



## Elimination of Poverty Through Islamic System of Sadaqaat: Research Study

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Islam is a complete code of life. Economic teachings of Holy Qur'an and Hazrat Muhammad ﷺ are comprehensive. Allah Almighty guides us how to spend money in His way. There are two types of Sadaqaat. *Sadaqaat-e-Wajibah* are compulsory on wealthy people with certain ratio while *Sadaqaat-e-Nafilah* are optional. Holy Prophet ﷺ encouraged his followers to help the needy. Eradication of poverty is the main goal of Islamic system of Sadaqaat. In this research paper an analytical study is made to know how economic issues of the poor are addressed by Islamic economic system. There is dire need to understand different kinds of Sadaqaat. If the government and the public feel their responsibilities and follow Islam, poverty can be eliminated from society. This article addresses the problems of poverty. Moreover, it is also told how the poor should be looked after.

**Key words:** Holy Qur'an, Holy Prophet ﷺ, Economy, Sadaqaat, Poverty.

The act on which The *Qur'an* and Sunnah lay the most emphasis after prayer is the act of charity. Obligatory and Additional *Ṣadaqāt* (*Ṣadaqāt-e-Wājibah* and *Nāfilah*) are the various forms of charity. The motive or objective of Islamic *Ṣadaqāt* System is that a man should get out of the materialism and become Godliest. Miserliness and wealth



Journament



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orientation be uprooted. Mind and soul be purified against lust for property. This important philosophy has been stated in The *Qur'ān*:

"خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا"<sup>1</sup>

"Take sadaqah (Obligatory alms) out of their wealth through which you may cleanse and purify them."

The *Qur'ān* has used two words for wisdom and philosophy with regard to the receiving of *Ṣadaqāt*; 'Tathīr' and 'Tazkiyah'. As per Dr. Wahba Zuhaylī (1915 A.D), by word '*Toṭahhir hum*' it means the remedy for the miserliness and greed. '*Wa tuzakkī him bihā*' means acquisition of the virtues by the sincere ones or raising the level towards purity; or it may also imply flourishing and development, i.e, the property out of which *Ṣadaqah* has been given will flourish and increase with blessing because of it.<sup>2</sup> So, in these two words, there is a world of secrecy and objectives of *Ṣadaqāt* implying material and conceptual purity, purity of mind and soul besides the purity of the property.<sup>3</sup> Because, with the uprooting of greed for the wealth and world, mind may achieve purity by means of the charity through property. Advantage of the property is that useful items may be obtained through it and the useless ones are kept away. Whoever has the property as per his need, it is his right to make use of it. However, if he possesses more than the need and others are deprived, then Allah Almighty has made it obligatory on the rich that they should expend a part out of it on the poor so that they may fulfil their economic needs.<sup>4</sup>

Thus, says Allah Almighty:

"وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ"<sup>5</sup>

"And in their property is the right of the seekers and the deprived."

This also makes it evident that property which the rich give away to the poor is not considered a favor but they fulfil the obligation which is vested as a right of the poor and seekers in their property. Likewise, Shāh Walī Allah (1176 A.H) while explaining expediencies of *Ṣadaqāt* says;

<sup>1</sup> Al-Tawbah, 9:103.

<sup>2</sup> Dr. Wahbah Zuhaylī, Tafsīr al-Munīr (Beirut: Maṭbū'ah Dār al-Fikr, 1412 A.H), 1:29.

<sup>3</sup> Yūsuf Al-Qarḍāwī, Fiqh al-Zakāt (Beirut: Mo'assisah al-Risālah, 1973 A.D), 2:857.

<sup>4</sup> Ghulām Rasūl, Sa'īdī, Sharah Ṣaḥīḥ Muslim (Lahore: Fareed Book Stall, 2002 A.D), 2:875.

<sup>5</sup> Al-Zāriyāt, 51:19.

