

The Sponsorship Of Human Necessities In The Light Of Seerah -A Research Analysis-

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Abstract

Islam is in synch with the laws of nature; it caters to the physical; moral; spiritual; economic and social needs of human beings. Furthermore, Islam not only cares about humans but also cares about the needs and wellbeing of plants and animals etc. Accordingly the prophet (S.A.W) has said that Allah's creatures are like His family, so the most favourite person among human is the one whose attitude towards his family is good. Similarly the prophet (S.A.W) has said that the best among people is the one who assists and benefits people.

Since man is a social creature in terms of its natural, physical and behavioural structure. Resultantly, man depends on other fellow humans for fulfilling its various social and economic needs. This article deals with the issue of "Kafala" from the perspective of seerah. Accordingly, the Article starts with the meaning and definition of "Kafalah" .it discusses the philosophy of kafalah and compares the current and classical kafalah.

Furthermore, it lists the responsibilities of the privileged members of society towards the less privileged ones .in the end, it details the responsibilities of the Islamic state and Muslims towards "zimmis" or relegous minorities living in Darul-islam.

Keywords: Kafalah, Human needs, seerah, Shariah

Introduction

Islam is a natural religion; in it all the needs of human life have been discounted, including physical, educational, training, religious, financial and social needs. Not only the needs of humans, but the needs of animals, plants and unnamed objects have also been kept in mind. The Prophet of Islam, peace and blessings of Allah be upon him, said that the creation is the family of Allah Tabarak wa Taala, and should behave well with the spouses and family of the youth, he is the most beloved to Allah Taala¹.

He also said that the best of people is the person who is beneficial to people².

Man by nature, naturally, physically and spiritually, is a creature that lives together and shares pain and suffering. From childhood to old age, it sometimes needs other human beings of the same sex to fulfill its physical upbringing, spiritual education and training, food, drink, clothes and

clothing, healing from diseases, building a house, family settlement and other necessities of life.

This neediness and poverty sometimes leads to disbelief and denial of God. For this reason, the inclusive religion of Islam has declared the moral and religious responsibility of the Islamic state and state to provide for the necessities of life regardless of color, caste, religion, and religion in order to save humanity from this need. And he did not limit himself to this, but declared this collective problem to be the duty and responsibility of the common wealthy Muslims, so that the weak and helpless section of the society does not have to suffer from the feeling of inferiority and deprivation.

These necessities of life include shelter, living, food and clothing, education and training, treatment of diseases, marriage, family and financial assistance for payment

of debts and other necessities. It is discussed in:

A Lexical and Terminological Study of Sponsorship:

Kafalat (Financial responsibility) is a word derived from the chapter of Nasr Yansur, which literally means, to be a guarantor and guarantor of someone³. The Holy Qur'an, giving the same meaning, said: "And I made them with them, and I made them with them. وماكنت لديهم إذ يلقون أقلامهم أيهم يكفل مريم وماكنت لديهم إذ يختصمون"⁴ "You were not with them, when they were casting their pens as to which of them would support Maryam, and you were not there when they were quarreling among themselves. In the same way, he said: " إن هذا أخي له تسع وتسعون نعجة ولي نعجة واحدة فقال " "أكفنيها وعزني في الخطاب"⁵ "In this brother, he has ninety-nine goats, and one goat, so he said, "Akfil them, and I have them in the sermon." This is my brother John, who has ninety-nine sins and I have only one, but he still tells me to hand over this one to me, and he prevails over me in emphasis. Guaranty means burden and share. It is also used as the saying of Rabbani: " ومن يشفع شفاعة سيئة يكن له كفل منها"⁶ "Wamin Yashafa Shafa'a Siyyah Yakin Lah Kefal Minha". And the person who makes bad advice, then for him will be a share and a burden from that bad advice. For this bad recommendation will be part and burden.

