

**PROMOTING HUMANITARIAN SERVICES FOR SALVATION
ON THE DAY OF TRIBULATIONS: AN ISLAMIC RESOLUTIONS**

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Abstract

The paper hinges on the nexus between humanitarian services for the sake of Allah and the attainment of salvation on the Day of resurrection. This as enunciated in the paper is a Day of tribulations and as such calls for the adoption of this noble act in order to attain liberation from the tragedy of this great Day of trepidation. The paper adopts document analysis of related written literature of scholars in addition to some relevant Qur'anic verses and substantiated with authentic prophetic traditions. This avails the paper the opportunity to arrive at a logical conclusion and maintain a justifiable position in the light of Islam. The paper buttresses the fact that all wealth and resources belong to Allah. In addition, God in His infinite mercy made some men to be custodians of these resources. To attain salvation on the Day of tribulations, the bestowal (Allah) requires man to utilize the resources by offering humanitarian services to his parents and relatives, helping the widows and the orphans, being good to neighbors, and assisting the distress and the needy people. In addition, committing part of the wealth as endowment, removing harmful things from road, withholding vent and exhibiting good leadership are all means through which a servant could attain salvation on this great Day. The paper concludes that God is Merciful as He endowed man with resources through which they could attain His pleasure. The paper recommends Muslims to constantly make inward analysis of themselves in order to determine their level of commitment to humanitarian services.

Key words: Humanitarian services, Salvation, Day of Tribulations, Islam

Introduction

One notable tradition in human race is that every action exhibited is geared towards actualization of certain aims and realization of some specific objectives. This prompts the belief and conviction that compliance with the religious obligations enshrined in Islam is always accompanied with some benefits. In addition, abidance by the principles guiding the entire way of life in Islam is similarly geared towards realization of some goals. Among the goals that are behind the institution of these obligations, principles and manners of behavior is the desire to bolster the spirit of common humanity.

The above concept of humanity is given much credence as discernible in some Glorious Qur'an verses and prophetic traditions. For example, in Suratul Fatiah (1: 2) which simplifies the first chapter and the second verse of the Glorious Qur'an, Allah describes Himself as the Lord of the world, while in Suratul Anbiya (21: 107) Allah addresses the noble prophet as a messenger to the entire world. In addition, in Suratul Anbiya (21:92), Allah describes this generation as a single community. All these undoubtedly depict that the spirit of common humanity is the cornerstone of Islam. Furthermore, Suratun- Nisai (4:1), An'am (6:98), Aaraf (7:189), Zumar (39:6) and Hujurat (49:13) all cited verses

acknowledge the unity of the human race and the need to reflect on it in order to imbibe the spirit of humanity in all dealings. In the subsequent paragraphs, discussion is tailored towards the Day of tribulations.

The Day of Tribulations in Islam

In Islam, the fifth article of faith is the belief in the existence of the “last day”. This is one of eschatological decrees of Allah. It is given different names in the Glorious Qur’an such as the Day of the Striking Hour Suratul Qalam (69:4), the Day of the Event Suratul Waqiah (56:1), the Day of Disaster Suratul Hajj (22:55), the Day of Distressful Day Suratul Hud (11:77), the Day of Judgment and as well explained as the Day of the greatest catastrophe Suratul Naziat (79:34). While describing it as the Day of tribulations, in Suratul Abasa (80:34-42) Allah says:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۖ وَأُمِّهِ وَأَبِيهِ ۖ وَصَحْبَيْهِ وَبَنِيهِ ۖ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۖ وَجُوهٌ يَوْمَئِذٍ مُّسْوَرَةٌ ۖ
صَاحِبَةٌ مُّسْتَبْشِرَةٌ ۖ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۖ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۗ¹

That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern [of his own] to make him indifferent to the others. Some faces that Day will be beaming, laughing, rejoicing. And other faces that Day will be dust-stained, Blackness will cover them: Such will be the Rejecters of Allah, the doers of iniquity.