Purification of the mind as greed and contempt lies in human nature and purity comes through charity in the way of Allah Almighty which dominates savage instinct of the human. This instinct makes him selfish and prevents him to let others share his possessions. Thus accepting someone to share the belongings is a distinguished honor and because of this a desire to get nearer to Allah Almighty emerges in a man. Selfishness is in the human nature and most of the evils take place because of it. Giving this up is a quality which takes a human high above as far as his mind and civilization is concerned.<sup>6</sup>

In short the biggest objective of Islamic System of *Ṣadaqāt* is to eradicate poverty and hunger from the society. The basic motive of *Ṣadaqāt* and *Zakāt* in Islām is how to distribute wealth in society; how to deliver it to the deserving ones and the poverty and helplessness should end up.<sup>7</sup> By advocating *Ṣadaqāt*, *Zakāt* and Charities in the way of Allah Almighty, Islām never means that society should ever remain divided in the two sections of high and low or rich and poor; the higher group should keep enjoying due to the on flow of wealth and fortune and the other group should keep on suffering from poverty, hunger and helplessness.<sup>8</sup> Thus before giving the detail of elimination of poverty and hunger, it is worthwhile to give a comprehensively worded concept of Islām with regard to poverty.

### **Islamic Concept of Poverty:**

Islamic concept of poverty and prosperity is altogether different as compared to other religions and concepts. Nowhere in The *Qur'ān* and *Ṣaḥīḥ Ḥadīth*, poverty or misery has ever been appreciated. On the contrary, Islām considers wealth such a blessing which Allah Almighty counts in front of His beings and commands that it should be acknowledged with thanks. On the other hand, poverty is termed a misfortune for which Allah's refuge be sought.

*Qur'ān* has pronounced economic prosperity, abundance of sustenance, good accomplishment of necessities of life, peace and tranquility and expansion of trade as the

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<sup>6</sup> Shah Wali Allah, *Hujjatullah al-Bālighah* (Berūt: Dār al-Jeed, 2005 A.D), 2:129-130.

<sup>7</sup> Muḥammad Ḥanīf Nadvī, *Asāsīyāt-e-Islām* (Lāhore: Idāra Thaqāfat-e-Islāmiyah, 1992 A.D), 228.

<sup>8</sup> Muḥammad Ḥanīf Nadvī, *Asāsīyāt-e-Islām* 229.

blessings of Allah Almighty and things contrary to it are attributed as punishment due to ungratefulness. Divine saying is:

"وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ"<sup>9</sup>

“Allah Almighty states an example of villagers who were living a prosperous life with excess of sustenance from all directions; they started being ungrateful towards the blessings resultantly, Allah punished them with hunger and fear.”

As regards wealth as a blessing, at another place Allah Almighty says:

"وَوَجَدَكَ عَائِلًا فَأَغْنَى"<sup>10</sup>

“And Allah Almighty found you poor, so He made you wealthy.”

With the economic prosperity, if a human has fear of Allah, he becomes dear to Him.

As is the saying of the holy Prophet ﷺ:

"ان الله يحب العبد التقي الغني الخفي"<sup>11</sup>

“Indeed, Allah keeps God-fearing, rich and lonely human dear to Him.”

Likewise, poverty and hunger as compared to prosperity and starvation are the cause of non-believing and moral turpitude against which protection must be requested from Allah Almighty. In this context, the Prophet ﷺ said;

"كاد الفقر ان يكون كفرا"<sup>12</sup>

“Verily, poverty may take away towards non-believing.”

The Prophet ﷺ also said:

"ان الرجل اذا يغرم حدث فكذب ووعد ما خلف"<sup>13</sup>

<sup>9</sup> Al-Nahā, 16:112.

<sup>10</sup> Al- Ḍuḥā,93:8.

<sup>11</sup> Muslim bin Hajjaj Al-Qushairy, Al-Jami‘ al-Ṣaḥiḥ, , Kitāb al-Zuhad, Bāb al-Duniyā sijn al-Mo’min (lāhore: Dārussalām, 2007 A.D), Ḥadīth no:432.

<sup>12</sup> Abū Bakr Ahmad bin Husain Baihqī, Shu‘ab al-Īmān, (Berūt: Dār-ul-Kutub Al-Ilmiyah, 1401 A.H), 2:899, Ḥadīth no:2781.

