CHAPTER-2

ECNOMIC INSTITUTION
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Economic institution is an important structural element of every society. It highlights the complete structure of any social system. Islamic social system as elaborated in Qur’an also emphasizes on this institution because the type and the nature of interacting processes are determined by this institution. In order to regulate other institutions and their interactive processes, economic institution plays a determining role.

In depth analysis of the Islamic texts reveals that Islamic ideology provides central importance to human beings. Qur’an while highlighting the importance of man, says, that everything has been created for the benefit of human beings. Human beings are supposed to exploit them as per their needs. Qur’an says:

- “He is who created for you all that is on earth”¹
- “And surely, we gave you authority on the earth and appointed for you there in provisions (for your life)”²
- “Allah is He who has created the heavens and the earth and sends down water from the sky and there by brought forth fruits as provision for you and he has made the ship to be of service to you, that they may sail through the sea by His command; and He has made rivers to be of service to you. And He has made the sun and the moon, both constantly pursuing their courses, to be of service to
you and He has made the night and the day, to be of service to you. And He gave of all that you asked for, and if you count the blessings of Allah, never will you be able to count them.”

In Islam we find a spirit of encouragement to produce more and to earn more through the exploitation of natural resources created by Allah. The following verse of Qur’an shows the encouragement “Then when the prayer is finished, you may disperse through the land and seek the bounty of Allah”

The provision of private property itself is an indication of encouragement for earning and production. The spirit of 'my property' provokes individuals to earn more unlike 'socialism' where everything belongs to the state. We can notice many verses in Qur’an which explain and advocate the legitimization of private property and consequently favours more earning. Qur’an says:

- “Do they not see that we have created for them of what our hands have created, the cattle, so that they are their owners”
- “But if you repent, you shall have your capital sums”
- “Take alms from their wealth”.
- “But pay the due thereof on the day of its harvest”.
- “And that you strive hard and fight in the cause of Allah with your wealth and your lives”
All these verses from the Qur’an highlight the importance of earning more and more which also can be possessed by the earners. This endorses the concept of private property.

Another thing that is worthy to note regarding encouragement to earn is that, undoubtedly, Islam has a provision to manage livelihood for the poor of the society through alms, but at the same time it also declares that upper hand is better than the lower one which of course is an injection for encouragement to earn.

At no point Islam limits the earning, but Qur’an cautions men that they should not indulge completely in earning money and forget their basic duties. Unlike other social systems like capitalism and socialism, the end object of Islam is humanity not money. So Islam prohibits using all those means that lead to dehumanization of society and corruption. Qur’an says: “Let not your properties and your children divert you from the remembrance of Allah”.

The verse referred above, of course, encourages earning, but it also puts a limit to it by prioritising prayer. So earning money is essential but not at the cost of basic principles.

The next question arises about the sources of production and earning. The process of production in any society is based either on agriculture or on trade and business. Islamic economic model does not specify any occupation or profession. But admirers of Islam are of the opinion that Islam prescribes business as the best way to earn livelihood.
They cite Prophet’s liking for business as well as his personal involvement in it for their argument.

Besides the life structure of a man that Islam intends to build seems very favourable for business and marketing. If we see the pattern of prayers, grouping of people five times in a day in the village and grouping of villagers from different villages in town once in a week, this pattern increases information and provides more opportunities for communication, forming a harmonious atmosphere for business and economic interaction.

The same case is with the 'Hajj'. It is one of the five fundamental duties of Islam. Hajj attracts people from entire world, and of course provides opportunity for all to give and to take information, and consequently becomes a base for global business.

One may object here that worldly business is not suitable for a man who has come for prayer or Hajj. But one must know that the verse referred earlier from chapter Juma is in the context of Juma Prayer, and it implies that after performing Juma prayer, one is free to buy and sell.

During the time of Prophet. People always used to keep their business commodities with them, either going for war or for Hajj and whenever they got a chance they did the business.

Islam has not ignored the economic angle. It has prescribed laws regarding money. It has given us the concept of ‘Haram’ and ‘Halal’. The money, which is earned by abiding the laws prescribed by Islam, is valid (Halal), and which is earned by violating these are invalid (Haram), and
hence prohibited. Qur’an says: “O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent”.12

In this verse two basic conditions are prescribed under which an agreement, related to business or job, is considered valid. These Conditions are:

➢ First that both the parties should agree voluntarily without any pressure.

➢ The second that both the parties should be benefited by the agreement and it does not have any negative impact upon society.

Islam prohibits business in those things which are considered harmful for society. The details are prescribed in the books of Fiqh (Juristic discussion). Qur’an also talks about the fundamentals of it and says:

➢ “And eat up not one another’s property unjustly nor give bribe to the rulers that you may knowingly eat up a part of the property of other’s sinfully.”13

➢ “Then if one of you entrust the other, let the one who is entrusted discharge his trust”.14

➢ “And whoever deceives his companions as regards to booty; he shall bring forth on the day of Resurrection that which he took (illegally)”.15

➢ “Cut off the hand of the thief, male or female”16
➢ “Verily those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing fire”.

➢ “O you who believe! Intoxicants, gambling, and arrows for seeking luck or decision are an abomination of Shaitan's handiwork. So avoid that”.

➢ “And force not your maids to prostitution if they desire chastity in order that you may make again in the goods of this worldly life”.

According to these verses bribes, usurpation, embezzlement either in private or public property, theft and dacoity, acquisition of wealth of orphans without any right, business of obscenity, prostitution, business of liquor, its transportation, gambling, idol making, selling, palmistry and all other ways of the same types are strictly prohibited.

Qur'an is also against the business of those things that make Muslims unmindful of Allah and their duties. Qur'an says:” And of mankind is he who purchases idle talks to mislead from the path of Allah without knowledge and takes it by way of mockery”.

