



# Strategies for Poverty Eradication in Islam as a Means of Fighting Corruption in Nigeria

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## Abstract

## Original Research Article

Islam as a way of life has made provision for economic system of its adherents. Poverty is one of the economic menaces which human race is trying to get rid of. One of the menaces of poverty is that it escalates crimes in the society including corruption. The consequence of corruption on the society both socially, economical and religiously need not to be over emphasized in view of this, Islam devised some means of eradicating poverty as a measure to curve out corruption from the society. The paper is intended to make a survey of these issues with relevant references from the Qur'an and Sunnah.

**Keywords:** Islamic economic system, poverty eradication, corruption control, Qur'an and Sunnah, socio-economic justice.

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## INTRODUCTION

Islam as a way of life has devised many ways of fighting poverty in order to safeguard the principles of the religion, honor and integrity of individuals and the society. Islam also demands that every single member of the society-male, female, young, old, Muslim and non-Muslim alike should led a humanly life equal to his status in which basic necessity of life-food, clothing, shelter are provided. Individual persons should have all the necessary requirements of life that will be able to discharge his duties as a vicegerent of Allah on this earth. In an Islamic society no individual even if he is a non-Muslim is allowed to suffer hunger, nakedness or lack of shelter or incapacitated to build a family. For this, Islam formulated some means to establish all these within the society. The objective behind

this in Islam is to create an atmosphere of peace and tranquillity in the society and to avoid all forms of mischief that may likely affect the society like corruption, theft, robbery and other vices.

## POVERTY

Poverty is defined as a state of not having enough money to take care of basic needs such as foods, clothing and housing. It is a condition of having insufficient resources or income.<sup>1</sup>

### Causes of poverty

- i. Many factors interact to cause poverty in the society. Some of these factors include: Over population, Unequal distribution of wealth, inadequate education and employment



opportunity, Environmental degradation, Economic and Demographic Trends and Welfare incentives Overpopulation: is the situation of having large numbers of people with too few resources, too little space as a result of high population density which causes stress on available resources. This condition is closely associated with poverty.

ii. Unequal distribution of wealth

This is accounted for by the legacy of colonialism and continued by the process of neo-colonialism through favourable trade with the developing countries. Developed countries have been able to get inexpensive natural resources from poorer countries in Asia, Africa and Latin America, including oil for power, ores and minerals for manufacturing durable goods and manufactured goods made by low wage workers in factories operated by multinational corporations. This practice contributes to the dependency of poorer countries while not raising their standards of living.

iii. High standards of living. Generally people in developed nations have more wealth than those in developing countries, their standard of living tend to be higher. Thus, people who have what would be considered adequate wealth and resources in developing countries may be considered poor in developed countries. For example, people with a productive garden, some livestock and a house of thatch or mud-brick may consider doing well in developing countries while in developed countries, such living conditions are considered as symbol of poverty.

iv. Inadequate education and employment: The two are common in poor countries because the government cannot afford to provide access to schools. Without education, most people cannot find income generating works. When people do not have work, they do not make money, thus high employment leads to high level of poverty.

v. Environmental degradation: Means the deterioration of the natural environment including the atmosphere, bodies of water, soil and forests. This led to shortages of

food, clean water, materials for shelter and other essential resources which eventually cause poverty.

vi. Economic and Demographic trends in many developed countries poverty is closely linked to economic trends for example in the US between 1950s and 1960s most people experience strong income growth and family income almost doubled However, between early 1970s and 1990 typical incomes grow little while the cost of living increased. A level of poverty has also increased due to rising disparities in the distribution of resources within these countries. Demographic shift in some countries contributed to increase in overall poverty because of change in family structure. This is because of increase in single parent families with children, which tend to be poorer.<sup>ii</sup>

## CORRUPTION

Corruption has been defined in relation to the culture or prescribed way of people's social life.

