

# HUMAN FACE OF RELIGION

Sheikh Muhammed Karakkunnu

English Version - Dr. T. K. Mohammed

Content

Preface

1. Religion And Human Relation
2. Human Aspects Of Worship
3. Faith And Human Character
4. Treating The Parents - The Religious Dimensions
5. Obligations To Children
6. The Religious Dimensions Of Marital Relation
7. Neighbours, Relatives And Guests
8. Orphans, Destitutes And Slaves
9. Social Life And Religion
10. The Religion Of Compassion

## PREFACE

This book is the result of viewing religion from an angle different from the traditional ones. It emerged from a humble attempt to find the human dimensions of religion.

According to the general stand point religion is a link between man and God; It is a private affair between the Creator and the Creations. Its function is to appease God through worships and religious observances. Strictness in observing the religious obligations is considered to be the criterion of piety and righteousness. Those who perform the religious obligations, both optional and compulsory, and steep themselves in reciting the scriptures and chanting epistles are regarded as true devotees and apostles despite the fact that they hardly discharge their obligations to their parents and treat them properly, or do their duties to the members of the family or honour and treat the neighbours properly or feed the orphans and indigents and protect them.

But the approach of the true religion is entirely different. As it links man with God, it connects man with other men also. It assigns greater

importance to human relations and teaches man to fulfill his responsibilities as they are his religious obligations. The violation of this is considered a serious sin. However punctual they are in the observances of religious obligations and devotions they will not attain the pleasure of God and be successful in life hereafter if they fail to keep up their relation with other men.

According to the true religion the performance of religious obligations and acts of worship are not the signs of piety and devotion. But such observations and acts of worship are the means to develop them. They are to be applied to the multifarious phases of human life.

In the history of human kind, apart from the messenger of God, and other Holy prophets, the four khalifas are the beacons throwing light on guidance and directions to the people for ever. They could be followed by any human being as great models, not only because they excelled in the piety, devotion and in the performance of religious acts but along with the perfection in discharging religious obligations they kept up great perfection and purity in social, economic, political and administrative spheres of life.

The best models of human beings who can be emulated by any one were the companions who got educated in the school of the prophet. What made them excellent was the perfection that they attained in maintaining human relations and the virtues that they achieved in different phases of life.

This slender volume provides primary lesson on the quintessence of the true religion viewing it from a wider humanitarian perspective. The readers may note that this is not a comprehensive study. It is a humble attempt to direct reader's attentions to the unexplored aspects of the religion. It is hoped that readers would go through this book keeping this view in mind. -Publishers

## 1. RELIGION AND HUMAN RELATIONS

Those who keep themselves away from the practical plane of life and confine themselves to the dark corners of the temples of worship, are not real apostles. The pseudo renunciation of the practical aspects of the material world has not been approved by the true religion. The Islamic view

of religion is comprehensive in that it integrates the spiritual and the temporal aspects of life. It blends the bliss of the self with the happiness derived from serving fellow human beings. The real muslim is one who experiences salvation from both these.

Life is not meant for meditation by sitting in the shade of a tree. It is for establishing the righteousness in the planes of life, both personal and social. The real saints are those who maintain purity in all planes of human life. The real devotees are those who lead pure life in the plane of actions.

The aim of religion is not to make man lazy, indolent, and inactive. The man, who is the servant of God, is laden with the duty of building up a world of virtues, cannot be inactive. How can one be a saint leaving the ways of human growth and development to the devils and seek self-realization? The religion that does not develop social commitments in its believers is dead wood.

#### TWIN RELATIONS

The temples of worship are on the increase around us. Despite this the impression about religion among the people is declining. The great principles that the religion upholds do not bring about sanctity in the life of the believers. One cannot observe the emotions of love, and empathy in the social relations of those who keep punctuality and regularity in the observance of the religious duties and obligations. Those who believe in the most compassionate God, are not free from committing cruelties in practical life. When their relation with God becomes closer, their relation with members of the society becomes loose and distant.

The relation between man and man is as important as the relation between God and man. Islam presents to us the nature of this relation, i.e. how the relation ought to be. Ignoring those lessons will make us lose the human touch of the religion. Once the human touch is lost, the religion becomes lifeless. That is what happens around us today.