Due to the greatness of the Day of Judgment, a whole chapter Suratul Qiyamah (Chapter 75) has been designated to it. In Bukhari,² the tribulation of the day is described such that all the past messengers and prophet of Allah would be terrified as to what becomes their faith. During this event, the sun will be lowered so close to the people that they will suffer such distress and trouble as they will not be able to bear it. Connecting from the above, people will rush to Adam, Nuh, Ibrahim, Musa and Isa one after the other to intercede for mankind before the Lord?. All would reject it for fear of what could be their faith in the sight of Allah on. Finally, the request would be posed before Prophet Muhammad who will then prostrate, and glorify the Lord for the tribulation to be lifted and the judgment be executed on people accordingly.

Islam on ownership of wealth and its utilisation for salvation.

As a book of guidance, in many verses of the Glorious Qur’an the attention of man is drawn towards realisation of the real owner of wealth upon which he brags and crows in course of his life on earth. In Suratul Nahl (16:53) Allah says: وَمَا بِكُمْ مِنْ نِّعْمَةٍ فَمِنَ اللَّهِ And ye have no good thing but is from Allah In Suratul Ibrahim (14:34), Allah says:

- Al-Quran 80 : 34 - 79¹

- Bukhari Muhammad Bin Ismail , Arabic-English, Translation by Muhammad Muhsin Khan,² Dārussalām, , Saudi Arabia, 1997, Vol: 6, No. 4712, pp.188-190

﴿وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ³﴾

And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

Suratul Luqman (31:20) says:

﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَهْرَةً وَبَاطِنَةً⁴﴾

Do ye not see that Allah has subjected to your [use] all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, [both] seen and unseen?

﴿أَهُمْ يَقْسِمُونَ رَحْمَةَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحْمَةَ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ⁵﴾

Allah says: Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the [wealth] which they amass.

In addition, man is reminded on the need to dispense the wealth in accordance with the will of the Giver so as to gain His pleasure on the Day of resurrection. This day is of great significance as all actions exhibited are recorded without omission. To attain salvation (be safe from all the torment of Allah), there are numerous humanitarian services enshrined as obligation or enjoined as voluntary deeds in the Qur'an and hadith. God in His infinite mercy endowed man with everything from which He could spend to attain this goal. This spending could either be in cash or kind. In Suratul Munafiqun (63:10), Allah says:

﴿وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولُ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِّنَ الصَّالِحِينَ⁶﴾

And spend something [in charity] out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given [largely] in charity, and I should have been one of the doers of good"

Suratul Baqarah (2:110) And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

Reward and punishment

There is a natural instinct that tends to stimulate man when he is complimented and rewarded for being good, while punishment and retribution also play great role towards dissuading man from perpetration of reprehensive act. The essence of creation of man is to worship the creator Suratul Dhariyah (51:56). This worship could be in form of services rendered by a servant to his Lord or a charitable act exhibited by a servant to other fellow creature for the sake of Allah. To encourage

- Al-Quran 14 :34³
- Al-Quran 31 :20⁴
- Al-Quran 43 : 32⁵
- Al-Quran 63 : 10⁶

compliance with the instructions of Allah, a promise of reward is made for a servant, while the punishment is equally assigned for being recalcitrant. This implies that man is judged accordingly.

All human utterances and actions are well documented as reiterated in Suratul Qaf (50:18) and Suratul Infitar (82:10-14). Suratul Isra'il (17:13) explains that to the neck of every human being is a scroll that contains the document of utterances and actions exhibited by him. This record forms the basis upon which man shall be judged. Suratul Qariah (101:1-11) explicates the greatness of the Day and measurement of deeds. As to those whose good deeds outweighed the bad, they will receive eternal blessing, while those whose balance of bad deeds outweighed the good are posed before great penalty of the Day.

In Suratul Jathiyah (45:15), Allah made it clear that He is free from oppression and as such whosoever does good, does it for his own benefit, while whosoever does bad one does it against his own self. The following prophetic tradition in Muslim⁷ corroborates the above: O My slaves, it is only your actions that I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allah, and whoever finds it to be otherwise, let him blame no one but himself. The world is therefore a plain ground where man is expected to work hard in order prepare for the next world. In the following sub-heading, effort is made to examine the various forms of humanitarian services that are vital in ensuring that man receives salvation in the hereafter.