<sup>13</sup> Abu Dawud Sulaiman bin Ash‘ath, Al-Sunan, Kitāb al-Ṣalāt, Bāb al-Du‘ā fi al-Ṣalāt (Riyāḍ: Dārussalām Publishers, 2008 A.D), Ḥadīth no:8802.

“The debtor (when cannot pay the debt) tells lie and does not keep the promise.”

From the above *Aḥādith*, it is evident that the Prophet ﷺ desired that no human should remain hungry or deprived of the needs of life. Everyone should be secured against dishonor and defame, against poverty, starvation, infidelity, moral turpitude. Everyone should be well off to fulfil his own necessities of life. The Prophet ﷺ sought refuge against poverty and hunger.

The Prophet ﷺ says:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ"<sup>14</sup>

“O’ Allah Almighty! I seek your refuge from infidelity and shortage of wealth”.

Another saying is:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بَأْسٌ الضَّجْبِيعِ"<sup>15</sup>

“O’Allah Almighty! I take your refuge against hunger as it is a bad partner.”

This is supplication the Prophet ﷺ:

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْقِلَّةِ وَالذِّلَّةِ"<sup>16</sup>

“O’ Allah Almighty! I seek your refuge from shortage of wealth and defame.”

As regards *Aḥādith* in which nobility, fear of Allah and keeping away from the wealth has been appreciated have no concern with poverty or misery. Keeping away from the world means a person having money but he is not a man of money; keeps the money in his fist but does not let it rule his heart.<sup>17</sup>

In spite of all the steps taken in Islām to eliminate the poverty, any individual or group still remaining poor cannot be stamped as the poor section. Poverty in the eyes of Islām is not something inevitable or unchanging; it is ever-changing like

<sup>14</sup> Abu Abdul Rahman Ahmad bin Sho’aib Al-Nisāi, Al-Sunan, Kitāb al-Ista’ādhah Bāb al-Ista’ādhah min al-fiqr (Lāhore: Dārussalām, 2007 A.D), Ḥadīth No: 5465.

<sup>15</sup> Abu Dawud Sulaiman bin Ash’ath, Al-Sunan, Kitāb al-Ṣalāt, Bāb al-Du’ā fi al-Ṣalāt, Ḥadīth no: 8802.

<sup>16</sup> Abu Dawud Sulaiman bin Ash’ath, Al-Sunan, Bāb fi al-Ista’ādhah, Ḥadīth no:1547

<sup>17</sup>Yousaf Al-Qarḍāwī, Mushkilah al-faqar wa kaifa ‘aā lajah al-Islām (Beirūt: Mo’assisah al-Risalah, 1985 A.H/1406 AD), 13.

sunlight and shade; at times prevailing and then fading away permanently. Therefore, if someone happens to be poor today, he can become rich the next day.

Allah Almighty says:

" إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ " <sup>18</sup>

“If they are poor, Allah will enrich them out of His grace.”

Thus, it is as clear as broad day light that poverty in Islām is not a disease without remedy<sup>19</sup> contrary to Christianity that contends: poverty is from eternity to the end and it will never be eliminated from the world. <sup>20</sup>

Some people hold that division of upper and lower hand in Islamic system of *Sadaqāt* is from the beginning to the end but Maulana Ḥanīf Nadvī asks them: no struggle or effort should be carried out against Plague, Malaria, TB or Typhoid because what will be the use of those costly medicine prepared to treat them if the diseases are eradicated? What will be the fate of the literature comprising thousands pages containing research on these issues?

A reasonable answer to this question can be: the objective of preparing the medicines or literature will be achieved if a person succeeds in finding the ways to maintain health and fitness. If poverty ends up in a society, the honor of mankind is restored; social disparity becomes extinct; every person gets his share of basic needs and this is what is most desirable for Islām as the whole system has been designed to achieve that very end.<sup>21</sup>

### Islam and Looking After the Poor:

Islam has stressed a lot for the welfare of socially backward and economically down-trodden sections of society and termed any support extended as a religious obligation; inspired to help out the orphan and the needy and forbade to ignore them or do any wrong or harm them. Says Allah Almighty:

" وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا " <sup>22</sup>

“And for the love of Allah, they feed the poor, orphan and prisoner.”

<sup>18</sup> Al-Naṣr, 24:32.

