

The Significance And Imperative Of Service To Humanity: Insights From The Quran And Hadith

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Abstract

As a human being, the ultimate pinnacle of morality lies in serving humanity sincerely. This act is desirable to human nature; therefore it is of great importance. Anyone who does it, Allah loves him and rewards him for good deeds. He exalts those who engage in it. It is not only a moral duty but also a religious obligation bestowed upon us.

Throughout history, the teachings of the Holy Prophets have consistently emphasized the importance of serving humanity. The Last Holy Prophet himself strongly urged us to work for the welfare and benefit of all people. By understanding the Qur'anic text, scholars have come to the conclusion that this service is considered the highest form of obedience.

Islam is a religion that encompasses all human beings, welcoming and embracing everyone. The exemplary lives of the Caliphs further exemplify this spirit of service to humanity. They have learned the service of humanity from the teachings of the Qur'an and the sayings of Prophet Muhammad and his practical life. The pure and merciful lives of the Prophets were in front of them. May Allah grant us the strength to act upon these teachings and principles in our lives, Amen!

Keywords: Service to mankind, rights of servants, rights of Allah, good behavior, noble morals, welfare of humanity

Introduction

There is no doubt that the ultimate human morals are selfless service to God's creatures, meeting the needs of the needy, arranging treatment for the sick, laying hands on the heads of orphans, feeding the hungry, and clothing the soldiers. Whoever serves God, the Most High, is exalted in the sight of God. The word "Khalq" refers to all the creatures living on the earth, whether they are humans or other living beings. Muslims should realize their religious duty to serve and take care of them as much as possible. Islamic teachings

tell that it is also a sacred duty, as it is mandatory for his followers to believe that service to others is great virtue and It is a worthy of great worship.

It is very important that the one-fourth of Islamic teachings consists of beliefs and acts of worship, but three-fourths of these are focused on mutual dealings and transactions. Scholars of Islam have prioritized the rights of the human over the rights of Allah, Studying the rules of the Qur'an and Sunnah and observing the lifestyle of the Prophet (peace and blessings of Allah be upon him) and the Rashidun Caliphate. Its mean that the rights

of Allah upon every individual are much important, but often forgiven by the Merciful Lord. Regarding the rights of Allah, every human being has a personal relationship with his master and creator, in which if any deficiency is found, Allah will forgive. Everyone should hope for his mercy, and certainly He accepts the repentance from his ashamed guilty servants. It is not far from His mercy. One should not defraud to other. Allah Almighty acts with justice. According to the revelation, it is an unforgivable act of one that is not forgivable, until the affected party forgives him. The Last Messenger of Allah (peace and blessings of Allah be upon him) told that this is a decision that only Islam has issued.

The list of human rights is very long. Sometimes a person has his own rights; sometimes there are ordered the rights of parents, sometimes there are told the rights of teachers, sometimes there are said the rights of relatives, sometimes there are mentioned the rights of friends, sometimes there are forced the rights of neighbors, and sometimes there are urged the rights of scholars. Even animals have rights, and the fulfillment of all these rights is critical to society's health and well-being.

Prophets' services to the Humanity

Allah Almighty mentioned many Prophets in the Qur'an, as well as the way of their preaching efforts are told. These examples are presented to believers for act and follow. The constant propagation and preaching to people is a full time job. It is a tireless work without wages. Mostly the Elite Class disobeyed the prophets, but they continued the reforms with steadfastness like a mountain in the face of difficulties and trials. Their service to humanity is a role model. Their measures to relieve people from various sufferings and problems made them hero. They tried hard to solve the social problems that are mentioned very prominently. They are

remembered in the history due to their efforts for other's rights. So their services are told as the covenant and the faith, in the teachings of Islam. It is the same light that enlightened the ancient nations. Allah Almighty had ordered the Israelites to the dues of Him and the others, as it is said in the Quran:

﴿ وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ. وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشَاهِدُونَ ۝۱﴾

“Observe it! When we put the children of Israel under a covenant that said, "Worship none except Lord; be kind and fair to parents, close and far relatives, orphaned children and those who are in need; speak kindly and gently to all people; perform prayer; and pay charity and alms-tax." But the vast majority of you "Israelites" moved away and showed little interest. And recall that you pledged and provided witness when we took your vow from you that you wouldn't kill or drive each other from your homes.”

