



# The Holy Prophet Guidance in Human Relief and its Role in Achieving Social Solidarity

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## Abstract

The main objective of the study was to identify the concept of human relief, the responsibility of the Islamic nation towards war regions, natural disasters regions and how to provide the suitable human relief for individuals in these regions, rebuilding the regions in accordance to the Holy Prophet guidance. The study presented some examples of the human relief in the Prophet era and identified the role of human relief in achieving social solidarity.

The study was divided into a preface, three chapters and a conclusion.

**Key Words:** *Guidance, Prophetical, Relief, Humanity, Solidarity.*

## **Preface**

Praise be to Allah, we praise Him, seek His Help, ask for forgiveness, we seek refuge in Allah's name from the evils of our selves and from our bad deeds. Whoever Allah leads, will not mislead and whoever misleads himself will not find a mentor and Leah.

I testify that there is no God but Allah and I testify that Mohammed is His slave and His Messenger.

## **After that:-**

The Islamic nation, nation in god's mercy, is which Allah makes the best one of all nations. It has received this preference due to order of virtue and forbid evil, in addition to her faith in Allah Almighty. Allah says:" you are the best nation which has been raised for mankind, you enjoin good, forbid evil and believe in God "(Al-i-man 104).

This great duty is the reason for the success of this nation.

Allah says:- "Let there arise from among you a band of people who bid others to righteousness, enjoin good and for bid evil; it is they who are successful" (AL-i- Imran: 104)

The virtues are the doors only for whoever received the grace of God. It was good for him, it is better to him than the severity of cold when he feels thirsty. He feels happy when he offers good for people for knowing that this way to please God, his majesty and dignity.

## **Significance of the Study and the Reason of its Selection:-**

Some Islamic communities are suffering, in various parts of the world, from natural disasters civil and regional wars, These resulted in large numbers of refugees to neighboring countries and this requires concerted efforts to aid the refugees and help them to over come the crisis.

This is why we have to choose this topic to highlight the means followed by the prophet peace (Peace Be Upon Him )in addressing this issue to get to achieving social solidarity hence the idea of this study which we called as: "The Holy prophet Guidance Human Relief and its Role in Achieving Social Solidarity "

### **The Problem of the Study:**

This study will answer the following questions:-

1. What is the concept of human relief?
2. What is the significance of the human relief?
3. What are the examples of the human relief?
4. What is the role of the human relief in achieving social solidarity?

### **The Objectives of the Study:-**

This study expects to achieve the following objectives:-

1. Identifying the concept of human relief and its significance:
2. Identifying the examples of human relief .
3. Identifying the role of human relief in achieving social solidarity.

### **Review of the Literature:-**

There have been many studies that dealt with the human relief in general, but this study will appoint the texts of the Sunnah in dealing with the human relief in accordance with the regulations and rules of legitimacy.

### **The Study Methodology:-**

Nature of this study required the use of both approaches the partial intuitive through induction of some books of the Sun rah and find out The texts related of this subject classifying these tats. Then using the deductive the using deductive approach through deducting the examples oh human relief that are related to our subject.

In the field of discharging and judging on the prophetic traditions if we found the prophetic tradition (Hadilh) in one of Saheheen, we would take it. If it is not mentioned in Al-Saheheen, we found judgment of one of respected scientists in Al-Halith, we would take it, too. If we didn't find any judgments on it, we tried to work hard to extract and judge by just only studying series of Hadith narrators or shortcoming.

## **Plan of the Study**

### **The Study**

We divided the study into a preface, three chapters and a conclusion as follows:

### **Preface**

**Chapter One: The concept of human relief and its significance**

**Chapter Two: The examples human relief in the prophetic era**

**Chapter three: The Role of human relief in achieving the social solidarity**

**Conclusion: we mentioned the most important results that we concluded**

### **Chapter One:**

**The Concept of human Relief and its Significant in the daily of Muslim nation**

**First:- The definition of human relief as a word in a language and as term**

**Firstly:-**

Definition of relief as a word in a language: "Ghaeen tha'a is a one word that is Al Ghawth waw (assistance) from relief that is relief Support in a case of difficulty (<sup>1</sup>), In addition, assist the man said that (Aghawthah) assistance for him, the noun, Al-Gawth (assistance) (Al- ghowath) (Al- ghawath) ... someone calls me for assistance and I help him, the noun,( Al- Gayath) (<sup>2</sup>) Al- Ghayathan, Al-Ghowath in Dhamah and fattahah is irregular. we said he ask for help, I help him and help .Noun: Al- Ghayth (bi kasir Al-Maghwath: water: Al- Ghawith is hard- running. what I support a person in distress of food or rescue called as: water and supporter (Ghayathan Mughithan) (<sup>3</sup>)

The meaning of relief here is support in case of difficulty, it means that help or support but there is a difference between relief and support.

The support (Al-'Ianeh ) provided that there a case of trouble or difficulty However, the relief provided that there a case of trouble and difficulty.

**Secondly:- Relief as a term:-** "deliverance from grief and difficulty(1) Al- Qadhi defined it as:- "Every physical or mental or cardiac effort come or leave from a human voluntarily to be not obligatory by legitimacy or another"(2)

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(1) Ibn fares, Abu Hussein Ahmed Bin Farris Bin zakrayah language standards Dictionary by: Abd- Al- Salem Mohammad Haroun, Dar Al-Fakir, Beirut- Lebanon- 1979- 40014)

(2) Al- Sehaha in Language, Abi Nasser Ismail Ben Hamad Al- Jouhani Al- Farabi (27/ 2)