Typology of humanitarian services for salvation

This sub-heading discusses the various forms of humanitarian services that are required for man to embrace in order to attain salvation on the Day of tribulations. Among the items deliberated on include; offering humanitarian services to parents and relatives, helping the widows and assisting the orphans, exhibiting acts of goodness to neighbours, aiding the distress person and assisting the needy people in a society. Others include, engaging in acts of endowment and removing harmful things from road, the act of withholding vent in relationship and exhibiting good leadership in the course of discharging the duties and responsibilities attached to a position of leadership.

Humanitarian service to parents and relatives

Among the obligations in Islam is the act of goodness to parents. In terms of logical arrangement, offering due service to parents is second to worship of the creator. In Suratul Israi (17: 23), Allah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا - وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ۝⁸

- Imam Abdul Hussain Muslim Bin, Arabic-English Translation. by Nasiruddin Khattab⁷
Edited by Huda Khattab, Darussalam, Saudi Arabia, 1st edition, 2007, Vol: 6, No. 6572, pg. 444-445

- Al-Quran 17 : 23⁸

Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.

Submission to the dictates of Allah and His messenger guarantees one salvation in the hereafter. There are many prophetic traditions validating the above assertion. A good example is Suratul Ahzab (33:71).

In Muslim⁹ prophet says: May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.' It was said: Who, O Messenger of Allah?' He said: 'The one whose parents, one or both of them, reach old age during his lifetime and he does not enter Paradise. In Ibn Majah¹⁰ prophet says The father is the middle door of Paradise, middle door of Paradise (i.e., the best way to Paradise), so it is up to you whether you take advantage of it or not.

Humanitarian service to family members and relatives is among the things that are paramount in attainment of salvation on the Day of tribulation. Abdicating this responsibility leads to the wrath of Allah Suratul Ra'ad (13:25), Suratu Muhammad (47:22-23). In Muslim¹¹ It was narrated from Az-Zuhr that Muhammad bin Jubair bin Mut'im told him that his father told him that the Messenger of Allah said: "No one who severs ties of the womb will enter Paradise. Tirmidhi⁶ ¹² relates the hadith which says: There is no wrong action more likely to bring punishment in this world in addition to what is stored up in the Next World than oppression and severing ties of kinship. The Lord's pleasure is in the parent's pleasure, and the Lord's anger is in the parent's anger.

Humanitarian service to the widows and orphans

Among the noble act enjoined by Allah is that of taking care of the plight of the orphans, widows and those in captivity. In a bid to promote this benevolence act, Allah promised to reward philanthropist for their act of charity with salvation on the Day of tribulations.

For example in Suratul Insan verses (76:8-12), Allah says:

وَيُطْعَمُونَ عَلَىٰ حَبِّهِ مَسْكِينًا وَيَتِيمًا وَأَسِيرًا - إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا - إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا غَمُّوسًا قَمَطْرِيرًا - فَوْقَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا - وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا¹³

And they feed, for the love of Allah, the indigent, the orphan, and the captive, [Saying], "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." "We only fear a Day of distressful Wrath from the side of our Lord." "But Allah will deliver them from the evil of that Day,

⁹- Muslim , op. cit , Vol 6 no . 6511 , pg 420-421

¹⁰- Imam Muhammad Bin

Yazeed, Ibn. Majah Al-Qazwin, *Sunan Ibn. Mājah*. Arabic–English Translation by Nasiruddin al-Khattab, Edited by Huda, Dārussalām, Saudi Arabia, 2007, Vol: 5. No. 3663, pp. 13-14

- Muslim , op. cit, Vol. 6. No: 6521, p. 425¹¹

¹²- Tirmidhi , Imām Hāfiz Abū 'Elsa Mohammad Ibn 'Elsa At-Tirmidhi *Jami al-Tirmidhi* Arabic-English Translation by Abu Khaliyl. Darussalam, Saudi Arabia, 2007, Vol: 4. No. 1899, p23

- Al-Quran 76 : 8-12¹³

and will shed over them a Light of Beauty and [blissful] Joy. And because they were patient and constant, He will reward them with a Garden and [garments of] silk. While explaining the above verse, Qutb¹⁴ says:

What is important is the need to maintain such compassion towards others and the desire to do good only for God's sake, looking for no earthly recognition or reward. ...The surah mentions straightaway that they will be saved from whatever they feared on that day, thus reassuring them of their outcome while they are still in this life.