These verses are not abrogated; the order that was for the Israelites is still applicable. The right to worship and serve Allah is the first order that is clearly given along with good behavior to parents in it. A pledge is taken to teach and exhort good behavior to all people. The word "al-naas" means "general and people." It includes all believers, non-believers, Muslims, and non-Muslims. So it means that you should speak well of and be kind to everyone, whether he is a believer or a non-believer.

mam Abū ‘Abdullāh Al-Qurtūbī (671 AH) is one of the great commentators. He quotes Talha bin Umar’s saying:

"I said to Ata’ that you are a man who gathers with you people with different desires, and I am a man of harshness, so I say some harsh

¹Al-Baqara:83, 84

words to them, so he said: Do not do that! God Almighty says: And say well to people. The Jews and Christians entered into this verse, so how it is not about the believers?"²

Mufti Muḥammad Shafī' Uṣmānī is an important Pakistani scholar and jurist of the 20th century. In his Urdu commentary of this verse, he says that the rules about Monotheism and praying, serving to parents, relatives, guardians and the poor along with being soft and cheerful in conversation with all people are common in Islam and the previous laws of Revelation.³

Prophet Moses (peace be upon him) fought the most important and dangerous battle against oppression. Opposite him was Pharaoh, who has become a metaphor for cruelty. Prophet Moses is a model of generosity and a manifestation of mercy. He had the spirit of sympathy, benevolence, and service of the people. Even in the fatigue of the journey and in the conditions of hunger and thirst, He performed humanitarian service, as Allah Almighty says in Surah Al-Qasas:

﴿وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءَ وَأُبُونَا شَيْخٌ كَبِيرٌ - فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ﴾⁴

“When he arrived to the Midian well, he discovered a large crowd of people there watering [their herds], as well as two women keeping back [their flock]. What is your business, he enquired? They declared, "Our father is an old man, and we refrain from watering our flocks unless the sheep farmers have taken out their flocks." He did [their flock's] watering as a result. He then retreated towards the cover and cried, "My Lord!" I

genuinely need everything You could send my way!"

It is revealed from his act that helping the weak, helpless, and widows is the way of the prophets, and it also shows their glory. The Prophets (peace and blessings of Allah be upon him) said that they care about the service, improvement and well-being of God's creation in all situations. They are known caring for others, even forgetting their own pain and trouble.

Surah Al-Kahf is the shield of believers in oppressions, temptations and trials. Its recitation is beneficial, and taking measures to protect humanity from it is an understanding of perfection will be God gifted in crisis. Reciting it one can see that Allah Almighty described Musa and Khidhr (peace be upon them) as great examples of service to the people:

﴿فَانطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾⁵

“So they started off, and when they reached a settlement, they requested the residents for meals, but they turned them away. And when they discovered a wall within that was about to fall down, al-Khidhr repaired it. Moses said: If you had wanted to, you could have accepted payment for it.”

On the one hand, in this Allah's command, this example of the scarcity and miserliness of these poor people of this town has been presented, as they did not even prepare to give food to the two great and blessed guests like Hazrat Musa and Hazrat Khidhr (peace be upon them). On the other hand, Hazrat Khidhr straightened the wall found

² Al-Qurtubi, TAFSIR AL-QURTUBI - AL-JAMI' LI AHKAM AL-QURAN, Dar al-Hadith,

³ Mufti Muhammad Shafi, Maarif -ul- Quran, Maktaba, AL Maarif, Karachi, Vol:1,P:253

⁴Al-Qasas:23,24

⁵Al-Kahf: 77

in that village in spite of his lack of money, and there was no question of labor, wages, etc.

Prophet Moses and Prophet Aaron (peace be upon them) were sent by Lord to end the disbelief, polytheism, oppression and exploitation by the Copts of Egypt and their king Pharaoh. At the same time, they had to perform the work of reforming the Israelites by freeing them from the slavery of Pharaoh.

Allah Almighty has described the service of Jesus Christ (peace be upon him) as follows:

﴿أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ﴾⁶

“I create for you out of clay the likeness of a bird and breathe into it, making it into a bird by Allah's permission; I heal the blind and the lepers; I live the dead by Allah's permission; and I indicate to you what you consume food and what ye store in your homes. If you did believe, there is for you undoubtedly a sign there.”

During the time of Jesus Christ (peace be upon him), Philosophy and the Medical knowledge were at peak. When Jesus touched the eyes of a blind man, his sight was restored. When he touched the body of a leper, he was healed. When he command a dead person, he comes back to life. He, like all the prophets, performed all these human services without any payment. He always said that I am doing all these services by the order of Allah Almighty. Apart from this, many Quranic verses indicate that the sending of the prophets and the revelation of the heavenly books fall under the category of service to mankind and service to humanity, which the Holy Quran has indicated is to bring people from darkness to light. Mankind should come out of the darkness of ignorance, be saved from the terrible darkness

of hell. May People come to the light of guidance and build a magnificent palace in Paradise. They also continued to fulfill their important responsibility of serving humanity.

