

WELFARE PLANNING OF THE WORTHY PROPHET (SAW) AND ITS SIGNIFICANCE IN PRESENT TIMES

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Abstract:

The whole life to the worthy prophet (S.A.W) was spent for the melioration of humanity. He (S.A.W) wanted this betterment for both of the words i.e. life on earth and hereafter. He (S.A.W) took firm steps in this respect, which were not only useful for the people of that time but also provided the basis for the exemplary welfare for all people of all times. He (S.A.W) focused on the key departments of society i.e. public services, mutual co-operation, life-security, education, health and agriculture. The examples of brotherhood bondage of Medina, settlement of immigrants, the treaty of Medina, the practical steps for the enhancement of literacy rates, permanent education system of Ashab-e-Suffah, timely financial assistance of the needy tribes, orphans, passengers, the prisoners, the slaves, and special instructions on different occasions bear strong witnesses and proofs from the Seerah of Muhammad (S.A.W). The Ulama of Ahadith and Islamic jurists have prominently classified various chapters and volumes on these welfare issues, and services during the time of the holy Prophet (S.A.W). This research article throws light upon all these aspects as a special very vividly and clearly. The revival of this welfare policy can raise our status as a nation in the world.

The life of the worthy prophet (saw) can be divided into two major period's i.e

- i- life in Makkah
- ii- life in Medina

In Makkah, there was no properly organized Islamic state. So it was not possible there to plan for a welfare state but the worthy Prophet (SAW) even then did not leave any stone unturned to perform welfare actions for the people.

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These welfare acts were generally of an individual nature. He (SAW) used to help the poor, the slaves and needy people financially, practically or verbally to his extent.

After Hijra, in Medina a proper Islamic state had come into being and the worthy Prophet (SAW) gave a proper and organized welfare policy. Apparently it may not be called a regular planning but an inner analytical evaluation glaringly shows that he (SAW) made regular welfare tasks for different departments of life.

Food, clothing and Residence:

Firstly: Food, clothing and residence are three basic amenities of life to live and survive in a society. In absence of them, we cannot expect the human beings to be humane. It is obvious; we arrange these amenities for those who do not have them. That's why the worthy Prophet (SAW) of Allah Almighty arranged all these three things for the people who had migrated from Makkah to Medina. The worthy Prophet (SAW) took an oath known as Bait-e-Uqba Sani from seventy two companions (R.A) before migration (Hijra) to Medina for the better and secured life of the immigrants in Medina.(1) The Ansar-e-Medina promised to fulfil the oath and provide all amenities of life to the immigrants. It was part of oath and promise.

Through this step of Mawakhat-e-Medina (مواخات مدینہ), the worthy Prophet (SAW) presented such an example of welfare policy which was matchless in its nature.

Respected audience: In present times, because of certain reasons, the Muslims are spending miserable lives even in their own countries and the worst condition is of the immigrants even in Islamic countries. The need of the day is to project the worthy Prophet's (SAW) Sunnah to create the sense of brotherhood practically among the Muslims alongwith other efforts by the state. It can be said with surety, that by following this policy, all the problems faced by the citizens and immigrants can be resolved and settled with a twinkling of an eye with least efforts.

The brotherhoodness of Medina was a basic and important part of the Islamic welfare policy for a peaceful life, residential facilities and safety of life. Every immigrant (Mohajir) was made the brother of every Ansar who was the local citizen of Medina. This

decision of unity helped to erase all the social differences and provided a unique sense of security to the immigrants (Mahajirs).

As it is quite obvious that without a proper planning, it is almost impossible to get numerous benefits out of a single step. But in result of brotherhood bondage of Medina, the Muslims got several positive benefits along with the economic benefits. Besides this it was a great welfare policy for the establishment of a Muslim society.

The example of brotherhood bondage of Medina is the best solution of our problems at individual, national and international level. It can also be useful to regain the economic and political prestige for the Muslim Ummah.

State Welfare Fund (Bait-Ul-Maal):

Secondly: The worthy prophet (SAW) organized the system of state welfare fund officially to check the hunger and poverty, and to provide the basic rights to all of the Muslims and to strengthen the economic condition of the country and the society.

Among the different resources for the collection of revenue in Islamic state, the welfare funds, were in shape of Zakat (alms), Sadaqat (charity), and Atyat (donations). The whole state welfare fund was spent for the welfare purposes. The poor, the orphans, and the needy people were helped out of that state welfare fund.

