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Economic Sustainability of Compelled Classes: In the Light of Sērāī Tayēbah (SAW)

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Abstract:

This article aims to describe the financial support for the sick, disabled and constrained people in the light of Sērāī Tayēbah ﷺ in Islamic society. Actually human society has been consisting of the two types of different temperaments people, one of negative tendencies and other is constructive trends. People of destructive tendencies always exploit others for their own economic benefits and ravage the society. While the constructive minded people replaces this spoiler system by prosperous economic and ethical norms. The prophets are the only pardons who, on the basis of God gifted message set these noblest traditions in a society, and then their followers have continued this system. This type of society encourages the preaching and acceptance of Islam. If we look at the economic and social conditions of our country, there is a long list of constrained people in the society. These forced people are of two types, one is those whose entire life is spent in a state of compulsion. Among them are beggars, the poor, the needy, the unemployed, the daily wage laborers, rickshaw pullers, peddlers, men and women working in someone's house, office workers, widows, Old people, children and those who are in need do not ask questions in front of anyone. The second type of compulsion includes people who are not really compelled but are entitled to help because of a bad situation, such as a person who was injured while traveling and deserves help to return. I got entangled and jailed, as well as a business person who went bankrupt due to a business deficit, or a person who has young daughters and due to low income sources to perform their marriage duties. Unable to do so, or a patient who was not compelled in terms of resources but the hefty fees and expensive medicines of hospitals and doctors forced him to live a life of compulsion in illness, similarly, a prisoner who was subjected to the irony of circulating night and day and was imprisoned for some reason inside or outside the country. Similar to other people who fell victim to compulsions. These classes are an integral part of human society, so a welfare Islamic society ensures the protection of all their financial and moral boundaries. In this regard, our religion Islam has a great superiority over the rules of all other religions. Whether it is the teachings of the Holy Prophet or the teachings of the Holy Qur'an, an important aspect of them is that they



emphasize moral and financial support to the oppressed more than they emphasize worship.

Keywords: Financial support, sick, disabled and constrained people, Negative tendencies, constructive trends, ethical norms, God gifted.

This system of the universe determines the status of man himself. The mutual arrangement of the various components of the system of the universe, the presence of purpose in the system of the universe, and the complete and astonishing evolution of mankind show that the purpose of the system of the universe is the desired human being.

Allah Almighty had created the universe for the fulfillment of the needs of human beings before He created them, in which nature has sent man with dignity. Allah Almighty says that:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْوَرْدِ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا⁽¹⁾

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

There are certain requirements of this honorable position which have been entrusted to man and in order to fulfill the requirements he has also been made his deputy. Why was this honor and position given to man? The answer is that in order to keep it permanent in the eternal and infinite world, nature has required man to prove his ability for it. To prove his worth, he was sent to the world for a test. For the sake of this test, human beings were created on the principle of natural inequality, without which it would not be possible to test. The Qur'an describes this principle as follows:

وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ⁽²⁾

“He (Allah) has raised some of you above others in degrees [of rank] that He may try you through what He has given you.”

Nature has created this natural classism and declared the purpose of human life to protect the interests of those who are ignorant of their own interests and their protection. The Qur'an mentions this purpose as follows:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ⁽³⁾

“You are the best nation produced [as an example] for mankind.”

According to this, in order to be the best nation, it is necessary to protect the rights of the people, especially those who cannot protect their own rights. This is the real purpose of human creation. This purpose of the creation of humanity has not been imposed on man by force, but in this regard he has been given some freedom to do so of his own free will and at the same time the causes of deviation from this purpose such as greed, selfishness and corruption etc were made a part of human character so that the requirements of completion test are fulfilled.

It is the result of human nature that there are people with different mentalities in a society. Some people live on the basis of deviation from purpose even though they have

high mental capacity, some people have middle mental level in this regard and some people have very low mental capacity and some people live on the basis of this purpose. The history of humanity shows that most of its time has been spent under the shadow of the rule of those who lived their lives on the basis of deviant purpose and turned human societies into killing human rights, or they are still following in the footsteps of their predecessors.

The aim of Islamic teachings is to establish a righteous and just society. Just as nature has taken into account the rules of utility in the system of the universe, this rule is also required in human society. According to which the able and conscious people were ordered to keep in view the information and help of the weaker sections of the society (poor, destitute, sick, disabled and compelled etc.) at all times and in all circumstances. Assist nature in accomplishing goals. (Remember that the Qur'an addresses the same people in the society).

A righteous society is formed by the same kind of good feelings and character which are described in another place in the Holy Qur'an as follows:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ⁽⁴⁾

“Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.”