The result is that in Arabic and Urdu, the word Kafalat is used in the sense of guarantee and responsibility. On the same basis, the definition of providing for the necessities of life is to provide the essential needs of the residents of the state to save and improve their lives, including food, living, clothing, education, training, health and employment, etc.

Sponsorship Philosophy:

Islam is a universal religion. He has formulated the most comprehensive rules and regulations for all walks of life. In the chapter of sponsorship and sense of responsibility, Allah Almighty has issued such comprehensive orders that wealth should not accumulate in one or a few persons and cause trouble, encroachment and theft for other persons. Therefore, Islam has encouraged the owners of property to pay Zakat and Nazr in addition to spending their wealth in posthumous charity and other donations. So that the poor, poor, indigent and disabled people of the society can be taken care of and

they do not feel alone and inferior in an Islamic state.

Therefore, it is the responsibility of an Islamic state to take special care of all the needs of the needy and needy people and arrange to provide them with basic needs, as well as the individual responsibility of relatives, neighbors, loved ones and other Muslims to Take special care of such persons and let no hungry, thirsty, naked and homeless people stay around them.

Cooperation with each other and support of the poor in Islam:

Although Islam is not formally an economic system, that it only deals with the economy, it is an all-encompassing one, in which there are instructions related to all aspects of life, from purity to business. But if we compare the economic aspects of Islam with other economic systems, it is a poor religion. Therefore, in capitalism, emphasis is placed on personal and personal earnings, regardless of the means by which wealth is earned, it does not look at the poor and the disabled, nor does it give any importance to human values. Money accumulates with the big capitalists and goes to the hearth of the poor.

In socialism, everything is owned by the government and the common people cannot make their lives luxurious and attractive.

Compared to both of them, Islam has encouraged earning in a halal and legitimate way. There is no restriction on the owner of wealth enjoying his wealth and leading a luxurious life, provided that the commandments of God are not violated. But at the same time, Sahib Sarwat also made the poor and the needy a share in the sustenance earned by the Muslims, that a certain portion of the wealth of the poor must be paid in the form of Zakat, Ushr, Fitrana, Kaffara, and Nazru Ghira. While besides this, morally, giving in the form of posthumous charity, good debt, gift and loan etc. is a cause of reward and God's pleasure.

In the light of the Quran:

Allah Ta'ala stated a principle in the Holy Qur'an: "And cooperate in righteousness and piety, and do not cooperate in wrongdoing and aggression, and fear Allah. Indeed, Allah is severe in punishment." Cooperate with one another in goodness and piety and do not cooperate with one another in sin and injustice, and fear Allah, surely Allah is severe in punishment.

The verse covers all aspects of the moral, social and economic life of the said person. Asham and piety are related to the moral and

religious aspects of human life, while evil and aggression are related to the social and economic aspects of human life.

He said in Surah Al-An'am: "And the truth will come on the day of harvest." And do justice to Allah on the day of harvest.

Mufti Muhammad Shafi, may God have mercy on him, while interpreting this verse, says that the second commandment in this verse is that "waatwa haqqa on the day of harvest" means "to bring" or "remember" and harvest is the time of harvesting or plucking the fruit. is called And the pronoun of "Haqqah" refers to the food that has been mentioned above. That is, eat and drink and use all these things, but with one condition that you also give the right of it when you harvest the crops and pluck the fruits, and the right refers to the poor and the poor. It is to give charity to the poor, as in another place, Washgaf said in the words: "Wal-Dhin fi-e-Amwalham Haq known to the poor and needy" means that the property of the righteous people has a known right, both for those who ask and those who do not ask.

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In this holy verse, the wealthy Muslims are charged with the responsibility of the needy and the needy in their wealth, grains and fruits, and this share will be given to them regardless of whether they ask for it or not. He also stated in another verse: "Kay laikun doulah ben al-ghaniyyah minkum" so that wealth does not only circulate among the rich, but the poor also get something from them.