In the Islamic view, the realisation of the commitment to the society is as significant as the commitment to God, our Creator. The dereliction of obligations to both amounts to sin.

The Holy Quran makes it clear that when man is summoned to trial after death, two kinds of charges are made against him - one his faults against God, the other faults against man.

"But as for him who will be given his record in his left hand, will say I wish that I had not been given my record, And that I had never known how my account is. Would that it had been my end (death) My wealth has not availed me. My powers have gone from me." Seize him and fetter him and then throw him in the blazing Fire, Then fasten him with a chain whereof the length is seventy cubits. Verily he used not to believe in Allah, the most Great, And urged not on feeding of Al miskin. (Al-Haq 25 - 37)

Those who do not believe in God do not follow religious observances such as prayer, fast Zakat, Hajj or other religious obligations. They might drink, commit adultery, tell lies, and get themselves involved in other criminal acts. But these sins are not reckoned as punishable sins. But what is reckoned as second grievous sin is that he did not persuade feeding the orphans. Both these sins are symbolic. The symbol that one did not believe in God indicates one did not fulfill the social responsibilities and commitments. The other indicates that he failed to carry out his responsibilities to the fellow men. Both have equal importance.

The sins confessed by those who have been sent to the hell are also of the same type.

"Every person is a pledge for what he has earned except those on the right. In garden (paradise) they will ask one another about polytheists". "What has caused you to enter Hell? They will say we were not of those who to offer the swalat (prayers). Nor we used to feed Al-miskin (the poor). And we used to talk falsehood with vain talkers. And we used to believe the Day of Recompense until there came to us (the death) that is certain". (A;-Mudhthir 38 - 47)

The two faults referred to in these verses are the derelictions in performing obligations and human responsibilities - that is "the prayer was not performed" indicates that obligations to god were not discharged, whereas "the destitutes were not fed" indicates that the duties to the man was not properly discharged.

When we examine Quranic statements, we will see that the reasons for punishments in the life hereafter, are the results of human faults in carrying out the responsibilities in these two relations. The Holy Quran views both with equal seriousness.

The grievous sins mentioned by Islam pertain to the relation between

man and man.

### AGNOSTICISM

An agnostic, in the usual sense, negates the existence of God, and disclaims the religion. But Quran corrects this common place belief. It includes those who do not practically follow the divine instructions in their treatment of the fellow beings in this category.

"Have you seen him who denies the recompense. That is he who repulses the orphan and urges not on feeding of Al-miskin (the poor)". (Al-Maun 1 - 3)

As revealed in this Quranic verse, it is not one who doesn't pray who is referred to as denier of God, but who prays punctually. He prays very carelessly and just to be seen by the people around him. His prayer in no way affects his life. The result is that he doesn't even do small favours to other human beings. He is not interested in such things.

"So woe unto those performers of prayers. Those who delay their prayers. Those who do good deeds only to be seen" (Al-Maun 4 - 6)

### THE GRIEVANCE OF ALLAH

Islam is divine; It is the system of life enjoined to the human race. It is quite natural. Man is considered the crown of the beings. He commands respect.

"And, indeed we have honoured the children of Adam and we carried them on land and sea and have provided them with lawful good things" (Al-Isra 70)

Allah unites the relation between man and man with the relation between man and Him. The prophet has once described a situation in which Allah stands in the place of a man who suffers hardships making approach to Him as the approach to Himself. God will declare on the Last Day. "Oh, man you did not visit me when I was ill". Then man will say "Oh, my Lord! you mean I to visit you?" Then He will say "Did you not know that my servant was ill". In spite of it, you did not visit him. Had you visited him you could have seen me beside him. Didn't you know that. "Oh man! I asked of you some food; But you didn't give me any". Then man would say, "Oh, Lord! you are the sustainer of the world. How could I give you food?"

Allah would say: Don't you know that one of my servants asked some

food of you. You didn't give any food. Had you given him food, you could have seen me by his side Don't you know it?

Oh man, I asked some water of you. You did not give me any. Man could say "My Lord, you are the Creator and Sustainer of the worlds. How could I give you water? Allah would say: My servant asked for some water of you. You didn't give him water. Don't you know that if you had given him, you could have seen it beside me".