While some view corruption in terms of illegal acquisition of material things, others tend to stretch it further by bringing in the aspect of social and moral values. Nasir El-Rufai gives a very illuminating perspective of corruption. He views corruption as covering a wide range of social misconducts, including fraud, extortion, embezzlement, bribery, nepotism, influence peddling, bestowing of favour to friends, rigging of elections, abuse of public property, the leaking of a government secret, and sale of expired and defective goods, such as drugs, food, and electronic and spare parts to the public, etc.<sup>iii</sup>

### Causes of Corruption

A number of things cause corruption, and among them are: Greed, Poor youth empowerment, Poverty and Unemployment

### Greed

Greed has caused a lot of crises in the world, including in Nigeria. It is because of greed that political leaders embezzle from the funds they

are supposed to use for national development for their own selfish needs.

### Poor Youth Empowerment

Poor moral youth empowerment is a contributor to corruption. Internet fraud, sexual harassment by male CEOs, and other bad acts are because Nigerians lack understanding on the importance of youth empowerment. When parents and governments empower youths both financially and morally, the level of corruption among them will diminish.

### Poverty

According to international standards of poverty, a person is said to be poor when he lives under \$1.25 (210, though it varies) per day. There are many poor people in Nigeria, and poverty pushes them into corruption. According to World Bank Group, in 2004, 63.1% of Nigerians were poor. The poverty level increased in 2010. In 2010, 68% of the Nigerian population were estimated to be poor. A person can take bribes to commit crime because he is poor. It is one of the reasons why the poor youths in the country collect bribes to work as thugs for Nigerian politicians.

### Unemployment

Unemployment is one of the major challenges in Nigeria and does not need much explanation because it has broken the hearts of many citizens. People are pushed into corrupt practice because of high unemployment. An unemployed citizen can indulge in corruption to make money and live better.

### Effects of Corruption

The negative consequences of corruption are many, and among them are Poor investment. Rise in poverty, Poor national development and National crises.

### Poor Investment

Unemployment in Nigeria would have been eradicated to some extent if only investors were

attracted to it. Companies that would have invested in Nigeria are afraid because they do not know if the corrupt practice will ruin their industries in time. Because of this, they refuse to invest in Nigeria.

### Rise in Poverty

When the heads of public service are busy laundering the money that is supposed to be used to create employment for the masses and reduce poverty, what happens is that there will be a rise in the poverty level of the country. Just like the rise in poverty as statistically shown between 2004 and 2008. Since the government is selfish and does not want to help the poor, poverty continues to rise in Nigeria.

### Poor National Development

Any country with high corruption is likely to experience developmental bankruptcy. A situation where some CEOs indulge in corrupt practices to make their money means that economic development will suffer. When Nigerians keep on shifting the country's currency to foreign countries, there will be less economic development in Nigeria.

## STRATEGIES FOR ERADICATING POVERTY IN ISLAM

Some of the means and strategies Islam employed in order to eliminate poverty in the society include:

- i. Employment
- ii. Humanitarian aid to relatives
- iii. *Zakah*
- iv. Maintenance of near relative by the rich ones
- v. Maintenance from public treasury
- vi. Other rights than *Zakah*

### Employment

Every individual member of an Islamic society is required to work so as to be a functional member of the society. The instruction of the Qur'an on working so as to earn a living is clear:

He it is, who has made the earth subservient to You (i.e. easy for You to walk, to live and to do agriculture on it, etc.), so walk In the Path thereof and eat of his provision, and to Him will be the Resurrection.<sup>1</sup>

And to Thamûd (people, we sent) their brother Sâlih (Saleh). He said: "O My people! Worship Allâh, You have no other Ilâh (God) but Him. He brought You forth from the earth and settled You therein, Then ask Forgiveness of Him and turn to Him In repentance. Certainly, My Lord is near (to All by his Knowledge), Responsive."<sup>1</sup>

Working in order to earn a living is the strongest and most efficient way of alleviating poverty that is why Islam emphasized on it. For no reason should a Muslim stay idle without engaging himself in one form of job or another in order to provide for himself the basic needs of life.