(3) Al- Muheet Dictionary, by Mohamed Bin yaqoub Al-Fayrooz. Al-Ibad ,222

**Thirdly:-** Human:- Al- Hamzah wa Noon wa al- seen:- one root, that is origin of something, and every thing go against the race way of separation. They said:- human race against the jinn. They are called as humans due to their appearance. It is said that something is friendly when you saw it. Allah said:" if you perceive in them sound judgment" (Al- Nissa: 6) It is said that you perceive thing if you hear it.(Al-Anis) bi fatha :human kind is cheerful due to something if you don't alienate from it. Arabs say: - how is the son of man? If he asked about himself, saying: Man race, women race – a plural . Microcosm of eye is little piece that is black. ( <sup>1</sup> ) In terminology:- The word "man" is used of Adam's descendants whether males or females

**Fourthly:-** Human relief as additional compound that:- different efforts given from human beings voluntarily to rescue others from unnatural beings voluntarily to rescue others from unnatural or natural disaster to overcome hardship.<sup>2</sup>

**Second:-** The Significance of the human relief .

The Islamic Nation is a characterized from other rations that it interest at moral virtues. The virtues of one of religious basics is that the proselytism Messenger the prophet Mohammad (PBUH) who considered it one of Islam Message goals<sup>3</sup>.

Al- Bukhari narrated from Ibn 'Abbas,( May Allah be pleased with Him ) ; he said Abu Dhor knew mission of the prophet (PBUH) said to his brother :Move to this valley , inform me as this man who recognizes and claims to be a prophet who gets the news from God. Hear from his saying and bring me back, His brother went and heard from His saying he returned to Abu Dhar, said to him: I saw him ordered the best of morality. ( <sup>4</sup> )

Malik bin Anas narrated in his home that he had heard that the prophet (PBOH) who said:" I was sent by Allah to complement the best of morality"(2)

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1- Al- Alousi, Nouman Ben Mahmud. **Jala Al- Aileen Fi Mukamal Al- Ahmadeeh**, civil press, 1981 (535/1)

2) Al- Qadhi, Mohammad Bin Saleh, **Voluntary works in Islam** Fourth Annual Meeting for charities , p. 3

3) Language measures Dictionary ( 14/5/1)

4) This definition was rephrased by the studier from a group of definitions.

1) Al- Bukhari, Mohamed Bin Ismail Al-Jufi, Al- Jamd Al- Sahih Al- Musnad Al- Mukhtaser from Suman Rasoul Allahwa Ayamouh, numbend in fateh Al- Barif volum9), Al-Shab Dar, Cairo – Egypt, First Edition 1987 (59/5) kittub Al-Mabath Al-Nabawi- Bad Islam Abi Dhor numbered (3861)

2) Imam Malik Bit Anas, Al- Mawata, told by Yahiya Al- Laythi, investigated: Mohamed Fuad Abd- Al- Baqi- Ihyah Al- turath Dar, Cairo- Egypt (904/2) kitab Huson Khuluq, Bab Majafi Husun khuluq numbered (1609) Mussuaf (Abd – al- Razeq (32115) numbered ( 9791) corrected by Al- Bani in Saheh Al- Nabawyar (9111

Some good morals are relieving the grieved, supporting the needy, honoring the guest, tying kinship, helping to overcome problems and so. These attributes are of the Ideal, the Prophet (PBUH). When Gabriel ,the angle, came for the first time, He was strongly afraid. Khadijah, his wife, (May Allah be pleased with Her) said to Him:" Never O' Allah, God doesn't disgrace you at all, you attach kinship, believe the talk, honor the guest, help in the case of disaster for the truth. " ( <sup>1</sup> )

One of Allah's rules (Sunnan) in the life for His creation is that the people face different disasters, accidents and misfortunes. Some people befall with poverty, some with hunger, lack of shelter or clothing.

Allah said:" And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Al –Baqara: 155). Human nature is weak and is not strong enough to cope with problems alone , look forward to help and assistant of his brothers because he knows that Muslims is like one body.

Muslim narrated from Nu'man Bin Basher,( May Allah be pleased with Him), reported:- Allah's Messenger (PBUH) said "The believers in the mutual kindness, compassion and sympathy are just like one body when one of the limbs suffers the whole body responds to it with wakefulness and fever."<sup>2</sup>

Al- Bukhari: in his words- and Muslim narrated, Abu Musa (May Allah be pleased with him) reported: Allah's Messenger (PBUH) said: "The relationship of believer with another believer is like the bricks of a building, each strengthens the other. " He (PBUH) illustrated this by interlacing the fingers of both his hands" ( <sup>3</sup> )

The calamity of one Muslim is the misfortune for all Muslim a and the Muslims, who can remove from him difficulty must ready to rescue in conforming to his saying (PBUH):- " He who removes from a believer one of his difficulties of his world, Allah will remove one

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3- Mussnaf (Abd- Al- Razaq (321/5) numbered (9791) corrected by Al-Bani in Saheh Al- Sirah Al- Nabawyah( 9111)

4- Muslim, Abn Hussein bin Al- Hajaj Al- Qushayri Al- Nisabowri. **Saheh Muslim** By: Mohammad Fouad Abed –Al- Baqi Dar Yahiya Al-Tourath Al-Arabi – Berabi- Beirut- Lebanon (Volume5) (1999/4) Bab Al- Bir and Al- Sulah chapter of Muslims mutual kindness, numbered ( 2585)

1- Saheh Bukhari (129/1) pray Bab Interlacing the fingers... numbered (48) Muslim (1999/4) kindness and morals, Bab mutual love:- numbered (2585)

of his troubles on the Day of Resurrection, and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection:

He who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother" ( <sup>1</sup> )

It is worth noting that the human alone could be an easy victim which eagerly desires but a group is strength so that Allah Exalted be He, has ordered to consolidate and be not divided among yourselves Allah says: "and hold fast to the rope of God and be not divided among yourselves"(Al- i- Imran: 103) and Hadiths we mentioned above urge kindness and compassion among believers.

This indicates that the relief is important whereas a person doesn't feel that he is alone, this lightens his disaster.

This is on the individual level but on the group level sharing loads makes its carrying easy.

