



AN ANALYSIS OF DIFFERENT CHARITABLE WORKS UNDER ISLAMIC LAW

Commander (R) Abdul Ghaffar

Senior Assistant Professor, Bahria University Law School (BULS), Bahria University Islamabad Campus. Email: ghaffar.buic@bahria.edu.pk

Dr. Sohaib Mukhtar

Associate Professor, HOD-Research, NUST Law School, National University of Sciences & Technology (NUST). Email: sohaibmukhtar@nls.nust.edu.pk

Muhammad Rafi

Lecturer, Cluster Head, Bahria University Law School (BULS), Bahria University Islamabad Campus. Email: mrafi.buic@bahria.edu.pk

ABSTRACT

Charity under Islamic law known as sadaqa, its plural is sadaqat used for any good work even meeting with other believers with smiley face known as sadaqa but theme of this research is restricted to sadaqat connected with finance classified into (i) zakat/compulsory charity, (ii) sadaqa/optional charity, (iii) waqf/trust, (iv) kafara/expiation, (v) fidya/rendering, and (vi) hadya/gift. Islamic Law provides guidelines on all aspects of human life for benefits of human beings in both worlds e.g. (i) belief, (ii) manners, (iii) worshipping, (iv) transactions, (v) offences and their punishments thus it is a complete code of life. This paper is qualitative method of research, an analyses of Islamic Law of charity as prescribed by Allah Almighty in Holy Book Al-Quran and in traditions of Holy Prophet Muhammad ﷺ to eliminate and eradicate poverty and hunger from human society. Islamic Law has prohibited (i) usury, (ii) uncertainty, (iii) gambling, and other immoral activities to protect weak and poor people against rich landlords of the society. Islamic economic system is based upon two main principles (i) do not harm others so that you will not be harmed, and (ii) no gain without possibility of loss. Human beings are required to follow instructions of Almighty Allah as he says "The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain (of corn); it grows seven ears and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. Those who spend their wealth in the Cause of Allah and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve."

(Holy Quran 2:261-262)

Keywords: Holy Quran, Islamic Law, Prophet Muhammad ﷺ Traditions. Charity, Islamic Economic System.

INTRODUCTION

Islamic Law is complete code of life revealed on the last Holy Prophet Muhammad ﷺ for benefits of human beings in this world and in hereafter. Allah Almighty is the lawgiver sent Holy Prophet Muhammad ﷺ for transmitting guidelines to human beings. Allah Almighty says "O Messenger ﷺ Proclaim (the Message) which has been sent down to you from your Lord. And if you do not do so then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah does not guide disbelievers." (Quran, 5:67) Rules of human conduct mentioned in Holy Quran are classified into (i) belief, (ii) manners, (iii) worship, (iv) transactions, (v) offences and their punishments. All kinds of worships are prohibited unless permitted and ordered by Almighty Allah and his messenger Holy Prophet Muhammad ﷺ. The Holy Prophet Muhammad ﷺ said: "He who



