

AL-SADAQA-TOOL OF SOCIAL AND FINANCIAL SECURITY

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Abstract

Sadaqa is one of the important Quranic term, having economic background. Traditionally it is considered as a form of donation which any Musslim can give in any quantity and at any time. Quran has also used two different terms i.e. *Sadaqa* and *al-saddaqa* unfortunately no distinction is made between these two terms and assume that both are same. It is wrong because Quran has used the term *al-sadaqa* for those donations which Muslims give to an Islamic state and the state is bound to spend these donations on that particular heads which are mentioned in the chapter 9 verse 60, In this sense *al-sadaqas* are not personal donations but the subject of an Islamic state who collects these amounts and spent as per directions of Quran.

Keywords: Quran; Verse; *al-sadaqa*; Islamic State.

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Introduction

The meanings of word *sadaqa* in Arabic language are truth, force, the amount which is paid as a penalty when a person is failed to perform his duty, the amount which is spent, in the way of Allah (Parwaiz 1988). Quran has used this term in two different perspective first *sadaqa* and second *al-sadaqa*. Normally no attention is given between these differences and considered them as same. It is a big mistake, due to which the whole concept of *al-sadaqa* is completely destroyed and hidden in the concept of *sadaqa*. This is not any single or unique example where this basic difference is completely ignored, but it is a common practice by all Muslim thinkers that, they are not ready to pay any attention on this most important issue. The matter of fact is that, Quran has used the word 'al' in many words to distinguish them from other words, e.g. *salat* and *al-salat*, *zakat* and *al-zakat*, *riba* & *al-riba*, *mezan* and *al-mezan* etc. (Aziz, Khan 2012). The words *sadaqa* and *al-sadaqa* also falls in the same category. It is also important to note that when Quran adds the word 'al' with any other word then it is due to the two reasons. First Quran wants to put special emphasis on that word or second is that particular word is used as a term. When Quran takes a word as a term then definitely highlight its different aspects and left no stone unturned to explain it in a comprehensive way. *Al-sadaqa* is an example of the term, which Quran has used and highlighted it's all aspects.

In this background Quran has used the term *sadaqa* for any donation. It may be in any form and quantity and can be given to any needy person. On the other hand *al-sadaqa* represents that volunteer payments which Muslims give to Muslim state, and she can be spent this amount only on those particular heads which are mentioned in Quran. *Al-sadaqas* are completely volunteer payments because Quran has just appeal for them and does not give any order in this regard, like *al-zakat* for which a clear order is given in Quran to Muslims. In this way *al-sadaqas* are different from *al-zakat*.

1. Heads of Al-sadaqas in Quranic Perspective

Quran has specifically mentioned those heads on which the donations in the form of *al-sadaqas* can be spent. These are as follows:

The al-sadqats (alms) are only for the poor & needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarers; a duty imposed by Allah. And Allah has the full knowledge and wisdom.

(Chapter 9, Verse 60)

From traditional point of view since it is assumed that there is no difference between *sadaqa* and *zakat*, hence these heads are considered as the heads of *zakat* (Mayrathvi 1994). It is completely wrong, because Quran has clearly used the term *al-sadaqas* in this verse and from Quranic point of view these are two different terms. This fact can also be proved from the chapter 58, verses 12-13 where these two terms are used separately with completely different background. Hence it cannot be said that both of these terms are same. From Quranic point of view these are different terms with different perspective. Hence in the above mentioned verse the given heads of expenditure solely belong to *al-sadaqa*. The analysis of all of these heads clearly indicates that almost all of them can be done by the government only. This fact clearly shows that management of *al-sadqas* is the responsibility of government only.

2. Analysis of Heads of Al-sadaqas Given in Quran

In the above mentioned verse eight heads are given in which *al-sadaqas* can be spent.

A brief analysis of them is as follows:

2.1. Poor & needy Persons

Quran has used the term *fuqara* & *masakeen* in this verse. Whereas the *fuqaras* are concerned these are those people which have basic necessities of life but not in sufficient quantity that they can feed their family or those persons who are not able to fulfill their basic needs or living at near to poverty line. (Parwaiz 1988)a. Whereas the *masakeen* are

concerned these are the people which are shocked by any accident or their business is stopped due to any reason or the people which are left alone in the society (Parwaiz 1988)_b. These people are on top of the priority list for help from *al-sadaqas*.

2.2. The People Who Manage The System of *Al-sadaqas*

The salaries and benefits of those people who are hired by the government for the management of this whole process i.e. collection and distribution of *al-sadaqas* will be paid through these donations. This particular head most clearly indicates that management of *al-sadaqas* is a subject of government, because there is not any meaning of this hiring at individual level for the payment of *al-sadaqas*.

2.3. Reconciliation of Hearts

For the reconciliation of hearts, Quran has used a term *almoalafoti* in the above mentioned verse. This word has the meaning of one thousand, harmony, connection, link, attachment, love etc. (Paraikh 1985), on this basis under this head all those expenditures will be included through which harmony and understanding between Muslims will increase, or to remove any misunderstanding among them.