While writing the commentary of the verse, Maudoodi writes that ‘Lahwal-hadith’ denotes all talks that attract people towards it and make inattentive from the rest. It implies absurd, vain and senseless things. For instance silly talks, stories, tales, novels, singing, joking and such other kind of things. In support of this explanation, Tirmizi noted a saying of
Prophet\textsuperscript{PH} narrated by Abu Umama Al-Bahili in which Prophet\textsuperscript{PH} says “purchasing lady singers and selling them is prohibited.”\textsuperscript{22}

Another important way of earning money for people at that time, and is still in vogue, was the system of Riba (Interest). The system is based on specific and assured return for the investing party and is exploitative of one on the cost of other. Qur’an says when it prohibits Riba. “Those who eat Riba will not stand except like the standing of a person beaten by Shaitan leading him to insanity. That is because they say, trading in only like Riba where as Allah has permitted trading and forbidden Riba”\textsuperscript{23}

Maudoodi writes that some people argue that business and lending money on interest are alike as both require investments and return profits. Differentiating both, he writes they should know that there is no business in the world (either it is industry, trade, artisan or farming) without risk and with a determined return. Then why a moneylender should have determined and assured return of his investments. It is this basic thing that differentiates business from interest.\textsuperscript{24}

Maudoodi, an Islamist, while explaining the above verse, differentiated between business and interest. He wrote that in business both the parties are benefited. Buyer entertains and fulfils his needs and seller entertains the money of his labour. But in the system of interest this distribution is not equal between lender and borrower. It is based either on the benefit of one party and the loss of the other, or the determined and assured gain of one and undetermined and unassured gain of other.
In business profit is earned once, but in interest it continues and there is a possibility that the debtor can not escape from the continuous payment to the lender till his last breath. But in the system of interest, debtor invests money. He must have to return that money with addition, after generating it from the invested money, which is really very difficult task. But in business, the case is different from interest.

In the system of interest creditor is not like business partner because a business partner shares profit and loss both. But a creditor will take profit only at any cost.²⁵

Qur’an also talks about the social impact of Riba, it says: “And that which you give in gift in order that it may increase from other peoples property, has no increase with Allah, but that which you give in Zakah (religious tax) seeking Allah’s countenance then those, they shall have manifold increase”.²⁶

It was the first verse of Qur’an in contempt of Riba. It is in the nature of Islam to orientate first, and implement it by framing laws. Here it says in very simple manner and of course, tries to create mental conditions favourable to impliment.²⁷

At other place Qur’an talks about Riba “Allah will destroy Riba and will give increase for Sadaqat. And Allah likes not the disbelievers, sinners.”²⁸ In this verse Qur’an used the term Sadaqah, as against Riba and said that Riba is not only obstacle in moral, spiritual, economic and social development, it also causes decline. On the other hand Sadaqah (spending
money without any hope of return) contributes towards these developments.29

Both from moral and spiritual perspectives we find that interest is not only a product of selfishness, misery, niggardliness and callousness, it also produces and promotes these vices. While Sadaaqah is the product of benevolence, sympathy, magnanimity and generosity it also produces and promotes these characteristics among men. Now every one can himself judge that which set of characteristics are good and suitable for smooth functioning of a society.30

At the societal level, we find that in a society where Riba is practiced, men are fully selfish and needs of others are taken as an opportunity of gain and exploitation. There is a clash between the interests of the rich and poor and ultimately it's the poor who suffers. Such society will not only lose its harmony, opportunism, antagonism, enmity, mercilessness and cruelty will grow there. On the other hand in a society where people behave well with each other, share their problems and show sympathy and generosity towards each other, it functions in full harmony and the pace of development goes upwards as well.31

As per Qur'anic prescription taking and giving of interest is prohibited. Borrowing, in economic sense, is of two types on which one is to pay interest: The loan that people borrow for their personal use and necessities of life and the loan that is borrowed for business purpose.
The first category of loan is popularly known by its dangerous nature. A person who borrows for his livelihood rarely becomes able to return it with interest. Consequently interest goes on increasing and he is forced to borrow another debt to pay off the earlier debt. Ultimately a time comes when he has to pay all his earnings in the form of interests of his debt, and he loses all his rights from his own earnings. Finally he loses interest of his work and a kind of antagonism, angriness, develops against the creditors which may turns at times in human sufferings and miseries.

The second type of loan also has negative consequences upon economic development. In this case borrower always tries to invest money in a business that can generate comparatively more profit. This mentality concentrates a huge amount of money in a particular direction, irrespective of its social importance.

There is no business that assured profit. Then how it will be good to invest capital on the agreement of assured and determined return to the capitalist.

The creditor does not have any interest in the business in which capital has been invested. He always keeps his eyes on his assured profit, and whenever, he feels any kind of slump in the market, he tries to withdraw his capital that some times accelerates the slump. These three realities can not be denied by any man who has even a little touch with economics. So we can conclude that Riba is great hurdle in economic development.
Contrary to this Sadaqah has a positive effect on society. How good that society will be in which rich of the society distribute their surplus money, after they have fulfilled their needs, among poor. Even after that if they have surplus, then either they lend that money to the people who want to do some work without interest or on the basis of equity. If even wealth remains surplus, then hand over it to the government in public interest. In this type of society the development of industry, trade, commerce and agriculture will grow faster than earlier. At other place Qur’an further condemns Riba by saying, “O you who believe! Eat not Riba doubled and multiplied, but fear Allah that you may be successful”.

Next to this verse Qur’an talks about the goodness of those who do not eat Riba. “Those who spend in prosperity and in adversity, who repress anger and who pardon men” Saying of Prophet also prohibits Riba. “Narrated Aun bin Abu Juhaifa that my father bought a slave who practiced the profession of cupping. I asked my father why he had done so. He replied that the Prophet forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing getting tattooed and receiving or giving Riba (Usury) and cursed the picture maker”.