### PAUPERS

Our relation with fellow beings decides whether we deserve Heaven or Hell in the life hereafter. Even the prayers and other religious observances one has performed through out his life will remain invalid if his approach to other human beings has not been good. Once the prophet asked his followers: 'Do you know who are paupers?' They replied: 'a pauper among us is one who doesn't possess any Dirham or Dinar'. Hearing this the prophet said 'A pauper in my community is one who comes out on the Last Day with all the prayers, fasts and zakat to his credit. But he had reproached (used obscene language against a man, spread scandals about a fellow man, stolen another man's wealth, stabbed a person, and beaten another person. Therefore all virtues to his credit have been transferred to them (ie. those who had been offended by him). But unfortunately all his virtues got exhausted before they are reckoned. Thus their sins have been transferred to him and he is thrown into the Hell' (Muslim)

This 'hadith' is self explanatory. Those who do injustice to the fellow beings are unable to enjoy the results of their own good deeds. Besides, the burden of sins of those who were harmed by him will have to be borne by him.

This clearly explains the importance that the divine religion assigns to the man and his relationship with fellow men.

### THE BLIND MAN OVER LOOKED

Abdullah bin Ummu Makhdoom was blind. Once he went to the prophet who was busy discussing some issues with the dignitaries of the Khuraish tribe. If the discussion succeeded, it would bring about valuable results to his mission. It would end the enmity and prophets' mission would come to a success.

Meanwhile there came a blind man. A trace of displeasure flashed

across the face of the prophet. Being blind, Abdullah did not see it. He did not know that he was ignored. Even if he realized he would not have taken it seriously. There was nothing unusual in it. The blind men are often ignored by people. They are not valued by the high level society. But God viewed this very seriously. He could not accept that this blind man who was His dear servant is ignored by the prophet. Hence Allah corrected the error made by him.

Quran Says: "The prophet frowned and turned away. Because there came to him the blind man. And how can you know that he might become pure. Or he might receive admonition and the admonition might profit him? As for him who thinks himself self sufficient, to him you attend. What does it matter to you if he will not become pure. But as to him who came to you running and is afraid of him you are neglectful and divert your attention to another". (Abasa 1 - 12)

It was for a blind man that the God had intervened and criticised His beloved prophet. The event seems to be a light one. But God's exhortations have made it serious and timeless. It has become an established warning for all times. Allah has decided that this story of Abdulla, the blind man should be known to the people, generation after generation. It was not for the lack of devotion in the prayers nor for insufficiency of sincerity in the relation with God, but for the laxity in the human relationship that God admonished His last prophet and criticised him through Quran.

The incident reinforces the high value that human relationship has in Islam.

#### FREEING THE SLAVE

God has mutually related two things - fulfilling man's obligations to God, and the service that man renders to his fellow men. Very often God, gives equal importance to both.

Man observes fasts for God. It is an essential element in the relationship between man and God, the master and servant "fasting is for me, I reward it". (Bukhari)

It can be realized that God gives more importance to freeing a slave or feeding the destitute, than a believer observing fasts. This will be very clear if one studies the penitence for the sins.

"It is not for a believer to kill a believer except by mistake, and

whosoever kills a believer by mistake he must set free a believing slave and a compensation (blood money) be given to the deceased's family unless they remit it. If the deceased belonged to a people at war with you and he was a believer, the freeing of a believing slave is prescribed. If he belonged to a people with whom you have a treaty of mutual alliance compensation should be paid to his family and believing slave should be freed. And who so finds this beyond his means, he must fast for two consecutive months in order to seek repentance from Allah". (Annisa 92)

From the above quoted verse, it can be understood that God has given more importance to the freeing of slave rather than the fasting observed for Him. The penitence/repentance for 'Lihar' is also of the same nature. Husband saying to the wife 'you are to me like my mother' is Lihar. It means that husband has sexual relation with her which is like having sexual relations with his mother. The husband who commits 'Lihar' in this way and withdraws from it, must free a slave, before the husband and wife touch each other.

"And he who finds not (money for freeing a slave) must fast two successive months before they touch each other. And who is unable to do so should feed sixty poor people". (Al-Mujadila 4)

This can be further seen in the punishment prescribed for breach of promises.

