

CONCEPT OF SADAQAAT IN ISLAM

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In accordance with the glossary, word '*SADAQAHA*' is derived from classification of '*Baab*' "*Nasara Yansuru*" (1) and it implies; "*Ma tasaddaqa behi alal fuqaraa*"(2) - That what you gave away to the needy. As per Allama Feroz Abadi:(817 AH) "*Ma a'ataetahu fi zaatillahe ta'ala*" (3) Giving away something to someone in the name of Allah.

In the eyes of Allama Raghīb Isphahani,(503 AH) '*Sadaqah*' implies what a human gives away in order to achieve nearness to Allah and '*Zaka'at*' too means the same. However, '*Sadaqah*' is not mandatory whereas '*Zaka'at*' is, but at times mandatory status may be attributed to '*Sadaqah*' while the Alms-Giver makes an intention to achieve truthfulness, i.e '*salah wa taqwa*' through it. (4)

Dr Yousuf Al Qarzawi writes, "Doing little good to the beggars or street mongers has been termed as '*Sadaqah*' which is so unfair to this word.(5)

Abu Ubaid(224AH) believes that '*Sadaqah*' too encompasses in it the same diversity and generality which is vested in the words '*Infaaq fi sabeelillah*' meaning thereby that '*Sadaqah*' and '*Infaaq fi sabeelillah*' are synonymous. In either case whether these two expressions are synonymous or particular to each other, these imply a '*Sadaqah*' that is given away for the sake of Allah swt with all the sincerity or pure intention being the foremost precondition of '*Sadaqah*'. (6) Maulana Ameen Ahsan Islahi(1997 AD) clarifying the difference between '*Zaka'at*' and '*Sadaqah*' writes that '*Sadaqaat*' as compared to *Zaka'at* are general in nature to include all donations given away for the sake of divine reward; be it known as '*Zaka'at*' asset or any other asset of '*Infaaq*' or '*tabarro*' because this give-away '*Infaaq*' reflects the true spirit and firmness of faith in a believer. That is why it is called '*Sadaqah*'. Its originality is the truthfulness and its spirit lies in perfect harmony between saying or doing with design or determination alike. (7)

A columnist of '*Urdu Da'aera Muarif Islamia*' writes, '*Sadaqah*' is that asset or wealth which is given away for the sake of Allah swt with sincerity of heart. This terminology in Qur'an and Hadith has also been

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used for 'Zaka'at', however, its use is common and anything spent additionally for the sake of receiving a reward is termed as 'Sadaqah'. Moreover, any good deed having in it an aspect of sacrifice and selflessness; be it a general amnesty or patience with control over ones temper or emotions has also been termed as 'Sadaqah'. (8)

The summary of above detail is that word 'Sadaqah' is literally used to imply three different meanings; firstly for 'Mandatory Charity' (*Sadaqat-e-Wajibah*) to include in it *Zaka'at*, 'Fitr' and 'Ushr' as is generally done by *Mohaddetheen* (Narrators of Hadith), *Mufasssereen* (Scholars explaining Qur'an) and 'Fuqaha' (Jurists). The second meaning of word 'Sadaqah' is to give away voluntarily to be called "*Sadaqa tut tataawwo*". While third meaning of 'Sadaqah' not so commonly used except in Hadith implies every noble act as 'Sadaqah'- as was said by the Holy Prophet(SAWS):

كُلُّ مَعْرُوفٍ صَدَقَةٌ (9)

"Every good act is Sadaqa"

In all these three meanings lies one thing common that in every act of 'Sadaqah', there exists truthfulness, well-wishing and endorsement of the Day of Resurrection. (10)

Use of 'Sadaqah' and 'Sadaqaat' in Qur'an:

While in Qur'an so many other words for human service and social reforms have been in use but word 'Sadaqah' has also been used for these deeds. In Qur'an, word 'Sadaqah' has occurred five times and 'Sadaqaat' eight times. (11)

Whereas this word in different forms but with the same root word *suad*, *daal*, *Qaaf* like 'Saddaaq', 'Sidq' and 'Tasdeeq' (12) has occurred nine times in Qur'an. (13)

At most of the places in Qur'an, the word 'Sadaqah' and words similar to it have been used to imply giving away in the way of Allah swt, i.e, '*Infaaq fi sabeelillah*'. However, at some places, these have also occurred in broader meanings besides mandatory or non-mandatory alms (*Sadaqaat Nafila Wajiba*), e.g, in Surah 'Yousuf' Verse: 88, 'Sadaqah' has been used to give away more than required. Similarly, in Surah 'Al-Baqarah' Verse: 280, word 'Sadaqah' has also been used to waive off the debt of a debtor who is hard up.