<sup>19</sup> Yousaf Al-Qarḍāwī, Mushkilah al-faqar wa kaifa ‘aā lajah al-Islām, 34.

<sup>20</sup> Bā’ible, Tathniyah, 15:10-11.

<sup>21</sup> Muḥammad Ḥanīf Nadvī, Asāsīyāt-e-Islām, 249.

<sup>22</sup> Al-Dahar, 76:8.

Likewise, Allah Almighty says:

"فَكُلُوا مِنْهَا وَأَطِيعُوا أَلْبَاسَ الْفَقِيرِ" <sup>23</sup>

"Eat yourself and feed the hard up people and the needy."

In Holy Qur'an it is said:

"فَلَا أَفْتَحَمُ الْعَقَبَةَ ۝ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝ فَكُّ رَقَبَةٍ ۝ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا ذَا

مَقْرَبَةٍ ۝ أَوْ إِسْكِينًا ذَا مَرْجَةٍ" <sup>24</sup>

"He has yet not entered the valley with difficult going and what do you imagine what that valley is; that is in fact to set someone free from the chains of slavery or to feed the hungry or the deprived poor in the days of starvation or famine or to near of kin or a needy who is on roadside and homeless."

*Qur'an* besides parents and relatives directed to take care of the orphan and the poor.<sup>25</sup>

Those who neglect the orphans and indigents are condemned in the last revealed book of Allah Almighty.

"أَرَأَيْتَ الَّذِي يَكْذِبُ بِالْذِّينِ- فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ- وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ" <sup>26</sup>

"Did you see that person who calls religion a lie; the person who pushes aside the orphan and does not inspire others to feed the needy."

In fact, Islām has laid so much stress on extending support and sympathy to the weak, needy, poor and helpless people which is a novel and unique concept when compared with other religions and civilizations; any negligence to the same is like nullifying the religion.

Steps to Eradicate Poverty:

The steps taken to end up poverty by the religion of Islām through *Ṣadaqāt* system are appended below:

<sup>23</sup> Al-Hajj, 22:28.

<sup>24</sup> Al-Balad, 90:11-16.

<sup>25</sup> Al-Baqarah, 2:215.

<sup>26</sup> Al-Mā'un, 107:1-3.

**Obligatory *Ṣadaqaat*:**

Obligatory *Ṣadaqaat* means the charities which are made essential on the rich to include *Zakāt*, *‘ushr*, *Ṣadaqah-e-Fiṭr*, Redemptions and Sacrifice. Study of Islamic *Ṣadaqāt* System reveals to us that foremost deserving of Obligatory *Ṣadaqāt* are the poor and orphans as making mention of the expenses Allah Almighty says:

"إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ" <sup>27</sup>

“Indeed *Ṣadaqāt* are meant for the poor and the indigents.”

Several citations contain only one expense instead of several others and the reason is that the basis of all other expenses is also poverty and hunger. So, before sending Ḥaḍrat Ma‘ādh bin Jabal to Yemen, apostle of Allah ordered:

"تُؤْخَذُ مِنْ أَغْنِيَاءِهِمْ وَتُرَدُّ عَلَى فُقَرَاءِهِمْ" <sup>28</sup>

“Take from their rich and return to their needy.”

Likewise, stating the objectivity of *Ṣadaqah-e-Fiṭr*, Ḥaḍrat ‘Abd Allah bin ‘Abbās says:

"فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطُعْمَةً

لِلْمَسْكِينِ" <sup>29</sup>

“The messenger ﷺ of Allah obligated the Zakat Al-Fiṭr for the one who fasts as a means of purifying him from vain talk and immoral deeds, and as a means of feeding the poor.”

Basic purpose of *Ṣadaqah-e-Fiṭr* is to compensate for the shortcomings and deficiencies of the one who keeps fast and that is why it is mandatory.

**Family and near of kin:**

A family has a pivotal position in Islamic Society. By nature, a person after his own self bears up responsibility of his members of the family. It is so because every individual looks up to his family in hour of need; parents take care of him in child hood, offspring renders support in old age and similarly wife is the source of bearing kids. So sustenance of all these has been assigned by Islām on an individual and termed it as *Ṣadaqah*. In Surah Al-Baqarah Verse No.215 detail of the persons is given.