Only those true and pious people get the help of nature who are engaged in the good of others. These people are the standard for rules of honor and dignity in the universe. The above and all such verses make every section of the society believe that righteous and moral society is required in Islam. In order to fulfill this, the people of the society have been given the most emphasis on fulfilling their responsibilities. In this regard, let us look at some of the instructions of the Holy Qur'an which are specifically for the rich and the upper class:

- Excessive accumulation of wealth is prohibited and whoever does so will be liable to be punished:

وَيْلٌ لِلَّذِينَ هُمْزَةُ لَمَزَةٍ أَلَّذِينَ جَمَعَ مَالًا وَعَدَّدَهُ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ⁽⁵⁾

“Woe to every scorner and mocker. Who collects wealth and [continuously] counts it. He thinks that his wealth will make him immortal.”

- Illegal sources of income are prohibited:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَبْغُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنُزُونَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ. يَوْمَ يُخْمَلُ عَلَيْهَا فِي كَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ
وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لَكُمْ أَنْفُسَكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنُزُونَ⁽⁶⁾

“O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah. And those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment. The Day when it will be heated in the fire of Hell and seared therewith will be their foreheads, their flanks, and their backs, [it will be said], "This is what you hoarded for yourselves, so taste what you used to hoard.”

- It has been said that we want economic justice, we want the circulation of wealth so that it does not accumulate in the hands of a few, as a result of which the poor become poorer:

كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ⁽⁷⁾

“It will not be a perpetual distribution among the rich from among you.”

- Ordered to spend on the poor and needy:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ

وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ⁽⁸⁾

“Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise.”

وَيُطْعَمُونَ الظَّعَامَ عَلَى حُبِّهِ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ

لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا⁽⁹⁾

“And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], "We feed you only for the countenance of Allah. We wish not from you reward or gratitude.”

Remember that the study of Islamic teachings tells us that in Islam there is a limit to worship such as the number of prayers and fasting etc. but there is no limit to spending on the poor, the needy and the compelled. The Holy Qur'an does not narrate as many verses about prayer as it does about spending on the needy.

In this regard, it has been stated that:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ⁽¹⁰⁾

“Never will you attain the good [reward] until you spend [in the way of Allah] from that which you love. And whatever you spend - indeed, Allah is Knowing of it.”

In addition to protecting the rights of the lower strata of society, Islam especially emphasizes the rights of the sick, the disabled and the oppressed and economic sponsorship, the details of which can be seen here:

Financial support for the sick and the disabled persons: In Islam

Islam is the only religion in this universe which is the Messiah of all humanity including the people of different religions and nations with disabilities. Islam has clearly stated the various rights and privileges of the sick and disabled. Islam has not imposed any economic burden on these people; it has kept them free from the confusion of earning a living. All the Qur'anic verses and hadiths which have been instructed to treat the weak and helpless with kindness and to spend on them are also included in their meaning.

Almighty Allah says:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَلَتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَاسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ⁽¹¹⁾

“There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.”

Sayyad Abul-A'laa Maududi says that: “The disabled person has a right over the whole society that the society should provide him food. People with disabilities can eat from every home to satisfy their hunger. People with disabilities establish their right over the society. So he can eat from whatever house he gets food from.”⁽¹²⁾

The religion of Islam has given equal status to every human being in the affairs of life irrespective of race, color and social status. It is a common social norm that people with disabilities are neglected in everyday life and interactions. The Qur'anic teachings, while strongly condemning this practice and habit, have declared that every human being is worthy of respect and dignity and has also given the right to social status and attention to persons with disabilities.

On one occasion, the Prophet (SAW) was preaching to the polytheists that the blind Companion Hazrat Abdullah bin Umm Maktoum (RA) came to his (SAW) service. The following verses were revealed to Prophet (SAW) because he could not pay attention to him because Prophet (SAW) was busy talking to others:

عَبَسَ وَتَوَلَّى، أَنْ جَاءَهُ الْأَعْمَى، وَمَا يُدْرِيكَ لَعَلَّهٗ يُرَىٰ، أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الْذِّكْرُ (13)

“The Prophet frowned and turned away, because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded and the remembrance would benefit him?”

Through these blessed verses, the ummah was taught:

1. People with disabilities deserve more attention than other people in the society. Other people should not be ignored while giving priority to them.
2. The status of honor and dignity should not be determined by looking at the social or societal status, but personal character, piety, seeking reform and goodness should be made the standard for it.
3. People with disabilities should be provided with education as they can be as useful as other human beings.