Beyond interest Islam does not allow its followers to take benefit from the mortgage. Qur’an talks that “and if you are on a journey and cannot find a scribe, then let there be a pledge taken”.

Islam is very conscious about social relations. It says that whenever you make any agreement of give and take, you should write that if you do
not find any writer available, then put something to the debtor as mortgage that may assure him about repayment. Saying of Prophet\(^{PBH}\) supports the message. "Narrated Aisha, The Prophet\(^{PBH}\) purchased food grains from a Jew on credit and mortgaged his iron armour to him".\(^{37}\)

The worthy thing to note here is that a person can not take any benefit from the mortgage. If a person is taking benefit, actually he is taking interest. But if the mortgage is an animal, the animal and the milk of that animal can be used in compensation to that fodder fed to it.

Islam prohibits all kind of business in which chance of loss remains with one party and always cautions its followers not to earn by cheat and not to take crisis of others as opportunity to earn. To lessen the chance of loss for one party, Islam prohibits the selling of fruits upon trees until they reached into a safer stage from the expected calamities. Prophet\(^{PBH}\) says: "Narrated Umerah that Prophet\(^{PBH}\) prohibited selling of fruits until it escaped from calamities".\(^{38}\) In another saying that denotes almost the same meaning. "Narrated Abdullah bin Omer that Prophet\(^{PBH}\) prohibited selling of fruits until it reached its culmination, He prohibits seller & buyers".\(^{39}\)

Islam teaches, do exploit resources and do business for earning much and much, but you must remember that you should not cheat in your business. Qur'an says in following verses:

> "And to the Madyan, their brother Shuaib. He said O my people! Worship Allah, you have no other Allah but Him verily a clear proof from your lord has come unto you, so give full measure and full
weight and wrong not men in their things, and do not mischief on the earth after it has been set in order, that will be better for you, if you are believers”.40

➢ "And to the Madyan people their brother Shuaib. He said O my people! Worship Allah, you have no other Allah but him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a day encompassing”.41

➢ "And give full measure when you measure, and weight with a balance that is straight, that is good and better in the end”42

➢ "Give full measure, and cause no loss (to others). And weight with the true and straight balance. And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land”.43

➢ "Woe to those who give less in measure and weight, those who when they have to receive by measure from men, demand full measure, and when they have to give by measure or weigh to men, give less than due”44

In all these verses, referred above, same kind of cheating highlighted, that is to give short in weight. It does not mean that Islam prohibits only this particular type of cheating. Qur’an highlighted this because this was the common form of cheating prevalent in the society in which Qur’an was revealed. These verses include all kind of cheating that
hide the reality regarding quality and quantity of commodities and of course strictly prohibited.

As mentioned earlier that Islam is very conscious about the relationship of people and humanity. To maintain the humanity in society Islam is not in favour of earning profit more and more. Islam negates the Say's law of price determination in which prices are determined only by supply of and demand for commodities, without any consideration of humanistic spirit. Islam always gives priority to humanity in determining the prices and tries to eliminate the exploitative nature of market.

2.1 Distribution

After production the second question that arises in any economic model is about distribution of wealth. Equal distribution assures equality in society and development.

Islamic economic model is very conscious about equal distribution. The intention of Islamic economic model is that money should not be concentrated in few hands. Those who have got more wealth, either due to their ability or fortune, should not hoard it. They should spend it in the ways that may prove helpful for over coming misfortunes of the society. For this, at the one hand, Islam tried to develop a spirit by encouraging some thing (expenditure) and discouraging some other things (hoarding) and on the other hand it frames laws for those hard-core people who even
do not want their money to be distributed equally in society. These laws are related to Zakah (religious tax), expiation for sin, laws regarding inheritance and laws regarding distribution of spoils of war.

2.1.1 Zakah (Religious Tax):- It is declared as the third pillar among the five fundamental pillars of Islam. These pillars are of great importance and said that who demolish any of the pillars, demolish the Islam.

Islam is the oldest religion and many Prophets came with Islam in different times and at different places. Prophet Muhammad\(^\text{PBUH}\) came with the final revised edition of it, and no Prophet will come further. In this context I would like to say that Zakah (religious tax) has been the part of Islam since the very beginning. Following verses of Qur’an indicate:

- “And we made them leaders, guiding by our command, and we inspired in them the doing of good deeds, performing Salah (prayer), and the giving of Zakah (religious tax) and of us they were worshipper”\(^45\)

- “And they were commanded not, but that they should worship Allah, and worship none but Him Alone, and perform Salah (prayer), and give Zakah (religious tax), and that is the right religion”\(^46\)

- “And mention in the book Ismail, verily! He was true to what he promised, and he was a Messenger, and a Prophet. And he used to enjoin on his family and his people, Salah (prayer), and the Zakah (religious tax), and his lord was pleased with him”\(^47\)
“And when we took a covenant from the children of Israel, worship none but Allah and be dutiful and good to parents, and to kindred, and to orphans and the poor, and speak good to people. And perform Salah (prayer) and give Zakah (religious tax)”.

“And he has made me blessed wheresoever I be, and has enjoined on me Salah (prayer), and Zakah (religious tax) as long as I live”.

In the same manner the final edition of Islam, that Prophet Muhammad brought with him, also directed its followers to pay Zakah (religious tax). Qur’an says:

“it is he who has named you Muslims both before and in this (Qur’an) that the Messenger may be a witness over you and you be witnesses over mankind. So perform Salah (prayer), give Zakah (religious tax) and held fast to Allah”.

“This is the book, whereof there is no doubt, guidance to those who are pious. Who believe in Ghaib (hidden things) and perform Salah (prayer) and spend out of what we have provided for them”.