<sup>27</sup> Al-Tawbah, 9:60.

<sup>28</sup> Muhammad bin Ismail Bukhari, Al-Jami‘al-Ṣaḥiḥ, Kitāb al-Zakāt, Bāb wujūb al-Zakāt (Riyāḍ: Dārus-salām Publishers, 1997 A.D, Ḥadīth No. 1395.

<sup>29</sup> Abu Dawud Sulaiman bin Ash‘ath, Al-Sunan, Kitāb al-Zakāt ,Bāb Zakāt al-Fiṭr, Ḥadīth No.1609.



### Kindness to Others (*Ṣilah Reḥmī*)

To end up poverty, Islām has stressed to sympathize with the poor advising the rich relatives to be kind. Although, there are usually deep relationships among the relatives and the passion of nearness naturally stays, yet Islām through a directive has made it mandatory emphasizing to be kind to others.

Allah Almighty says:

"وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا"<sup>30</sup>

“And fear Allah Almighty due to whose reference you demand from one another and be cautious of keeping the relationship; indeed Allah Almighty watches your state”.

### Being Kind in the Light of *Aḥādīth*:

Holy Prophet ﷺ Says:

"وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُصِلْ رَحِمَهُ"<sup>31</sup>

“Those who believe in Allah and the last day should remain conscious of being kind.”

In another *Ḥadīth*, the Prophet ﷺ said:

"أُمُّكَ وَأَبَاكَ وَأُخْتُكَ وَأَخَاكَ وَمَوْلَاكَ الَّذِي يَلِي ذَاكَ، حَقٌّ وَاجِبٌ وَرَجْمٌ مُؤْصُولٌ"<sup>32</sup>

“Your parents, brothers, sisters and your purchased slaves have right over you, therefore, treat them with kindness.”

If being kind only means just to keep the relationship, then Ibn-e-Qayyim (751 A.H) asks: what type of kindness it is that a man comes to know About the state of hunger and thirst of his relative and yet does not offer him few loaves or few drops of water. Likewise, he leaves him exposed in the severe winter and does not provide him any support whereas the unfortunate victim happens to be his brother a blood relation. Hence, if this criminal negligence and ruthlessness is not to cut off the kindness, then what else it is for which we have been forbidden.<sup>33</sup>

If being kind to other implies merely to keep the relationship without caring to cooperate with them then it is a fallacy because if the relationship were to be maintained with-

<sup>30</sup> Al-Nisā', 4:1.

<sup>31</sup> Muhammad bin Ismail Bukhari, Al-Jami' al-Ṣaḥīḥ, Kitāb al-Ādāb, Bāb Ikrām al-za'if, Ḥadīth No. 6138.

<sup>32</sup> Abū Abdullah Muhammad Ibn-e-Qayyim, Zād al-Ma'ād (Karāchī: Nafees Academy, 1990 A.D), 5:483.ṣ

<sup>33</sup> Abū Abdullah Muhammad Ibn-e-Qayyim, Zād al-Ma'ād, 543.

out support and cooperation, The *Qur'ān* and *Ḥadīth* would not stress so much on their help and care taking. Accepting the above status quo brings us to another problem that there would remain no difference between the relations and other common men. Consequently, neither any one would recognize their importance nor consider it necessary to treat them with decency.<sup>34</sup> Besides, the jurists with the help of directives on kindness have framed a complete structure of charity system.

### **Additional (Nāfilah) Sadaqāt:**

To eliminate poverty, Islām has made certain commands mandatory and others as optional. In fact, Islām desires to create in a Muslim such a passion of generosity and well-wishing that he should be ever willing to give away more than demanded; in grief or glamour, he should prefer others over his own self. So, the Prophet ﷺ says:

“There is right in the property besides *Zakāt* and then he recited Verse 177 of *Sūrah Al-Baqarah* Virtue is not that you turn your face.....”<sup>35</sup>

In this *Ḥadīth* and the referred *Āyah* in it reveals that taking decent steps to eradicate poverty of the relations, the orphans and the poor is the virtue of a high order. In the next *Āyah*, there is directive of regularity in the prayers and payment of *Zakāt* which explains that supporting the poor and payment of *Zakāt* are two separate issues and to act upon both is very essential<sup>36</sup> and both have the foremost aim to end up the poverty.