It is as if in this blessed verse, a great principle of Islamic economy and a strong law was explained that wealth and wealth should not remain the handmaiden of the rich only so that they keep circulating among them and other sections of the society are deprived of it, " *كَيْ لَا يَكُونَ دَوْلَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ* " ¹⁰ but rather its circulation and operation is complete. It should be common in the society. It should not happen that the poor continue to be stuck in the mire of poverty and the rich increase their wealth day by day. For this reason, usury was forbidden, zakat was obligatory, one-fifth of the booty was fixed, the law of distribution of wealth in the form of inheritance was given so that as many people could benefit from the wealth of the deceased, posthumous charity was encouraged, expiation and vows were given.

In this case, laws were formulated to make the poor sharers, miserliness and miserliness were condemned, and generosity was encouraged. And the sole purpose of all of them is nothing but poverty alleviation.

Sponsorship in light of blessed hadiths:

Prophet Anwar, peace and blessings of God be upon him, not only commanded goodness and benevolence to the weaker sections of the society through his blessed words, but also supported the poor and weak in practice, thus he said: "إنما ترزقون وتنصرون بضعفانكم فابغوني" "في ضعفانكم" That indeed you are provided with sustenance because of the weak and you are helped because of the weak, so seek Me among the weak.

Even before Prophethood, Hamidah's attributes included helping the poor and supporting the helpless, so when the first revelation was revealed to him in the Cave of Hira, he came to Hazrat Khadijah in a state of anxiety and panic. , so the words Hazrat Khadija (RA) used when comforting him (A.S.) were: By Allah! Allah will never embarrass you, because you are the one who gives mercy, support for the weak. There are those who are to be made, those who earn for those who cannot earn, those who are unable to bear their burdens and those who entertain guests¹¹.

All these natural attributes of Prophet Muhammad (peace be upon him) include helping the poor, the destitute and the destitute.

He, peace be upon him, also encouraged the ummah to help them in removing the troubles from the afflicted people, so he said: He will remove the troubles, and whoever makes it easy for a poor person, then Allah will deal with that person on the Day of Judgment with ease, and as long as one person helps another person, then Allah will help and support that person¹². I'm putting

The Holy Prophet (peace and blessings of Allah be upon him) declared fulfilling the needs of a Muslim and providing for him as essential to the fulfillment of faith, so the blessed saying is: "None of you can become a perfect believer until he does not like the same for his Muslim brother." Do what you like for yourself¹³.

Taking care of widows and the poor and trying to meet their needs, the Holy Prophet (peace and blessings of Allah be upon him) equated him to one who fasts during the day and worships throughout the night and who does Jihad against the enemies of Islam in the way of Allah Ta'ala¹⁴.

He, peace be upon him, called Muslims as a single body in sharing each other's pain and suffering and taking care of each other's needs, that just as pain in one part of the body causes pain in other parts of the body, so does a Muslim. Other Muslims are also suffering from the problem¹⁵.

There is a hadith in Mubarak that Muslims are like a building in strengthening each other, just as one part of the building strengthens and strengthens another part, in the same way one Muslim provides strength and strength to another Muslim and you (peace be upon him) By putting a claw in one's fingers (Batlaya)¹⁶.

What requirements must be met? The needs of life are basically of two types: First, there are the needs on which human life is suspended. Second, there are those needs which create beauty and refinement in human life.

First type requirements:

The first category of needs includes food, clothing and shelter. It is the responsibility of the Islamic state to provide these three things to the disabled people. In this regard, Maulana Hafezur Rehman Siwaharvi writes that the head and ruler of the Islamic state is obliged to provide every member of the society, whether he is male or female, able-bodied or disabled, according to his ability and condition. Adequate should provide every facility to achieve the following three things, those three things are as follows:

1. First of all the convenience of food, because without food human life is impossible.
2. The second number is the convenience of clothing, whatever kind of clothing it is, because without clothing, there is no difference between humans and ordinary animals.
3. Convenience (necessity) of married life, because without establishing this relationship, the human race cannot survive¹⁷.