On the other hand, in Surah 'Al-Nisa' Verse: 92, word 'Sadaqah' has been used to imply meaning of exempting the assassin from paying off the blood- money whereas in Surah 'Al-Maaedah' Verse: 45, word 'Sadaqah' has been used as redemption for forgiving a sin. Similarly in Surah *Al-Baqarah* verse no.196 the compensation made mandatory to pay as 'Fidya' while taking off 'Ihram' on account of illness has also been

termed as ‘*Sadaqah*’. Hence, the word ‘*Sadaqah*’ in Qur’an has been utilized to imply all the following meanings:

1. Non-mandatory Alms (*Sadaqaat-e-Nafila*)
2. Mandatory Alms (*Sadaqaat-e-Wajiba*)
3. Giving away more than the right
4. Waiving off the Blood Money to the murderer
5. Forgiving the Assaulter’s crime by the one assaulted
6. Forgiving the Debtor’s debt
7. Imply meaning of ‘Fidya’ i.e, a compensation, etc.

In the light of these verses of Quran, word ‘*Sadaqah*’ encompasses over and above to give away assets in the way of Allah swt besides implying to deal with the humans in forgiving, with sympathy and to win the hearts.

Concept of *sadaqa* in the lihgt of *ahadith*:

In sayings of The Holy Prophet(SAWS) ‘*Sadaqah*’ has been used in extremely broader meanings. First of all, few *Ahadith* are being endorsed here followed by brief meanings of the concepts where the word ‘*Sadaqah*’ has occurred. Hazrat Abu Huraerah(RA) states quoting saying of the Prophet(SAWS):

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ، يَغْدِلُ بَيْنَ الْإِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا، أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ حُطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ أَلَى ذَى عَنِ الطَّرِيقِ صَدَقَةٌ. (14)

Everyday after sunrise, ‘*Sadaqah*’ becomes mandatory on every joint of a person. Administering justice between two persons is ‘*Sadaqah*’; helping someone to ride the transport is ‘*Sadaqah*’; saying something good is also ‘*Sadaqah*’; and every step taken for offering *sla’at* is ‘*Sadaqah*’; removing a troublesome object from the way is also ‘*Sadaqah*’”.

Said the Holy Prophet;

عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ يَعْتَمِلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ قَالَ قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالَ قِيلَ لَهُ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ يَا مُرُّ بِالْمَعْرُوفِ أَوْ الْخَيْرِ قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ يُمَسِّكُ عَنِ الشَّرِّ، فَإِنَّهَا صَدَقَةٌ. (15)

“Upon every Muslim, there is ‘*Sadaqah*’. He was asked what to do if one is unable to give it? It was replied that one should earn with own hands to benefit himself and then give away ‘*Sadaqah*’. He was asked if one cannot do that too, then it was advised that one should help out a helpless or oppressed fellow. Again he was asked if one cannot do that even, it was advised that one should order the virtue. If that too cannot be done then it was advised to keep away from the evil as that too amounts to ‘*Sadaqah*’”.

Hazrat Ayesha(RA) states:

إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثِ مِائَةٍ مَفْصِلٍ، فَمَنْ كَثَرَ اللَّهُ، وَحَمِدَ اللَّهَ، وَهَلَّلَ اللَّهَ، وَسَبَّحَ اللَّهَ، وَاسْتَغْفَرَ اللَّهَ، وَعَزَلَ حَجْرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شَوْكَةً أَوْ عَظْمًا عَنْ طَرِيقِ النَّاسِ، وَأَمَرَ بِمَعْرُوفٍ أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدَ تِلْكَ السِّتِّينَ وَالثَّلَاثِ مِائَةِ السَّلَامَى، فَإِنَّهُ يَمْشِي يَوْمَئِذٍ وَقَدْ زَحَرَ نَفْسَهُ عَنِ النَّارِ قَالَ أَبُو تَوْبَةَ: وَرَبَّمَا قَالَ يُمَسِي- (16)

Says the Holy Prophet (SAWS), “Every human has been created with 360 joints; any one saying ‘Allaho Akbar’, ‘Al hamdolillah’, ‘Subhanallah’, ‘Astaghferullah’; removed from the walkway a stone or a thorn or a bone; ordered the virtue or forbade the vice; all this would amount to ‘Sadaqa’ equivalent to 360 joints and he would be happily walking away from the Hell-Fire”.