“The believers are only those who…. Perform Salah (prayer), and send out of what we have provided them”.

“Verily your Wali (Protector and helper) is Allah, His Messenger and the believers; those who perform Salah (prayer) and give Zakah (religious tax) and they bow down”.

“But if they repent, perform Salah (prayer) and give Zakah (religious tax) then they are your brethren in religion”.
Qur'an says that until you will not pay Zakah (religious tax) your money will remain impure. Using this impure money will pollute all the works in which it is spend. Qur'an says: “Take Sadaqat from their wealth in order to purify them and sanctify them with it”.55

These Zakah (religious tax) should be spent in works which are socially beneficial. Qur'an says: “As Sadaqat (here it means Zakah (religious tax)) are only for the Fuqara (poor) and Masakeen (the poor) those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt and for Allah's cause, and for the wayfarer, a duty imposed by Allah”.56

This fund acts as cooperative society. It is a source of assistance for absurd of the society, and it is a source of patronage for disabled, handicapped, sick, orphans and widows.57

Zakah (religious tax) must be paid by each one who has certain amount of money for the one complete year. ProphetPBB, by the direction of Allah, fixed the amount as seventy five gram gold and five hundred twenty five gram silver or any thing of equal value remains one complete year in the possession of one man that must be purified by paying Zakah (religious tax). It is also essential in agricultural productions and business goods. ProphetPBB fixed the ratio of Zakah (religious tax) in different kind of wealth.

➢ 2.5% in silver, gold and in cash.
> 10% in agricultural productions when it is produced by natural resources.
> 5% in agricultural production when it is irrigated by artificial means.
> 20% in mines when they are in private sector and the same amount is in buried treasure.

Zakah is also prescribed in cattle when they were kept for business. The ratio of Zakah (religious tax) is different in different kind of cattle that can be seen in any book of Fiqh.\textsuperscript{58}

Islam does not leave Zakah (religious tax) on voluntary level. It says that, it is the duty of government to collect and to punish those who are not paying Zakah (religious tax). Qur’an says:

> “those who, if we give them power in the land, order for Salah (prayer), to pay Zakah (religious tax) and they enjoin Al-Maruf (all that Islam orders) and forbid Al-Munkar (all that Islam has forbidden)”\textsuperscript{59}

> “Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to in the earth, as He granted it to those before them, and he will grant them the authority to practice their religion that which He has chosen for them. And He will surely give them in exchange a safe security after their fear they worship me and do not associate any thing with me. But whoever disbelieved after this, they are the rebellious to Allah.
And perform Salah (prayer) and give Zakah (religious tax) and obey the Messenger, that you may receive mercy”.60

But in case of non Islamic government each and every Muslim, who has above prescribed amount of money should himself distribute Zakah (religious tax).

2.1.2 Expiations of Sin: - Islam says, that a man who commit a sin, he should purify himself by expiations 'Kaffarah'. These expiations are not for all kind of sin. Qur’an described those sins along with their expiations. These expiations are socially very important. At the one hand, these expiations act as checks against sin and on the other these contribute in harmonizing society and in distributing money. Qur’an says that if a person swears and does not fulfil it. His expiation is to feed ten poor people or to give cloths or to set free a slave, and those who are unable or poor to do these, should fast for three days. Qur’an says: “Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiations feed ten poor person on a scale of the average of that with which you feed your own families; or cloth them; or manumit a slave. But whosoever can not afford then he should fast for three days”.

In the same way Qur’an talks about a person who put his wife on the supposed status of his mother or sister and he wants to come back. Qur’an says: “And those who make unlawful to them (their wives) and wish to free themselves from what they uttered, (the Penalty) in that case is the freeing
of a slave before they touch each other. That is an admonition to you, and Allah is all aware of what you do. And he who finds not, must fast each successive months before they both touch each other. And for him who is unable to do so, he should feed sixty poor people”.

The same kinds of expiations are referred in regard to Hajj and fasts of Ramadhan. Qur’an says regarding Hajj:

- “and perform properly the Hajj and Umrah for Allah. But if you are prevented, sacrifice an animal (Hady) such as you can afford and do not shave your heads until the animal reaches the place of sacrifice. And whosoever of you is ill or has on ailment in his scalp, he must pay a ransom of either observing fasts or giving Sadaqah (Charity), or offering sacrifice”.

- “O, you who believe! Kill not game while you are in a state of Ihram for Hajj or Umrah, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Kabah, of an eatable animal equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masakeen (poor persons), or its equivalent in fasting, that he may taste the heaviness of his deed”.

At the other place Qur’an talks about expiations regarding fasts of Ramadhan. It says: “O you who believe! Observing the fasting is prescribed for you as it was prescribed for those before you, that you may become the pious, for a fixed number of days, but if any of you is ill or on
a journey, the same number from other days. And as for those who can fast with difficulty, they have to feed a poor person.\textsuperscript{65}

If we go through these verses, we find that the expiations prescribed above, are really of the nature that can bring harmony in society, create love and do not let the money remain in one place. Qur’an provided fasting as expiations for those who already do not have money.

2.1.3 Spoils of War: - It is a unique way sought by Islam to assist poor of the society. According to Islam spoils of war should be distributed among the soldiers who participated in war except one fifth of it. The one fifth is for the upliftment and assistance of the poor, orphans and travellers. Qur’an says: “And know that whatever of war-booty that you may gain, verily one-fifth of it is assigned to Allah, and to the Messenger, and to the near relatives and orphans, poor, and the wayfarer”.\textsuperscript{66}

In this verse the word 'Masakeen' includes orphans, widows, handicapped, sick and disabled people. Islam include travellers here because an individual may face financial crunch during travel.\textsuperscript{67}

Islam reserved all the spoil that is captured without war, for orphans, widows, sick disabled etc. Qur’an says: “what Allah gave as booty (without war) to his Messenger from the people of townships, it is for Allah, His Messenger, the kindred, the orphans, the poor and the wayfarer, in order that it may not become a fortune used by the rich among you....(there is also a share in this booty) for the poor emigrants, who were expelled form their homes and their property,....and those who, before them, had homes
(in Medina) and had adopted the faith,......and those who came after them.”