A Muslim should not stop from working because of his believe that Allah provide for all and therefore he will rely on Allah without work. This is not a correct notion because Islam believes in al-Asbab (cause and effect). A Muslim should follow the cause for anything and wait the effect from Allah (SWT). In a *Hadith* the Prophet shows that seeking for the provision of this world is not against the concept of *Tawakkal*. He said one day to a person who intends to leave his camel to go on its own (*Sa'ibah*) without tiding it; tide it and rely on Allah<sup>1</sup>. Allah created the earth and bless it with all the necessary provisions for mans benefit. He said:

And surely, we gave you authority on the earth and appointed for you therein provisions (for Your life). little thanks do You give.<sup>1</sup>

And indeed we have honoured the Children of Adam, and we have carried them on land and sea, and have provided them with At-Taiyibât (Lawful good things), and have preferred them above many of those

whom we have created with a marked preference.<sup>1</sup>

Allâh, it is He who has made for You the earth as a dwelling place and the sky as a canopy, and has given You shape and made Your shapes good (looking) and has provided You with good things. that is Allâh, Your Lord, Then blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and All that exists).<sup>1</sup>

Allah (SWT) is the provider, the nourisher and the sustainer of all creatures in the universe. He said:

And no (moving) living creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave, etc.). All is In a clear Book (Al-Lauh Al-Mahfûz - the Book of decrees with Allâh).<sup>1</sup>

Verily, Allâh is the All-Provider, Owner of power, the Most strong.<sup>1</sup>

But all this is on the basis of cause and effect. Allah has taught all creatures the means by which to acquire their provision for living. He should struggle hard in his direction. Allah said:

He it is, who has made the earth subservient to You (i.e. easy for You to walk, to live and to do agriculture on it, etc.), so walk In the Path thereof and eat of his provision, and to Him will be the Resurrection.<sup>1</sup>

Then when the (Jumu'ah) Salât (prayer) is finished, You may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and Remember Allâh much, that You may be successful.<sup>1</sup>

It was related that Shaiq al-Balkhi one day bid farewell to his friend Ibrahim bnAdham on a business journey. After a short while al-Balkhi returns and his friend Adhama saw him and asked for his quick return from his journey. He said that on his way he saw blind bird lonely in a remote area and he wondered how the bird was surviving in such condition. Soon he saw another

bird bringing food for it. On this he said the one that provides for this (lonely bird) is the one to prove for me; he therefore returns (from the journey). Ibrahim said to him, wonderful, why should you agree to be like the blind bird depending on another bird instead to struggle to be like the other that provides for himself and others (weak ones). Don't you know that the upper hand is better than the lower one. Shaqiq became convinced and at once embarked on his business journey.<sup>1</sup>

Some people misunderstood the *Hadith* which says:

Had it been that you rely on Allah the best of reliance, he would have provided for you as he provides for a bird that wakes up early in the morning in hunger but returns back to its house at the end of the day with a full stomach.<sup>1</sup>

This does not show that a Muslim should fold his hand and stop struggling for life but on the other hand it teaches a Muslim to be hard working and look for the bounties of Allah as the bird used to do every blessing day.

According to Khalifa Umar buKhattab a person should not sit down without seeking for his livelihood and say O Allah enrich me while he knows well that the heavens do not rain gold and silver (money).<sup>1</sup>

A person should not stop from working in order to make life because of devotional practices. The view that man is created to serve Allah alone according to the verse: And I (Allâh) created not the jinns and humans except they should worship Me (Alone)<sup>1</sup>: therefore he should engage in nothing but worship alone is wrong. According to the Prophet there is no *Ruhbainiyah* in Islam and all other human engagements done according to the teaching of Islam with good intention are considered as a form of worship. Seeking for livelihood is a form of *Jihad* as declared by the Qur'an:

He knows that there will be some among You sick, others travelling through the land, seeking of Allâh's Bounty; yet others fighting In Allâh's cause.<sup>1</sup>