Food (bread):

One of the basic needs of common people is to get sustenance and food. The first need of the poor, the poor and the orphans is to fill their stomachs and to maintain the relationship of the soul with the body.

The religion of Islam has tried to fulfill this need in various ways. In the Holy Qur'an, the emphasis and virtue of feeding food has been described about 16 times or the encouragement of giving food to a person with wealth has been given. Allah Almighty

says in the Holy Qur'an: " فكلوا منها وأطعموا "18Minna and eat al-Bays al-Faqir." Muslims! Eat yourself from these slaughtered animals and feed the poor.

فإذا وجبت جنوبها فكلوا منها وأطعموا القانع والمعتر "19كذلك سخرناها لكم لعلكم تشكرون

Then when these cattle roar at the side, eat of their flesh, and feed the needy who sit patiently, and feed those who show their need.

If a person does not have the power to feed himself, he can encourage other people to feed the poor, this is befitting the glory of a believer. A person who can neither feed himself nor encourage others to feed, has been told the promise of final punishment. God's command is: " وَلَا إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ. "20" He did not believe in God the Great. And he did not eat the food of the poor."

He neither believed in Allah Almighty, nor encouraged the poor to give food. In other words, feeding a poor person is a very far-fetched thing.

Similarly, in Surah Al-Ma'oon, he said: " فذلك الذي يدعُ اليتيم. أرايت الذي يكذب بالدين. "21This is what I pray for. And the food of Al-Muskin."

Have you seen him who denies the Last Day? He is the one who pushes the orphan. Nor does he encourage the needy to feed. In another blessed verse, he said: "Wala ta'hadun on the food of the poor. " وَلَا تَحَاضُّونَ "22" عَلَى طَعَامِ الْمُسْكِينِ

And you do not encourage one another to feed the poor.

In the interpretation of this verse, Mufti Muhammad Shafi writes: That is, what you yourself give to a poor person, you do not encourage others to do the same. In this title, along with condemning a bad trait of the polytheists, there is also an indication that the poor and the poor have the right to feed them on their own, similarly, those who are not able to feed themselves, should at least give enough to encourage the wealthy.

In the blessed hadiths, the Prophet ﷺ encouraged to feed and gave a strict promise not to take care of the hungry²³.

Another place said: "Release the prisoner, feed the hungry and visit the sick²⁴". Nizaar said that the person did not believe in me who spends the night alone and his neighbor is sleeping next to him, and this was also known to him²⁵.

These are the teachings that are the proof of the comprehensiveness of religion, by following which the Muslim community can claim to be a united nation, and can present

the true image of the Muhammadiyah community, and can destroy the seed of collectivism in the community, hatred, brotherhood, sacrifice, and compassion. And he has praised the people of the Ashar tribe for meeting each other's needs, and this was the method of the Companions.

It is in a Sahih tradition that Abu Ubaidah bin Al-Jarrah (RA) was encamping with three hundred of his companions at a place when their collective ration ran out. When everyone collected it, Abu Ubaidah bin Al-Jarrah (RA) distributed it equally among all the companions²⁶.

The Prophet (peace be upon him) praised the tribe of Ash'ar on the basis that when they ran out of rations during the journey, they would collect their food in a cloth and then distribute it equally among themselves. and I am one of them²⁷.

Ibn Hazm Zahiri, may God have mercy on him, quoted the consensus of the Companions, may God be pleased with them, that if any person is hungry, thirsty, naked, or deprived of other necessities of life, then it is obligatory to support and nurture him from the specific wealth of the wealthy²⁸.

Clothing (cloth):

Clothing has always been the basic need of man. The first need that Adam and Eve felt after leaving Paradise was clothing. Clothing with which a man can hide his woman is morally and religiously necessary for a man. Therefore, Allah Ta'ala, mentioning the clothes, said: O son of Adam, let us send down to you clothes that help you save you and protect you. " يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا "29" يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا "29" O children of Adam, We have sent down for you clothing, so that you can hide the indecent parts of the body and for beauty.