In these verses Islam not only describe the list of those among whom these spoils of war have to be distributed, but it also told the cause that is the money should not circulate among only rich people. This is the backbone and fundamental article of Islam regarding its economic structure.

Islam took another step to distribute the money which remains concentrated in one hand after spending upon self, family and after paying Zakah (religious tax). Islam frames certain laws with the intention to distribute the remaining wealth and property which belongs to a deceased one among his or her relatives. Qur’an says; “There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large a legal share”.

When deceased does not have any relative the whole property goes to Islamic treasure. No person has any right to handover his or her property to any one even to the adopted one, which may cause the concentration of wealth in a single hand. Qur’an Says, “nor has He made your adopted sons your real sons. That is but your saying with your mouths”.

Qur’an itself fixed the shares which will be discussed in latter pages. The point which is pertinent to note is that Islam did not ignore the orphans, disabled, sick and handicapped people of the society so the distribution can be made more use full to its aim. It is clearly written in
Qur’an that, “And when the relatives and orphans and the poor are present at the time of division give them out of the property, and speak to them words of kindness and justice”.

To conclude the discussion we can say that Islam developed very effective laws to maintain economic equality in society. These laws seem capable to prevent the wealth from to be centralized and seem helpful to distribute it equally within society.

### 2.2 Consumption

Consumption is another important aspect of any economic model. Expenditure in proper and desirable ways, assures prosperity in society and help in maintaining equal and continuous distribution and circulation of money. Proper consumption contributes to the regular development of society.

Islam gives direction towards the desirable ways to consume. In this connection Islam starts talking by nullifying hoarding wealth because it feels that hoarding money disturb the circulation and distribution, of money. Latter Islam prescribed a complete system of expenditure that is most suitable for equal and regular distribution and circulation of money. Qur’an does not simply discourage hoarding rather declared it a punishable crime, and puts the responsibility of government to check it.
Qur'an criticized the habit of hoarding money in various ways and said:

➢ “O, you who believe! Verily, there are many of the rabbis and the monks, who devour the wealth of mankind in falsehood, and hinder from the way of Allah, and those who hoard up gold and silver and spend it not in the way of Allah announce unto them a painful torment. On the day when that will be heated in the fire of hell and with it their foreheads, their flanks and their backs will be branded. This is the treasure, which you hoarded for yourselves. Now taste of what you used to hoard”.72

➢ “And let not those who covetously withhold of that which Allah has bestowed on them of his bounty, think that it is good for them, Nay, it will be worst for them”.73

➢ “Shaitan threatens you with poverty and orders you to commit evil deeds, whereas Allah promises you forgiveness from himself and bounty and Allah is all sufficient for his creature, needs, All-Knower”.74

➢ “The mutual rivalry for piling up of worldly things diverts you, until you visit the graves”.75

➢ “Woe to every slanderer and backbiter who has gathered wealth and count it he thinks that his wealth will make him last forever”.76

Some sayings of Prophet\textsuperscript{PBH} support the verse. “Ahnaf bin Qais reported while I was in the company of the Quraish. Abu Dharr came there
and he was saying. Give glad tidings to the hoarders of riches that their backs would be branded that (the hot Iron) would come out of their sides and when the backs of their necks would be branded it would come out to their foreheads. He then went away and sat down. I asked who he was. They said He is Abu Dharr. I went to him and said to him. What is this that I heard from you, which you were saying before? He said, I said nothing but only that which I heard from Prophet\textsuperscript{PBH}.\textsuperscript{77} In another saying “Narrated Asma Bint-e-Abu Bak'r that she had gone to the Prophet\textsuperscript{PBH} and he said, do not shut your money bag otherwise Allah too will hold his blessings from you. Spend as much as you can afford”.\textsuperscript{78}

Islam as mentioned above negates hoarding money. It tries to inculcate the spirit of high morality among the individuals and encourages them to spend money in a way that brings social welfare and harmony, ensuring equal distribution of wealth in society. Qur'an encourages spending money by saying:

> “it is not piety that you turn your faces towards east and west, but piety is the one who believes in Allah, the last day, the angels, the book, the Prophets and gives his wealth in spite of love for it, to the kinsfolk, to the orphans and to the poor, and to the wayfarer and to those who ask and to set slave free”.\textsuperscript{79}

> “And they ask you what they ought to spend. Say: That which is beyond your needs”.\textsuperscript{80}
“By no means shall you attain piety unless you spend of that which you love”.

Saying of Prophet are also with the same meaning. "Narrated Abu Masud, I heard the Prophet saying, there is no envy except in two, a person whom Allah has given wealth and he spends it in the right way and a person whom Allah has given wisdom and he gives his decisions accordingly, and teaches it to the others”. In another Hadith “Narrated Aisha, some of the wives of Prophet asked him, who amongst us will be first to follow you (i.e. die after you). He said whoever has the longest hand. So they started measuring their hands with a stick and Sauda's hand turned out to be the longest. We come to know latter that the long hand was a symbol of practicing charity so she was the first to follow the Prophet and she used to love to practice charity”. There is further a Hadith “Narrated Abu Huraira that the Prophet said, a person who gives in charity so secretly that his left hand does not know what his right hand has given. And the statement of Allah “if you disclose charity it is good, but if you conceal them and make them reach to the poor it will be better for you”.

