.W) include; Zakat, *sadaqat*, booty, *jizya* and goods and property received through agreements with non-Muslims.⁽⁴⁾

Financial Sources at the time of Rightly Guided Caliphs

There was no change in the revenue sources in the time of Hadrat Abu Bakr (R.A) and he followed the footsteps of the Holy Prophet (SAW). Other than Zakat, Jizya, and *sadaqat*, *khums* was added to generate revenue. Hazrat Abu Bakr received 200,000 *dirhams* as revenue during short time of his caliphate.⁽⁵⁾ During the caliphate of Hadrat Umar,

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(iii) As Arberry's endeavour is really commendable, it has been focused as it deserved to be focused and, hence, his worthy task has been made worthier with the crystallization thereof and the task done by Arberry does necessitate the concentration for its beautiful selection of words and, hence, it must be benefitted from after the crystallization thereof that has, already, been done by this humble being i.e. the writer of this article.

Conclusion:

It can be concluded from this whole task that the religion of Islam is being realized a menace to all the religions. The believers of these religions, therefore, try to cause the destruction thereof and the thing that they feel a threat for them is "the Islamic sciences" emerging from the Holy Qur'ān and being admitted by the researchers of the world because this is the age of intellectualism and only for this, the Qur'ānic truths are being veiled in the form of corruption and distortion. Actually, Arberry is one of the kingpins of the orientalism that is such a movement that has come into being only for the sake of the Eastern inheritance whether it be in the form of knowledge or the natural resources and, certainly, the following statement of Benjamin Disraeli is being followed:

"The East is a career".⁽⁵²⁾

- (4) "لَا رَيْبَ فِيهِ" is rendered as 'whereon is no doubt' instead of 'wherein there is no doubt'. (3:9)
- (5) "مِنَ الرِّجَالِ وَالنِّسَاءِ وَلَوْلَادِنَ" is rendered as 'for the men, women and children'. It should be rendered as 'of the men, women and children'. (4:75)
- (6) "فَمِنَ اللّٰهِ" is rendered as 'It is of God'. It should be rendered as 'It is from God'. (4:79)
- (7) "أَقِمِ الصَّلٰوةَ لِذِكْرِي" is rendered as 'perform the prayer of My remembrance'. It should be rendered as 'perform the prayer for My remembrance'. (20:14)
- (8) "وَاللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ" is rendered as 'God has created every beast of water'. It should be rendered as 'God / Allāh has created every beast from water'. (24:45)
- (9) "جَاهِدْهُمْ" is rendered as 'struggle with them'. It should be rendered as 'struggle against them' as the preposition 'with' gives the meaning of 'support'. (25:52)
- (10) "وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ" is rendered as 'And He cast on the earth firm mountains'. It should be rendered as 'And He cast into the earth firm mountains' as the 'mountains' have been declared as 'pegs' by the Qur'ān in 78:7, 'وَالْجِبَالِ أَوْتَادًا' i.e. 'And the mountains as pegs'.⁽⁵¹⁾ (31:10)
- (11) "فَاسْتَقِيمُوا إِلَيْهِ" is rendered as 'so go straight with Him'. It should be rendered as 'so go straight unto Him'. (41:6)
- (12) "إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ" has wrongly been rendered as 'We created you male and female'. It should be rendered as 'We created you from male and female'. (49:13)
- (13) "يَغْفِرْ لَكُمْ مِّن دُنُوبِكُمْ" has been rendered as 'He will forgive you your sins'. It should be rendered as 'He will forgive you (some) of your sins'. (71:4)

Summary of Research:

By the grace of God Almighty, the intricate task of this research has come to an end rather a beautiful end wherein the following substance has been discussed:

- (i) The Qur'ānic grammar and dictions that had been distorted and deformed by the author and that could never be denied, have been highlighted with irresistible arguments.
- (ii) The Qur'ānic truth that had been excluded therefrom, has been taken back to its rightful state and the falsehood that had been added therein, has been driven forth therefrom.

