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SCIENTIFIC REVIEW OF THE FINANCIAL RESOURCES OF MUTUAL COOPERATION IN THE LIGHT OF QUR'AN AND HADITH

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ABSTRACT

This research paper analyzes the economic resources of mutual cooperation in the light of the Quran and Hadith. The basics of economic cooperation like Nafqat, Sadqat (Charity), Zakat, Wasiat (Wills), Waqf, Hibah, Aariat, etc. are discussed briefly with their essential details. Actually, Islam emphasizes the establishment of a society that is safe from all kinds of calamities, based on mutual trust, cooperation, and justice, and based on love, compassion, and self-sacrifice. In each case, they have seized it, despite obstacles we can scarcely imagine. " Because mutual aid and cooperation are the only sources of development and survival of the universe. Islam emphasizes that a person's relationship of cooperation and empathy with another person should be very strong and deep.

KEYWORDS:

Quran, Hadith, Cooperation, Economical source, Society

INTRODUCTION

The religion of Islam is eternal, comprehensive of all human good in this world and the hereafter and applicable in every age and region. Islam calls for establishing a society that is safe from all kinds of calamities, based on mutual trust, cooperation, and justice, and based on love, compassion, and self-sacrifice.

Islam teaches its followers to cooperate in all circumstances. Because mutual aid and cooperation are the only sources of development and survival of the universe, Islam emphasizes that a person's relationship of cooperation and empathy with another person should be very strong and deep.

Islam is a religion that recognizes a very broad meaning and concept of cooperation aimed at eradicating poverty, improving the economic situation, meeting the needs of the needy, and saving them from poverty.

Man is responsible for arranging his own needs, but if he cannot do so and is completely or, in some cases, helpless, to help, cooperate, and meet his needs. To do so, Islam has made it the duty of others to help him, especially close relatives. Because in times of trouble, distress, and need, man expects cooperation and goodness from his esteemed relatives and family and then from those around him.

Meeting the expenses of needy relatives is not only a recommended right but also an obligatory right, which may be legally fixed by the judge because of the circumstances.

There are numerous sources of cooperation in Muslim society, the major ones of which are as follows.

OBJECTIVES

1. Nafqat (alimony)

Meaning of alimony: alimony means to be less, to be annihilated, to be eliminated, to come.^[1]

Definition of alimony: Helping someone with adequate food, clothing, and shelter.^[2]

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Alimony is only for human beings and the amount of alimony required is sufficient to meet the needs of others. Therefore, Allah almighty says:

"وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ الْغَفْوُ" [3]

"They ask thee how much they are to spend; Say: "What is beyond your needs" -

The meaning of "الغفور" has been narrated from some of the forefathers. [4]

Achieving contentment and selflessness in the amount of alimony is considered necessary because the reason for the obligation of alimony is need and necessity. [5]

It is important to keep in mind the amount and status of the need. If the need for a guest is met on a certain day, then the maintenance of that day will not be obligatory.

The most important thing in alimony is kinship. Kinship and intimacy are called close relationship and relative ship. Close relatives are those who are related. [6]

Reasons for Causes Expenditure

1. Marital relationship
2. Ownership
3. Relationship

In marriage and ownership, alimony is obligatory only from one side, while in kinship alimony is from both parties, i.e., the relatives are all responsible for each other's alimony.

The real criterion of the obligation of alimony is inheritance, whether it is a mahram or a non-mahram, whether it is from "Dhu'i al-Furud" or "Asba" or "Dhu'i al-Arham" from the heirs. This is the religion of Shaykh-ul-Islam Ibn Taymiyyah and his disciple Ibn Qayyim and a few other scholars. [7]

Conditions for incurring expenses

There are a few conditions to be expenses.

1. The one who spends should be the heir of the one who spends.
2. The one who spends should be in need.
3. The one who spends should be rich.
4. Both should be Muslims and be free.

The role of hypocrisy in Islam and its role in achieving cooperation:

Islam initiated cooperation and solidarity between the society and the family members as mutual affection, trust, mercy, and cooperation between any society and family is essential for development and survival.

Allah Almighty has instructed:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ" [8]

"Allah commands justice, the doing of good, and liberality to kith and kin."

In this blessed verse, Allah Almighty commands to help the relatives and forbids disobedience. Turning away from needy and distressed relatives in times of hardship and forcing them to reach out to others is also cruel and rebellious.

Islam has based its rights and duties on compassion and love so that Islamic society is based on the principle of cooperation, and everyone is full of goodwill towards others.