"Allah will not punish you for what is unintentional in your oaths, but he will punish you for your deliberate oaths; for its expiation feed ten poor persons, on a scale of the average of that with which you feed your own families, or clothe them or free a slave. But whosoever cannot afford that then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths". (Al-Maidah 89)

Here, one can understand that clothing and feeding the poor and freeing the slaves are given more importance than fasting for God.

The wrongs that one does to oneself may be forgiven by God. But the wrongs done to the servants of God will be pardoned only if he/she forgives.

One cannot court the pleasure of God without loving the fellow men. Those who forget their fellow beings will be forgotten by God. Those who hate them are hated by God. Those who harm the fellow beings, although they offer prayers, observe fast etc. through out their lives are

not liked by Allah. All their good deeds, will be transferred to those who were oppressed by them. Great is God's justice. It is based on the boundless compassion for the human beings.

## 2. HUMAN ASPECTS OF WORSHIP

Islam has made four modes of worship compulsory to the believers. These forms of worship are the means by which the relation between God and the believers is fortified. Worships make men more and more God loving and spiritually enlightened.

The acts of worship are believed to be a private affair between man and God. But in Islam it has an additional dimension of human relations. They engender social commitment and a sense of equality among the believers. They enlighten the great human qualities among the worshippers. Devoid of these qualities the acts of worship become futile.

### PRAYERS (SWALAT)

Prayers are the occasions of great journey. When man bids farewell to the material world for a short time and leaves himself in His holy presence. They are occasions of private conversation between the servant and the Master. None can be a Muslim without performing the prayers prescribed in Islam. They are highly essential for serving oneself from the Hell and achieving Heavenly reward. It is about the prayers one performed that he will be questioned first in the Life Hereafter. Even in the performance of the prayers, which has great importance in Islam, the compassion to the human beings cannot be forgotten. When the Imam (the person leading the prayer) hears the scream of a baby from the lines of worshippers behind him he must make the prayer short. The reaction for this is not that the baby will exhaust itself by screaming but the mother of the baby will become overanxious. It means that just to save woman from becoming mentally weaker, thousands who stand behind the Imam for prayer have to cut short their prayers. No explanation is necessary for the approach of Islam which is of boundless compassion and mercy.

Anas (R) reported: The prophet said that "he had started praying with the intention that it must be longer, meanwhile he heard a baby screaming from behind him. Thinking about the sentiments that would rise up in the heart of the mother he shortened the prayer keeping the compulsory items only in it". (Bukhari)

Abu Huraira reported that prophet had said that if any one of them happened to lead the prayers, they must shorten them, because among those who were praying, there might be people who are physically weak, patients and old men. If they were praying alone, then they could lengthen their prayers. (Bukhari/Muslim)

The prophet was rather angry with Murad who lengthened the duration of the prayer. He asked him whether he was making troubles.

Prophet made serious statements to the effect that the prayer ie. the private conversation between man and God should be cut short taking into account the weak people who participate in it.

### THE BIRTH OF THE WORLD CITIZEN

'Swalat' is a mode of worship which develops social commitment. It lifts the believer from 'I' to 'We'. 'I' represents his personality (ego). 'We' represents the society. There lie these two (I & We) in all human beings, though not proportionally. In some people the 'we' is driven out by 'I'. In some others 'I' gives way to the 'we'. In the prayers (swalat) there is no 'I', there is only 'we'. Even if one is praying in a desolate desert, he has to speak for the whole society - to those who are known to him, and not known, that is both friends and strangers, the living and the dead, and those who are yet to be born. When he says in prayer 'I worship you', his prayer is not acceptable. He has to say we 'worship you'. Likewise we seek your help must replace 'I worship you'. And also the sincere prayer should be 'to lead us to the straight path' not lead 'me' to the straight path. No believer is an isolated human being. He is the part of the society almost like a drop of water in the ocean.

The prayers of a believer go crossing the political or geographical boundaries. They are above the limitations of time. He prays: 'Let there be the blessings of God on all of us, all the servants of God'.

In the supplications of swalat, people from all climes and countries ie. the Americans, the British, Chinese etc. get together. All people from the prophet 'Adam' to those who are to be born assemble themselves, and all of them pray for 'us'. Crores of people who are unknown to us thus pray for us. We pray for them also.