Islam does not allow a person to be degraded due to his physical defect or weakness. On the contrary, they have given such events and commands on the basis of which Allah and His Messenger have given such people more honor than other human beings.

Allah Almighty, through His Beloved Prophet (sws), did not leave any corner of social life thirsty to keep the teachings of Islam and Qur'anic injunctions in the form of permanent and clear principles and rules. Books on Hadith and the lives of the Rightly Guided Caliphs, Hazrat Umar bin Abdulaziz and the Sufis also point to such events as public welfare and some of the most needy and special people. From which it is known that the people in power and the rich class have a lot of rights of the needy and special people have been given many kinds of concessions.

Islamic law makes it a fundamental right of persons with disabilities to be exempted from unbearable responsibilities.

The following points are clear from the teachings of Islam regarding persons with disabilities:

1. Islam urges people with disabilities to be a respectable and dignified part of society.
2. Islam teaches that people with disabilities should be given special attention and they should not be allowed to feel that they are being neglected in any area of life.
3. They should not be burdened with any responsibility in social and national life which is unbearable for them.

4. The disabled should be given priority in the payment of all the rights granted by Islam so that all avenues of their exploitation or sense of deprivation in the society are automatically blocked.

What is needed today is that for the rehabilitation of persons with disabilities, we must collectively play our part in making them useful and productive citizens in all walks of life. So that instead of becoming a burden on the society, people with disabilities become the ones who carry the burden of the society on their shoulders and they should not be treated in such a way that instead of honing their abilities, they become rusty and become a burden on society. As if one of the causes of disability is our attitude towards people with disabilities. If we keep our attitude towards this class of people, then they can have the courage to face the conditions of life. It is clear from all the above Islamic teachings that Islam commands the payment of rights of persons with disabilities in practice instead of verbal claims.

Economic Sponsorship of the Compelled in Islam

The sick and the disabled as well as the oppressed have a great place in Islam. If we look at the background of the economic and social conditions of our country, we find a long list of forced people in the society. These compulsive people are of two types, one is those whose whole life is spent in a state of compulsion, those who live a life, but while fighting for life, every moment of their life is a picture of compulsion, helplessness and helplessness. Among them are beggars, the poor, the needy, the poor, the unemployed, in addition to them daily wage laborers, rickshaw pullers, peddlers, men and women working in someone's house, office peons, widows, Old people, children and those who are in need do not ask questions in front of anyone.

The second type of coercion includes all those who are not really compelled but deserve help because of a bad situation. For example, a person who has suffered a loss while traveling and is entitled to return assistance, a person who has been involved in a lawsuit and has been sentenced to prison. Similarly, a business person who has lost his business due to a deficit, or a person who has young daughters and is unable to perform their marriage duties due to low income, or a patient who was not compelled in terms of resources but the hefty fees and expensive medicines of hospitals and doctors forced him to live a life of compulsion in the disease. Similarly, a prisoner who has been subjected to the irony of circulating night and day and has been imprisoned for some reason inside or outside the country.

These classes are an integral part of human society, on the basis of which a welfare Islamic society ensures the protection of all their financial and moral boundaries. In this regard, our religion Islam has a great superiority over the rules of all other religions. Be it the teachings of the Holy Prophet or the teachings of the Holy Qur'an, an important aspect of them is that they emphasize moral and financial support of the oppressed more than the emphasis on worship.

Tafsir Kashf and Tafsir Madarik Al-Tanzeel state:

لا خير في الإسراف، لا إسراف في الخير⁽¹⁴⁾

“There is no good in extravagance And there is no extravagance in spending on good deeds.”

The different classes of compulsions are mentioned below:

- **Poverty is a Mercy**

The Messenger of Allaah (peace and blessings of Allaah be upon him) prayed for the poor to live, die and be resurrected:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ أَحْيِنِي مُسْكِينًا وَأَمِتْنِي مُسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ، فَقَالَتْ عَائِشَةُ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَاءِهِمْ بِأَرْبَعِينَ خَرِيفًا. يَا عَائِشَةُ لَا تَرُدِّي الْمُسْكِينِ وَلَوْ بِشِقِّ تَمْرَةٍ. يَا عَائِشَةُ أَحْيِي الْمَسَاكِينِ وَقَرِّبِهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكَ يَوْمَ الْقِيَامَةِ⁽¹⁵⁾

“Messenger of Allah (s.a.w) said:

O Allah! Cause me to live needy, and cause me to die needy and gather me in the group of the needy on the Day of Resurrection. 'Aishah said: Why O Messenger of Allah? He said: Indeed they enter Paradise before their rich by forty autumns. O 'Aishah! Do not turn away the needy even if with a piece of date. O 'Aishah! Love the needy and be near them, for indeed Allah will make you near on the Day of Judgement.”