Hazrat Abu Zarr(RA)narrates,

أَنَّ نَاسًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ ﷺ ذَهَبَ أَهْلُ الدُّنُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: أَوْلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ، قَالُوا: يَا رَسُولَ اللَّهِ، أَيَاتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ- (17)

“That few companions of the Prophet(SAWS) said, “O’ Messenger of Allah swt! The rich surpassed us in earning reward as they say prayers like us ,keep the fast like us but give away ‘Sadaqah’ from their surplus possessions”. Replied the Prophet, “Has Allah swt not facilitated you indifferent forms? Every word of praise for Allah swt is ‘Sadaqah’, describing greatness of Allah swt by ‘Takbeer’ is ‘Sadaqah’, every time uttering ‘Al hamdo lillah’ (thanking Allah) is ‘Sadaqah’, reiterating ‘La ilaha illallah’ is ‘Sadaqah’; directing to do virtue and forbidding to do evil is also ‘Sadaqah’; to perform the matrimonial act is ‘Sadaqah’ too. The companions asked, “O’ Allah’s Messenger! If any one of us sleeps with own spouse to satisfy the desire; does this also amount to ‘Sadaqah’?” The Prophet replied, “Why not? Just let me know, won’t it amount to committing a sin if someone opts to satisfy the desire by having an illegitimate sex? So, satisfying a desire in a legitimate manner fetches reward”.

Hazrat Abu Zarr(RA) says:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ، وَأَمْرُكَ بِالْمَعْرُوفِ وَنَهْيُكَ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَإِشْرَاكَكَ الرَّجُلَ فِي أَرْضِ الضَّلَالِ لَكَ صَدَقَةٌ، وَبَصْرَكَ لِلرَّجُلِ الرَّدِيءِ الْبَصْرَ لَكَ صَدَقَةٌ، وَإِمَا طَنَكَ الْحَجَرَ وَالشَّوْكَةَ وَالْعَظْمَ عَنِ الطَّرِيقِ لَكَ صَدَقَةٌ، وَإِفْرَعُكَ مِنْ دَلُوكَ فِي دَلْوِ أَخِيكَ لَكَ صَدَقَةٌ- (18)

“That the Holy Prophet, (SAWS) said, “A smile towards your brother is also a ‘Sadaqah’. Inviting to do some virtuous deed is ‘Sadaqah’ and to stop someone from doing a vice is ‘Sadaqah’. Guiding an astray onto a

right path is also ‘Sadaqah’. Helping a fellow with poor vision, removing a stone, a thorn or a bone from the walk-way is ‘Sadaqah’ and transferring water from one’s bucket into another brother’s bucket is also ‘Sadaqah’.”

Hazrat Abdullah bin Masud(RA)narrates:

قَالَ رَسُولُ اللَّهِ ﷺ كُلُّ قَرْضٍ صَدَقَةٌ (19)

“The Holy Prophet, (SAWS) said, “Every debt or loan is ‘Sadaqah’.”

Likewise, saying of the Holy Prophet(SAWS) is;

إِذَا نَفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَمَوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً (20)

"A Muslim spending money on his wife and kids with a view to receiving reward constitutes ‘Sadaqah’ for him”.

Hazrat Abu Huraera(RA), narrates that the Prophet ordered for ‘Sadaqah’:

فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، عِنْدِي دِينَارٌ، فَقَالَ تَصَدَّقْ بِهِ عَلَى نَفْسِكَ، قَالَ: عِنْدِي آخَرُ، فَقَالَ تَصَدَّقْ بِهِ عَلَى وَلَدِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ- أَوْ قَالَ زَوْجِكَ قَالَ عِنْدِي آخَرُ، قَالَ: تَصَدَّقْ بِهِ عَلَى خَادِمِكَ، قَالَ: عِنْدِي آخَرُ، قَالَ: أَنْتَ أَبْصَرُ (21)

“A fellow said, “O’ Messenger of Allah! I have one Denar”. Said the Prophet, “Make use of it for yourself”. He added, “I have one more.” The Prophet said, “Give it away to your son”. He said, “I have yet another one.” The Prophet said, “Give it away to your wife”. He said, “There is one more”. He was told to give it away to his servant. He again remarked, “There is one more”. The Prophet replied that he knew it better what to do with it”.