does something contrary to our way will be rejected” and also said “if anyone introduces something in our matter which does not belong to it will be rejected.” (Bukhari & Muslim). All kinds of transactions are allowed in Islamic Law except prohibited by Almighty Allah and his Holy Prophet Muhammad ﷺ. Almighty Allah says, “And do not eat up another’s property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.) nor give bribery to rulers (judges before presenting your cases) that you may knowingly eat up part property of others sinfully.” (Quran, 2:188) These rules are made to protect weak people of society hence Islamic Law emphasized on social economic development of society by prohibiting acts solely favoring rich and powerful people of the society. Islamic Law has ordered rich people of the society to pay zakat every year and give charity all around the year and establish trust for benefiting needy people and spread love by giving gifts. Islamic Law talks about sustainable development aims to achieve benefits in this world and in hereafter. Almighty Allah says: “And as for those who emigrated for the Cause of Allah after they had been wronged, we will certainly give them good residence in this world but indeed the reward of the Hereafter will be greater if they know.” (Quran, 16:41) He also says: “And We gave him good in this world and in the Hereafter, he shall be of the righteous.” (Quran, 16:122) Financial charities under Islamic law are classified into (i) zakat/compulsory charity, (ii) sadaqa/optional charity, (iii) waqf/trust, (iv) kafara/expiation, (v) fidya/rendering and (vi) hadya/gift. Islamic Law has prescribed rules revealed by Allah Almighty in (i) Holy Quran, and in (ii) traditions of Holy Prophet Muhammad ﷺ comprehensively on these charities separately which is explained in this treatise. This paper is qualitative method of research analyses of Islamic Law of charity as prescribed in Holy Quran and in traditions of Holy Prophet Muhammad ﷺ to eradicate and eliminate poverty and hunger from human society. Islamic Law has prohibited (i) uncertainty, (ii) usury, (iii) gambling, and other illegal activities to protect the society from disputes among poor and rich landlords. Almighty Allah encourages human beings to give charity as he says: “The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain (of corn); it grows seven ears and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower. Those who spend their wealth in the Cause of Allah and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.” (Holy Quran 2:261-262) In Islamic Law, charity is usually required to be distributed among people who fall under one of these 8 categories prescribed in Holy Quran “(i) poor, (ii) person does not have enough money to fulfil his needs, (iii) employed to collect (funds), (iv) for attracting hearts of those who have been inclined (towards Islam), (v) to free captives, (vi) those in debt, (vii) for Allah’s cause, and (viii) for wayfarer (traveler), a duty imposed by Almighty Allah.” (Quran, 9:60) Zakat and other charitable works in Islamic Law is the main topic chosen for this research which is required to be analyzed under prescribed verses of the Holy Quran revealed on the last Prophet Muhammad ﷺ and explained by Prophet Muhammad ﷺ with his words, acts, and approved deeds saved in authentic traditions. Therefore, qualitative method is chosen for conducting this research work to recognize necessity of locating research work within religious context of Islamic Law under the light of relevant Islamic legal texts (i) Holy Quran, and (ii) traditions of Holy Prophet Muhammad ﷺ.



CHARITABLE WORKS UNDER ISLAMIC LAW

Islamic Law provides guidelines for eradication of poverty and hunger from human society. Charity is a word which is used not only with financial spending as it is also used for doing any righteous activity even meeting people with smiley face or removing harmful thing from the road. Main financial charities under Islamic Law are classified into (i) zakat/compulsory charity, (ii) sadaqa/optional charity, (iii) waqf/trust, (iv) kafara/expiation, (v) fidya/rendering and (vi) hadya/gift.

Firstly, zakat/compulsory charity is an obligation on rich people of the society, 2½% on saving assets of a person value more than 7½ units (tola) gold or 52½ tola silver after one financial year. Zakat is Arabic word used for compulsory charity means purification. It is purification of saved wealth after one financial year. (Adnan & Abu Bakar, 2009) Almighty Allah says: “And perform prayers and give zakat and bow down along with others” (Quran, 2:43). Almighty Allah says: “But those among them who are well-grounded in knowledge and believers believe in what has been sent down to you (Muhammad) ﷺ and what was sent down before you and those who perform prayers and give zakat and believe in Allah and in the Last Day, it is they to whom We shall give a great reward” (Quran, 4:162). Allah Almighty says: “Indeed Allah took covenant from Children of Israel (Jews) and We appointed 12 leaders among them. And Allah said: “I am with you if you perform prayers and give zakat and believe in My Messengers, honor and assist them and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow. But if any of you disbelieved after this, he has indeed gone astray from the Straight Path.” (Quran, 5:12)