With regards to taking care of the orphans in Bukhari¹⁵ prophet says: I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. The plight of the widow is given similar consideration. In Adab Al-Mufrad of Bukhari¹⁶ prophet says: The person who strives on behalf of the widows and poor is like those who strive in the way of Allah and like those who fast in the day and pray at night.

Humanitarian service to neighbours

Among the most pleasant sacrifice expected of a Muslim is the act of being good to a neighbour, Surah (An-Nisa verse 36). In Ibn Majah¹⁷ prophet says: Jibril kept enjoining good treatment of neighbors until I thought that he would make neighbours heir. Similarly, in Ibn Majah¹⁸ and Bukhari¹⁹ prophet epitomizes the act of goodness to neighbour as a symbol of true belief in the Day of accountability. In Adab Al-Mufrad,²⁰ prophet explains how exhibition of humanitarian services to a neighbour could accord one the opportunity to salvation on the day of resurrection. The hadith equally elucidates on how the reverse could lead one to hell-fire.

The Prophet, may Allah bless him and grant him peace, was asked, 'Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa, but injures her neighbours with her tongue.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no good in her. She is one of the people of the Fire.' They said, 'Another woman prays the prescribed prayers and gives bits of curd as sadaqa and does not injure anyone.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'She is one of the people of the Garden.'

It is evidently clear that all the aforementioned and discussed acts of humanitarian services are towards the attainment of salvation on the day of tribulations.

- Sayed Qutub, *In the Shade of the Qur'an*, Trans and Ed. By Salabi, A. & Shamis, A., Islamic¹⁴ Foundation, United Kingdom, 2003, Vol:17, pp. 1319-1321

¹⁵- Bukhari op. cit, Vol: 8, No. 6005, pp. 33-34

- Bukhari Adab Al – Mufrad, No. 131, pg 3¹⁶

¹⁷- Ibn Majah op. cit., Vol: 5, No.3674, p. 19

- Ibn, Majah Vol. 5, No.3675, p. 20¹⁸

- Bukhari, op.cit., Vol: 8, No 6018, p35¹⁹

²⁰- Bukhari, Muhammad Bin. Ismail, *Ada Al-Mufrad* Jawhar, Cairo Saudi Arabia, 1428 H, No.119, p31

Aiding the distress person and assisting the needy.

The act of generosity in generally is encouraged in Islam. This is a means by which a servant could attain the mercy of Allah on the Day of tribulations. In Suratul Saff (61:10-12), Allah says:

يَأَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَذَلَّكُمْ عَلَىٰ تَجْرَةٍ تُنَجِّبُكُمْ مِنْ عَذَابِ أَلِيمٍ - تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَأُخْرَىٰ نُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ لِّلْمُؤْمِنِينَ ۝ 21

O you who believe! Shall I inform you of a trade that will save you from a painful torment? That you believe in God and His Messenger, and strive in the cause of God with your possessions and yourselves. That is best for you, if you only knew He will forgive you your sins; and will admit you into gardens beneath which rivers flow, and into beautiful mansions in the Gardens of Eden. That is the supreme success.

In Bukhari ²², prophet says: Save yourself from Hell-fire even by giving half a date-fruit in charity. There are quite a number of prophetic traditions meant to enhance the spirit of humanitarian services to a person in distress. In Ibn. Majah ²³ prophet says: Whoever would like Allah to shade him with His shade, let him give respite to one in difficulty, or waive repayment of the loan. Ibn. Majah ²⁴ prophet says: Whoever is easy with (debtor) who is in difficulty, Allah will be easy with him in this world and in the Hereafter. In Ibn. Majah ²⁵ prophet says: Whoever gives respite to one in difficulty, he will have (the reward of) an act of charity for each day. Whoever gives him respite after payment becomes due, will have (the reward of) an act of charity equal to (the amount of the loan) for each day.