### **Endowment (Waqf):**

It means the property or an item which is reserved or designated in the name of Allah Almighty; its income is spent on the poor, the orphan, creditors, the near of kin and it can neither be sold nor gifted and cannot be disbursed among the heirs of the person who created the trust. Trust or *Waqf* is defined as the part of property which a person in a state of health and proper senses gives away as ongoing charity. An instance of the same is that on acquiring land in Khyber, Ḥaḍrat ‘Umar (R.A) said to the Prophet ﷺ: ‘O’ Allah’s apostle! I like this land the most out of my property and I wish to give it as charity in the way of Allah. The Prophet ﷺ replied:

<sup>34</sup> Abū Abdullah Muhammad Ibn-e-Qayyim, *Zād al-Ma‘ād*, 543.

<sup>35</sup> Abū ‘Īsā Muhammad bin ‘Īsā Al-Tirmidhi, *Jam‘i At-Tirmidhi*, Abwaab al-Zakāt, *Bāb mā jā’a anna fi al-Māl La Ḥaqan siwa al-Zakāt* (Riyād: Dṣrussalām Publishers, 2007 A.D), *Ḥadīth* No: 659.

<sup>36</sup> Yousaf Al-Qarḍāwī, *Mushkilah al-faqar wa kaifa ‘aā lajah al-Islām*, 193.

"تَصَدَّقْ بِأَصْلِهِ، لَا يُبَاعُ وَلَا يُؤْتَى وَلَا يُورَثُ، وَلَكِنْ يُنْفَقُ ثَمَرُهُ، فَتَصَدَّقَ بِهِ عُمَرُ"<sup>37</sup>

“The real estate should be given as *Ṣadaqah* in a manner so that it cannot be sold out; neither it should be gifted nor inherited, however, its fruit should be given as Trust in the way of Allah Almighty. So, Ḥaḍrat ‘Umar (R.A) did the same”.

Later, due to this *Ṣadaqah* by Ḥaḍrat ‘Umar, an institution came into being which became an important means of elimination of poverty and general sustenance. Thus, trust in an Islamic state or society is an important means to enforce system of general sustenance.

### **Redemptions and Ransom:**

Redemptions mean the charities which a Muslim after committing a sin or a mistake spends in the way of Allah for seeking forgiveness. All these redemptions are mentioned in The *Qur’ān* and *Aḥādith*. There are five redemptions mentioned in The *Qur’ān*; redemption of murder by mistake, redemption of *zihār*, redemption of *Yamin*, redemption of gaming in *Iḥrām*, etc. Redemption of Elaa is included in the redemption of oath while redemption to break a fast is given in *Aḥādith*. Out of all these redemptions, four of these pertain to freeing a slave but there is no order to do so in redemption of *Iḥrām* penalty, however, fasting is included in all these kinds. In redemptions, the ratio of freeing slave is eighty percent, feeding the poor eighty percent, clothing forty percent and fasting ratio is one hundred percent.<sup>38</sup>

Likewise, Ransom of before time Head Shaving in case of Illness while in *Eḥrām* and if someone has no capacity to fast, *Fidyah* are fixed for poor and needy to pay comprising feeding, *Ṣadaqah* and sacrifice.<sup>39</sup>

Excepting the order of fasting, all other commandments even freeing the slave take care of the poverty of the poor which explains the sensitivity of the issue as viewed by Islām to eradicate the poverty of the deprived group. Even the forgiveness of the non-obedient ones has also been associated to end up poverty besides fulfilling their basic

<sup>37</sup> Muhammad bin Ismail Bukhari, Al-Jami‘al-Ṣaḥīḥ, Kitāb al-Waṣayā, Bāb wamā lil waṣī an-Ya‘ml fi mā al-Yatīm, Ḥadīth no: 2744.

<sup>38</sup> Ameer ud Dīn Mahr, Islām mein Rifāh-e-‘Āmah kā Taṣawur aur Khidmat-e-Khalq kā nizām, Lāhore: Nashriyāt, 2009 A.D), 433.