Giving zakat/compulsory charity is obligatory in Islamic Law and a person does not accept zakat as obligation in Islamic Law cannot be considered a Muslim as Allah Almighty says: “But if they repent, perform prayers and give zakat then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.” (Quran, 9:11) Almighty Allah says: “Those (Muslim rulers) who if We give them power in the land, (they) enjoin performance of prayers in mosques, (establish) system for payment of zakat, enjoin good and forbid bad [i.e. they make Holy Quran as law of their country in all spheres of life. And with Allah rests the end of (all) matters (of creatures).” (Quran, 22:41) Giving zakat is compulsory upon every rich Muslim who has saving assets more than 7½ tola gold or 52½ tola silver as disbelievers do not give zakat hence it is one of the reason that disbelievers will go to hell as Almighty Allah says: “Say (Muhammad) ﷺ “I am human being like you. It is revealed to me that your Allah is One therefore take Straight Path to Him and obedience to Him and seek forgiveness. And woe to polytheists/idolaters/disbelievers, those who do not give charity (zakat) and they are disbelievers in the Hereafter.” (Quran, 41:6-7) Muslims are demanded by Allah Almighty to pay charity/sadaqaat to people come under one of the prescribed categories in Holy Quran by Almighty Allah as he says “Sadaqaat (zakat) are only for (i) poor, (ii) person not have enough money to fulfil his needs, (iii) employed to collect (funds), (iv) for attracting hearts of those who have been inclined (towards Islam), (v) to free captives, (vi) those in debt, (vii) for Allah’s cause, and (viii) for the wayfarer (traveler), a duty imposed by Almighty Allah. And Allah is All-Knower, All-Wise.” (Quran, 9:60)

Zakat rules are prescribed in Islamic Law on different assets/properties (i) on money 2½% is required to be paid after 1 year if total saving monetary assets are more than the value of 7½ tola



gold or 52½ tola silver, (ii) on gold and silver 2½ percent of total if total gold exceeds 7½ tola gold or silver exceeds 52½ tola, (iii) on cultivated land 5% of total outcome and if land cultivated naturally than 10% of total outcome, (iv) on treasure 20% is required to be paid, (v) on cows (a) 30 to 39 cows 1 year calf, (b) 40 to 59 cows 2 years' calf, (c) 60 to 79 cows, required to give 2 patches of 1 year calf, thereafter if exceeding 30 cows add 1 year calf and after 40 cows add calf age 2 years, (v) on goats (a) 40 to 120, needs to give 1 goat, (b) 121 to 200, required to give 2 goats, (c) 201 to 300, required to give 3 goats, (d) 301 to 400, required to give 4 goats, thereafter every 100 required to add 1 goat (vi) on camels (a) 5 to 9 camels 1 goat, (b) 10 to 14 camels 2 goats, (c) 14 to 19 camels 3 goats, (d) 19 to 24 camels 4 goats, (e) 25 to 35 camels, 1 year child of camel, (f) 36 to 45 camels, child of camel aged 2 years, (g) 46 to 60 camels, child of camel aged 3 years, (h) 61 to 75 camels, child of camel aged 4 years (i) 76 to 90 camels, 2 patches of 2 year's child of camel (j) 91 to 120 camels, 2 patches of 3 year's child of camel, thereafter add 2 patches of 2 year's child of camel after 40 camels and add 2 patches of 3 year's child of camel after 50 camels. (Abdullah & Suhaib, 2011)

Secondly, general charity/sadaqa is recommended on every human being without discrimination as compulsory charity is only obligation upon rich person having more assets. Almighty Allah says: "And they ask you what they ought to spend. Say: That which is beyond your needs, thus, Almighty Allah makes clear to you His Laws in order that you may give thought." (Quran, 2:219) Allah Almighty says: "If you disclose your charity it is well but if you conceal them and give them to poor that is better for you. (Allah) will expiate you some of your sins, and Allah is Well-Acquainted with what you do." (Quran, 2:271) Almighty Allah says: "They do not know that Allah accepts repentance from His slaves and takes charity and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful." (Quran, 9:104)

Islamic Law considers doing any righteous thing charity as Prophet Muhammad ﷺ said: "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Offering forenoon prayer is equal to all this (in reward)" (Muslim, 720). Prophet Muhammad ﷺ said: "Charity is obligatory every day on every joint of a human being, if one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word and every step one takes to offer compulsory Congregational prayer, is regarded as charity and guiding somebody on the road is regarded as charity." (Bukhari, 2891)