The human relief is obedience of Allah and Messenger (PBUH) because it is doing the utmost of effort and money for helping the poor and Allah Almighty urged to doing the utmost and the gift. Allah says: "you who have believed, spend from the good things produced for you from earth (Al- Baqarah:- 267)

He says: (And spend in the way of Allah from what you have provided before death approaches one of you)( Al- Munafiqun:10)

Moreover, the prophet (PBUH) urged to spending and benevolence, even by saying a good word in many Hadeeths. He (PBUH) said : " save yourselves from Hell, even if it be by giving only half a date (of a palm tree) as a charity, and who does not have even that, should at least speak nicely" ( <sup>2</sup> )

The Muslim follows every way to seek the pleasure of Allah, this led s to that, he makes every thing which is over value and precious, seek the pleasure of Allah, and he sacrifices with his money and himself for that reason.

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2- Abu- Dawoud, Suleiman Ben Al- Ashath Al- Sejestani, Abu – Dawoud Sunman, Arab kitab Dar, Beirut, Lebanon ( 32614) Al-Bir and Suluh –Bab covering up Muslim no (1930)

1- Narrated by Muslim in his book (703/2) Al- Zakkah Kittab, chapter: urging a charity by only half of a date No (10/6).

Days are like exchanged money, as you lend money, you will borrow it . The Muslim does his best to help others at good times; perhaps Allah eases another one who helps him at bad times. Allah says:- " They give food and love to the needy, orphan and a captive \* we feed only for the accountancy of Allah, we wish no reward and gratitude\* Indeed we fear from Allah the day of harsh and distressful" ... Their reward is like a kind of their work and the answer

((So Allah will protect them from the evil of that day and give readiness and happiness \*\*and award them for what in patiently injured with a garden of paradise will be of silk\* they will be inclining oh settees they will not see any sun or freezing clod ( Al- Inssan: 7-13). He ( PBUH) says:- (Any believer feed the hungry believer God will feed him on the Day of Resurrection on of the fruits of paradise, and any believer water the thirsty believer, will Allan drink on the Day of Resurrection from the sealed pure drink, any believer ditches in bare, God will wear him with the green clothes of paradise"(2)

The relief is one of social solidarity examples that brings a bout the goodness of in divided and society

### **Thirdly: - The Reality of Muslim Nation**

Who looks at the reality of Muslims these days, his heart burns and breaks himself, he sees struggle of nations to Muslims like eaters struggle to their bowl. This is a confirmation for Mohammad prophecy (PBUH) when he says:-" The nations call quickly each other against you like eaters call each other for their bowl" one said: due we are as few on that day. He said: ((Rather you are as many an that day but you are like flow stubble, Allah strip from your enemy, fear from you, Allah be project in your heart weakness.)) Then, one said: The Messenger of Allah what is the weakness. He said: (The love of worldly and hate of death) (1)

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1) Abu-Dawood Sunan (184/4) Al- Malhem, fighting of communities against Islam No (4299) Al-Al-Bani said in Al- Selselah Al- Saheha (684/2) Narrated by Dawoud (4297) and Al-Rahway in his book (2/134/25) Ibn Al-Asaker in Damascus History (2/97/8) narrated from Abd-al- Rahman bin yazeed bin Jabir. Abu Abd-Salem narrated from Mawban Said: The Messenger of Allah (PBUH) he mentioned I said: this is not bad, because Ibn Jabi Thiqa from the narrators of Saheheen. His sheikh (teacher) Abu-Abd-al Salam is unknown but not famous Abu Asma Al- Rahbi followed from Thawban Ahmad narrated /278/5), Ibn Abi Al- Dounya in "penalties (1/62) Muhammad Bin Mohammad Bin Mikhild Al- Bazaar in taking of Ibn Al- Samak (182-183), Abu Naeem in (Al-Hulya) (182/1) from Al- Mubarak Bin Fadhalah .Marzouq



The weakness of Muslims, their vileness and their separation that were seen make eye weeping of blood, heart breaking of sorrow about the reality this nation.

While the calamity makes the men and a hope lighter the pain. This was achieved by adhering the nation to its religion (Islam), holding the cord rope to Allah and applying the Sunnah of honorable respected prophet.

## **Chapter Two**

### **The Examples of Human relief In The prophetic Era.**

The human relief is concerned with human being and human race without considering his religion and belief about it is one of Muslim right. Allah's Messenger (PBUH) says: ((All living creatures are servants of , the more beloved creature to Allah, the most helpful to his children" <sup>(1)</sup> All Muslims are as one soul that what the prophet (PBUH) stated by saying:- ((The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever)) <sup>2</sup> Rather the prophet denied total faith to be for whoever doesn't love for his brother what he loves for himself. ((Do not someone believe, until love for his brother what he loves for himself)) <sup>(3)</sup>

According to the Islamic point view , the relief was done by raising money for the needy, supply with food and drinks, furnishing suitable housing for the afflicted (with disaster).

Moreover, it was done by providing with medicine that for the sick who are unable to buy. In addition, it was important that there vaccination against illness and catching diseases not to spread among the afflicted communities or host communities.

This is considered as the greatest one of examples for social solidarity and there were hundreds of examples regarding the relief in the Sunnah during the prophetic era. The relief during the prophetic era has many forms and examples, some are:-

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Abn Abdullah Al-Himsi told us, Abu Asem Al-Rahbi told us. I said: this is good, its narrators are (theqat honest) but Al-Mubarak may be dishonest. The Al Hadilh is at two narrations is correct for me, While Allah may knows Al- Selseleh Saheheen (32/3) 684/2)

1- Al- Tibrani in Al-Mujam Al- Kabeer narrated (4/3/8) No (9891) Al- Bayhaqi is Shoub Al- Eman (521/9) narrated isolated by Yusuf Bin Alyah it was narrated that it is weak.