Allah Almighty has instructed:

"وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ" [9]

"kindred by blood have prior rights against each other in the Book of Allah" -

It is narrated in the hadeeth: Hazrat Muhammad (PBUH) said:

"الصَّدَقَةُ عَلَى الْمَسْكِينِ صَدَقَةٌ، وَهِيَ عَلَى ذِي الرَّجْمِ ثِنْتَانِ: صَدَقَةٌ وَصَلَةٌ" [10]

"Charity given to the needy is (counted as) charity, and if it is given to relatives it is (counted as) two: charity and nurturing (the ties of kinship)"-

In the light of these verses and hadiths, Allama Ibn Qayyim has declared alimony obligatory on every relative. [11]

In every family there is a rich, middle and narrow class. Mutual cooperation and self-sacrifice is necessary to bridge the gaps and bring them closer to these three classes which is the cause of moral and natural values.

2. ZAKAT

The literal meaning of Zakat:

Zakat is the source and also the Retrieved source. If you make it a source, then it means purification, and if you make it a Retrieved source, then it means the wealth that has been given as Zakat. [12] In some places Zakat is also called "Sadaqah" (Charity). [13]

TERMINOLOGICAL DEFINITION

An essential right that is given to certain people at a certain time from a certain property. [14]

THE ROLE OF ZAKAT IN SOCIAL COOPERATION

Zakat is a financial act of worship aimed at collective care and is one of the most important and fundamental pillars of social cooperation.

Allah almighty says:

"فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخِوَانُكُمْ فِي الدِّينِ"^[15]

" But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith".

The Prophet (PBUH) said:

"أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ"^[16]

"I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity".

There is an aspect of worship in Zakat, but at the same time there is an aspect of social cooperation. Such as protection and care of every weak and poor person, etc. The first deserving people of Zakat are the poor and the needy. It is obligatory to pay them Zakat in such a way that their needs can be met.

Allama Mawardi says:

"It is necessary to give every poor person according to his status and need in such a quantity that he can get out of poverty. Some poor people get rich with only one dinar, it is not permissible to give more than one dinar to such poor people and some poor people do not get rich even with one hundred dinars, so it is necessary to give more to such poor people. Some poor people are physically strong and it is not permissible to give them to those who can earn money on their own. And it is permissible for a poor person who does not have the means to earn money to buy equipment with the help of Zakat."^[17]

The poor also include those who are unable to work or are weak or suffer from chronic diseases and whose income cannot meet their expenses and needs.

Allama Qurtubi says:

"Equivalent to a loan Zakat can be given to a person who has taken a guarantee for the sake of reform and goodness"^[18] And if a person is lost due to an accident or a calamity and he becomes needy, then he can also be given Zakat to revive the economy. Zakat is also a source of salvation from sins, jealousy and social ills and also a source of economic prosperity.^[19]

3. SADAQAH-E-FITR

"Fitr" means tearing, as if a fasting person breaks his fast by eating.^[20] "Sadaqah" is directed towards "Fitr" because it is obligatory on Iftar in Ramadan. "Zakat ul-Fitr" and "Sadaqah-e-Fitr" have the same meaning.

TERMINOLOGICAL DEFINITION

The specific amount of wealth that Muslims pay at the end of Ramadan with certain conditions.^[21]

Ruling on "Sadaqah-e-Fitr":

"Sadaqah-e-Fitr" is obligatory on every Muslim who has more than one day and night of food for himself and his dependents.

THE ROLE OF "SADAQAH-E-FITR" IN SOCIAL COOPERATION

"Sadaqah-e-Fitr" is a means of overcoming shortcomings in fasting, purifying the fasting person, and feeding the poor and saving them from the disgrace of begging on the day of Eid.

Narrated Abdullah ibn Abbas:

"فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرَةً لِلصَّائِمِ مِنَ اللَّغْوِ وَالرَّفَثِ، وَطَعْمَةً لِلْمَسَاكِينِ"^[22]

"The Messenger of Allah (PBUH) prescribed the "sadaqah" (Charity) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor".

In this hadith, the meaning of "طهيرة" is nonsense and obscene words.^[23]

It is narrated from Allama Waqi'ah that he said:

"Sadaqah-e-Fitr" for the month of Ramadan, just as "Sajdah al-Sahu" for prayers, "Sajdah al-Sahu" removes the loss of prayers, then "Sadaqah-e-Fitr" removes the harms of fasting.^[24]

The wisdom of the legitimacy of charity is clear from the hadiths and relics. The first benefit of "Sadaqah-e-Fitr" to the fasting person is that he is cleansed from sins and evils, and is also protected from neglecting the needy and the afflicted.