Quranic teachings about services to the Humanity

The teachings of the Holy Quran teach us to serve the people without personalization. The highest level of service is spending for the sake of Allah, which encourages spending, discourages the love of wealth, and introduces principles of spending in society that lead to self-sufficiency. Every citizen is responsible for removing economic stagnation from the life of another citizen by encouraging him to become an active economic worker and making the poor share the wealth of the prosperous citizens.

If you study the Quranic teachings, you will discover clear guidelines for the welfare of the people, and service to the humanity. Allah almighty declares:

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾⁷

“You cannot possibly achieve righteousness unless you give (freely) of what you love, and Allah is fully aware of all that you offer in sincerity.”

Similarly there is and other verse of Quran:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُجْزَوْنَ مِمَّنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شَحْنًا فَلْيُكْفِرْ ۚ هُمُ الْمُفْلِحُونَ﴾⁸

“However, those who lived in Medina before them and had embraced the Faith showed their compassion to those who sought sanctuary there and did not harbour any desire for the things offered to the later, giving them priority over

⁶Aal-i-Imran: 49

⁷Aal-i-Imran:92

⁸Al-Hashr:9

themselves despite the fact that poverty was their (own) lot. And those who are delivered from the avarice of their own selves are the ones who flourish.”

The love of wealth is in the nature of every human being, but to treat wealth as a god is a very ugly trait. The Qur'an provides a remedy for this bad trait. Its verses show the way to spend charity and sacrifice for the sake of Allah. It promotes tolerance, compassion, brotherhood and brotherhood.

Paying the rights of the people along with the rights of Allah has been described as a believer's attribute, and the share of the poor people in the wealth of the rich people has been kept divinely. When there is no personal interest in giving money, assisting a needy poor person financially, for the sake of Allah, is a very good and high example of service. In praise of those who donate and those who spend for Allah it is said in the Qur'an:

﴿الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَىٰ إِلَّا أَتْبَعَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ﴾⁹

“Who invest for Lord, his earnings, for his own sacredness, and don't believe that someone should do him a favor in exchange for something in return. However, only he wants to obtain the approval of his Supreme Lord.”

It is clear from the verses that taking notice of orphans and the poor and having mercy on their plight is included in the religious education of every religion and nation of the world, and such a person is deprived of pure abilities and qualities such as mercy, sympathy, and compassion. A hard-hearted and strict man becomes a person, from whom; no good can be expected for anyone. Then the person who is devoid of these basic morals will understand that he is not a man but an animal. So, what does such

a person have to do with religion, and what attachment will he have to Allah?

From the above explanations of the Holy Qur'an, it is clear that there is a great emphasis on service to God's creatures and compassion towards them in Islamic teachings. After a few examples of these Quranic verses, a Jew, Christian, Hindu or any other persuasive person will look at his holy book, he will not find any less love for humanity in Islam. If he cannot deny these supreme teachings, he should not insult any book including the Qur'an.

Social welfare in the light of Hadith

Social welfare is a concept that is highly emphasized in Islamic teachings, including the Hadith. It is sayings and actions of the Prophet Muhammad (peace be upon him). The following Hadiths emphasize the significance of social welfare:

Ibn Umar reported: The Prophet, peace and blessings be upon him, said:

"The one who benefits others the greatest is the one who Allah considers to be His most beloved, and the act of making a fellow Muslim happy, relieving him of hardship, paying off his debt, or preventing him from going hungry is His greatest Beloved of Deeds. I would rather walk beside my Muslim brother in his hour of need than spend a month alone in the mosque."¹⁰

This is a lovely and insightful remark on how important it is to help others and have compassion for our fellow humans, especially those who are less fortunate. It underlines that helping others, whether by making them happy, reducing their suffering, paying off their obligations, or giving them food to prevent hunger, is one of Allah's most cherished deeds.

⁹Al-Lail:18,20

¹⁰ Al-Mu'jam al-Awsaṭ 6/139

Imam Tirmidhi said : Marthad ibn Abdullah Narrated: The Prophet, peace and blessings be upon him, said:

"On the Particular Day of Resurrection, the believer's generosity will cast a shadow over him." ¹¹

This hadith means that a believer's acts of kindness from this life will serve as shade for him on the Day of Resurrection, when people will be assembled for judgment. In other words, those who donated in charity will be shaded and shielded from the heat of the sun by their acts of generosity on the Day of Resurrection, when the sun will be very close to the people and people will be sweating in dread and agony. The value of generosity in Islam is emphasized by this hadith, which calls on Muslims to give liberally to those in need.

In conclusion, the idea that a believer will be protected from the heat of the Day of Judgment by his kindness on the Day of Resurrection suggests that the rewards of charitable deeds in this life will benefit a person in the Hereafter.