2- Muslim, Abu Al- Hussein Ben Al-Hajaj Al- qushayri Al-Nesabouri by: Muhammad Fouad Abd-al-Baqi Culture Revival Dar, Beirut- Lebanon (Volume 5) ( 1999/4) goodness, morals, compassion, kindness and sympathy among Muslims No (2586)

3- Saheh Bukhari (10/1) by revelation, from faith he loves for his brother what he loves for himself No (13)

### **First: Help the poor**

Muslim narrated from Al-Munthir bin Jarir from his father reported:-

"We were with Allah's Messenger (PBUH) shortly after Dawn when there came to him some people clad in woolen rags, <sup>(1)</sup> or covered with sleeveless blankets, and with swords hanging down from their necks Most of them rather, all them belonged to the Mudar tribe. The face of the prophet (PBUH) changed <sup>(2)</sup> when he saw them starving <sup>(3)</sup> .Then he went in to his house and came out, then he commanded Bilal (May Allah be pleased with him) to proclaim Adhan (call to prayers) so he proclaimed Adhan and recited Iqamah and the prophet (PBUH) led the Salat (the prayer). Then he delivered Khutboh (sermon) saying (" O mankind , Be dutiful to your Rubb (Lord), who created you from a single person (Adam ), and from him (Adam) He created his wife (Eve), and from both He created many men and women and fear Allah through whom you demand your (natural) rights and do not sever the relations of kinship surely is ever an All-watcher Over you. )) **(4:1)** He also recited the Ayah (verse) which is in the end of Surah (Chapter) Al-Hashr "O you believe! Fear Allah and keep your duty to Him. And let every one look what he has sent forth for the tomorrow." (59:18). Thereafter, every man gave in charity Dinar, Dirham, Clothes, measure- fills of wheat , and measure- fills of dates till he said: ( Given in charity) be it half a date . "Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes I noticed that the face of Allah's Messenger (PBUH) was glowing like that of the bright moon <sup>(4)</sup> or glittering gold.<sup>(5)</sup> ) Then He (PBUH) said, " whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden. " <sup>(6)</sup> ) Allah's Messenger ((PBUH) doesn't tolerate the peoples' appearance, the effects of poverty which are obvious. He (PBUH) gave quickly Al-Sahabah(companions) to relieve them. When the people respond to his order, His face is brightly.

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1- wearing torn clothes with labels

2- His face is casting a glance

3- needy and indigent.

4- seems cheerful and delighted

5- gilded silver : silver seems covered with gold

3- Sahih Muslim (104/2)-kinship bond ,morals giving charity be it half date No (1017)

## **Second: Hospitality of the Guest.**

One of the most original values which are in common before Islam is the hospitality of the guest.

When Islam spreaded, it ensured that value. Al-Bukhari narrated from Abi Shurayh Al-Adhwai reported: I heard by my ears and I saw by my eyes when the prophet (PBUH) said:- (( He who believes in Allah and the last Day, let him be hospitable to his neighbor, and he who believes in Allah and the last Day, let him be hospitable to be guest with his reward" he said : what is his reward, O Allah's Messenger ? He said : a day and a night, hospitality for three days more than those that is a charity from him)) (1) (4)

Due to strongly focus of the prophet (PBUH) on that issue, Some Al- Companions (Sahabah) let be hospitable to the guest with providing the food for his own children and wife. Al- Bukhari reported from Abu Huraiah (May Allah be pleased with him): A man came to the prophet

( PBUH) than He send a word to his wives who replied:

I have nothing except water. Then, Allah's Messenger (PBUH) said

"Who entertain this "man" as a guest"? One of the Ansar said "O Messenger of Allah, I will. "So he took him home and said to his wife:" serve the guest of Messenger of Allah. She ensured: "Nothing, except a little food for the children." He said: prepare the food, turn on the light, and put your children to sleep if they ask for food. She prepared the food, turned on the light and put their children to sleep then she extinguishes the light and gives him the impression that we are also eating. "So they sat down. When we came to the Messenger of Allah (PBUH) in the morning, He said: "Allah admired what you did with your guest last night."

Then verse ejaculated ((But give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls- they are the ones that achieve prosperity). (2) )

## **Thirdly: - Help the oppressed**

In Islam, help has a specific meaning that is different from all other concepts. The concept of help for non- Muslims depends or tribalism. This is what Islam had forbidden. In pre-

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4- Saheh Bukhari (13/8) morals, He who believes in Allah let him not to injury his neighbor

1- Saheh Bukhari (42- 43/5), merits. Allah said but give them preference over themselves even though poverty was their (own lot) No (3798)

2- Saheh Bukhari (168/3) oppression, Help your brother whether he is oppression, Help your brother whether he is oppressor or oppressed No (2444)

Islamic Ignorance, they were saying: "help your brother whether he is an oppressor or the oppressed".

That means help brother or relative whether he is oppressor or oppressed. When Islam asserts this saying in another meaning.

Al- Bukhair narrated from Anas (May Allah be pleased with Him) reported :Allah's Messenger(PBUH) said," help your brother whether he is oppressor or an oppressed. "A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor? "He (PBUH) said, you can keep him from committing oppression. That will be your help to him."( <sup>1</sup> )

Help among Muslim is to prove the truth, return the rights, help the oppressed to take his right completely without any lack.

A person who looks at peoples cases knows what the human faces calamities and distresses that cause illness or money loss and rarely some people face strong pressures and troubles may be punishment due to adhering his religion. In this case, his Muslim brothers have to seek to rescue him help him to take the oppression away conforming to

Allah says" but if they seek your aid in religion, it is your duty to help them (Al-Anfaal: 72) Even if it requires to fight with him to revoke robbed right.

Abu Baker Al- Sedeeq (May Allah be pleased with him) sets forth an example of helping the oppressed especially at his support to Allah's Messenger (PBUH) in himself and money.