In the following Hadith Qudsi,²⁶ there are some good examples to buttress the relevance of humanitarian services towards the attainment of salvation on the day of tribulation. In the hadith, the prophet explains that on the Day of Resurrection, Allah will challenge the son of Adam as to why he refused to visit Him while He was sick. In response to the above, son of Adam will be astonished to say O Lord, how could I visit You when You are the Lord of the Worlds. In response to the son of Adam, Allah will say: Did you not know that My slave so and so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him?

Allah will further challenge son of Adam, as to why he did not feed Him when he requested for such. In response to the above, with all sense of astonishment, son of Adam will say O Lord, how could I feed You when You are the Lord of the worlds? In response to the above Allah will say: Did you not know that My slave so-and-so asked you for

- Al-Quran 61 : 10 -12²¹

²²- Bukhari , op.cit., Vol: 2, No. 1417, p289

- Ibn , Majah , op. cit, Vol.3, No.2419, p 384²³

²⁴- Ibn. Majah , vol.3 No.2417p 383

- Ibn , Majah , vol.3 No.2418, p 384²⁵

²⁶- Muslim op.cit. vol. No. 6556, p437

food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me?

Similarly, Allah will challenge son of Adam as to why he denied him water when he requested for it in this world. Son of Adam will be surprised as to the possibility of the above. In his response, son of Adam will say to Allah O Lord, how could I give you to drink when You are the Lord of the Worlds? Allah will make it known to son Adam that My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me. To crown it all, in Muslim^{19 27} prophet says: "Whoever visits a sick person, he will remain in a Khurfah (an orchard) of Paradise." It was said: "O Messenger of Allah, what is a Khurfah of Paradise?" He said: "Its fruits.

Lari²⁸ stresses that rendering assistance to those in need is of great advantage to both societal development and the individual donor. Deprivation of the right of the poor by the rich class is seen as an act of negligence of the spirit of common humanity in Islam.

Endowment and removing harmful things from road

In Surah Ahraf (7:8), the weighty nature of reward accords a servant a better chance of attaining salvation on the day of tribulations. Humanitarian services offered by a servant during his life time from which people continue to benefit also attract rewards after his death. In Tirmidhi^{21 29} prophet says: "When a person dies, his deeds are cut off except for three: Continuing charity, knowledge that others benefited from, and a righteous son who supplicates for him. In Nasai,³⁰ it was said that:

Umar acquired some land at Khaibar. He came to the Prophet and consulted him about it. He said: 'I have acquired a great deal of land, and I have never any that wealth that is more precious to me than it. What do you command me to do with it?' He said: 'If you wish, you may freeze it and give it in charity.' So he gave it in charity on condition that it would not be sold or given away, and he gave it in charity to the poor, relatives, to emancipate slaves, for the cause of Allah, for wayfarers and guests. There is no sin on the administrator -if he eats (from it) or feeds a friend, with no intention of becoming wealthy from it.

Similar tradition is contained in Ibn. Majah.³¹

As to how act of removing harmful things from road benefits man in the hereafter, Muslim³² relates that: A man passed by a branch of a tree on the road, and he said: 'By

- Muslim op.cit., Vol. 6, No 6554, p. 436²⁷

²⁸- Lari, Sayed Mujaba, *Youth and Morals*, Eng Translation by Muhawesh, O.A., Foundation of Islam, Iran, pp. 199-200

²⁹- Tirmidhi, op.cit., Vol: 3, No. 1376, pp.167-168

³⁰- Nisai, Abu Abdur Rahman, Ahmad bin Shu'aib bin 'Ali An-Nasai', *Sunan An-Nasai*. Arabic-English Translation by Nasiruddin al-Khattab, Edited by Huda Khattab Darussalam, Saudi Arabia: Dārussalām, 2007, Vol:4, No. 3630, p.342

- Ibn Majah op. cit., Vol. 3 No. 2396, p. 371³¹

³²- Muslim op. cit., Vol: 6, No. 6670 & 6671, p. 482

Allah, I shall remove this for the Muslims so that it will not harm them.' And he was admitted to Paradise. Similarly, in Muslim³³ prophet says: I saw a man enjoying himself in Paradise because of a tree that he cut down in the road that used to cause annoyance to the people. All these are means by which a servant could get salvation on the Day of tribulation.