Thirdly, establishment of trust/waqf is also recommended for people benefits. Allah Almighty says: "By no means shall you attain righteousness unless you spend of that which you love and whatever of good you spend, Allah knows it well." (Quran, 3:92) Building mosques are also considered trust which is beneficial for people to offer prayers for Almighty Allah as He says: "The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform prayers and give zakat and fear none but Allah. It is they who are on true guidance." (Quran, 9:18) Prophet Muhammad ﷺ said: "When a man dies his deeds come to an end except for three (i) continuous charity, (ii) knowledge by which people derive benefits, or (iii) a pious son who prays for him." (Muslim, 1631). Prophet Muhammad ﷺ said: "He who has (surplus) land



should donate it (to others) or lend it.” (Muslim, 1536u). “When Umar RZ got a piece of land in Khaibar, he came to Prophet ﷺ saying: I have got a piece of land better than which I have never got, so what do you advise me regarding it? Prophet ﷺ said: If you wish you can keep it as an endowment to be used for charitable purposes. So, Umar RZ gave the land in charity as an endowment on a condition that the land would neither be sold nor given as present nor bequeathed (and its yield) would be used for poor, kinsmen, emancipation of slaves, Jihad, and for guests and travelers and its administrator could eat in a reasonable just manner and he also could feed his friends without intending to be wealthy by its means.” (Bukhari, 2772)

Fourthly, expiation/fidya for different acts (i) if a person kills a believer mistakenly without war, he is required to (a) free believer slave, (b) give to deceased family blood money except they remit. If a person kills a believer during war mistakenly, then only freeing a believer slave. If a person kills a believer mistakenly during war with a group under covenant, then (a) freeing believer slave, and (b) blood money for deceased family except they remit it. If killer does not find a slave, he is required to fast consecutive two months continuously as Almighty Allah says: “It is not for a believer to kill a believer except (that it be) by mistake and whosoever kills a believer by mistake (it is ordained that) he must set free a believing slave and a compensation blood-money be given to deceased’s family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, freeing of a believing slave (is prescribed) and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money) must be paid to his family and believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.” (Quran, 3:92) (ii) if a person takes oath with Almighty Allah that he will do some act for the sake of Almighty Allah but does not fulfil it or not allowed under Islamic Law, he is required to (a) feed 10 poor persons, or (b) give clothing to 10 poor persons, or (c) free a slave and if he does not find then fast 3 days as Almighty Allah says “Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths for its expiation feed ten Masâkîn (poor persons) on a scale of the average of that with which you feed your own families or cloth them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus, Allah make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.” (Quran, 5:89) (iii) if a person says to his wife that you are like my mothers’ back in this case husband is required to (a) free slave, or (b) continuously fast for consecutive two months, or (c) feed sixty poor persons as Almighty Allah says: “Indeed Allah has heard her (Khaulah bint Tha’labah) statement that disputes with you (O Muhammad) ﷺ concerning her husband (Aus bin As-Sâmit) and complains to Allah. And Allah hears argument between you both. Verily, Allah is All-Hearer, All-Seer. Those among you who make their wives unlawful to them by Zihâr (saying to them you are like my mother’s back) they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allah is Oft-Pardoning, Oft-Forgiving. And those who make unlawful to them their wives by Zihâr and wish to free themselves from what they uttered, (the penalty) in that case is (a) freeing of a slave before they touch each other, that is an admonition to you (so that you may not repeat such an ill thing), and Allah is All-Aware of what you do, and he who finds not (the money for freeing a slave) must (b) fast two successive months



before they both touch each other, and he who is unable to do so should (c) feed sixty Miskîns (poor), that is in order that you may have perfect Faith in Allah and His Messenger. These are limits set by Allah, and for disbelievers, there is a painful torment.” (Quran, 58:1-4) (iv) if a husband does intercourse with her wife during fasting in the month of Ramadan, he is required to (a) free a slave, or (b) fast for consecutive two months continuously, or (c) feed 60 poor persons as narrated by Abu Huraira RZ he said: “while we were sitting with the Prophet ﷺ, a man came and said: O Allah's Messenger! ﷺ I have been ruined. Allah's Messenger ﷺ asked what was the matter with him. He replied: I had sexual intercourse with my wife while I was fasting. Allah's Messenger asked him: Can you afford to manumit a slave? He replied in the negative. Allah's Messenger ﷺ asked him: Can you fast for two successive months? He replied in the negative. The Prophet ﷺ asked him: Can you afford to feed sixty poor persons? He replied in the negative. The Prophet ﷺ kept silent and while we were in that state, a big basket full of dates was brought to the Prophet ﷺ. He asked: Where is the questioner? He replied: I (am here). The Prophet ﷺ said: (to him: Take this (basket of dates) and give it in charity. The man said: Should I give it to a person poorer than I? By Allah; there is no family between its (i.e. Medina's) two mountains who are poorer than I. The Prophet ﷺ smiled till his premolar teeth became visible and then said: Feed your family with it.” (Bukhari, 1936)