Bakhari reported:- Narrated 'Urwabun bin AZ-Zubair: I asked Abdullah bin Amr, "what was the worst thing the pagans did to Allah's Apostle? He said, " I saw Uqba bin Abi Mu'ait coming to the prophet while he was praying. Uqba put his sheet round the prophet's neck and squeezed it very severely. Abu Baker came and pulled "Uqba away from the prophet and said (( Do you intend to kill a man just because he says: My Lord (Rabi) is Allah and he has brought forth to you the evident signs from your Lord ( <sup>2</sup> )

Moreover, Omar Bin Al-Khatab helped boy called Annas to be free not a slave. Al- Bihiqi narrated: Al-Shafi narrated: Anas bin Malik has written debt for stars for the appointed time. The writer wanted to pay the debt to in advance. Annas refused and said:- I don't pay except at the appointed time. They went to Omar Bin Al- Khatab (May Allah be pleased

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1- Sahih Bukhari, the companions of the prophet, the merits of Abu Baker No. (3678)

with him) mentioning what happened. Omar said: ((Annas wants in heritance)) Mentioned in Hadith: Omar ordered him to take it from him and then Omar manumitted him"<sup>(1)</sup> )

#### **Fourth:- Manumitting slave and Freeing prisoner**

The slave who is who is owned (Mamlouk) doesn't do a thing alone Islam extends the process of manumitting of slaves by charities (alms) expiations and others.

The Prophet (PBUH) urges to other situation as narrated Abu Mussa Al- Ash'ari : The Prophet said, "Give food to the hungry, pay a visit to the sick and release (set free) the one in captivity (by paying his ransom)."<sup>(2)</sup> )

The prophet, firstly, release his slave; Zaid bin Harithah (May Allah be pleased with him) .He also helped Sulieman Al-Farsi in paying ransom and manumitting. Al- Bihiqi narrated:- Ibn Abbas said: narrated Selman Al-Farsi and mentioned SuliemanAl-Farsi and mentioned a whole story of the reason of being Muslim said:- Allah's Messenger (PBUH) writing to pay ransom O' Selman)) I wrote for three hundred palms, forty Ouyahs. The companions of messenger of Allah helped me to pay thirty, twenty and ten according to every man. It was mentioned:- Messenger of Allah (PBUH) went out with me -we we had payments on his hands. He was sent by Allah to prove the truth to pay once. Then, the man came with some metals like golden egg. Messenger of Allah (PBUH): " where Muslim Al-Farsi, the writer I was invited by him, said:- ( O Suleiman, take this, to pay your ransom). I said: O' Messenger of Allah: How I pay the debts? He said:- O Suleiman Allah may pay I will pay a bout forty oqyah) Messenger of Allah (PBUH) release Suleiman.<sup>(2)</sup> )

He (PBUH) is the first on who set free prisoner, Al- Bihiqi narrated: Muhammad bin Ishiq said: Abu Azah Al- Jumahi was arrested on the Day of Badir. The prophet (PBUH) :- O Muhammad, He has girls and needy. No one in Makah release me, you knew my need. The prophet (PBUH) didn't kill him, manumitted and released him. <sup>(3)</sup> ) (3).

Hence, we found the prophet (PBUH) and his companions asserted at freeing slaves for Muslims, freeing prisoners whether Muslims and non- Muslims.

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2- Al-Bihiqi: Ahmad bin Al Hussein Mare fat Sunnan and Al Athar by: Abd- al –Moti Kalgi:- Islamic studies University- karatchi- Pakistan- first Edition 1412- 1991 (3678 221/8)

1- Al- Bihiqi: Ahmad Bin Al Hussein: Marefat Sunnah and Al- Athar by: Abd-al-Mutikaluji:- Islamic studies University karatchi- Pakistan. First Edition 1412- 1991 (3678 211&)

2- Al- Bihiqi Ahmed Bin At- Hussein **Sunnan Al-Khubrah** (322110) No. (221499)

(1) Al- Bihiqi Bin Al Hussein **Sunnan Al-Khubrah** (2118) No (36 78)

### **Fifthly: Relief the Refugees**

This subject is one of the most important in the study. When we talked about refugees, we remembered, Al- Hijrah, the prophet's Migration which is the most important event in Islam. After the prophet's Migration, Muslims established their country, to be independent worldwide. The companions of the prophet (PBUH) in accordance to prophetic guidance represented the most wonderful examples of social solidarity, never had seen in the history. Whereas Ansar provide their brothers, Al- Muhajreen, with all their money, houses and everything that they owned. The Immigrants, who hold their religion, left their money and what they owned in Makah.

The prophet (PBUH) brethren, in faith, between immigrant and Ansar.

Said Qutob, who passed away, describes the situation of a brotherhood, said: "Ansar is an example of selflessness and sharing never had seen during times."

Where One gives them preference over himself in term of money and his love and preference. ( <sup>1</sup> ) Bukhari- May Allah Mercy Him – narrated what happened between Abdur- Rahman and Sad bin Ar- Rabi- May Allah be pleased with them- Narrated by Abraham bin Said by his father, by his grandfather, said:- when the emigrants reached Madina. Allah's A post established the bond of fraternity between Abdur- Rahman and Sad bin Ar- Rabi. Sad said to Abdur- Rahman, "I am the richest of all the Ansar, So I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period ( i.e.Idda) of divorce then marry her. "Abdur- Rahman said, "May Allah bless your family and property for you: where is your market?"So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yogurt and butter) He continued going (to the market) till one day he came, bearing the traces of yellow scent? "The prophet asked, "What is this scent)? "He replied, "I got married". The prophet asked "How much Mahr did you give her? He replied, "I gave her a date- stone of gold or a gold piece equal to the weight of a date-stone." ( <sup>2</sup> )

Bukhari narrated by Abu Huraira, May Allah be pleased with him, said: The Ansar said (to the prophet) "please divide the date palm trees between us and them (i.e. emigrants) said

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1- In Dhilan Quran: Said Qutob (3526/6)

1- Sahih Bukhari (39/5), Merits : The prophet (PBUH) established the board of fraternity between Ansar and immigrants, No (37 80)

"Let them (i.e. the emigrants) do the labor for us in the gardens and share the date – fruits with us. "The emigrants said, "We accepted this." ( <sup>1</sup> )

These events indicates that the situations are more wonderful and noble, showed the extent of scarify and selflessness as mentioned above regarding the prophet's companions (May Allah be pleased with them).

