

## PUBLIC FINANCE IN ISLAM GULAM QASIM SHAH

Economics Department, Gomal University, Dera Ismail Khan

### I. INTRODUCTION

(1) When we talk about economic system of Islam, we cannot study it in isolation with the Islamic injunctions stipulated for other spheres of life.

"It is always imperative to keep in view the broad outlines of the Islamic way of life in its totality while studying some specific provisions relating to the economic system".<sup>1</sup>

Quranic injunctions relating to economic activity possess a remarkable degree of flexibility as to suit the changed circumstances and new techniques of production. The doors of "IJTAHAD" ( ) are never closed.

(2) Mr. M.A. Mannan in his book, "Islamic Economic Theory & Practice", has defined Islamic economic as a social science which studies the economic problems of a people imbued with the values of Islam".<sup>2</sup>

Capitalism, communism and Fabian Socialism are divested from ethical considerations. But Islamic scheme of thing and moral considerations are the corner stone of its economic system. In other systems Machievalli's dictum, "the end justifies means" hold sway. Whereas Islamic teachings stress that the means employed to attain certain pre-determined ends should present the concept of "Helal" and "Haram", i.e., legitimate and illegitimate ways of earning livelihood.

(3) The principal objective of the Islamic state is that it is a welfare State. Basic goods of economic system of Islam are :

(a) Economic Well-being within the framework of the moral MORMS of Islam ;

1. M.A. Mannan, "Islamic Economics : Theory and practice", Sheikh Mohammad Ashraf, Lahore, 197 p. 3.

2. Dr. Mohammad Najatullah Siddique, "Some Aspects of the Islamic Economy", Islamic Publications Limited, Lahore 1970, p. 4.