Ibn 'Abbas informed Ibn az-Zubayr, " I overheard the Prophet (peace be upon him, may Allah be pleased with him) saying, "He is not someone who believes whose hunger has food while his neighbor goes hungry."¹²

This Hadith emphasizes the importance of taking care of one's neighbors and community members. It highlights the need for Muslims to be aware of the needs of those around them and to act accordingly, ensuring that everyone has access to basic needs such as food. This Hadith makes a strong point about the character of true faith and the obligations that go along with it. In essence, it implies that someone who is apathetic to the suffering of others cannot legitimately

consider oneself a believer in a higher force or spiritual principle. The premise is that if you are sincerely devoted to leading a life marked by kindness, compassion, and empathy, you will be unable to ignore the needs of those who are close to you. It is insufficient to merely satisfy your own hunger while ignoring the plight of people who reside nearby. True belief instead calls for a readiness to lend a helping hand to the less fortunate and to contribute to the development of a more just and equitable world.

Imam Muslim has titled a chapter in his book: Argument that one of the attributes of one's faith is love for a Muslim brother. He wants the good of him as he likes for himself. He states that it was narrated from Anas bin Malik that the Prophet (may peace and blessings be upon him) said:

"No one of you will be a believer until he loves for his brother or neighbor as he loves for himself."¹³

This Hadith underlines the value of having compassion and empathy for other people. It exhorts Muslims to treat others with kindness and generosity, just as they would like to be treated them. The Prophet Muhammad (peace be upon him) once said that one cannot genuinely believe unless he has the same love for his fellow humans as he has for himself. In other words, true faith demands that we care as much about the happiness and well-being of others as we do about our own.

Even before becoming a prophet, the Last Prophet of Almighty distinguished himself by serving and comforting the oppressed and helpless. After the first revelation, the fear and weight that fell on the Prophet, meant that he was in danger of his life, so his wife, Hazrat

¹¹MusnadAhmad 23490

¹²Al-Adab Al-Mufrad » Neighbours - كتابالجار » Hadith 112

¹³Sahih Muslim ,The Book of Faith , Hadith 45

Khadijah bint Khuwaylid, may God bless her and grant her peace, comforted him with the good deeds and morals of the Prophet; the aspect of service to creation and the welfare of humanity is prominent. She encouraged him:

This will never occur, and you can be confident that Allah will spare you from suffering as a result of your mercy, willingness to help those in need, blessing of the poor, kindness to visitors, and justice. Help with any issues that may arise.¹⁴

After gaining the prophet hood, his passion for service and relief became more powerful than thought and imagination, and every human class benefited from the blessings of him. In his last sermon, he said, "Listen carefully!" It is not worth forgetting. Then the darkness of oppression had lifted, Makkah had been conquered, and the Arabs had submitted to God.

Narrated Abdullah ibn Amr ibn al-'As:

The Most Merciful is merciful to those who are merciful. According to the Prophet (PBUH), If you show kindness to those who live on earth, you will be shown mercy from the one, who is in heaven.¹⁵

The Last Prophet (PBUH) also announced this:

Allah will not be merciful to those who are not merciful to mankind."¹⁶

This sentence emphasizes how important it is to treat others with kindness and compassion. This means that if one does not have compassion for other people, one cannot hope for mercy from Allah. As a result, it illustrates how important compassion and generosity are in Islam. As the Qur'an enjoins serving people, the same is told in the Hadith, and he (PBUH) has taught by his

practice that it will be always better to treat people well.

Conclusion

Social welfare is an important concept in Islam, and the Hadiths emphasize the importance of caring for others and providing for those in need. Muslims are encouraged to prioritize the needs of others over their own desires and to strive for the betterment of society as a whole.

From the study of Honorable Biography of Prophet Muhammad (PBUH), it is He (PBUH) truly deserves to be called the benefactor of mankind. He (PBUH) presented high examples of service to mankind and human compassion by his character and actions. He also gave us a lot of advice, whether it was related to humanity or to living beings, so he enlightened us from the aspect of all kinds of benevolence. Whatever can be done, the service of God's creation is the summary of the entire Qur'an.

It has now been proven by research that financial assistance to those in need has been shown to be beneficial for one's physical health, and that those who provide financial assistance also have a stronger immune system and have very positive effects on the genes.

¹⁴Imām al-Bukhārī, Sahih al-Bukhari, hadith No:4953

¹⁵Sunan Abi Dawud , General Behavior (Kitab Al-Adab) - كتابالأداب - Hadith 4941

¹⁶Sahih al-Bukhari , Oneness, Uniqueness of Allah (Tawheed) - كتاب التوحيد , Hadith 7376