(3) "انتم ولا آباءكم" is rendered as 'you and your fathers' instead of 'you nor your fathers'. (6:91)

(4) "فَضَحِكَتْ فَبَشَّرْنَاهَا" is rendered as 'She [Abraham's wife] laughed, therefore We gave her the glad tidings' instead of 'She laughed when/because We gave her the glad tidings'. (11:71)

(5) "أَمْ مَنْ خَلَقَ" is rendered as 'He who created' instead of 'or who has created'. (27:60)

Errors of Interjection:

Interjection is a part of speech that is used to express emotion such as Ugh! or Wow!⁽³⁹⁾

An exclamatory word (as ouch);⁽⁴⁰⁾ a short sudden expression of emotion: such as "Hey!"⁽⁴¹⁾ a side remark;⁽⁴²⁾ the utterance of an exclamation;⁽⁴³⁾ an abrupt emphatic exclamation or a remark that interrupts.⁽⁴⁴⁾

(1) "قَالَ هِيَ عَصَايَ" is rendered as 'why, it is my staff, said Moses'. It should be rendered as 'he said, "it is my staff"'. (20:18)

Errors of Preposition:

Preposition is one of the traditional parts of speech⁽⁴⁵⁾ i.e. a word which is used before a noun, a noun phrase or a pronoun, connecting it to another word⁽⁴⁶⁾ or expresses a relationship with another word⁽⁴⁷⁾ in order to form a prepositional phrase that can have an adverbial or adjectival relation to some other word.⁽⁴⁸⁾

A word or construction similar in function to a preposition, such as 'in regard to' or 'concerning'.⁽⁴⁹⁾

(1) "نَحْنُ نُسَبِّحُ بِحَمْدِكَ" is rendered as 'we proclaim thy praise'. It should be rendered as 'We glorify with thy praise'. (2:30)

(2) (وما كان من المشركين) It has been rendered as 'he was no idolater' whereas it should be rendered as 'And he (Abraham peace be upon him) was not of the idolaters'. (2:135)

(3) "شُهَدَاءَ عَلَى النَّاسِ" has been rendered as 'witnesses to the people'. It should be rendered as 'witnesses against the people' as it has been explained in the following: ان المعنى: لتشهدوا على الناس باعمالهم التي خالفوا فيها الحق [That it means: You shall indeed bear witness against the people about their deeds wherein they had gone against the truth, concerning the world and the hereafter e.g. "That day their tongues, their hands and their feet shall bear witness against them".]⁽⁵⁰⁾ (2:143)

(4) "كما أنزلنا" is rendered as 'so We sent down' instead of 'such as We sent down'. (15:75)

(5) "فلن يغفر الله لهم" is rendered as 'them God will not forgive'. It should be rendered as 'them God will never forgive'. (47:34)

Errors of Adjective :

Adjective is a part of speech that is used to modify nouns⁽³¹⁾ or pronouns such as: 'Big', 'boring', 'purple', 'quick' etc.³² Morphologically suffixes, such as -able, -ous, -er, and -est, or syntactically preceding a noun or nominal phrase, such as white in a white house.⁽³³⁾

(1) "عظيم" has been rendered as 'اليم' i.e. grievous. It should be rendered as 'great'. (2:49)

(2) "كل آية" is rendered as 'Any sign'. It should be rendered as 'every sign'. (6:25)

(3) "المسجد الأقصى" is rendered as 'further mosque' instead of 'A farthest mosque' as the word 'further' is also used as an adverb in another sense i.e. in addition to. (17:1)

(4) "بأيدي" is rendered as 'with My own hands' instead of 'with My both hands'. (38:75)

(5) "عذاب يوم عظيم" is rendered as 'chastisement of a dreadful day'. It should be rendered as 'chastisement of a tremendous / mighty day'. (46:21)