Fifthly, fidya/if a person is ill and on his death bed or in his old age in bad health condition cannot fast in the month of Ramadan, he can feed one person instead of one fast as Almighty Allah says: “O Believers, the Fast has been made obligatory on you just as it was prescribed for the followers of the Prophets before you. It is expected that this will produce piety in you. The Fast is to be observed for a fixed number of days. If, however, anyone of you be sick or on a journey, he should fast the same number of other days. As for those who can fast (but do not), the expiation of this shall be the feeding of one needy person for one fast day, and whoso does more than this with a willing heart does it for his own good. But if you understand the thing, it is better for you to observe the Fast.” (Quran, 2:183-184)

Lastly, Prophet Muhammad ﷺ encouraged people to give gift/hadya which is a way to avoid hatred and spread peace and love. Almighty Allah says: (on communication of Queen Saba and Prophet Suleiman AS) “But verily I am going to send him a present and see with what (answer) messengers return, so when (messengers with present) came to Suleiman, he said: Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift. Then Suleiman AS said to the chief of her messengers who brought the present: Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace and they will be abased” (Quran, 27 35-37). Almighty Allah says: “And give to women (whom you marry) their dower amount with a good heart but if they of their own good pleasure remit any part of it to you take it and enjoy it without fear of any harm.” (Quran, 4:4)

Islamic Law prohibits transaction effecting poor's capability and giving benefits to upper class of the society all the time e.g. transactions consisted of (i) uncertainty, (ii) usury, and (iii) gambling. Usury is an increase over and above principle amount not already covered in corresponding labor, commodity, risk, or an expertise, payable in contractual transaction. Usury is divided into (i) Usury in sale, and (ii) Usury in debt. Usury in sale is an increase, an excess over commodity and principle amount from one party of the contract whereas the other party of the contract effects from the excess and increase. Usury in debt is an increase of a principle amount or commodity when



receiving back the loan. An increase over specific commodity or principle amount is immoral, unethical, and illegal therefore it is prohibited by Allah Almighty as he says: “And that which you give in gift in order that it may increase your wealth from other people's property has no increase with Allah but that which you give in Zakat seeking Allah's Countenance then those, they shall have manifold increase.” (Quran, 30:39) Allah Almighty says: “For wrongdoing of Jews we made them unlawful certain good foods which were lawful for them and for their hindering many from Allah's Way. And their taking of usury though they were forbidden from taking it and their devouring of men's substance wrongfully. And We have prepared for disbelievers among them a painful torment.” (Quran, 4: 160-161) Allah Almighty further says: “O you who believe! Eat not usury doubled and multiplied but fear Almighty Allah that you may be successful.” (Quran, 3:130) Allah Almighty further says: “Those who eat usury will not stand on the Day of Resurrection except like the standing of a person beaten by Satan leading him to insanity. That is because they say: Trading is like usury, whereas Almighty Allah has permitted trading and forbidden usury, whosoever receives an admonition from his Lord and stops eating usury shall not be punished for the past, his case is for Almighty Allah to judge but whoever returns to usury, such are dwellers of Fire, they will abide therein. Almighty Allah will destroy usury and will give increase for deeds of charity and Almighty Allah does not like disbelievers, sinners. Truly those who believe and do righteousness deeds and perform prayers and give zakat, they will have their reward with their Lord. On them shall be no fear nor shall they grieve.” (Quran 2:275-278)