Since the importance of clothing in religion is an undisputed fact, for those who cannot afford clothing themselves, Islam has encouraged others to provide clothing to such people in different ways. For example, various forms of paying Kaffara Yamin have been described, one of which is to provide clothing to ten poor people. The Holy Qur'an has described this expiation in this way: So the expiation of this (type) is to feed ten poor people the middle level of food that you feed your family, or to clothe them, or to free a slave³⁰.

It is narrated from Hazrat Jabir that the Messenger of Allah, peace and blessings be upon him, was visiting when a child came and said, O Messenger of Allah, peace and

blessings be upon him! My mother really wants your shirt, you (peace be upon you) immediately apologized for giving it and said to come and take it some other time. The child came back and said that my mother John says that the shirt that is on your body should be given to you. He, peace be upon him, went home, took off his shirt and referred to the child. Meanwhile, Hazrat Bilal, may God bless him and grant him peace, gave the call to prayer, so he, peace be upon him, could not bring the congregation outside because he did not have a shirt³¹.

Hazrat Abdullah bin Umar narrates that the Holy Prophet ﷺ bought a shirt from a cloth merchant for four dirhams. There was no other shirt, so he took off the same shirt and gave it to Ansari. Then he went to the shop and bought another shirt from there for four dirhams³².

It is narrated that once the Holy Prophet (peace and blessings of Allah be upon him) was delivering the Friday sermon and said that a man entered the mosque wearing rotten clothes. He (peace be upon him) gave two pairs to this companion. The following Friday, he (peace and blessings of Allah be upon him) explained the virtues of charity. The paralyzed person stood up and expressed his intention to donate one of the two pairs. The Prophet (peace and blessings of Allah be upon him) got angry and forbade this person to keep his clothes with him³³. A Muslim will clothe his brother, then in the Hereafter Allah Tabarak wa Taala will clothe that person with a green cloth of silk³⁴.

Residence (House):

A residence (roof) is of fundamental importance in human needs in order to provide comfort, avoid heat and cold, and perform personal routines. The importance of the residence is clear from the fact that Allah Almighty described it as a favor:

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَانًا وَمَتَاعًا إِلَىٰ حِينٍ³⁵

And Allah made for you your houses as dwelling places, and He made for you houses of cattle skins that would seem light to you when you travel and when you stay in a place. In another place in the Holy Qur'an, eviction from the right of residence was declared as the duty of polytheists. The saying of the Lord is:

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ³⁶

"Those who leave their homes without any right except to say, ``Rabbi Allah." . These are the people who have been unjustly evicted from their homes just for saying that Allah is our Lord. In the Qur'an, the attribute of the Ansar was stated as follows: They gave shelter to the emigrants, i.e. residence and house, and declared them worthy of faithful forgiveness and good sustenance: وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ³⁷

These people of his support are true believers. For them is forgiveness and good sustenance.

Rasulullah sallallahu alayhi wasallam also mentioned the residence in the blessings of this world in this way that the servant who wakes up in his house in the morning so that he is happy and physically healthy, and also gets sustenance for the same day, then it is as if the world is for him with all the necessities. Collected³⁸. In another place, he said that the happiness of the son of Adam is in three things: a good wife, a good place and a good ride³⁹. That is why the Prophet ﷺ added housing to the needs of man and said that one of the three basic rights of man is the management of the house. So he said that the children of Adam do not have any (mandatory) rights in this world except for three things, a house to live in, clothes to cover the body, and bread and water to fill the stomach⁴⁰.