Withholding vent as service to humanity

Human beings are naturally created to relate among themselves. To enable peace prevail among them, their diverse attitude necessitates the need to tolerate the shortcomings of one another. The act of patience especially when one is on his right is seen as a great sacrifice to humanity. In addition, spending out of one's resources to attend to the demands of fellow human being requires great magnitude of patience. This form of patience is also seen as a precious contribution to the spirit of humanity. Such act is therefore rewarded with salvation on the Day of tribulation. In Suratul Ra'ad (13:22-24), Allah says:

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَهُمْ عُقْبَى الدَّارِ - جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ - سَلَّمَ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ۝³⁴

Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of [the gifts] We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the [eternal] home, Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate [with the salutation]: Peace unto you for that ye persevered in patience! Now how excellent is the final home.

In his explanation of the above verse, Ibn Kathir³⁵ affirms that:

Allah will gather them with their loved ones, from among their fathers, family members and offspring, those who are righteous and deserve to enter Paradise, so that their eyes are comforted by seeing them. He will also elevate the grade of those who are lower, to the grades of those who are higher, a favor from Him out of His kindness, without decreasing the grade of those who are higher up (in Paradise).

In Dawud³⁶, prophet says: Whoever suppresses his anger when he is able to act upon it, Allah will call him before all of creation on the; Day of resurrection, and will let him choose whichever of the he wants. Similarly, in Dawud³⁷, prophet says:

³³- Muslim op.cit., Vol: 6, No. 6671, p 482

- Al -Quran 13 : 22-24³⁴

³⁵- Ibn Kathir , Imad Ad -Din Isma'il Bin. Umar Bin Kathir, *Misbāul- Munir Fi Tahdhib*, Abridged Version, Darussalam, Saudi Arabia, 2003, pp2669-2773

³⁶- Abu Dawud , Sulaiman bin Ash'ath, *Sunan Abu Dawud* ,English Arabic-English Translation by Yaser Qadhi, Darussalam, Saudi Arabia, 2008, Vol. 5, No. 4777, pp259-260

³⁷- Abu Dawud op. cit., Vol: 5, No., 4800, p. 270

I am the claimant of a house on the outskirts of Paradise for the one who refrains from opinion based arguing, even if he is in the right, and a house in the middle of Paradise for the one who refrains from lying, even when he is joking and a house in the highest part of Paradise for one who makes his character good

In Ibn Majah³⁸ prophet says: The believer who mixes with people and bears their annoyance with patience have a greater reward than the believer who does not mix with people and does not put up with their annoyance.

Good leadership as service to humanity

Islam emphasises on the spirit of justice in all its ramifications. For example, in terms of adjudication of cases between two parties or fulfillment of obligations attached to a position of leadership. In Suratul Nisai (4: 58 & 135) Allah says:

Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be [against]rich or poor: for Allah can best protect both. Follow not the lusts [of your hearts], lest ye swerve, and if ye distort [justice] or decline to do justice, verily Allah is well-acquainted with all that ye do.

In Tirmidhi ³⁹ prophet says: Indeed, the most beloved of people to Allah on the Day of Judgment, and the nearest to Him in status is the just Imam. And the most hated of people to Allah and the furthest from Him in status is the oppressive Imam. Closely related to the above is a prophetic tradition in Bukhari ⁴⁰ prophet says: Any man whom Allah has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise. In Bukhari ⁴¹ prophet says: If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for him.