Hazrat Jabir(RA) narrates that the Prophet(SAWS) said:

”مَنْ أَحْيَا أَرْضًا مَيْتَةً، فَلَهُ فِيهَا، أَجْرٌ، وَمَا أَكَلَتِ الْعَافِيَةُ مِنْهَا، فَهُوَ لَهُ صَدَقَةٌ” (22)

Whosoever cultivated a barren land to produce a crop from it will be rewarded and any creature consuming a part of it will form a ‘Sadaqah’ to his credit.

Hazrat Ans(RA) narrates that the Prophet(SAWS) said:

”مِمَّنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَيْهيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ،” (23)

‘A Muslim when he plants a sapling or grows a crop; a part of it when eaten up by humans or birds becomes a ‘Sadaqah’ at his end.’”

Hazrat Jabir(RA) narrates: that the Prophet(SAWS) said:

”مِمَّنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ صَدَقَةٌ، وَمَا سَرَقَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا أَكَلَ السَّبْعُ مِنْهُ فَهُوَ لَهُ صَدَقَةٌ، وَمَا أَكَلَتِ الطَّيْرُ فَهُوَ لَهُ صَدَقَةٌ، وَلَا يَزْرَعُهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ،” (24)

‘If a part is eaten up from a tree planted by a Muslim becomes a ‘Sadaqah’ from his end even if it is stolen or the beasts of a jungle eat it away will also be a ‘Sadaqah’ and birds consuming it or any person making good with it all will be assumed to be a ‘Sadaqah’ as well”.

Hazrat Abu Huraera(RA) narrates that the Prophet(SAWS) said:

”يَغْمُ الصَّدَقَةُ اللَّحْمَةَ الصَّيْفِيَّ مِنْحَةً، وَالشَّاةُ الصَّيْفِيَّ مِنْحَةً، تَعْدُوا بِإِنَاءٍ، وَتَزْرُوحُ بِآخَرٍ” (25)

“The best of ‘*Sadaqah*’ is to donate to someone a decent she-camel or a decent goat which gives a pot full of milk every morning and evening”.

Hazrat Abu Moosa Ashari narrates that the Prophet said:

إِنَّ الْخَازِنَ الْمُسْلِمَ الْأَمِينُ الَّذِي يُنْفِدُ، وَرُبَّمَا قَالَ يُعْطِنُ، مَا أَمَرَ بِهِ، فَيُعْطِيهِ كَامِلًا مَوْفَرًا، طَيِّبَةً بِهِ نَفْسُهُ،
فَيُدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ الْمُتَصَدِّقِينَ (26)

“A Muslim Treasurer who implements what he has been ordered and, at times, the Prophet said, Whatever he has been ordered to give, he gives it away in full with an open heart; when asked to hand it over to someone he does it then he is one of those who give away ‘*Sadaqah*’.

Hazrat Abu Huraera(RA) narrates that Allah’s Messenger said:

أَفْضَلُ الصَّدَقَةِ أَنْ يَتَعَلَّمَ الْمَرْءُ مُسْلِمٌ عَلِمًا ثُمَّ يُعَلِّمُهُ أَخَاهُ الْمُسْلِمَ (27)

“The best of ‘*Sadaqah*’ is that a Muslim should seek knowledge and educate another Muslim brother”.

Hazrat Abdullah Bin Omar narrates that the Prophet(SAWS) said:

أَفْضَلُ الصَّدَقَةِ إِصْلَاحُ ذَاتِ الْبَيْنِ (28)

“The best of ‘*Sadaqah*’ is to resolve the differences between the near of kin”.

From the above *Ahadith*, the concept of ‘*Sadaqaat*’ in Islam is evident. ‘*Sadaqah*’ is not just the name of a particular act but its meanings are so broad based as appended below as all these acts constitute ‘*Sadaqah*’;

1. To impart justice between two fellows.
2. Assisting someone to ride the transport.
3. Helping someone to carry a heavy load.
4. Every step taken while going for the prayer.
5. Removing any troublesome object from the walkway.
6. Striving with own hands for legitimate earning.
7. Helping the helpless and the oppressed.
8. Ordering the virtue and forbidding the vice.
9. Abstaining from the evil.
10. ‘*Tasbeeh wa Tehleel*’, ‘*Tahmeed o Takbeer*’ and ‘*Istaghfaar*’.
11. Satisfying one’s sexual desire legitimately.
12. Keeping away from the illegitimate acts and sins.
13. Meeting a brother with smile.
14. Providing guidance to the fellow lost in the way.
15. Helping someone with poor eyesight.
16. Transferring water from own bucket to a brother’s bucket.
17. Uttering good words.
18. Extending a loan.
19. Spending on own family and folks.
20. Spending on one’s servant.

