

Umar, who reappointed him to the same position and gave him one-third of the zakah of the people, and said, 'I have not sent you as a tax collector rather I sent you to take from the rich and give to the poor.' The next year, Mu'adh sent him half of the zakah. In the third year he sent him one-third. Umar said something similar. Mu'adh said, 'I have not sent you anything that I could do with it.' The next year, Mu'adh sent him half of the zakah. Umar said something similar. Mu'adh said, 'I have not sent you anything that I could do with it.' The next year, Mu'adh sent him half of the zakah. Umar said something similar. Mu'adh said, 'I have not sent you anything that I could do with it.'"<sup>57</sup>

How great is its justice towards all people. What a state of affairs that mankind has never seen except among such

prosperity reached such a level in the Muslim world. Umar, the ruler's sense of justice was such that he punished his governor for sending him wealth from the capital! He reminded him that he had not sent him to gather wealth, rather he had sent him to take from the rich and distribute it to the poor.

The great *Ṣaḥābi* and *faqeeh* Mu'adh ibn Jabal, who could not find anyone to take it from him, after all the wealth had reached a level of sufficiency, contentment, and justice. If the people of the region had become rich, he had to send the zakah to the central

authority. The fruits of applying the true Islamic social justice, something which people nowadays might think is a mere imagination, but they are nothing of the sort, as is clearly recorded by history. What happened once or twice can happen at any time, when the affairs of the

Muslims are controlled by clean and trustworthy hands which fear Allah and hope to earn His pleasure, and fear His punishment. But unfortunately what happened to the ummah when it abolished the rule of Islamic shari'ah and its affairs became dominated by tyrants and oppressors, and its wealth became controlled by fools and thieves, and ignorance, stagnation and backwardness became widespread, made it think that poverty is a disease for which there is no cure.

The indubitable truth is that if poverty happens in the Muslim society, as it happens in all societies, if the honest rulers try to do something about it by implementing the Islamic rulings on social security, then prosperity, ease and good life will soon follow; there will be enough and wealth will be fairly distributed, so that there will be no poor people left in the society who are entitled to zakah, and the zakah funds can then be diverted to other purposes for which it is prescribed, such as softening the hearts of potential converts to Islam, freeing slaves, helping debtors to pay off their debts, funding jihad and helping the wayfarer.

The most important of these is jihad for the sake of Allah, because the Muslim ummah should focus on conveying its message to the world.

Undoubtedly if social justice is achieved in a society it creates an atmosphere of love, cooperation and brotherhood, and makes all members of the society happy and content, enjoying a peaceful life of continual progress.

### *The ummah's obligation to achieve social security*

Hence the ummah is obliged to achieve social justice by implementing the principle of social security. This is a communal obligation (*farḍ kifāyah*); if it is not fulfilled, then the entire