(6) "دين القيمة" is rendered as 'the religion of the True'. It should be rendered as 'the true religion' as the word 'القيمة' is an adjective rather than being in the genitive case. (98:5)

Errors of Conjunction:

Conjunction is a joining, connecting³⁴ and an uninflected functional word³⁵ - other than a relative pronoun -³⁶ a part of speech,³⁷ a word such as 'And', 'but', 'while' or 'Although' that connects words, phrases and clauses in a sentence.⁽³⁸⁾

(1) "الأخوف عليهم" is rendered as 'because no fear shall be on them' instead of 'that no fear shall be on them'. (3:170)

(2) "فإن لم يعنزلوكم ويلقوا اليكم السلم ويكفوا أيديهم فخذوهم واقتلوهم" has been rendered as 'If they withdraw not from you, and offer you peace, and restrain their hands, take them, and slay them'. It should have been rendered thus: "If they do not withdraw from you; nor offer you peace; nor restrain their hands, take them and slay them". (4:91)

- (13) "فَاتَيْنَا" is rendered as 'so go you'. It should be rendered as 'so come you both'. (26:16)
- (14) "فَاتَّقُوا اللَّهَ" is rendered as "فَاعْبُدُوا اللَّهَ" i.e. 'so serve you God'. It should be rendered as 'so fear you God' as Arberry himself has rendered in 26:110,126,131,144,150. (26:108)
- (15) "فَأَوْقِدْ لِي" is rendered as 'فَأَوْقِدْنِي' i.e. 'kindle me' instead of 'kindle for me'. (28:38)
- (16) "عَمَرُوهَا" is rendered as 'cultivated it' instead of 'populated / inhabited it'. (30:9)
- (17) "لَا تَخْضَعْنَ بِالْقَوْلِ" is rendered as 'be not abject in speech' instead of '(O wives of Prophet ﷺ) be not so soft [over courteous] in speech'. (33:32)
- (18) "وَمَا تَعْمَلُونَ" is rendered as 'what you make' instead of 'what you do'. (37:96)
- (19) "سَبِّحْ" is rendered as 'magnifies'. It should be rendered as 'glorifies'. (57:1)
- (20) "بُرُزَّتِ الْجَحِيمُ" is rendered as 'Hell is advanced'. It should be rendered as 'Hell is made manifest'. (79:36)
- (21) "فَأَغْنِي" is rendered as 'And suffice thee' instead of 'And enrich thee'. (93:8)
- (22) "تَطَّلِعُ" is rendered as 'roaring'. It should be rendered as 'soaring'. (104:7)

Errors of Adverb :

Adverb is a part of speech that is used to modify verbs, adjectives and other adverbs.²⁶ Sometimes it belongs to the class ending with 'ly' such as rapidly in 'The dog runs rapidly'²⁷ or in the phrase 'she smiled cheerfully', the word 'cheerfully' is an adverb.⁽²⁸⁾

An adverb has also been defined as a word that qualifies an adjective, a verb, or another adverb, so as to express a relation of place, time, circumstance, manner, cause, degree, etc.⁽²⁹⁾

- (1) "أَتَى شَيْءُكُمْ" is rendered as "كَمَا شِئْتُمْ" i.e. 'As you wish'. It should be rendered as 'from where you wish'. (2: 222)
- (2) "هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ" has been rendered as 'From then Zachariah prayed to his Lord'. It should be rendered as 'Over there Zakariyya prayed to his Lord' because the adverb 'هُنَالِكَ' is 'ظَرْفُ مَكَانٍ' [the adverb of place] rather than 'ظَرْفُ زَمَانٍ' [the adverb of time] as follows: 'هُنَاكَ / هُنَالِكَ' means: 'there, over there, in that place, there is, there are'.⁽³⁰⁾ (3:38)
- (3) "وَكَايِنَ مِنْ نَبِيٍّ" has been rendered as 'many a prophet'. It should be rendered as 'how many a prophet'. (3:146)