As Allah Almighty says:

"قَدْ أَفْلَحَ مَنْ تَزَكَّى"^[25]

" But those will prosper who purify themselves "

"Sadaqah-e-Fitr" is like forgetfulness in prayer. "Sadaqah-e-Fitr" is prescribed to remedy the shortcomings of fasting. In addition, "Sadaqah-e-Fitr" has many social benefits. "Sadaqah-e-Fitr" is a source of love, brotherhood and compassion in society.

4. POSTNATAL CHARITY

Charity is called a person gives something to someone. Definition of Charity: The wealth that a person pays with his wealth with the intention of goodness.^[26] According to this definition,^[27] both recommended and obligatory charity are included in it. However, when "تطوع" (supererogatory) is imposed along with charity, the obligatory charity (zakat) is excluded from it.^[28]

The concept of supererogatory charity is much broader than that of zakat. Zakat is obligatory on the owner in certain circumstances and in a certain amount. While supererogatory charity is extensive, every property given with the intention of reward is supererogatory.

In Islam, it is obligatory for a person to have a limited amount of wealth, but the door to spend in good deeds is very wide, where Islam encourages spending. The jurists have said that charity is a supererogatory act of worship which Paying is always recommended.^[29]

The role of charity in social cooperation:

The purpose of Islam through supererogatory almsgiving is to appease those in society who are increasingly involved in financial assistance. Therefore, in the Qur'an, for the guidance of Muslims, almsgiving for the sake of Allah, compassion for the poor and the needy and avoidance of miserliness are encouraged.

Allah Almighty has instructed:

"مَنْ ذَا الَّذِي يُقرضُ اللهَ قرضًا حسنًا فيضاعفه له أضعافًا كثيرة" ^[30]

"Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?"

In Surah Baqarah another place it is stated:

"مَثَلُ الَّذِينَ يُنْفِقُونَ أموالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبِثَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلٍ مِائَةٌ حَبَّةٌ • وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ" ^[31]

"The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth. "

The Prophet (peace and blessings of Allah be upon him) said:

"كُلُّ امرئٍ في ظلِّ صدقته حتى يُفصلَ بينَ الناسِ" ^[32]

"Every person (on the Day of Resurrection) will come in the shadow of his charity until a decision is made between the people."

Another place Prophet (PBUH) says:

"الصدقةُ تُطْفِئُ الخَطِيئَةَ، كما يُطْفِئُ الماءُ النارَ" ^[33]

"Charity extinguishes bad deeds just as water extinguishes fire".

Hadiths and verses show the importance of charity and the role of charity in cooperation and love between society. Thanks to charity, society is like a body in which the whole body suffers from pain.

There is a consensus among the scholars that if the needs of the needy are not met by Zakat, then it is the duty of the rich to meet their needs with extra wealth. Imam ul-Harmain says: If it increases, it is the responsibility of the rich to meet the needs of the needy. There is a lack of this aspect in today's society,^[34] Muslim society needs such cooperation.

5. WASIAT (Wills)

The meaning and reality of a "Wasiat"(Will):

Meaning connected and related. اوصى الرجل وصاه ^[35], meaning he made a covenant.

A will in the dictionary means to make an agreement with someone, and the meaning of a will is to mix.^[36]

TERMINOLOGICAL DEFINITION

Owning something after death. The jurists have expanded the definition of a will, ordering disposal after death^[37] or ordering charity.^[38]

THE ROLE OF WILL IN SOCIAL COOPERATION

Every Muslim desires that his good deeds continue even after death. And the remembrance of it will continue forever. As the Prophet (peace and blessings of Allah be upon him) said:

"إِذَا مَاتَ الإنسانُ انقطعَ عمله إلا من ثلاثٍ: من صدقةٍ جاريةٍ، الخ." ^[39]

"When a man dies all his good deeds come to an end except three: Ongoing charity (Sadaqah Jariyah)".

A will is prescribed in Islam because it contains many aspects of goodness such as continuity in good deeds, kindness and reward from non-hereditary relatives, mutual cooperation and harmony, purification of hatred and

enmity from the heart. Goodwill is characterized by cooperation with the needy, alleviation of the poverty of the poor and needy, and reduction of the suffering of the afflicted and distressed.