The ways about which Islam considers the best to spend money are as follows. Qur’an says:

“Worship Allah and join none with him in worship, and do good to parents, kinsfolk, orphans the poor, the neighbour who is near of kin,
the neighbour who is a stranger, the companion by your side, the wayfarer and those whom your right hands possess”.^5

➢ “And they give food in spite of their love for it to poor, the orphans and the captive”.^6

➢ “And those in whose wealth there is a known right, for the beggars who ask, and for the unlucky who has lost his property and wealth”.^7

➢ “And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trust worthy. And give them something yourselves out of the wealth of Allah which He has bestowed upon you”.^8

➢ “So give the kindred his due, and to the poor and to the wayfarer. That is best for those who seek Allah's countenance, and it is they who will be successful”.^9

One may confuse here that Islam wants a beggarly life because it always asks its followers to spend whatever they have. It does ask to spend but indicates the ways as well. It favours moderation and expects its followers not to overspend and become a beggar. Qur’an says:

➢ “and waste not by extravagance, verily He likes not those who waste by extravagance”.^10

➢ “But spend not wastefully in the manner of a spendthrift, verily spendthrifts are brothers of the devils and the devil is ever ungrateful to his lord”.^11
Islam demanded a balanced way of expenditure. Qur’anic verses teach that:

- “And eat and drink but waste not by extravagance”.\(^\text{92}\)

- “And let not your hand be tied to your neck, nor stretch it forth to its utmost reach, so that you become blameworthy and in severe poverty”.\(^\text{93}\)

- “And those who when they spend, are neither extravagant nor niggardly, but hold a medium between those”.\(^\text{94}\)

- “But seek, with that which Allah has bestowed on you, the home of the hereafter, and forget not your portion of legal enjoyment in this world”.\(^\text{95}\)

Saying of Prophet\(^\text{PBH}\) connote the same meaning. Narrated Abu Huraira that Prophet\(^\text{PBH}\) said, “the best charity is that which is practiced by a wealthy person, and start giving first to your depends”.\(^\text{96}\)

The bottom line on which Islam differentiates extravagance from a moderate expenditure is splendour. The money that is being spent to show off and to take pride in does not have any social contribution. Qur’an says:

- “Do you build high palaces on every high place, while you do not live in them. And do you get for yourselves palaces as if you will live there in forever”.\(^\text{97}\)

- “And you carve houses out of mountains with great skill”.\(^\text{98}\)

It should be noted that to build high rise buildings and spatial palaces just for splendour and public display is of the category of
extravagances. Verses talks about buildings, palaces, but it include all the expense that has been done to show of, to splendour and to fame.

The most important article of Islamic constitution, which is extremely worthy to note here is that, Islam says, take off the money from those who does not spend it according to Islam. Qur’an says: “And give not unto the foolish your property which Allah has made a means of support for you, but feed and cloth them therewith, and speak to them words of kindness and justice”.\(^9\)

In this verse Islam instructed its followers that money which is for the establishment of life do not let it be with those foolish men who disturb the social and economic systems, either by hoarding it or by spending it for wrong ends. It is the duty of the government to take off the money from them and manage their necessities of life.\(^1\)

After analysing the ways of distribution and encouragement to expenditure, the conclusion can be drawn that Islam provides a base for pure egalitarian society.
2.3 References

1. Qura'n, Baqrah, 29, هو الذي خلق لكم ما في الأرض جمعاً ونقد ملككم في الأرض وجعلنا لكم فيها معايش.

2. Qura'n, Araf, 10, الله الذي خلق السموات والأرض وانزل من السماء ماء فأخرج به 32,33,34 من الشمرات رفقة لكم وسخر لكم الفلك لنجري في البحر فامر وسخر لكم الشمس والقمر.