In a *Hadith*, the Prophet said: A faithful and trustworthy business man is together with Prophets and martyrs (in the *Jannah*).<sup>1</sup>

A person does not eat a food worth more than to eat from the income of his hand work.<sup>1</sup> Whoever is fatigued because of seeking *Halal* is worthy of being forgiven (by Allah SWT)<sup>1</sup>

A person should not refuse working because he considers the work to be an inferior one. All types of work provided is *Halal* is worth doing by a Muslim. Therefore Islam teaches different types of job and encourages Muslims on it, like rearing of animals, making firewood, etc. In a *Hadith* the prophet said: there was not a prophet sent but was a shepherd, he was asked including you? He said 'O yes, I used to rear animals for the people of Makkah on a portion (of dirham), Adam (A.S) was a farmer; Nuh (A.S) was a carpenter; Idris (A.S) was a tailor; Musa (A.S) was a shepherd.<sup>1</sup>

Most of the popular scholars in Islam are expert in one form of occupation or the other or are connected to it. Examples are al-Bazzar, al-Qaffal, al-Zujaj, al-Jassas, al-Khawwas, al-Khaiyyat, al-Qattan etc.<sup>1</sup>

Islam in its concern for job opportunities encourages Muslims to travel to different nations if they cannot find a suitable job in their homelands. The provisions of Allah are not limited to a particular place. The prophet says: travel (to the nation) and get satisfaction. It was on this basis that the early generations traveled to the different parts of the world in search of richness, knowledge and *Jihad* in the course of Allah.

A Muslim should not fold his hand and eat from the wealth of *Zakah* or begging individuals and organizations. That was why it was reported in a *Hadith* that *Zakah* is forbidden to a wealthy person and a strong healthy person<sup>1</sup>. There is no portion (of *Zakah*) to wealthy individuals and a strong person who is capable to work.<sup>1</sup> Islam also forbids begging unless under some special cases.

### Maintenance of near relation

Islam demands every Muslim to work for himself in order to maintain a living and to wipe

out poverty unto himself. But it is natural that some members of the society are incapacitated from working for one reason or another. This could be because of young age, sickness, divorce and other natural incapacitating factors. These weak man members of the society should not left as preys to human humiliation. They should be supported and maintained as honoured members of the society.<sup>xxvii</sup>

Islam device means of maintaining the weak ones. One of such means is to implore the rich members of a family to support the poor ones, Allah Says:

And those who believed afterwards, and emigrated and strove hard along with you. (in the Cause of Allah) they are of you, but kindred by blood are nearer to one another regarding inheritance In the decree ordained by Allah. Verily, Allah is the All-Knower of everything.<sup>xxviii</sup>

Qur'anic verses and Ahadith of the prophet are clear on the rights of near relations on their relatives. Allah says:

And give to the kindred his due and to the Miskin (poor) and to the wayfarer. But spend not wastefully (your wealth) In the manner of a spendthrift.<sup>xxix</sup>

Some scholars argued that all these texts teachers compassion and goodness to relatives without necessarily taking care of them in term of feeding clothing, shelter and other needs. However majority of the scholars, especially scholars of Hanafiyyah and Hanbaliyyah schools are of the support that these texts are indication of the responsibilities of relatives towards one another in all ramifications including feeding, clothing and other necessities of life as the case may be. This is the best idea which is agreeable with common sense. Because if a relative cannot care for his relative then the meaning of *Silat al-Rahim* as indicated by these verses and Abaduh will not carry much value. More so, some of the verses mentioned. *Haqqahut* (his right) as in Surut al Isra'i: 26. It was narrated that Khalifa Umar detained some relatives of a child for not taking care of him.<sup>xxx</sup>

## Zakah

*Zakah* is the annual amount in kind or coin which a Muslim with means must distribute among the rightful beneficiaries. It is an exceptional and remarkable institution and major pillar of Islam *Zakah* has no equivalence in any other religion or system because it is not just a form of charity, tax, expression of kindness or mere deduction of a certain percentage from ones property, but a duty enjoined by Allah and undertaken by Muslims in the interest of society as a whole.<sup>xxxii</sup>