<sup>39</sup> Al-Baqarah, 2:184,195.

needs. All this proves that the motive of Islamic *Ṣadaqāt* System is to end up the poverty.

### General Obligation of Islamic Society:

The main principle in this issue is that provision of basic necessities of an individual and eliminate the poverty is general obligation (*Farḍ-e-Kifāya*) of an Islamic society. The first and foremost duty is that of the individuals of own family followed by nears and dears and thereafter on the executer, if any. Similarly, if institution of trusts in an Islamic society or other means due to some reasons cannot fulfil basic needs of an individual, then finally the onus of general sustenance lies on the shoulders of the state.<sup>40</sup>

### Islamic Treasury:

Islamic Treasury has very important role in Islamic System of *Ṣadaqāt* to end up the poverty. Official treasury of an Islamic state is called '*Bayt al-Māl*'. In case *Zakāt* income becomes inadequate to meet the needs of the poor and the needy, it is the responsibility of the ruler to ask for more deposits in the treasury. In this regard, 'Allāmah Ibn-e-Hazam (456 A.H) writes:

In spite of reasonable collection or distribution of *Zakāt*, it is obligatory on the rich of every country to fulfil the needs of the poor. Ruler of the time must compel the rich when the needs of poor are not adequately met by means of *Zakāt* and properties of other Muslims to arrange for their meals, winter and summer clothing, a house protected from rain and heat of the sun with no trespassing to disturb the dweller.<sup>41</sup>

Summary of the above discussion is the letter from the Prophet ﷺ which he wrote to newly converted tribe's head Sardār Zar'ah ibn-e-Yazan addressing the people of Tribe Ḥimyar through him:

"وَإِنِّي أَمْرُكُمْ يَا جَمِيزَ خَيْرًا، فَلَا تَخُونُوا وَلَا تُخَادُوا، وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْلَى  
غَنِيَّتِكُمْ وَفَقِيرِكُمْ، وَإِنَّ الصَّدَقَةَ لَا تَجِلُّ لِلْحَمْدِ وَلَا لِلْإِثْلِ، وَإِنَّمَا بَيْنِي وَبَيْنَكُمْ زَكَاةٌ تَرْكُونَهَا لِفُقَرَاءِ  
الْمُؤْمِنِينَ"<sup>42</sup>

"O' the people of Ḥimyar! I urge you to acquire the better light; you should not betray the trust, do not take up opposition as Allah's apostle is the guardian of the rich and the poor. Property of

<sup>40</sup> Muhammad Nijātullah Ṣiddiqī, *Islām kā Naẓriyah Malkiyat* (Lāhore: Islamic Publications, 1989 A.D), 2:1.

<sup>41</sup> 'Alī bin Ahmad Ibn-e-Hazam, *Al-Muḥallā* (Egypt: Matbu'ah Idarah al-Taba'ah Al-Muniriyyah, 1349 A.H), 6:156.

<sup>42</sup> Abū 'Ubaid Qāsim bin Salam, *Kitāb al-Amwāl*, (Islamabad: Islamic Research Institution), 1:201-201.

*Ṣadaqah* is not fair for the Prophet ﷺ or his family but it is *Zakāt* which you give away for the poor Muslim.”

In the above directive of the Prophet ﷺ, the expenses and philosophy of *Ṣadaqāt* has been made clear that these do not fall in the category of personal expenses of a ruler but are spent to eliminate poverty of the poor Muslims. These are the measures taken by Islām to eradicate poverty from the society.

### **Conclusion and Recommendations:**

From the above discussion following points become clear.

- Poverty can be eliminated from society if Islamic system of Sadaqaat is adopted with letter and spirit. It is not a disease without remedy.
- This is responsibility of every wealthy citizen of the society to uplift the conditions of the poor people living around him.
- Governments must feel their responsibilities to eradicate poverty.
- There is dire need to activate the Institutions of Zakat and Endowment.
- Sadaqaat in control of the state should be distributed with honesty.
- State must make sure that Exemplary punishments are given to those who are involved in malpractices while distributing the Sadaqaat.