A will can be made not only for orphans, the poor and travelers, but also for anyone who has ever treated a person with kindness in life.^[40] In the same way, a will can be made for the construction of mosques and for the educational expenses of the students. But in the will, it is necessary to avoid justice and harm. As Allah says:

"مَنْ بَغَدَ وَصَبَّحَ يُؤْصَلِي بِهَا أَوْ دَيْنٍ • غَيْرَ مُضَارٍ" ^[41]

"After payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah".

Hazrat Ibn Abbas in the light of this verse has declared harming in a will as a grave sin.^[42]

FORMS OF HARMING IN A WILL

(1). Willing more than one-third of the property. (2) Confession of full or some property to a stranger. (3) Confession of debt to someone to deprive the heirs of the inheritance even though they are not in debt. (4) To sell something at a very cheap price or to buy something at a very high price in order to deprive the heirs. (5) To bequeath one-third of the property to reduce the share of the heirs instead of a reward.^[43]

6. WAQF (Devoted)

Waqf is also a source of goodness and social support. Definition of Waqf: Waqf is a source. In the dictionary, it means to stop.^[44]

Terminological Definition: To withhold the essence of something and not to dispose of it in any way so that the benefit of that thing can be used only for the pleasure of Allah in good deeds. In fact,^[45] it means everything that can be benefited by keeping its essence. Such as land, weapons, furniture, etc.

Order of Waqf:

Waqf is the only distinction of Muslims. Imam Shafi'i says: In the time of ignorance, people were unaware of waqf. Muslims started Waqf.^[46] Waqf is actually recommended.^[47] But sometimes it becomes obligatory, for example, if someone makes a vow that if I recover from this disease, I will dedicate my house. Therefore, in case of recovery, it is obligatory to dedicate the house.

Evidence of Waqf:

Waqf is justified by the Book, Sunnah and consensus. The Book of Allah: Allah Almighty has instructed:

"لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ" ^[48]

"By no means shall ye attain righteousness unless ye give (freely) of that which ye love".

In this verse, alimony means all matters including waqf. Rather, this verse emphatically refers to waqf.^[49]

When Hazrat Abu Talha heard this verse, he ran to dedicate the garden called Beer Hai in Madinah, even though that garden was very dear to him.^[50]

THE ROLE OF DEDICATION IN SOCIAL COOPERATION

Waqf is a source of goodness with friends in this world and a source of reward in the hereafter and is the cause of nearness to God. It is the source of continuity in good deeds in the Hereafter through good deeds and charity. Of course, waqf is a great chapter of cooperation, it is also a source of love and affection between the rich and the poor, especially when the waqf is for the public good.

7. HIBAH (Gift)

"Hibah" is a source which means to pass off, to be active, to be ready, to give something for free.^[51]

Terminology Definition: Making someone the owner of property for free.^[52] Only a person who has the power to dispose of the gift and who is free, responsible and sensible has the right to give.^[53] For the gift to be valid, the giver must be mature, sane and free, not compelled, not sane, indebted and not suffering from the disease of Alamut.

Gift also means gift because it is also defined as making someone the owner of something for free for the sake of honor and respect.^[54] The gift is to give something to someone out of love and affection. As if there is an aspect of love in a gift, there is no aspect of high and low.^[55]

THE ROLE OF GIFTS IN SOCIAL COOPERATION

Gifts are also considered a means of mutual cooperation in society and gifts are also used in places that are preferred in the eyes of Shariah. And gifts presents are the cause of hearts' hatred, envy, purity from jealousy, feelings of love and brotherhood. As stated in the hadith.

"تَصَافَحُوا يَذْهَبِ الْعُزُّ، وَتَهَادَوْا تَحَابُّوا وَتَذْهَبِ الشَّحْنَاءُ" ^[56]

"Shaking hands is a way to avoid resentment and a gift is a way to avoid hatred".

The Prophet (peace and blessings of Allah be upon him) said:

"تَهَادُوا فَإِنَّ الْهَدِيَّةَ تُذْهِبُ وَحَرَ الصَّدْرِ".^[57]

" Give gifts, for indeed the gift removes bad feelings from the chest".

Accepting a gift is a matter of honor and respect for the recipient, not humiliation or disgrace, especially when the gift is received without greed and without asking. The Prophet (peace and blessings of Allah be upon him) said:

"مَنْ جَاءَهُ مِنْ أَخِيهِ مَعْرُوفٌ، مِنْ غَيْرِ إِشْرَافٍ وَلَا مَسْأَلَةٍ، فَلْيَقْبَلْهُ وَلَا يَرُدَّهُ،".^[58]

"Anyone who receives a donation from a (Muslim) brother should accept it, not reject it".