3. Qura'n, Ibrahim, 32,33,34, سانتموه وان تعدوا نعمة الله لا تحصوها

4. Qura'n, Juma, 10, فذا قضبتم الصلوة فانشروا في الأرض وابتغوا من فضل الله

5. Qura'n, Yaseen, 71, اولم برو اننا خلقنا لهم مما عملتهم ابدنا انعاماً فهم لما كون واكل

6. Qura'n, Baqrah, 279, وان تتم فلكم روس اموالكم

7. Qura'n, Tauba, 103, خد من اموالهم صدقه

8. Qura'n, Anam, 141, وانوا حقه يوم حصاده

9. Qura'n, Saf, 11, وتحادون في سبيل الله باموالكم وانفسكم

10. Qura'n, Munafiqoon, 9, لا تلهكم اموالكم ولا اكلكم عن ذكر الله


12. Qura'n, Nisa, 29, يا ايها الذين آمنوا لا تأكلوا اموالكم بينكم بالباطل الا ان تكون تجارة من تراض منكم

13. Qura'n, Baqrah, 188, لا تأكلوا اموالكم بينكم بالباطل وندلوا بها الى الحكام لتاكلو فريقاً من اموال الناس بالائم.

14. Qura'n, Baqrah, 283, فان امن بعضكم بعضاً فليود الذى اوتمن اماته ولينق الله ربه

15. Qura'n, Al-Imran, 161, ومن يغلب يات بما غل يوم القيامة ثم يمته كن نفس بما كسبت

16. Qura'n, Maidah, 38, والسارق والسارفقهما ولو يبديهما

17. Qura'n, Nisa, 10, ان الذين يأكلون اموال البناء ظلموا انما يأكلون في بطونهم ناراً وسليمون

18. Qura'n, Maidah, 90, سعيراً بالله الذين آمنوا انما الخمر والميسر والانصاب والازلام رجس من عمل

19. Qura'n, Nur, 33, ولا تكرروا فتتكم على الاماء ان اردت تحصناً لتمكنا عرض الحيوية الدنيا

20. Qura'n, Luqman, 6, ومن الناس من يشترى لهم الحديث ليتفض عن سبيل الله يغير علم ويعياً.

44

22- *quoted in*, Ibid, Vol.4, p.10

23- *Qura'an, Baqrah, 75*, 

24- Maudoodi, op.cit., Vol.1, pp.210-213

25- Maudoodi, op.cit., Vol.1, pp.210-213

26- *Qura'an, Rum, 39*, 

27- Maudoodi, op.cit., Vol.3, pp.759-760

28- *Qura'an, Baqrah, 276*, 

29- Maudoodi, op.cit., Vol.1, p.214

30- Maudoodi, op.cit., Vol.1, p.215

31- Maudoodi, op.cit., Vol.1, p.215

32- Maudoodi, op.cit., Vol.1, p.217

33- *Qura'an, Al-Imran, 130*

34- *Qura'an, Al-Imran, 134*, 

35- Sahih Bukhari, Kitab-ul-Buyoo

36- *Qura'an, Baqrah, 283*, 

37- Sahih Bukhari, Kitab-ul-Buyoo


39- *Ibid, Kitab-ul-Buyoo*

40- *Qura'an, Araf, 85*, 

41- *Qura'an, Hood, 84*, 

42- *Maudoodi, op.cit., Vol.1, pp.210-213*
واهو الكيل إذا كنتم وزنوا بالتقسيم المستقيم ذلك خبر وأحسن تاويلاً 35

43- Qura'n, Shoara, 181,182,183, ولا تبخصوا الناس أشياءً هن ولا تخوضوا في الأرض مفسدين

44- Qura'n, Mutafefin, 1,2 وليل للمطقفين الذين إذا اكتئبوا على الناس يصطفون وإذا كاولهم.

واهو الكيل إذا كنتم وزنوا بالتقسيم المستقيم ذلك خبر وأحسن تاويلاً 35

45- Qura'n, Anbiya, 73، وجعلنا هم خلقاً يهدون بأمرنا وأوحي لنا أليكم فعل الخيرات وإقام الصلاة،

46- Qura'n, Bayyanah, 5، وما امرأوا الاعبد وندعو الله مخلصين له الدين حفواً ويقيم الصلاة ويؤتو الزكوة،5 ولذلك دين القيمة

47- Qura'n, Maryam, 54،55،56، أيماهمه بالصلاة والزكوة وكان عذابه مرضياً،

48- Qura'n, Baqrah, 8، واجعلوا مكاناً ما كنتموتأسوا بالصلاة والزكوة وما دمت حياً،30،31

49- Qura'n, Maryam, 78، هو سمك المسلمين من قبل وفي هذين الوسلان شهد ما علىكم وتكونوا

50- Qura'n, Hajj، شهداء على الناس فاقيموا الصلاة واتو الزكوة واعتصموا بالله

51- Qura'n, Baqrah, 2،3، ذلك الكتاب لا نذهب فيه إلى المتقين الذين يوزعون بالطيب ويقيمون

الصلاة وما رزقهم ينفقون

52- Qura'n, Anfal, 2،3،4، إنما المسلمون الذين إذا ذكر الله وجلت قلوبهم... الذين يقيمون الصلاة،

وأما رزقهم ينفقون، أولاً فهم المسلمون حقاً

53- Qura'n, Maidah، واتو الزكوة والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكوة،55

54- Qura'n, Taubah، فان تابوا واقاموا الصلاة واتو الزكوة فاعوانكم في الدين،11

55- Qura'n, Taubah، إنما الصدقائ للفقراء والمساكين والعاملين عليها والمولود قلوبهم ونور العلم

56- Qura'n, Hajj، بيل مفيدة من الله

57- Maudoodi, Abul Al'a, Islam aur Jadid Maashi Nazriyat, Dhaka, 1963, p.32

58- Maudoodi, Abul Al'a, Qura'n ki Maashi Talimat, Markazi Maktaba Islami, Delhi, 1969

59- Qura'n, Hajj، الذين ان كمتهم في الأرض اقاموا الصلاة واتو الزكوة وارمو بالمعرف ونهر عين،41
60- القرآن، نور، 55,56، US'  
61- القرآن، ميداه، 89، AJJI
62- القرآن، مجادل، 3,4  
63- القرآن، بقرة، 196  
64- القرآن، ميداه، 95  
65- القرآن، بقرة، 183,184  
66- القرآن، أنفال، 41  
67- Maudoodi، Islah Aur Jadid Mashi Nazariyat، op.cit., p.24  
68- القرآن، حشر، 7,8,9,10  
69- القرآن، نساء، 7  
70- القرآن، ذي الأحزاب، 4  

وعده الله الذين آمنوا منكم وعملوا الصالحات يستخل منهم في الأرض كما، 55,56  
استخلذ الذين من قبلهم وليمكم لهم بينهم الذي ارتدى لهم ولبدوا منهم من بعد خوفهم ابداً ابداً لا  
يشرون بين شيتاً من كفر بعد ذلك فاتولك هم الفسقون، وافقو الصلاة وأنزلوك كوة واطيعوا الرسول لعلكم  
ترحمون  

لا يوجد كلام للله باللغوفي ابانكم ولكن يواخذكم بما عقدتم اليدين، 89  
فكفارة اطماع عشرة منكمين من أوسط ما تطماعون اهلكم او كسوتهم أو تحرير رقبة فمن لم يعد فصيام ثلاثة  
ايمام  
والذين يظهرون من نسائهم ثم يعودون لما قالوا فتحرير رقبة من 4  
قبل ان يتماما، ذلك تو عزلون به الله بما تعملون خبيءا، فمن لم يعد فصيام شهرين متتابعين من قبل ان يتماما  
فمن لم يستطع فاطماع سنتين مسكيناً  