*Zakah* is a right for the poor and the needy, not a privilege and a person is demanded by Islam to give it out even if it means taking it by compulsion. It is logical in the view of the fact that the natural dispensation of people in the society varies between individuals in terms of richness and poorness. Allah has created a world where people became rich and poor in order to test them. In Islam being rich is not a virtue as being poor is not a vice, they are only parts of Allah's divine predestination and manifestation of His wisdom. He said Qzukmf:

Is it they who would portion out the Mercy of Your Lord? it is we who portion out between them their livelihood In This world, and we raised some of them above others In ranks, so that some may employ others In their work, but the Mercy (Paradise) of Your Lord (O Muhammad Sal-Allaahu 'alayhe Wa Sallam) is better than the (wealth of This world) which they amass.<sup>xxxiii</sup>

The commandment of paying *Zakat* his mention in Qur'an together with that of prayers 27 times to show the significance of the act.<sup>xxxiii</sup>

Islam teacher that neither poverty nor richness is a virtue by their basic nature, the virtue lies in the way that a person behaves. The prophet tried to help the suffering of the poor ones by making generosity as an inseparable characteristic of every Muslim.

Caliph Abubakar considered those who rejected paying *Zakah* as apostates even though they accepted performing their prayers. He declared

war against those who did not pay what is considered at the right of the poor over the rich.

The main philosophy of *Zakah* is to alleviate the sufferings of the poor and the needy in them of essential of life. That was why they are mentioned as first categories of the beneficiaries of *Zakah*.<sup>xxxiv</sup>

*Zakah* is a right not a privilege as pointed earlier therefore it is not left in the hand of individuals so in that they pay at their own wishes. Rather the government is responsible for the collection and distribution of *Zakah*. Qur'anic verses and *Ahadith* of the prophet are in support of this. Among the beneficiaries of *Zakah* are the employers in the service of *Zakah* (amilina alaiha) which must have been appointed by the government. Surah Taubah: 103 clearly indicate the hand of a leader in collecting *Zakah*. It is recorded in history that the Prophet and the Khalifa ward to appoint people in charge of collecting *Zakah* to the different provinces of Islamic nation. The example of Mu'az bn Jabal when he was sent to Yemen is a living witness to this fact.<sup>xxxv</sup>

*Zakah* wealth is huge enough to tackle the poverty problems of a society in the sense that it constitutes 1/10 of all the total agricultural product of a nation and 2½ of its total cash and approximate amount of animal stock.

The institution of *Zakah* is unique to Islam. It is a sophisticated economic design which has socio-political implications means to cater for the poor and needy members of the community without feeling of degradation and humiliation.<sup>xxxvi</sup>

### Right of Maintenance from Public Treasury

Another means of eradicating poverty in the Islam is by maintenance of the poor comes from public account. All form of the government derivations must address this issue. This may include endowment, taxes, mineral resources and the like. Allah (SWT) says:

And know that whatever of war-booty that you may gain. Verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near

relatives [of the Messenger (Muhammad)), (and also) the orphans, Al-Masäkin (the poor) and the wayfarer .....<sup>xxxvii</sup>

Scholars are of the view that if there is no enough funds from the *Zakah* collected to cater for the needs of the poor, then, other sources of the public treasury like taxes should be used. In a hadith the prophets say:

It was narrated that Umar used to swear on 3 things:

- By Allah in one has more right than other in this wealth (e. public treasury).
- By Allah there is no single Muslim but has right in this wealth.
- By all if I survive, I will take to a villager on the mountains of San'a' his portion of this wealth while he rears his cattle.<sup>xxxviii</sup>

This shows that a leader and a commoner are of equal footing in regard to the public treasury and each and every member of the society has a right on it without variation.