It is Sunnah to give a gift in exchange for a gift, even if it is a similar gift. As narrated from Ayesha:

"كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ وَيُثِيبُ عَلَيْهَا".^[59]

" Allah's Apostle used to accept gifts and used to give something in return".

If there is nothing available to give as a gift in return, at least saying goodbye is a gift. As the Prophet (peace and blessings of Allaah be upon him) said: "Reward whoever does good to you, and if there is nothing to reward you, then pray for him so that you may be sure that you have rewarded him."^[60] Given the importance of gifts and presents, withdrawal of gifts is prohibited. As stated in the hadeeth:

"الْعَائِدُ فِي هَبْتِهِ كَالْكَلْبِ يَفِيءُ ثُمَّ يَعُودُ فِي فَيْئِهِ".^[61]

" One who takes back his gift (which he has already given) is like a dog that swallows its vomit".

These are the things on which Islam has built the society, built a strong, cooperative and united society and created a sense of responsibility, awareness in the training of every individual and a sense of reward and benefit of the people.

8. AARIAT (BORROWING)

It means to be empty "Aaria" is something that is given to someone on condition of return.^[62]

TERMINOLOGICAL DEFINITION OF BORROWING

To allow someone to take advantage of something by keeping it in his possession.^[63]

THE ROLE OF BORROWING IN MUTUAL COOPERATION

It is mentioned in "Nihayat-ul-Muhtaj" that Arya is Sunnah and sometimes it becomes obligatory. For example, it is obligatory to protect oneself from heat and cold and to lend the necessary clothes for the Holy Qur'an or prayers. "Sahib E Nihaya" adds that in order to save a life, it is obligatory to lend a knife for slaughtering something for which there is usually no charge or in view of the danger of death of the animal.^[64]

Anyway, borrowing in the light of "وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ"^[65] there is a good deed and there is also a requirement of humanity because the society is established through mutual transactions and cooperation.

As stated in the hadeeth:

"مَنْ كَانَ فِي حَاجَةٍ أُخِيهِ، كَانَ اللَّهُ عَزَّ وَجَلَّ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ عَزَّ وَجَلَّ عَنْهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ".^[66]

"Whoever fulfills the need of a Muslim brother, Allah fulfills his need. And whoever removes misery from a Muslim, Allah will remove his distress on the day of resurrection".

It is mustahab to lend the household items to the neighbors. It is recommended to lend them from verses and hadiths. Borrowing is a reward for the giver^[67] because people's needs and affairs are intertwined. Arya is also a source of human relationships, mutual love and affection. Therefore, Arya is a successful source of collective cooperation.

9. MANIHA

There are many forms of "Maniha". (2) Donations such as gifts and rewards. (3) Giving lactating animals. For example, giving goat's milk for drinking and taking it back when the milk runs out. It is called "Manhat ul-Anz" and "Manihat ul-Anz".^[68] Al-Misbah states that a "Maniha" is actually a goat and a camel that the owner gives to someone for milk and takes back when the milk runs out. Later it was used for every donation and aid.^[69]

RULING ON MANIHA

"Maniha" is Definite Sunnah. Many hadiths describe its virtue and greatness, so it is narrated from Abu Hurayrah:^[70]

"مَنْ مَنَحَ مَنِيحَةً، غَدَتْ بِصَدَقَةٍ، وَرَاحَتْ بِصَدَقَةٍ، صَبُوحَهَا وَغُبُوقَهَا".^[71]

"The person who makes a donation does so in the morning with charity and in the evening with charity".

MANIHA AND MUTUAL COOPERATION

"Minaha" is counted among the acts of benevolence which are commanded in the Shari'ah. Almighty Allah says:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ"^[72]

"Allah commands justice, the doing of good".

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As if helping is a kindness. Sharing one's wealth with the needy is an attribute of a benefactor. As the Allah Almighty has instructed:

"وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّئِلِ وَالْمَحْرُومِ" [73]

" And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking). "-

There can be no goodness and virtue more than benevolence. Thanks to the benefactors, a virtuous society comes into being, which was exemplified by the Holy Prophet and the Righteous Caliphs. So donating is a cause of cooperation in good deeds, individual and economic prosperity, and kindness to the poor.