Allowed to take the expenses of the house (residence) for the agents from Bait-ul-Mal, so it was narrated from Hazrat Mustavard bin Shaddad that I heard the Messenger of Allah (peace and blessings of Allah be upon him) that whoever we appoint as an agent, let him keep a wife from the Bait-ul-Mal. And if there is no one to serve, then hire a servant for yourself. And if there is no house for living, then build a house for living⁴¹. These traditions proved that sustenance, clothing and housing are the basic rights of a human being and the head of the Islamic state is required to provide these items to the deserving.

Other types of requirements:

It includes those needs which stabilize a person physically, psychologically, financially and socially, including education and training, medical facilities, blessing of matrimony (marriage of unmarried persons), payment of debts, Financial scholarships etc. are included.

Education and Training:

The secret of the decline and development of nations is hidden in education and training, the nations that will be ahead of other nations in the field of education and training, they will also be ahead of other nations in the field of economy and culture, and when the education and training system, people's beliefs, thoughts, ideas and national If the awareness is side by side, then the nations will not face any obstacle or difficulty in accepting it. Therefore, it is the responsibility of the Islamic state that every member of the society should be equipped and equipped with proper education. Allah Ta'ala, while mentioning the favor of the believers, said that I have sent for you a messenger whose main responsibility is to teach and train. It was from Allah upon the believers when He sent them a Messenger from among themselves, who recited to them His verses, and taught them the Book and wisdom, even if they were led astray from before by those who had gone astray.

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ⁴²

Allah, the Exalted, favored the people of faith by sending among them a Messenger from among them, who would recite to them the verses of Allah and purify them and teach them the Book and wisdom, even though before this it was in clear error.

The Prophet ﷺ also explained his position and said that I have been sent as a teacher⁴³.

At the beginning of the revelation, the Holy Prophet (peace be upon him) was not commanded to pray, fast, hajj and zakat, but the first and most important declaration of Islam was to read and learn. In the second year of Hijrah, when the infidels of Makkah were brought as prisoners in the Battle of Badr, many of them were paying ransom, and those who could not pay ransom and knew how to write, it was decided for them to teach ten boys as ransom⁴⁴.

Imam Abulwaleed Azraqi writes in his book "Akhbar-i-Makkah" that the Holy Prophet (PBUH) and his Companions used to gather in Arqam and he (PBUH) used to teach them the Qur'an and teach them religion⁴⁵. Once the Holy Prophet (PBUH) praised the Muslims while giving a sermon and urged them to be kind to their neighbors and friends. Educate the passers-by, or I will punish them severely⁴⁶.

It is clear from the above description that education is included in the duties of the

Prophet (peace be upon him) and it is the responsibility of the Islamic state and ordinary Muslims to fulfill the right of education and training of other members of the society.

Health (Treatment):

Treatment is also one of the important needs of a human being, a healthy and strong believer is better than a weak believer and more beloved to Allah⁴⁷. On the basis of health, a person can pay the rights of Allah and the rights of the servants in a good way, because If people are deserving and need medical treatment, it is the responsibility of the Islamic government and the Caliphate to pay their medical expenses. Take care of the treatment.

Treatment and the Messenger of Allah ﷺ:

Just as the Prophet (peace be upon him) ordered protective measures and abstinence, he also instructed the sick in the treatment method⁴⁸, and as the head of the state, he also treated the sick, and also provided treatment from the treasury, as he ordered the people of Arina to drink the milk of the camels of charity. . Hazrat Jabir bin Abdullah says that Hazrat Abi bin Ka'b fell ill, so the Prophet (peace and blessings of Allah be upon him) sent a doctor to him. It scarred a vein in their arm⁴⁹.

Visiting the patient and praying for a long life brings relief and peace to the patient psychologically, so the Prophet (peace be upon him) declared visiting the patient as their right⁵⁰ and advised them to console them and pray for a long life⁵¹.