This right concern not only Muslim in the society but non-Muslim inclusive. In a letter written by Umar bn Abdulaziz to his Governor-Addi bin Artah-at Basra, he said:

Look for the non-Muslims in your domain (Ahl *al-Zimmah*) that are old, weak and cannot work so that you give them their need from the Muslim public treasury. For it has been narrated to me that Umar Bin Khatrah saw an old-Muslim begging on the doors of people, he said we are not just to you to collect tax from you while you were youth and now that you are old we neglected you. Therefore, he ordered that he should be supplied with his need from the Muslims Public fund.<sup>xxxix</sup>

When *Khalifa* Umar bin Abdulaziz was sworn as *Khalifa*, his wife saw him worried and she asked him why, he said why should I not get worried while the whole burden of the *Ummah* (from west to east) her on me; there is no one in the land except his rights is on me whether be request for it or not.<sup>x1</sup>

In general term, it can be said that the government should be very much responsible to

the poor one and people with low income earnings.

- Every person in an Islamic state who cannot find enough means of sustenance (for one reason or the other) has the right to make request from the public treasury for his basic needs.
- The government should create job opportunities for capable ones so that they get the means of sustaining their living.

### Other Rights than *Zakah*

Islam has also created other means of disbursing wealth to the weak ones apart from *Zakah*.

These rights include:

The right of neighbourhood in the Quran Allah says:

Worship Allah and join none with Him  
In worship, and do good to parents,  
kinsfolk, orphans, Al-Masäkin (the  
poor), the neighbour who is near of  
kin, the neighbour who is a stranger,  
the companion by Your side, the  
wayfarer (you meet), and those  
(slaves) whom Your Right hands  
possess Verily. Allah does not like  
such as are proud and boastful;<sup>xli</sup>

Is a Hadith the Prophet said: Whoever believes in Allah and the last day, he should be good to his neighbour.<sup>xlii</sup> He also said: Be good to your neighbour and you become a believer.<sup>xliii</sup> A neighbour in Islam includes forty houses away from your house for both sides. In this way. Islam has made people of the same area guarantors of one another.

- *Al Nusukh* (Sacrifices): These are devotional acts in form of slaughtering an animal in some certain circumstances prescribed by *Shari'ah*. By these devotional acts some sort of comfort is created within the society, in a *Hadith* Whoever has the chance to make sacrifice (on the Eid of sacrifice) but he deliberately refuses, he should not come near to our mosque.<sup>xliv</sup>

- Expiation of swearing (*al-yumin*)-Allah has instructed that the Expiation (*kaffarah*) be the feeding of 10 poor people:

Allah will not Punish You for what is unintentional In Your oaths, but He will Punish You for Your deliberate oaths; for its expiation (a deliberate oath) feed ten Masäkin (poor persons), on a scale of the average of that with which You feed Your own families; or clothe them, or manumit a slave. but Whosoever cannot afford (that). Then He should fast for three days, that is the expiation for the oaths when You have sworn and protect Your oaths (ie. do not swear much). Thus Allah make clear to You his Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that You may be grateful.<sup>xlv</sup>

- *Zihar* for the Expiation (*Kaffarah*) of *Zahir* one of the options is feeding 60 poor people.
- Inability to fast-whoever cannot fast because of old age or sickness is required to feed a poor person. (Baqarah: [Observing Saum (fasts)) for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days, and as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast) or to feed a Miskin (poor person). (For every day). But whoever does good of his own accord, it is better for Him. And that you fast, it is better for You if Only You know.<sup>xlvi</sup>
- *Hadyah*: is a form of sacrifice by a pilgrim in form of animals as a result of some misconduct in *Hajj* rite like hunting *Tamattu'*.
- Rights of poor and needy - It is the night of each and every member of the society to have enough to cater for himself and his family. This can be through *Zakah* and other sources mentioned earlier. Where all these means are exhausted and

cannot satisfy for their needs then it is right of the poor on the wealthy to provide for their needs. There is an indication of this in the Qur'an and *Hadith*: Have You seen him who denies the recompense? that is he who repulses the orphan (harshly) and urges not the feeding of al-*Miskin* (the poor), Nay! But you treat not the orphans with kindness and generosity (i.e, you neither treat them well, nor give them their exact Right of inheritance)! And Urge not on the feeding of al-*Miskin* (the poor).<sup>xlvii</sup>

On the ground of these verses, the scholars are of the view that it is a duty upon the well to do members of the society to take care of their poor and needy ones. This is idea supported by Ibn Hazam and other scholars.