Subject matter of transaction must be specified, identified, deliverable, known, and existed. Uncertainty/gharar is lack of understanding and knowledge about ultimate contract's outcome which leads to an issue, a dispute and ultimately to litigation e.g. bird in sky, fish in water, fetus in womb of animal. Uncertainty is divided into Minor and Major. Minor uncertainty is existed usually in all kinds of contract including fruit sales and vegetable sales without chopping or cutting, fixing charges of ticket as some passengers not going till last stop, fixing charges of hotel room as guests more often use more services of the hotel than others. Major uncertainty is gross/serious uncertainty where capital sum is not available, not existed, not specified, not identified, not deliverable or deferred time is not specified and unknown. Major uncertainty is unacceptable and it causes harm to poor's capability which is required to wipe out from the society for betterment while minor uncertainty is acceptable and does not affect much. (Mansuri, 2006) Gambling is an activity where one party of the contract takes more benefits whereas there is no fear of loss e.g. game of chance etc. hence it effects poor's capability same as interest and uncertainty.

Activity benefiting one party of the contract without any possibility of loss is injustice as other party of the contract is bearing loss thus it is immoral, unethical, illegal in Islamic Law. Allah Almighty says: “O you who believe! Intoxicants gambling, arrows for seeking luck or decision are an abomination of Satan handiwork. So, avoid abomination in order that you may be successful. Satan wants to excite enmity and hatred between you with intoxicants and gambling and hinder you from remembrance of Almighty Allah and from prayers. So, will you not then abstain? And obey Almighty Allah and the Messenger Prophet Muhammad ﷺ and beware and fear Almighty Allah. Then if you turn away you should know that it is Our Messenger's duty to convey the Message in the clearest way.” (Quran, 5:90-92)

Islamic law emphasizes and give guidelines as prescribed in Holy Quran and in traditions of Holy Prophet Muhammad ﷺ on a proper complete economic and financial system to achieve continuous



and prosperous sustainability in the world. Public policy in Islamic law is consisting of following preservations and protections (i) religion, (ii) life, (iii) intellect, (iv) progeny, and (v) wealth. All illegal activities of trespassing in another person's property/asset is illegal and prohibited in Islamic Law as it effects poor's capability and rich becomes stronger in the society hence Allah Almighty says: "O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you by mutual consent. And do not kill yourselves. Surely, Allah is Most Merciful to you." (Quran, 4:29)

CONCLUSION AND RECOMMENDATIONS

Islamic Law is the revelation of Allah Almighty revealed on the last Holy Prophet Muhammad ﷺ for benefits of human beings in this world and in the hereafter. Almighty Allah sent Prophet Muhammad ﷺ as a mercy to all mankind. Prophet Muhammad ﷺ is the last messenger of Almighty Allah and there will be no prophet after him hence Islamic law is the modest law which is applicable until last human being on face of the earth sent by the creator Almighty Allah thus no one knows his creation better than the creator himself. Almighty Allah has sent guidelines for human beings through Prophet Muhammad ﷺ which are comprehensively prescribed in Holy Quran and in authentic traditions of Holy Prophet Muhammad ﷺ. Islamic law provides guidelines for a proper economic system to eradicate poverty, hunger, unemployment and other things associated with financial matters. Charity under Islamic law is not limited to financial charity as meeting other people with smiley face and removing harmful things from the road also consider charities. This treatise is solely related with financial charities which are classified into (i) zakat/compulsory charity, (ii) sadaqa/optional charity, (iii) waqf/trust, (iv) kafara/expiation, (v) fidya/rendering, and (vi) hadya/gift.

Rules of zakat/compulsory charity and optional charity/sadaqa are comprehensively explained in Holy Quran by Allah Almighty and in traditions of his last Prophet Muhammad ﷺ and highly encouraged to be followed by believers specially and human beings generally as Almighty Allah says: "Allah puts forward the example of (two men - a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort and (the other) a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All the praises and thanks are to Allah. Nay! (But) most of them do not know." (Quran 16:75). In the light of above discussion on charity in Islamic law for eradication of hunger and poverty from the society and to protect poor people of the society, it is highly recommended that a proper system of zakat should be established and rich people should be encouraged to pay compulsory as well as optional charity as much as they could as well as to establish trusts and give gifts for spreading love in the society. Moreover, Governments are required to work for eradication of poverty, hunger, malnutrition, unemployment and provide quality education, health and other facilities to all and work for elimination of discrimination and spread good and eliminate harm from the society for benefiting in this world and in the hereafter.



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