Facilitating married life and making the needy:

Islam, which wants to establish a pure society, after laying the foundation on the reformation of the individual on education and training, in the society made up of individuals, pays the most attention to the organization and training of the family, for the purity of the society and individuals, getting married and fulfilling sexual desires in a legal way is also a necessity, but not everyone can afford to marry. Therefore, by following the good deeds of the Holy Prophet (peace and blessings of Allah be upon him), rulers and wealthy Muslims should arrange the marriages of such people. In the Holy Qur'an, Allah, the Exalted, encouraged those people to help them in getting married, and ordered them to marry their widows and unmarried people⁵².

The biography of Prophet Muhammad ﷺ says that he married many men and women. "Musnad Ahmad" has a tradition that Prophet ﷺ married Rabi'a bin Ka'b (whom he was a servant of Prophet Muhammad ﷺ) and could not afford to marry. He sent them to a family of the Ansar and ordered the Qur'an to get such and such a girl married to Rabi'a. ordered Hazrat Burida to arrange the dowry and Walima of Rabi'ah, so in this way they were married⁵³.

In "Sahih Muslim" the story of Rabi'ah bin Abdul Muttalib and Fazl bin Abbas is mentioned that they both mentioned the need to get married before the Prophet, peace be upon him, and the Prophet (peace be upon him) arranged for them to marry and paid the expenses with Khums⁵⁴.

Cooperation with debtors and payment of their debts:

One of the classes with which Islam has commanded compassion, mercy and concession is the class of debtors. Therefore, the list of Zakat recipients in the Holy Quran includes debtors. It is described with the attribute of Al-Gharim. There are debtors who, if they pay off the debt with their entire wealth, will save less than the value of money with Tawan. Also, the borrowers have been encouraged to give respite and forgiveness: *وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ*⁵⁵. (i.e. your debtor) if he is tight-handed, then give him respite until he is generous, and if you forgive him (at all), that is even better for you if you only knew. In Ahaith Mubarakah, the great merit of giving respite to the debtor and forgiving the debt has been described. Thus, the Messenger of Allah, peace and blessings of Allah be upon him, said: "Whoever is pleased with this, may Allah grant him a place in His shadow on the day when His shadow will be over." Besides, there will be no shadow. He should ease the needy (debtor) or forgive his debt⁵⁶." In a hadith, he said: I am responsible for the person who dies after leaving the debt⁵⁷.

Providing employment and meeting financial needs

An important responsibility in an Islamic state is to provide employment to the unemployed, teach skills to the unskilled and make them stand on their own feet. Today, how many young people are there who can do hard work, but due to the lack of capital, they cannot take any means of livelihood and live a life of poverty and deprivation. May be. See the hadith of the Prophet ﷺ about this: He saw

an Ansari questioning an Ansari and asked him, "Is there nothing in your house?" He said, "Why not? There is a blanket, part of which we lay down and part of which we cover, and there is a water bowl from which we drink water." He said, "Bring those two things to me." The Prophet (peace and blessings of Allah be upon him) sold those things for two dirhams. He gave the dirhams to Ansari and told him to buy something to eat for one dirham and buy an ax for one dirham and bring it to me. The wood fell and said, "Go and cut wood from the forest and I will not see you for fifteen days. They started cutting wood and selling it. After a few days, they earned ten dirhams⁵⁸." It was learned from this tradition that it is the responsibility of the Islamic government to guide and provide employment opportunities to young people who can work, but need a little guidance, and if they are in need of capital and financial support, their financial needs will be taken care of. Therefore, the Prophet ﷺ used to provide for the financial needs of the Companions in different ways⁵⁹. It was narrated from Hazrat Anas (RA) that a man asked the Prophet (PBUH) for two mountain goats, and he gave him the same number of goats. Swear! Muhammad (peace and blessings of Allah be upon him) gives so much that there is no more fear of neediness⁶⁰.

The Messenger of Allah (ﷺ) bought a camel from Hazrat Umar, then gave it to Abdullah bin Umar and told him to do whatever he wanted⁶¹.

Similarly, there is an incident narrated by Hazrat Jabir that he bought a camel from him and returned the camel after paying the money.⁶²

From these traditions, it is known that the Prophet (peace be upon him) used to help people financially, so that they would be self-sufficient and bear their financial responsibilities...