All believers from the time of Adam to the Last Day pray for us irrespective of the fact that we know them or not. We are fortunate indeed! our prayers give us an opportunity to pray for all. Thus the believer in



Islam becomes a world citizen, crossing the boundaries of time and clime. The gap between generation is unknown to them. People of different climates, geographical locations, time and language remember Him in their prayers. This is a reciprocal process. The world of believers is as big as the world.

### SOCIAL CONSCIOUSNESS AND SENSE OF EQUALITY

Generally one is able to concentrate more effectively when he is in loneliness. Hence the prayers that one performed in loneliness will be more self oriented. In spite of these facts, the congregational prayers are more rewarding. Ibnu Ummer reported, as said by the prophet that the congregational prayers would be rewarded 27 folds more than lonely prayers.

Abu Huraira reported that the prophet had said that a prayer performed in congregation would be rewarded 25 times more than praying in his residence or business place. Each step that one takes towards the mosque with the aim of participating in the congregational prayers after performing ablution will be rewarded by forgiving him for his sins and raising him from his position. During his prayers the angels (malak) will pray oh! Lord. You may bless this man and shower your compassion on him. He will be in prayer all the time that prayer is expected. (Buhari/Muslim)

In the congregational prayers all people follow the Imam (leader) and stand behind him facing the same direction with the same objective in the same mode of prayer. The Imam is strictly followed by all. If the imam goes wrong at any stage he is corrected by them. All participants are given strict instruction that they should stand in a straight line, shoulder to shoulder with out any gap between them. This develops social spirit and sense of equality among the believers.

If the essence of prayer is the fear of God and the presence of mind, they are achieved in the prayers in seclusion also. But Islam gives more stress to the congregational prayers, which is socially significant.

Those who arrive at the mosque early sit in the first line (row). So the office boy may be in the first comer who sits in the first line in the mosque. Perhaps just at his back, the governor of the state may be sitting. The governor who is sitting just behind the peon will have to place his head behind the feet of the peon during the prayer. Likewise the prime minister will have to sit just behind the carter who arrived before him. If this is not

acceptable to him, he may be egoistic non believer. He will be punished by throwing him to the Hell. The sense of equality that the prayers in Islam advocates is unique. Hardly can a similar concept be seen any where else in this world. Believers stand for prayer without any distinction of colour, creed, position, nationality, language etc.

Thus the prayers conducted in social atmosphere put a end to the selfish motives. It develops a sense of social commitment. It discards any discriminative feelings of high or low. It stresses the sense of equality. It cuts at the root of inferiority complex.

The supplications at the end of compulsory prayers is for the whole world. Let there be peace and blessings of God upon you. This prayer encompasses all human beings, angels, all living and non living creatures. The world of the believer who prays so is boundless.

### FAST

Fast is a unique act of worship which paves the way for pure life. It provides strength to control the physical desires that man is subject to. It tames the wild desires, and regulates the instincts and enhances one's ability of self control. Fast is capable of controlling the sense organs. It is a great instrument which trains man for attaining spiritual enlightenment. It is an act of worship which is performed in person - that is only one who fasts and God knows that he is observing fast. Hence it becomes a private affair between the two. Hence God declared. 'Fast is for me, I reward it'. (Bukhari)

This act of worship which is for God, becomes invalid when man's approach to fellow beings becomes undesirable. Prophet said, "who ever does not give up the habit of using vain words and vain actions, God is not interested in his giving up food and drinks. (Bukhari/Tirmudi/Ibnumaja)"

Fast is not simply giving up food and drink. It is also avoiding vain words and harmful language. If any one reproaches (rebukes) you tell him 'I am fasting' 'I am fasting'. (Hakim, Ibnu Khusaima).

Great social response and human touch is expected of a man observing fast. The behavior should be cultured and gentlemanly enough not to retort to the uncultured person (who reproaches him).

When fast has been made a compulsory worship to God, the religion has taken into account the condition of the man. The traveller and the

diseased have been exempted from fasting. They have been allowed to use compensatory measures.

The old people and patients whose disease is not incurable needn't observe fast. They need adopt compensatory measures such as feeding the indigents. There can be human touch in these relaxations enjoined by God.

All believers all over the world abstain themselves from taking food or drinks. They perform the same act of worship! Though they belong to different parts of the world they have to undergo the same physical ordeal. The social feelings and the sense of equality they feel is unique!