On the other sight which is the most wonderful, it indicates how deep is love among the companions regarding His saying (PBUH): "None of you has faith until he loves for his brother or his neighbor what he loves for himself))(<sup>2</sup> )

On the practical level, there are strengthening the principle of solidarity and cooperating on for Allah's pleasure. Narrated Al Hakim by Ibn Omar- May Allah be pleased with him- said: - I gave as a gift to one of the Allah's Messenger (PBUH) companions a sheep, said: My brother and his children are needier than us, said: - He sent to him one was sending to another and the others sent it then got back to the first one then verse

((But ejaculated give them preference over themselves, even though poverty was their (own lot) to the end of the verse ( <sup>3</sup> )

### **Chapter Three**

#### **The Role of Islamic Relief in achieving Social Solidarity ( <sup>4</sup> )**

Stratification causes imbalance and chaos instability, therefore, t is necessary to bridge the distance between the classes of community through cooperation and solidarity among the members of the community.

The rich give the rights to the poor, Support with the goodness and beneficial projects to meet the needs of Muslims. Social Solidarity is one of goals that Islamic community seeks to achieve to enjoy security and safety.

Perhaps may Islam be the first one which invited to social solidarity through cohesion among the among of Islamic community members to cooperate in righteousness and piety in accordance to Allah's saying: ((And help one another in righteousness and piety; but help not one another in sin and transgression" (Al- Ma'idah:2)

Even balance in social relations doesn't overwhelm the individual interest on the interest of the group and the group interest doesn't overwhelm the interest of individual. All those

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2- Sahih Bukhari ( 39/3), Merits, the bond of fraternity between Ansar and immigrants, No. (3782)

3- Sahiht Bukhari ( 10/1) Gibril, The faith that he loves for his brother what he loves for himself No (13)

4- Mustdark Al-hakim. ( 483/2) No (3799) Al Hakim said : this is correct Hadith its narrators but they didn't agree at it

1<sup>-</sup> see Al-zoubi Mohamad Mesleh Food security and it role to achieve social seaurity published research in Islamic studies Faculty of in Dubai

were achieved in accordance with all rules, for organized specific controllers in different ways

**Firstly:-** Zakkah is one of the most successful way to solve the problems of poverty and deployment. Zakah is not considered as only money charity and giving objects to the poor and the needy but also large part must be directed toward establishing developed projects to hire the unemployed young people and some of the enabled poor.

Zakkah is established and obligatory source which a country can't bring from its balance while the amounts of money as Zakkah don't affect the balance of a country. This contributes at help the country to perform its responsibilities and decrease the amount of money which is as a dept.

Allah obligated Zakkah to share at achieving social solidarity, to be one prop of Islam .This prop is characterized on the social and economical level.

Zakkah doesn't play its role on the level of worship but also exceeds to other numerous roles which are not less important than that role contributing to achieve social and economical security.

Zakah is considered as one of worship by which stave devout to Allah but a country is legally competent to follow raising the money of Zakah, ensure to be paid to the beneficiary and ensure that Allah's command to be applied even by force. This achieves the security for the Muzaki(one who pays Zakah ) through his feeling of calmness and solidarity because he obeyed Allah and paid Zakah (as it his right in money )

Allah says :( take Sadaqah (alms from their wealth in order to purify Taubah:103).

Qutadah narrated, said (calmness for them "trust for them") (<sup>1</sup>)

This security includes all aspects of life, he feels calm from the punishment of Allah, he feels that his money free from stealing, with its purification and increment due to achieve sufficiency for all members in Islamic society .This gradually lightens the source of crime then removes it.

Ibn Qaim said( Allah the almighty determined it to purify the money and its owner, limit the money as a favor for the rich , the favor is still in the money for whom pays zakah even to be kept and increased ,repel and harms, had put it as a wall to protect and save him)(<sup>1</sup>)

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1- Ibn Abi Al Hatem , Abu Mohamed Abd-al- Rahman Bin Mohamed , **Holy Quran Interpretation** by : Aza'd Mohammad Al-Tayb , Nizar Mustafa AL-Baz , Saudi Arabia , Next Edition (1419)(187616)



It is a safety for Al-Muzaky (who pays zakah in his trade and investments that increased actively by paying Zakah , distributing money .Who benefit at the society where he lives. This leads to increase a part of the wealth spent in Allah's way by mobilizing the economical activity through increasing the demand of consumption for the poor .And this what the Hadith of the prophet (PBUH ) when he said : (wealth is not diminished by giving (in charity) and give charity)<sup>(2)</sup>

This is considered as a huge change in the social and making the economical system instead of making rich for the rich people and making poor for the poor. Allah said:( in order that it may not become a fortune used by the rich among you)( Al-Hashr:7)

### **Secondly: A Charity (alms)**

A charity (alms) is complete Zakah where is Zakah is limited with certain conditions and has special directions but a charity is not limited with anything of the mentioned above.