Due to the poor, the nations are helped and they are given sustenance. In this regard, the Messenger of Allah (SAW) said:

ابْغُونِي الضُّعَفَاءَ فَإِنَّمَا تُزْرَقُونَ وَتُنَصَّرُونَ بِضَعْفَائِكُمْ⁽¹⁶⁾

“Seek for me weak persons, for you are provided means of subsistence and helped through your weaklings.”

- **Financial support for the helpless**

The result of these Islamic teachings was that in the time of the Holy Prophet (SAW) there was a section of the compelled and needy people of Sufa who were financially supported by the Companions. The social impact of Islamic teachings has resulted in the time of Hazrat Umar (RA), by the order of Majlis-e-Shura, he fixed the benefits of all the needy and compelled. As a result, a monthly stipend of 100 Riyal was fixed for each child born. And in the time of Hazrat Uthman this allowance was increased to two hundred riyal⁽¹⁷⁾. Similarly, this process of helping the needy continued in the Muslim Ummah.

The famous narrator Ibn Hazam in his book Al-Muhalaah narrates the same thing:

عن أبي سعيد الخدري رضي الله عنه أن رسول الله ﷺ قال: "من كان معه فضل ظهر فليعده على من لا ظهر له، ومن كان له فضل من زاد فليعده على من لا زاد له." قال: "فذكر من اصناف المال ما ذكر، حتى رأينا أنه لا حق لأحد منا فضل."⁽¹⁸⁾

“It is narrated on the authority of Abu Sa'eed Al-Khudri that the Prophet (peace and blessings of Allaah be upon him) said: The person who has more than the means

of strength and power should give the surplus to the weak. And whoever has more food than he needs, he should give the surplus to the poor and needy.”

Ibn Hazm writes:

وفرض على الاغنياء من اهل كل بلد ان يقوموا بفقرائهم ويديرهم السلطان على ذلك. ان لم تقم الزكوات بهم، ولا في سائر اموال المسلمين بهم، فيقام لهم بما يأكلون من القوت الذي لا بد منه، ومن اللباس للشتاء والصيف بمثل ذلك، وبمسكن يكتفونهم من المطر، الصيف، والشمس، وعيون البارة.⁽¹⁹⁾

“And it is the duty of the rich man of every town to provide for the economic life of the poor and needy. And if the wealth (the income of the treasury) does not meet the financial support of the poor, then the Sultan (Amir) can force these rich people to provide for this. (That is, he can meet the needs of the poor by forcibly taking from their surplus wealth).”

In this regard, a hadith of Bukhari is as follows:

"الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ"⁽²⁰⁾

“A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will screen him on the Day of Resurrection.”

This directive also supports the view that a Muslim always tries his best to help his Muslim brother. In this regard, he also takes care of the needs of others, supports him in difficult times and that he covers the faults of other people like himself. It is a financial aid as well as a moral aid.

These instructions of the Prophet (SAW) warned the kings who came after him. He made every effort to ensure that not only human beings but also animals were not harmed within the limits of his kingdom, and that their necessities of life were provided for. Therefore, the famous saying of Syedna Umar (RA):

“If a goat on the Euphrates River dies of helplessness, I think that Allah will ask me about it on the Day of Resurrection.”⁽²¹⁾

The economic welfare of the oppressed is the responsibility of the members of the society as well as the head of state. But if such a situation arises in the country that the rulers and dignitaries do not fulfill this responsibility and those who are forced to starve or have to steal, then in these circumstances Islamic Shariah punishments cannot be applied on them. We find examples of this series in the reign of Hazrat Omar that when the time of general famine came, he did not issue Shariah limit on committing theft. He said:

لا قطع في عام سنة⁽²²⁾

“In times of famine, the punishment for theft will not be cut off.”

That is, this principle applies to all things that meet the basic human needs that are necessary to save lives. The oppressed have the right to get what they need, even if they have to fight to get it.