Wisdom behind the ordained and encouraged acts of humanitarian services

The mind may be baffled as to the philosophical importance of the ordained and encouraged acts of humanitarian services by the creator of human beings. This question is no doubt apt as man is endowed with such an inquisitive mind that tends to seek for reasons behind an obligation and as well an enquiry regarding its importance. Moreover, the Glorious Qur'an in several places challenged man to contemplate, ponder and reflect in order to understand issues and situations so as to appreciate them accordingly. The

³⁸- Ibn Majah, op. cit., Vol: 5, No. 4032 pp. 231-232

³⁹-Tirmidhi , op.cit., Vol: 3, p. 125, 1329

⁴⁰- Bukhari , op.cit., Vol: 9, No.7150, p165

⁴¹- Bukhari , op.cit., Vol: 9, No.7151, p.166

following are few amongst the philosophical importance of humanitarian service in Islam.

Attestation of faith in Allah

The world is a testing ground for man and as such the need to put before him some obligations so as to know the extent of his submission to the creator. Compliance with the obligations of Allah and His prophet and abstinence from their prohibitions symbolises sign of faith in Him, Suratul Taubah (9:71), Suratul Nur (24:51). Extension of act of kindness to fellow human being either in cash or kind as instructed by the creator undoubtedly attests to the belief in Him.

Promotion of the spirit of humanity as against self conceited

Human being originates from single pairs of human beings (Adam and Hawwa) Suratul Nisai(4:1), Suratul Araf (7:189) and Suratu Hujurah (49:13). When the rich or able gives out of what he possesses in terms of wealth or exhibit an act of kindness to fellow human beings, it is a manifestation of the spirit of common humanity. To assist man towards cultivating this habit, Allah ordained the act of charity on man and promised the givers salvation on the day of tribulation. More also, this teaching is meant to model man's attitude from being self conceited being. However compliance with the rubrics will also promote love and affection among people of diverse background.

Exhibition of the Just nature of Allah

Complementing man for being submissive to obligations, enjoined acts and reprimanding person for being recalcitrant disposes an act of justice. Among the ninety-nine names of Allah is Al-Adl meaning the "Just". Moreover, the day of "Judgment" is a day set aside to reward good deeds with the bliss of Allah and His wrath for those who turn deaf ears to His commands.

Provision of ground for acquisition of mercy and protection of Allah in this world

Allah in His infinite mercy decrees that whosoever exhibit act of generosity leaves a blissful, peaceful and successful life in this world. Such a person is shielded from bad calamity that might befall him. This is a special grant of Allah to man and substantiates the merciful nature of the creator on His creation. To stimulate man towards this noble act, Allah in addition to the worldly reward, promises to grant the generous person with salvation on the Day of trepidation.

Promotion of social welfare of human beings

The creator creates man with different abilities and disabilities. Among them are those raised in wealth, health and power over others. To protect the well-being of the less privileged, Allah apportioned a certain degree of wealth of the affluent class to the poor. In addition, He encourages those who have more or less to share their wealth with the less privileged ones in the society. His promise of salvation to people on the day of tribulation on account of their act of generosity either in cash or kind is meant to ensure sustainability of this noble act.

Creation of opportunity for exposition of gratitude to the creator

A reasonable mind does not only belief, but is also convinced that himself and all he has acquired belongs to no one except his creator. Giving out of the blessings of Allah in obedience to His dictates concretises the spirit of gratefulness to the giver. To enable man sustain being grateful by exhibiting charitable acts, Allah promised him salvation on the day of tribulation.

Conclusion

A very clear exposition of the significance of humanitarian services on the day of accountability is given in the paper. With due cognizance to the tribulations of the day, it is expected that Muslims would seize all avenue to engage in one charitable act or the other. Appreciation of the wisdom behind the institution of charity in Islam would further inspire Muslims to embrace and exhibit altruistic acts against egocentric acts. Conclusively, it is crystal clear that Allah is Merciful as He bestowed on men the resources through which they could seek for His pleasure.

Recommendations

- Each individual Muslim should make a critical analysis of himself as to the extent of his contribution to humanity in order to redress the grey areas.
- Scholars should enlighten people more on the essence of life, the tribulations of the last day and the means of attaining the mercy of Allah on the last day.
- Islamic organisations should take it upon themselves the coordination of people towards raising funds for betterment of the welfare of the less privileged.

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