21. Plantation.
22. Resetting a barren land to cultivate.
23. Picking up from the crop or field by animals and birds.
24. Theft of fruit, etc. taking place from a crop.
25. Taking away fruit by someone is '*Sadaqah*' for the master.
26. Giving away something when borrowed.
27. Assisting someone in giving away '*Sadaqah*'.
28. Acquiring of knowledge and educating others.
29. To resolve the dispute. Hence, every virtuous act is '*Sadaqah*'.

With the above *Ahadith*, the Concept of '*Sadaqaat*' in Islam is as clear as broad day light that '*Sadaqah*' is not restricted only to donate monetarily but its concept is so vast that every good act aimed at the betterment of the humankind is included in it. In other words, serving the human-being in any form becomes a '*Sadaqah*' or a favor to him while the one doing this service deserves a reward and return. The religion of Islam by validating every act performed to serve or achieve betterment of the mankind as '*Sadaqah*' has highlighted its greatness in the hearts as a passion making it impossible for anyone to find such an example in any other religion or civilization. (29)

Philosophy of the Vastness of *Sadaqaat* in Islam:

Whenever there is a reference of service or betterment with regard to the mankind, one's mind is straightaway diverted to the monetary assistance but Islam has focused on yet another aspect. Extending service to someone is not merely the financial help or fulfilling material needs which are otherwise also not neglected in Islam but full attention has been paid to '*Monetary Sadaqaat*' too. This is, however, supplemented with love, sympathy, heart-winning, grief-sharing and refined moral attitude which a person receives from the other. A human does not merely look for the two time meals to fill up his tummy or to cover his body with a piece of cloth or to find a shelter or gets a medicine on falling sick but he too requires that despite being poor or destitute, he should not be looked down upon with contempt or disgrace but be treated at par with equity. On falling sick, he should be nursed; should be ignored if commits a mistake; his pain and pleasure be shared.

Consequently, besides the material help, a high moral attitude be adopted in conversation, socialization and relationship. In *Ahadith*, this aspect has considerably been highlighted as *sadaqaat*.

In this context, the '*Mohadditheen*' (Narrators of Prophet's quotes) with reference to these *Ahadith* write;

“Monetary '*Sadaqaat*' can be given by the wealthy persons; the '*Sadaqah*' and alms are not associated with wealth alone but exist in different forms

as well which can be implemented in general circumstances by anyone without a difficulty. In *Ahadith*, such good deeds are not listed in a sequence but the issue is explained by giving instances. It is intended to convey that if a person cannot act upon one good act, he should do the other one, but if a fellow can perform all, he must do so. Here, one more aspect is also proved that where there is a need to spend money, doing so is preferable and the acts to be done instead fall in the second category after it.

In Hadith, keeping away from the evil is also called '*Sadaqah*'; if a fellow abstains from doing anything bad to someone, it is '*Sadaqa*' on the other and if the bad relates to his own person, then it is a '*Sadaqa*' for himself. In short, the humankind be treated affectionately and sympathetically which is possible with or without money. Monetary means are in two forms; firstly spending by someone who has it and secondly, when he does not possess it but earns by hard work to spend it. Other than monetary means, there are again two kinds; one is to relieve someone from the pain and the other is abstaining to cause pain to the other. In accordance with Hadith, these are '*Sadaqaat*' from one human-being to the other". (30)

In fact, the parameter of service to humanity or doing good to the humankind is so vast that any act performed with sincere heart and good intention becomes part of what can be termed as '*Concept of Sadaqaat*'.

Hence, at this forum, everyone must perform his duty and it is not necessary for him to be wealthy, be a ruler or be a person with status. The fact remains that with wealth, assets or state governance, service to humanity can be extended only in few sections whereas there are so many other areas where the remedy lies in the individual's high profile of human behavior and character.

For instance, a government or state may give providence to a paralyzed, job to a jobless, shelter to a homeless and medicine to a patient but, in spite of all available resources, it cannot provide substitute in place of a mother, father, wife, son, brother, friend, neighbor or a gentleman. The satisfaction that an individual finds in them can never be given even by the highest department of the state.

At times, a single word of sympathy, a loving talk or a well-wishing sentence gets much higher a value than the monetary assistance. It is because monetary assistance is the need of a poor or penniless fellow, and a person who is wealthy himself does not care for the monetary assistance but sympathy, intimacy, socialization, grief sharing and love being the shades of a moral behavior can neither be denied by the rich nor by the poor.

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