- **Financial support for orphans and the poor**

There is also a section of orphans and the poor among the helpless and destitute people. Islam emphasized on better upbringing and training of orphans and said that like their own children, orphans should also bear the educational expenses according to their means. And educate them to the best of their ability. Sustaining and nurturing orphans, protecting them, supervising them and treating them well is an ongoing charity for which Allah Himself has promised rewards and rewards:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا. إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا⁽²³⁾

“And they give food in spite of love for it to the needy, the orphan, and the captive,”

The Prophet (peace and blessings of Allaah be upon him) used to be very kind to orphans and used to urge his ummah to treat orphans kindly. On one occasion he said:

وَأَشَارَ بِأَصْبَعَيْهِ يَغْنَى: السَّبَّابَةُ وَالْوُسْطَى⁽²⁴⁾ “أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَهَاتَيْنِ،”

“I and the sponsor of an orphan shall be in Paradise like these two”. And he indicated with his fingers, meaning his index and his middle finger”

Similarly, on one occasion He (SAW) said: “The one who takes care of the widow and the poor is like one who fights in the way of Allah or one who fasts during the day and worships at night.”⁽²⁵⁾

- **Financial Sponsorship for the Elderly**

Elderly people have a special place in Islamic society. It is based on the universal teachings given by Islam in which the elderly have been declared as a source of blessings and mercy and honorable. The Holy Prophet (sws) exhorted the elders to respect and honor the elders and declared it the right of the elders to respect the younger ones and take care of their status. It is said by Hazrat Muhammad (SAW):

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَهُوَ قَرِيبٌ كَبِيرَنَا⁽²⁶⁾

“He is not one of us who does not have mercy on our young and does not respect our elders.”

Hazrat Abu Umama (RA) narrated that the Holy Prophet (SAW) said:

البركة في أكابرنا، فمن لم ير حم صغيرنا ويحل كبيرنا فليس منا⁽²⁷⁾

“We are blessed because of our elders. So he is not one of us who does not show mercy to our little ones and insults the honor of our elders.”

- **Widows' financial support:**

Prophet (SAW) also used to inform the widows and encourage the people to do so, so on the occasion of the conquest of Makkah he said to Hazrat Saraqah bin Jashim (RA): Shall I tell you what is the greatest charity? He said, "Please tell me, Prophet (SAW) said, "Take care of your daughter who has been returned to you and there is no one to take care of her except you." ⁽²⁸⁾

Once Prophet (SAW) said:

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْيَتَامَى كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ. ⁽²⁹⁾

“The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night.”

These classes are an integral part of human society, on the basis of which a welfare Islamic society ensures the protection of all their financial and moral boundaries. In this regard, our religion Islam has a great superiority over the rules of all other religions.

CONCLUSION:

When the Creator and Owner, the Sustainer of all the worlds, the Lord and the Most Merciful Allah Almighty decided to show His special and greatest favor to the suffering and distressed human beings, He created such a human society through His Beloved, Hazrat Muhammad bin Abdullah (SAW), in which oppression and tyranny were established. And the exploitation ended, in which the deprived and weakest members of the society who were deprived of basic rights should be given rights.

The aim of Islamic teachings is to establish a righteous and just society. Just as nature has taken into account the rules of utility in the system of the universe, this rule is also required in human society. According to which the able and conscious people were ordered to keep in view the information and help of the weaker sections of the society (poor, destitute, sick, disabled and compelled etc.) at all times and in all circumstances. Assist nature in accomplishing goals.

The religion of Islam has given equal status to every human being in the affairs of life irrespective of race, color and social status. It is a common social norm that people with disabilities are neglected in everyday life and interactions. The Qur'anic teachings, while strongly condemning this practice and habit, have declared that every human being is worthy of respect and dignity and has also given the right to social status and attention to persons with disabilities.

This principle is further emphasized by all the Quranic verses, hadiths and monuments mentioned in this article, to take care of the needs of the needy people of our society, support the disabled, treat the needy sick, help and encourage the needy and above all arrange in our society so that the hungry get food, the needy get clothes and the

needs of the needy can be met. All this is the responsibility of the wealthy, nobles and the ruling class of the state.

The current period is the period of the rise of the capitalist system of the West. In every case and at every level, imitation of Britain, America and France has become a part of life. In order to establish a good and constructive society, it is necessary to keep in mind the economic principle of Islam "public utility". But the economic policies imported from the West are widening the gap between the rich and the poor in the society. For our social and economic evolution and for success in our afterlife, we have to return to our past Islamic culture and civilization.

What is needed today is that for the rehabilitation of persons with disabilities/poor/ needy, we must collectively play our part in making them useful and productive citizens in all walks of life. So that instead of becoming a burden on the society, people with disabilities become the ones who carry the burden of the society on their shoulders and they should not be treated in such a way that instead of honing their abilities, they become rusty and become a burden on society. As if one of the causes of disability is our attitude towards people with disabilities. If we keep our attitude towards this class of people, then they can have the courage to face the conditions of life. It is clear from all the above Islamic teachings that Islam commands the payment of rights of persons with disabilities in practice instead of verbal claims.

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