The charity has been paid at all times and paid to the classes whether they are the relatives of charitable person or not .It is allowable on soul, family and tribe but it will be the greatest reward regarding spending

Muslim by Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said : "A dinar you spend in Allah's way, or to free a slave , or as a charity you give to a needy person , or to support your family , the one yielding the greatest reward is that which you spend on your family ."<sup>(3)</sup>

Ahmad by Sa'id Bin Abi Wqaas (May Allah be pleased with him ) reported : The Prophet (PBUH) said: "spending your wealth is considered a charity for you , your spending on your children is a charity for you, and your spending on your family is a charity for you..."<sup>(4)</sup>

Islam enjoyed the payment of zakah –al-Fitr on every Muslim (male and female, young or old to avail the poor in Ramadan, make them delighted with their children on Eid so they join in happiness in the Islamic World on that Day.

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2- Ibn Qaim AL-Jawzyah , Muhammad Bin Abi Baker Zaad Al-Maad Fi Huda Khayr AL-Ibad –AL-Resalah , twenty –seven Edition , 1415 ,1994(512)

3- AL-Bazar, Abu Bakir Ahmad Bin Amr Bin Abd-al-Khaleq AL-Atki , Masnad Al-Bazar published as AL-Baheer AL-Zakhar by: Mahfoud AL-Rahman Zayn Allah , AL-Khan and Science Library ,Edition ,2009,(24313) NO (1032)

1- Muslim narrated in his book (69212) , zakah , the virtue of spending on children ...(995)

2- Narrated Ahmed in his book by three sons of Sa'ed Bin Abi wages, Followed some sons of Sa'ed by their father see: Sahih Bukhari, 1435 H 123 by Amir Bin Sa'ed by father

Bukhari reported by Ibn Umar (Radi Allah Anhu ) Allah's A pastle (Say-allahu-alleihi wasallam ) enjoyed the payment of Sa' of dates or one Sa' of barely as zakat-utFitr on every Muslim slave or free , male or female).One Sa' =3 kilograms approx.)(<sup>1</sup> )

Narrated by Ibn Said AL-Khudri (May Allah be pleased with Him), said:"We used to give one Sa' of meal or one Sa' of barely or one Sa' of dates, or one Sa' of cottage cheese or one Sa' of Raisins (dried grapes) as Zakat –al-Fitr). (<sup>2</sup>)

### **Thirdly: Vows and Expiations**

They play an important role in help the poor and the needy people , partially fill up their needs in addition to Zakat and a charity . Binding expiations such as expiation of wrong killing, Zihar (considering a wife as a mother), sexual intercourse on the day of Ramadan , if the committer of these actions is incapable to free a slave and fasting- he must feed sixty needy persons or provide them with clothes. The expiation of oath is that feeding ten persons or providing them with clothes. The different kinds of expiation fulfill the needs of certain class in a society.

Vows: Charities had vowed by individuals that are attached to the accomplishment of some matters. The vow is still in covenant of Muther, he does the fulfillment as possible as he can, he provides to the needy classes.

Vows and expiations contribute at achieving one aspect of social solidarity in which they include feeding sixty needy persons in some parts, as in oath vows, hunting vow, a vow of commitment of Ihram Restrictions and others. They contribute to lighten suffering of the needy people.

### **Fourthly: Charitable Waqf**

Waqf is a detain of the owned thing, its benefits be to Allah's way, its material remains and its benefits (<sup>3</sup>) continue.

The Waqf had an important role to solve the problem of poverty and deployment. That is one of social forms where the Waqf includes numerous aspects as a charitable Waqf on

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3-Sahih Bukhari ( 161/2) – Al- Fitr charity on every stave and other muslims, No (4504)

2- Sahih Bakhari ( 161/2) Zakat- at Fitr Sa' of meal

1- Definitions for Al- Marawi (431/1)

mosques, institutes, schools, alms houses, looking after orphans, water drilling, expiation of tunnels, and general service of all forms. (1)

#### **Fifthly: Interest-free loan (Qardon Hassan)**

One of social solidarity examples is to facilitate the grant of interest –free loans to help at solving economic problems for the needy people.

Allah says: ((and whoever amongst guardians is rich, he should take wages, but if he is poor, let him have for himself what is just and reasonable according to his work)) (An-Nisa':6).

Regarding this verse's interpretation, AL-Tabari said : "spokesmen from the companions and followers , who followed them from the descendants that is using as a loan and an advanced payment." (2)

Muslim narrated by Abdullah bin 'Omar (May Allah be pleased with Him) that Allah's Messenger (PBUH) said, "a Muslim is a bother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah discomf, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened Muslim, Allah will screen on the Day of Resurrection."

Narrated Ahmad in his book by Bin Masoud reported: The prophet (PBUH), said: ((free loan is carried out in the direction of Sadakah (charity) ").

The loan also contributes at solving many economical and financial problem fort the bad debtors. Allah, the Almighty commands, granting the bad debt and the debtor time till they it is easy for them to repay. ((and if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you ))(Al-Baqarah: 280).

Muslim narrated by Abi Saeed Al-Khudri (May Allah be pleased with him) reported: "one man in Allah's Messenger's era (PBUH) had lost his fruits that he purchased, so his debt increased. Allah's Messenger (PBUH) says:" paying Sadakah (charity) (3) to him. "People

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2- see: Awqaf and social life in Egypt – document and historical study – by Muhammad Muhammad Ameen – Arab Anhdah Dar- First Edition 1980. (p /3) and following ones)

3- Al- Tabari, Mohammad bin Jarir bin yazeed Jurua Al- Bayan An Ta'eel Ay' Quran (593/3)

1- Musnad Ahmad ( 4/2/1) Al- Albain ( correct) series 70/4)

paid a charity but still he had debts, Allah's Messenger (PBUH) said to his rivals in business: "take what ever you found and not more than that "(<sup>1</sup> )

### **Sixthly:- Help**

Allah commands to help at good deeds He Says: ((Help you one a another in Al-Bir and Al- Taqwa (Virtue, righteousness and piety); but don not help one a one another in sin and transgression)) (Al- Ma'idah 2)

Muslims set forth the most magnificent examples of help when the prophet (PBUH) united astrospheres between Ansar and emigrants where one shares living with his brother. Because they understand The prophets saying (PBUH):- "None of you will have faith till he wishes for his (Muslim) Brother, what he likes for himself"( <sup>2</sup> )

Ash'arites create new ways to increase the meal to be blessing so that the prophet (PBUH) said: - "They are from me and I am from them." Both Sheikhan (Bukhari and Muslim) in their books by Abu Musa reported that Allah's Messenger (PBUH): "When than Ash'arites run short provisions in the campaigns or run short of food for their children in Medina they collect whatever is with them in the cloth and then partake equally from one vessel. They are from me and I am from them. (<sup>3</sup>)

These works contribute strongly at achieving social solidarity.