2.4. To Free Captives

Quran has used a term *al-riqab* in the above mentioned verse and said *al-sadaqas* can be used for their help. In Arabic language this word is used for salve or sub-ordinate. The other meanings of this word are to wait or to stand for protection (Parwaiz 1987)_c, on this basis all those expenditures will be included under this head which are made for any type of any help for any person. The basic objective of this help is to provide relief from any problem to anyone.

3.5 To Provide Help to Debtors

It is the sixth head of account in the above mentioned verse. According to this verse the amount so received can be used to provide help to the defaulters. But definitely a sound home work is needed to start it. First those rules and regulations will be set under which this help will be provided. Second that mechanism has to be established under which all

related problems will be solved. After this complete homework implementation on this order will be possible.

3.6 In the Way of Allah

Any expenditure with the objective of getting consent of Allah is included under this title.

3.7. To Provide Help to Passengers

Donations obtained under *al-sadaqas* can be spent to provide help to passengers, any type of help may be included in it.

The analysis of above mentioned heads shows that all of these heads belong to social security system of the state. The basic objective of this system is to provide help to different needy people of the society in different ways so they can come out from their problems.

3. Benefits of payment of Al-Sadaqas

Quran has also mentioned certain advantages of the payment of *al-sadaqas* and *sadaqas* both. These are as follows.

3.1. The Highest Reward

The people who donate their wealth in the way of *sadaqas*, Allah has promised with them for the highest reward. This promise is made in the chapter 4, verse 114.

3.2. The Purification of Wealth & Personality

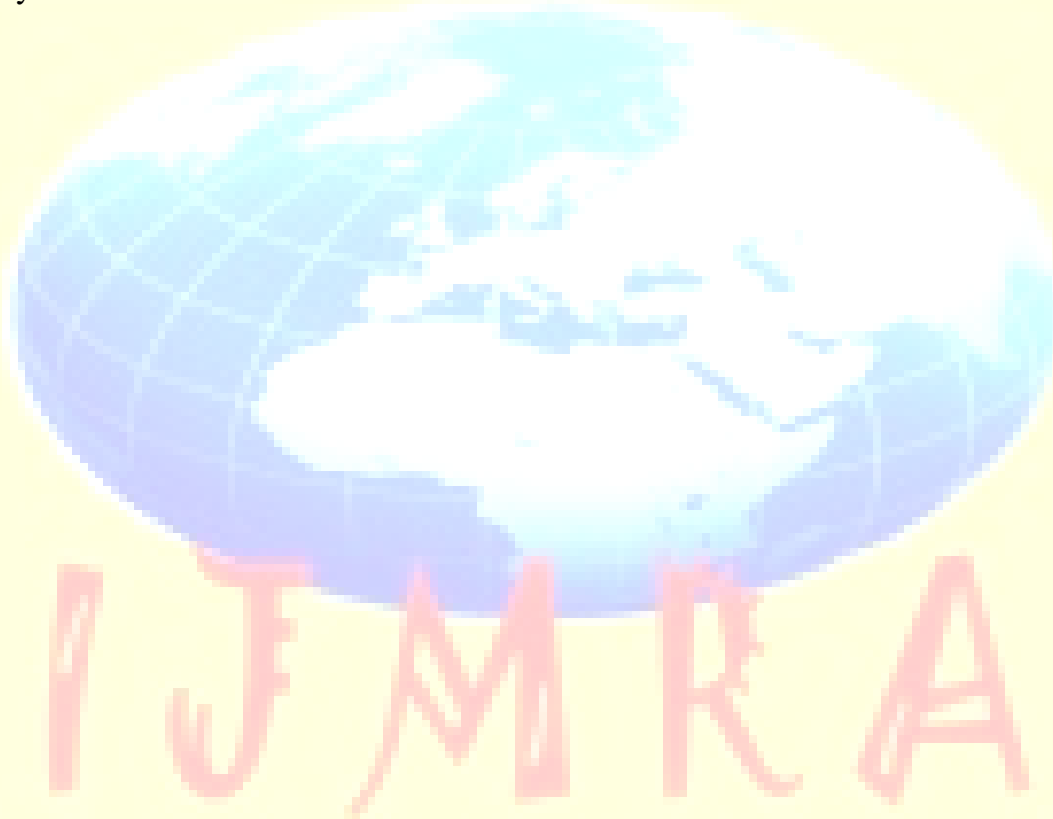
If a Muslim gives *sadaqas* then according to the Book of God, this act is purified his wealth and personality from sins. This guarantee is given in the chapter 9, verses 102-103.

4.3 Absolution from Bad Effects of Sins

According to the teaching of Quran absolution from bad effects of sins is also possible through this auspicious act, as it is said in chapter 2, verse 271.

Conclusion

According to Quranic point of view there is a difference between *sadaqas* and *al-sadaqas*, former represents any type of any donation in the way of Allah. Whereas the latter shows that volunteer payments by Muslims to Muslim state to spent on some specific purposes which are mentioned in Quran i.e. provide help to poor & needy persons, on the salary and other expenses of persons who manage all this system, for reconciliation of hearts, to free the slaves, to help the debtors, in the way of Allah and to help wayfarers.



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