Sponsorship of Non-Muslim Citizens:

In an Islamic state, not only is it the state's responsibility to provide for Muslim citizens, but fulfilling the needs of the minorities (non-Muslim citizens of the Islamic state) is also included in the responsibilities of the Caliph. Anhu Rizwanullah narrates that a man came and asked the Prophet (peace be upon him) for two mountain goats, and he (peace be upon him) gave them all. That man came to his people and said, O people, accept Islam. Hazrat Anas says that a man used to accept Islam to gain the world, but after becoming a

Muslim, Islam became more beloved than the world in his eyes.⁶³

In addition to the responsible people, the Prophet ﷺ also ordered to give to the mustamin (those who came to the Darul Islam with peace and visa). Therefore, in a hadith, Hazrat Asma says that my mother came to me with the intention of taking something, which was towards the religion of the Quraysh (polytheism). She was inclined and hated Islam. I said, O Messenger of Allah! My mother has come to me, but she is a polytheist and hates Islam, so should I be kind to her? He (peace be upon him) said yes, treat your mother well⁶⁴. In the Islamic government, not only the people of Islam live, but also the followers of other religions and religions, so the state is responsible for the support of Muslims, in the same way, they also support the needs of people of other religions. During the era of Siddiqui, when the region of "Hira" was captured by the Muslims, after this victory, a written agreement was written in which the responsibility for the necessities of life of all citizens, including non-Muslims, was declared obligatory on the state, so the first Caliph said: : I decide that if any of the minorities becomes weak, unable to earn, or affected by any heavenly or earthly calamity, or one of these wealthy people becomes poor and becomes deserving of the charity of his sect, then these three people Special tax will not be levied from them and they and their families will be supported from Baitul Mal as long as they reside in Darul Islam⁶⁵. Similarly, an incident that occurred during the reign of the second Caliph, Imam Abu Yasuf, in his famous book "Kitab al-Kharaj" says: Once the Caliph Waqt saw a beggar who was begging from the people. There is a Jew who came down to beg due to financial problems, when he was called and asked, he said that he was begging to pay taxes and fulfill other financial needs. He took whatever was available and gave it to him, then he ordered the guardian of the treasury to look for others like him who were in need. He said: By Allah! We will never be able to do justice to these people when we eat the

labor of their youth in the form of taxes and leave them to beg for it in a state of arrogance and weakness. "And they started saying that in my opinion, "poor" here means Muslims in need and "poor" means people in need of the people of the book and this beggar is from the people of the book. Then the caliph at that time exempted this beggar from jizya⁶⁶. It is clear from the mentioned incidents that the Islamic state is responsible for fulfilling the economic needs of every citizen, whether he is a Muslim or a non-Muslim.

Research Summary:

Islam is the religion of nature. In it, all the physical, moral, religious, economic and social needs of human beings have been taken into consideration. As for the family, the most (favored) of people to Allah is the one who does good to the family and the family of Allah. Similarly, he said that the best of people is the one who benefits mankind.

Because man is a civilized and social creature in terms of his natural, physical, physical and spiritual structure. He sometimes needs other human beings to fulfill his upbringing, development, education and training, food and clothing, treatment and treatment, shelter and other economic and social needs. This need comes to him step by step, so the need for other people to fulfill these needs and remove this need also arises. In the article under review, the literal and terminological definition of sponsorship. The philosophy of sponsorship in the light of the Qur'an and Hadith. The main difference between Takaful and sponsorship. Also, what obligatory and optional responsibilities has Islam imposed on the wealthy people of the society? Determining the role of the Islamic state and ordinary Muslims in financial support for food, clothing, housing, education, medical treatment, rides, marriage, debt payment and other needs of the poor class and the sponsorship of the dhimmis living in Darul Islam who are helpless from livelihood will be discussed.

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