In present times, we are in a dire need to have such an institution to fulfill the needs of many widows and crippled people to save them from begging. Child labour is another issue. They have to work more than their capacity. The condition of distribution of wealth is not balanced. Social justice is in danger which has created many religious, worldly, moral, political and psychological problems. If the institution of state welfare fund is wisely established, all these problems can be eliminated and menace of unemployment can also be curbed.

Whenever the worthy Prophet (SAW) received some revenue individually or the khums (The fifth part) of war booty, he (SAW) used to spend it for the welfare of his near dears, relatives and other Muslims.

In the same fashion, prophet (SAW) divided his share from the wealth of ransom among the poor.

Arrangements of Proper Bread & Butter:

Thirdly: The worthy Prophet (SAW) always used to arrange the proper bread and butter for the masses according to the occasions. Once a companion (R.A) asked the worthy Prophet (SAW), "My mother has expired and I want to do something for her soul's eternal peace, tell me what I can do in this respect?" The worthy Prophet (SAW) replied, "you can dig up a well and offer it's water to the thirsty people in the scorching heat of the desert. It will be beneficial for your mother as a reward as well as for you."

In the same way, the worthy Prophet (SAW) officially managed a well of sweet water in Medina for the people. Hazrat Usman (R.A) bought the well of Bair-e-Rauma (The well of Rauma) for donation at the cost of four hundred deenars to get the will of ALLAH Almighty according to the wish of the Prophet (SAW).

Honourable Chief Guest: Today, the Muslims can manage many affairs like the early society of Medina. The wealth of people can be used in the best possible way. Particularly, the aristocrat people and Govt. officers must involve themselves to arrange the welfare programmes at official and personal level. This step will be beneficial in our present situation, so that the Muslims could proceed towards progress collectively as an *Ummah*.

The Agricultural Land for the Homeless

Fourthly: The worthy Prophet (SAW) distributed many patches of barren land among the homeless and unemployed people so that they could live a life of honour cultivating them. Afterwards the worthy Prophet (SAW) said "whoever farms the barren land he will have the right over land." He (SAW) also distributed the residential plots among the homeless people.

All these measures were not only helpful to eradicate the hunger and poverty from society but also became the reason of increase in state production. The steps like these are the special need of the day.

The Betterment Steps in the Field of Education:

Fifthly: The holy Prophet (SAW) utilized the energies of the prisoners of war wisely. Among the prisoners of Fateh Khaiber, there were almost thirty black smiths. The worthy Prophet (SAW) ordered the Muslims to learn this art from them. Among the prisoners of Badar, some were literate. Every one of them was given the task to teach at least ten young men how to read and write.

After the migration (Hijra), the worthy Prophet (SAW) established an educational institution to teach the people. This may be given the name of “Suffah Trust”. The students of this trust were of two types; The students who returned to their homes after getting their education and the students who did not have homes. They (homeless) used to live there as well. The worthy prophet (SAW) had beautifully managed the bread and butter of these students. He (SAW) distributed them among the rich people of Medina and they arranged their food according to their capacity. The people who had gardens in their ownership, they were ordered by the worthy Prophet (SAW) to bring and hang at least one bunch of fruit in Masjid for the students of Suffah.

This kind of act is not only significant for getting the basic needs like education but also useful to provide residence to homeless people. In this way their capabilities can be saved to spend for constructive purposes. He (SAW) constructed nine mosques (Masajids) in Medina. These Masajids were also used as educational institutions, and they were supervised by the worthy Prophet (SAW) himself.

According to some historians, there was another educational institution in Medina with the name “Dar-ul-Qura” other than Suffah.

Donation (Waqaf) a Permanent System for the Welfare of People:

Sixthly: The worthy Prophet (SAW) donated many things for the welfare of the people. According to Allama Kitabi (R.A) the worthy Prophet (SAW) donated a tree of date (a fruit tree) and a piece of land (Buqa) for the dead (Semetary). It was because of the worthy Prophet (SAW)s order that Hazrat Usman(R.A) bought the well of Rauma and donated to the people of Medina. He (SAW) advised many companions (R.A) to donate their several things for the welfare of people. For example, the worthy Prophet (SAW) said to Hazrat Umar (R.A) to donate his land of Khaiber in a way that it could neither be sold, nor be donated and awarded to anyone. He (SAW) said him to spend it for the welfare of his relatives and the needy people. Thus Hazrat Umar (R.A) donated this land as directed by the holy Prophet (SAW). On various occasions, the worthy Prophet (SAW) ordered many companions (R.A) to donate the production of the lands and fields as well.