### Humanitarian Aids

Apart from the rights (*Huquq*) Islam imposed on the wealth of the rich people, it also encourages Muslims to spend their wealth generously to the needy based on humanitarian ground. Qur'anic verses and *Ahadith* of the prophet have all encourage Muslim in this regard. Among there are the sayings of Allah:

Those who spend their wealth in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.<sup>xlviii</sup>

Going by the above teachings of the Qur'an and *Ahadith*, the early generations excelled in this direction. They spend generously in the cause of Allah, so that some of them will give out the most precious wealth he possessed. The followings are living witness to this fact.

When this verse (Baqarah:245): Who is He that will lend to Allah a goodly loan so that He may multiply it to Him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return, was revealed, Abu Dahdah said I have loaned my garden (the garden contained worth 600 trees of date palm) to Allah. He parked out of the garden together with his family.<sup>xlix</sup>

Also on the event of the revelation of the verse:

By no means shall you attain Al-Birr (piety, righteousness. etc., it means here Allah's Reward, ie. Paradise), unless you spend (in Allah's Cause) of that which you love; and whatever of good you spend. Allah knows it well.<sup>i</sup>

Abu Dalha said the most precious wealth I owned is Bayaraha' O Prophet disburse it where you see is the best. The Prophet answered him that this is a successful and profitable wealth, you should share it among your relatives.<sup>li</sup>

This practice among the companions continued in the subsequent generations. It was related that Laith bn sa'ad had a daily income of about one thousand Dinar ( ) but he never gives out *Zakah* because he never kept his wealth but gives it out generously to the needy.

Another important concept in this regard is *al-Waqf* (Endowment) in the form of Sadaqat al-Jariyah. Islam encourages this type of generosity because it remains. For this reason we see endowment in form of schools, mosques, farms, shops etc. widely spread in Muslim Countries.<sup>lii</sup>

### CONCLUSION

Poverty as an economic menace has paved way for many social vices in the society, one of which is corruption. Islam has devised many ways of eradicating poverty in an effort to fight corruption. The devices have been effective as we have seen in early days of Islam. These devices and strategies include job creation, *Zakah*, family responsibilities, rights other than *Zakah* e.t.c.

<sup>i</sup> Encarta English Dictionary

<sup>li</sup> Encarta

<sup>lii</sup> P. Ukase and B. Audu, The Role Civil Society in the Fight Against Corruption Nigeria's Fourth Republic Problems, Prospects and way Forward. European Scientific Journal, January 2015 edition Vol. No. 2

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- xxv Muslim
- xxvi Bukhari and Muslim
- xxvii *Opcit, Qadrawi*
- xxviii Q8:75
- xxix Q17:60
- xxx *Opcit, Qadrawi*
- xxxi O. N. Topbas, *Islam Spirit and Form*, Erikam Publication, Istanbul, 2009
- xxxii Q43:32
- xxxiii *Opcit, Topbas, see also 09:11, 023: 1-4, 041:6-7, 027-283, 05:55*
- xxxiv Q9:60
- xxxv *Opcit, Qadrawi*
- xxxvi *Opcit, Topbas*
- xxxvii Q8:41
- xxxviii *Opcit, Qadrawi*
- xxxix *ibid*
- x<sup>1</sup> *Ibid*
- x<sup>li</sup> Q436
- x<sup>lii</sup> Bukhari
- x<sup>lii</sup> Bukhari
- x<sup>liv</sup> Ibn Majah
- x<sup>lv</sup> Q5: 89
- x<sup>lvi</sup> Q2:89
- x<sup>lvii</sup> Q107: 1-3, 089:17818,074 42-44