المواصفات والعمرة لله احترام فيما استمر من الهدي لا تحلفوا  
رؤسكم تحت بغل الهدي محلاً فمن كان منكم مريضاً او به أدى من رأسه فدجاء من صيام او صادفة او نسك  

يا ابا الذا الذين آمنوا لا تقولوا الصيد وانتم حرموهن فالتلك منكم متعدداً فتعززا، 95  
ه مثل ما قالن من النعوم بحكم به ذوا عبد منكم هدياً بغل الكعبة او كفارة طعام مسكيين او عدل ذلك صياما  
لبذوق وبال امره  

يا ابا الذا الذين آمنوا كتب عليك الصيام كما كتب على الذين من، 183,184  
قبلكن للطلقك تقوين، اياماً معدودة فمن كان منكم مريضاً او على سفر عديداً من ايمام اخر وعلى الذين يطيعونه فدجاء  
طعام مسكيين  
واعلموا انهم غلمان من شقن لله خمسه وللرسول ولدى القري والبني  
والمساكين وابن السبيل  

وما فيه الله على رسوله من اهل القرى فلله وللرسول ولدى القرى , 7,8,9,10  
والبهمن والمساكين وابن السبيل كي لا يكون دولة بين الاغتياب منكم.....الفقراء والمهارمين الذين اخرحوا من  
ديارهم واموالهم.....والذين تبو الدار والابسان من قبلهم.....والذين جاءوا من بعد هم  

للرجال نصيب مما ترك والدوك والاقربون وللنساء نصيب مما ترك الوالدين، 7  
والاقربون معاً مناه او أكثر نصيباً مضفوناً  

وما جعل ادعياكم ابناء كم ذلك كولكم بالواهكم، 4
وإذا حضر القسمة أئلو القريب والبئين والمساكين فازقوهم منهم وقولوا لهم قولاً معروفاً،

72- Qura'an, Nisa, 8, 34,35، بالباطل ويصمدون عن سبيل الله والذين يكذبون الذهب والفضة ولا يفقونها في سبيل الله فذل البم، يوم يحمّل عليها في نار جهنم فكلها بها جوابهم وجنوبهم وظهورهم هذا ما كنزتم لا نفككم فذلقوما كنتم تكنون.

73- Qura'an, Al-Imran, 180، ولا يحسن الذين يحللون بما أنهم الله من فضله هو خير لهم بل هو شر لهم.

74- Qura'an, Baqrah, 268، الإشتيان بعدكم الفقر ويمركم بالفخشاء والله يعدكم مغفرة منه وفضلاً.

75- Qura'an, Takathur, 1, 2، الهكم التكاثر حتى زرت المقارب.

76- Qura'an, Humaza, 1, 2, 3، وبل لكل همزة لمرة ما الذي جمع مالاً وعدده يحسب ان ماله احلده.

77- Sahih Muslim, Kitab-uz-Zakat

78- Sahih Bukhari, Kitab-uz-Zakat

79- Qura'an, Baqrah, 177، ليس البران تولوا وجههم قبل المشرق والمغرب ولكن البر من أمن بالم، واليوم الآخر والملكة والكتب والمبين وإن المال على حب ذوى القربى والبئين والمساكين والمسائل وفي الرقاب.

80- Qura'an, Baqrah, 219، ويسلونك ما ذا ينفقون قبل العفو.

81- Qura'an, Al-Imran, 92، لن تناولوا البر حتى تنفقوا مما تحبون.

82- Sahih Bukhari, Kitab-uz-Zakat

83- Sahih Bukhari, Kitab-uz-Zakat

84- Sahih Bukhari, Kitab-uz-Zakat

85- Qura'an, Nisa, 36، واعبدو الله ولا تشركوا به شيئاً وبالوالدين احساناً، وذى القربى والبئين والمساكين والمحارذة القريب والحار الحدب والصاحب بالحب والدبيل ومالكت إيمانكم.

86- Qura'an, Dahar, 8، ويطعمون الطعام على حبه مسكوناً وبيما وأسيراً.

87- Qura'an, Marij, 24, 25، والذين في إمواهن حق معلوم للسائل والمحروم.

88- Qura'an, Nur, 33، والذي يبتغون الكتب مما ملكت إيمانكم فكاتبوهم ان علمتم فيها خيراً وانلمهم.

89- Qura'an, Rum, 38، فالت ذى القربي حقه والمسكين وابن السبيل ذلك عير للذين يريدون وجه الله، وأولئك هم المفلحون.
90- Qura'n, Anam, 141
ولا تسرفووا أن لا يحب المسرفين

91- Qura'n, Bani Israil, 26,27
ولا تبذر تبذيراً أن المبذرين كانوا أخواناً للشياطين وكان الشيطان
لربه كفروا

92- Qura'n, Araf, 31
وكلوا واشرعوا ولا تسرفووا

93- Qura'n, Bani Israil, 29
ولا تحمل يدك مغولة إلى عنكك وتسطعها كل البسط فتعد ملوماً، محسورة

94- Qura'n, Furqan, 67
والذين إذا انفقوا لم يسرفووا ولا تسرفووا ولم يفتروا وكنا نبين ذلك قواماً

95- Qura'n, Qasas, 77
وابنغ فيما أثكن الله الدار الآخرة ولاتنسى نصيبك من الدنيا

96- Sahih Bukhari, Kitab-uz-Zakat

97- Qura'n, Shoara, 128,129
إثنين بكل ربع آية تعبثون وتنحنون مصانع لكم تحلون

98- Qura'n, Shoara, 149
وتنحنون من الجبال بونا فرحين

99- Qura'n, Nisa, 5
ولانتوث السفهاء اموالكم التي جعل الله قينمًا وارزقوهم فيها وأكسوسهم وقولوا لهم
فولا مغرونا

100- Maudoodi, Tafhim-ul-Quran, op.cit., Vol.1, pp.322,323