To keep in mind all these affairs of welfare a lot of things can be done to erase the differences we have among us. With this practice, the families, relatives and the poor can be profited in a respectable manner.

Miscellaneous welfare affairs:

Seventhly: The holy Prophet (SAW) kept on administrating the welfare decisions according to the need of the situations. These situational decisions were the part of an everlasting welfare plan.

The holy prophet (SAW) assisted the poor people to return their debts. There is a saying of the worthy Prophet (SAW), “The debt of the dead (Mutwafi) is due to me.” He included the clause for the indebted people. The Masajids and rest houses for the travellers were also built by the worthy Prophet (SAW) on the long roads and highways. He also persuaded the Muslims for fruit and shady trees plantation and many other public-betterment steps and measures.

Conclusion:

In the nut shell, it is crystal clear from the above analysis that each and every step of the worthy Prophet’s (SAW) welfare planning was for the betterment of the creatures of ALLAH almighty. For this purpose the worthy Prophet (SAW) took direct actions and made other people to co-operate as well. He (SAW) told the people about the benefits of these actions so that the rich people would involve themselves along with the state to get Allah Almighty’s blessings. This planning is the spirit of his (SAW) everlasting impact for the betterment of humanity. In today’s materialistic world, this planning can undoubtedly provide the basis for a successful welfare society. With pure intention, and faithful passions we can use Zakat o Khairat (alms & charity), the funds from the state welfare fund to provide different facilities to the masses. It can be used to construct the bridges, to dig up the wells and water tanks, and to build the Masajids. The suitable policies of security, education, health, agriculture and industry along with other welfare affairs can kill the sense of uncertainty among the people. This thing can be helpful to achieve the moral values and to get progress by leaps and bonds.

Citations and References:

- A. This is the second (Muwakhat) brotherhood bondage which happened after the five months of migration. According to some it happened during the construction of Masjid e Nabvi (SAW) and according to some other it happened afterwards. (Ayun ul Asar, Volume 1, Pg.200)
- B. According to some it was not a regular institution at that time. Anyways the revenue was collected and spent in the same fashion. (Urdu (M), Re, Muarf e Islamia: Punjab University, volume 5, Teht ul Lafz. Bait ul Mall).
- C. This constitution (Alwaseeq us sifasiah) was charted in Medina. (Seerat ul dain Hisham volume 3, pg. 503)
1. Seerat e Mustafa: Muhammad Adrees Kandhalvi, pg 208 Makkah Publishing Lahore).
2. Seerat e Ibn e Hisham : volume 1, pg 105.
3. MUwakhat e Medina: when the immigrants from Makkah came to Medina leaving their families, relatives, homes and wealth there in makkah, the worthy Prophet (SAW) gave them the order of MUwakhat (brotherhood bondage) it was to change the worries of the immigrants of leaving their things back at makkah with the love and care of the ansar (the local citizen of Medina). This relation of brotherhood was taken stronger then the relation of blood. More than this, the act of Muwakhat (brotherhood bondage) presented by the ansar (the local citizen of Medina) is matchless in its nature.
(Zarqani, volume1, pg 374. In reference to seerat e Mustafa, pg.337-338.
4. Abu Yousaf: Kitab ul khais, pg 20
5. Abu Dawood: volume 2, kitab qaim ul ghani.
6. Sunan Nisace: volume 2, chapter waqf ul masjid.
7. Abu Dawood: volume 2, chap. Fi Iqta ul Arfeen.
8. Same. Chap. Ahya ul amwat
9. Same. Chap. Fi Iqta ul Arfeen.
10. Same.
11. Ehd e Nabvi (SAW) ks islami Tamadun: Urdu translation Altrateeb ul Adariyah Allama Abu Ul Hayee kitani, pg 258.
12. Same: pg 225-226
13. Hayat ul auliya, volume 1, pg 341
14. Tahavi, volume 2, chap. Adliya.
15. Ehd e Nabvi (SAW) ka islamim tamadun: Urdu translation Altrateeb ul Adariyah , pg 44
16. Same: pg 200
17. Sunan nisaee volume 2, kitab ul ahbas.
18. Ehd e Nasivi (SAW) ka islami Tamadun: Urdu translation, Altrateeb ul adariyah, pg 150.
19. Albadaya ul Ibn e kaseer: volume 3, pg 225