10. KAFARAT (ATONEMENT)

Atonement is the act of covering up sins.^[74] The Needy: I mentioned that the expiation is from disbelief. It means veil, because atonement also covers the sin by erasing it or reducing its sin.^[75] Since expiation is the expiation for the sin of a Muslim who has committed a sin, it has become the right of Allah, there is a warning and a punishment to keep the other person from sinning, and it is considered a financially obligatory charity.^[76]

TYPES OF KAFARA (ATONEMENT)

The following are the types of expiation prescribed in the Shari'ah. First. "Atonement Yamin": "Yamin" means oath and "Yamin" is a metaphor from the hand of the one who swears. The action that makes the one who swears by his oath firm.^[77] The second type: expiation of intercourse: According to the correct view, the expiation of intercourse is obligatory on the person who intentionally has intercourse during the day in the month of Ramadan while he is fasting.^[78] Arbitration Type: "Atonement Zihar": "Zihar" means back. Terminological Definition: "Zihar" is when a husband compares his wife or any of her limbs to a woman who is forbidden for him. For example, mother, sister and daughter.^[79]

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There is an aspect of punishment in expiation and there is also an aspect of making up for negligence in worship. Because sometimes a person is unable to perform the obligatory prayers or cannot perform them properly. Atonement has been prescribed for its remediation and remediation. Atonement is the training of the soul where obedience is to God and there is also assistance among the poor, needy and widows and cooperation among Muslims which is the means of eradicating poverty from the society.

11. BANQUET RIGHTS

Feast is a noun, and it is derived from feast, the real meaning of feast is to be inclined. As the sun rises and sets, the sun is inclined towards sunset.^[80]

The importance of banquet and its role in social cooperation:

The banquet is a part of high human values and Islamic etiquette and is one of the traditions of the prophets and the morals of the righteous and is the best source of mutual cooperation and relations among the Muslims.

Allah Almighty has instructed:

"بَلْ أَتَتْكَ حَدِيثٌ صَنِيفٍ إِبْرَاهِيمَ الْمُكَرَّمِينَ" [81]

" Has the story reached thee, of the honoured guests of Abraham? "

Similarly, regarding hospitality, the Prophet (PBUH) said:

"وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَنِيفَهُ" [82]

"And anybody who believes in Allah and the Last Day should entertain his guest generously".

There is a great deal of evidence in Islam of international generosity and kindness to one's opponents because Islam views every human being from the perspective of humanity, regardless of religion, race or language.

12. NEIGHBORHOOD RIGHT NEIGHBORHOOD DEFINITION

"Al-Jawaar" means neighborhood, "Al-Jar" meaning resident neighbor, is its plural.^[83] "Al-Mufradat" mentions that the jar is the one whose residence is near you.^[84] In Islam, the neighbor has been given great importance. In the Qur'an and Hadith, the protection of the guest, the order of care and harassment are forbidden. And Allah Almighty has mentioned the rights of the neighbors after the parents and relatives.^[85] Almighty Allah says:

"وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ" [86]

Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet)".

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Allah has incorporated love, unity and hatred of loneliness into human nature. When a person stays away from people and keeps his way of life and color isolated, he is protected from the evils and tribulations of the people where he will be deprived of the benefits of collectivity. In a community where mutual cooperation is easier to achieve, people also suffer from macro-deceptions and harassment. Therefore, the purpose of Islamic teachings is to ensure protection from the same harms of community and civic life and protection of the rights of neighbors.

The neighbor is familiar with a person's personal and private matters. The neighbor also knows the time of arrival and departure of the neighbor and every visitor. Neighbors are aware of the discussion of domestic affairs, talk of sorrows and domestic inconveniences. Therefore, the rights of the neighbors were specifically stated, prohibition of harassment and order to share the joys and sorrows of the neighbors. Therefore, Islam is not content with the position that it is forbidden to harass one's neighbor, but also emphasizes mutual cooperation and love.

CONCLUSION

Islam is a religion that ensures the protection of the whole society as well as the individual. Islam describes human society, and especially Muslim society, as a body based on mutual cooperation, tolerance, love and peace, in which people support goodness, benevolence, helping the weak, helping the needy and the destitute, orphans and widows. At the same time, it emphasizes the importance of compassion and mercy, kindness to neighbors, elimination of corruption, and protection of morals so that each person can be a helper of the other. Therefore, when social cooperation is established in the light of the teachings of the Qur'an and Sunnah, the aspirations of every individual of the Muslim Ummah can be fulfilled and then no Eastern and Western system will be needed.

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