Seventhly:- Support the poor in Natural Disasters starvation Islam doesn't only commanded to fulfill" the needs of the poor but also required are responsibility toward look for hungry and the need people and fulfill their needs.

Whoever fails that responsibility for that will be sinner.

Al- Hakim narrated by Ibn Omar – May Allah Pleased with them- reported: Allah Messenger (PBUH)" And whoever 'Arasah people (tribe) became thirty became there by hungry ,Allah's protection had acquitted them

In a case of disaster or starvation, Muslims from all over the world hurry to assist and help the needy classes. Al- Tibrani narrated Zaid Bin' Aslam by His father 'Aslm reported: (Omar performed pilgrimage (Al Hajj) in 16 CE while he was watering waking lamely in middle of night, rider stopped on the street he cried, Allah Messenger (PBUH) be among

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2- Sahih Muslim (1191/3) Musaqh allowable to decrease the debt. No (1556)

1- Sahih Bukhari, faith chapter ,To like for your brother what you like for you.

2- Sahih Bakhari : narrated in his book (181/3) Oppression, sharing in meal No (2354) and Muslim in his book ( 1944/4) merits of Asharites, No (2500)

you. Omar said to him: Waylak (an expression of sorrow). He said: The wise led me to you. They said: " Was Allah's Messenger passed away? He passed away then he cried, the people cried. He said: who has an authority after him? They said: Ibn Abi Quhafah They said: Ahnaf Bani: Taym? They said yes, he said:- was He among you? They said: The was passed away. He and the people then said "Who has an authority a aftertime? He said: Omar Bin Khatab. He said:- was he 'Ahmar Bani Odhi? He said: yes, He spoke to you. He said: "Where were you away from Abayadh Bani Omyah or Asla' Bani Hashim? They said: He was so what is your need? He said: I met Allah's Messenger when I was with Abn- Oqayl Al- Jo'ailli in Joail hall way. I became Muslim pledged with allegiance and drank water from peduncles. He drank the first part then watered me the rest. While Allah knows that still be sufficient. Whenever I was hungry and I remember hailing, whenever I was thirsty, I remember watering from it. Wherever I was thirsty on my day. Then, we reached high rank of the white Mountain (AlJabal Al Abyadh) (my wife, daughters and me). I was praying five times every day and night, fasten one month yearly, scarify on the length in Dhu-al- Hija. That what I had learnt from Allah's Messenger until this year started. No while Allah knows that there weren't any sheep except one that was eaten by a wolf yesterday. I ate some of it and we ate the other part, he said: relief. Omar said: O relief took place. We had watered then, Omar was walking until he arrived in the place of the water. He said: Spend on him, his family and his children until I was back to you if Allah will. when Omar performed his hajj (pilgrimage), he went back, called the owner of water, said: what did Abu Aqeel do? He said: He came once upon a time talking with me when he was of weak health. Then, when he was ill at night, he died at my home. That is his grave. Omar came to his companions, said: Allah may not accept your trial, then he led people in pon him, then he looked after his daughter and wife and he spent on them. (1 )

These are ways and are others which contribute at achieving the social solidarity in addition to family bonds that achieved solidarity. Islam urged to kinship. Sheikh Al-Sahrawi- in Allah's mercy – says: - kinship makes one type of social solidarity among human beings. If someone had a problem, his relatives hurry to help him at his problem, tried to light working together among family members .This handing makes it stronger to face accidents, no one feels strange in this world because he is connected to his family,

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1- Al-Awasat Dictionary (202/3) No (29 26) Al- Tibrani:- this Hadith wasn't narrated by Abi Aqeel except this which is good.

connected to his neighborhood or village. This eliminates hate in a society than do family disconnection. (1)

### **Conclusion:-**

After Allah had bestowed His Grace to complete this study, we mentioned the most important results we concluded that are as follows:-

- 1 - Islamic nation is the best one, watcher the rest of nations, it attains its position due to its bearing command with the good and forbid what is not recognized as good.
2. Islam changed numerous concepts which are common in a society, linked with Allah's piety and obedience. It linked generosity to expenditure in Allah's way, bravery with Jihad (striving) in addition to hospitality of the guest and help the oppressed and so on.
3. Human Relief in dudes Allah's obedience and His Messenger ( PBUH) due to spending effort and money to help the needy people who Allah the almighty inspired to look after and paying charities to them.
- 4- Relief if one of social solidarity examples which lead to in a society.
- 5- Human relief concerns with human as a race without considering his religion and belief.
- 6- From Islam point of view, relief is through giving money to the needy people, providing with food and drinks, a suitable housing for the needy people. Moreover it has been through bringing up medicine to the sick people who can't pay its costs, vaccination against illness and catching diseases not to spread among the afflicted communities or host communities.
7. Human relief had found before Islam but its goal is for world needs but Islam linked it to Resurrection and its goal is Allah's pleasure.
8. Islamic relief is a main reason to achieve social solidarity through applying zakah, charities (Sadakat), vows, expiations, charitable Waqf and free- interest loan and soon.
- 9- The clearest example of human relief is brother hood between Ansar and emigrants.
10. Finally, We called for Allah my work to be fidelity to Allah's way and Islam Muslims benefit from it.

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2- The Interpretation of Sharawi ( P. 108)