#### ZAKAT (THE POOR-DUE)

Amassing wealth is a human weakness. Wealth is considered highly essential for a happy life in this world. Therefore there is a mad race to own wealth. God says about man 'his love for wealth is very deep'. (Al-Adyat 8)

Quran says that wealth is essential for the existence of the human beings. God says "And give not to the foolish your property which Allah has made a means of support for you". (Annisa 5)

Islam teaches that all wealth belongs to Allah and man has only the right to possess it, Man's right to wealth is subject to the economic system that God has setup.

Islam teaches that a proportion of wealth amassed by man should be given away to those who have a right over it. The owner of the wealth who gives away it acquires purity and refinement. God says "Take alms from their wealth in order to purify them and sanction them with it and invoke Allah for them". (Al-Thouba 103)

Giving away the compulsory alm (Zakat or poor due) is a unique mode of worship. The beneficiaries of this worship are human beings who are poor persons the destitutes and indigents and slaves. Those who have right to the Zakat are eight. Only one-eight part of Zakat has been set apart for the religious purpose. The remaining seven shares are set apart for the servants of Allah - the poor, the destitute, the persons who work for collection and distribution of Zakat, those who free the slaves, debtors, those who work in the Gods way, and travelers. Only these people have right to receive Zakat. This is the direction of Allah, the all knowing

and wise. (Athouba 120)

#### HAJJ (PILGRIMAGE TO MECCA)

Hajj is one of the most important forms of worship in Islam. Holy Ka'ba (in Mecca) is the central point of Hajj. The Ka'ba was built for people. God says that: "the first house of worship appointed for mankind was at Mecca full of blessing and guidance". (Ali-Imran 96)

The beginning of the performance of Hajj is in Ihram. Ihram brings about uniformity in the cloth of the worshippers coming from, different nations of the world. Once in Ihram, all have the same dress, same motto and the same objective. All are called the same - AlHajj. There is no other event in which the human unity is so explicitly revealed.

The essential part of the Hajj is thawaf. It is an endless flow of people around Ka'ba. The individual's identity melts away, and merges with the great flow of people. The caste and creed disappear; the individual has no place. Every one is the part of the great flow.

"Thawaf" is not an individual's lonely meditation. It is a worship in which people actively participate. It is a dynamic movement going on for ever. The voice of the people is heard echoing there; they rush forward. There the devotee is not silently meditating. He becomes a dynamic worshipper moving forward along with the great flow of the people. He is busy and vigilant. When one performs this worship for Allah, no fellow being should be harmed by word or deed. If anybody is harmed the dynamism of the worship will be lost. One who is deprived of social sense and human etiquettes will not have access to God.

The worshipper who kisses the Black Stone (Hajarul Aswad) reestablishes relation with the the past generation. The feeling that his lips have touched a place where thousands of lips have already touched makes him emotionally poised. The worshipper who has just finished "Thawaf", drinks a cup of Zamzam water attains a sense of emotional poise. It makes his heart throb with sense of history of thousands of servants of the past. All the acts of worship take him forward to the holy meeting of the generations of worshippers, of course crossing the bounderies of time.

Those who perform Hajj cannot forget Hajera, who was a black slave from abroad. Nobody will be able to successfully complete the performance of Hajj without following what she had done centuries ago. Whether the worshipper is one who keeps high official or administrative status

(such as kings, prime ministers or presidents of a democracy) he has to climb the Safa-Marwa which have become the signs of God because Hajara had got up on these hills. He had to run from one hill to the other in remembrance of what Hajara had done in search of water for her son. The sense of equality and humility this servant brings about is ineffable.

There is no Hajj without Arafa. On the Arafa day thousands of worshippers assemble there. It becomes an epitome of the whole world. People from different nations of the world come together. Men and women from different countries of the world, with distinctive complexions, language, race, habits etc. get together in Arafa making it a model of the one world that Islam envisages. There is no enmity, clashes of ideas, envy, inequality or intolerance. Everybody's heart is pure and innocent. There exists an emotional relation within the heart of the worshippers.

In the busy crowd the Hajjis have to be patient and tolerant even to carry out their daily routines. Even in such a situation they have to follow social principles and be tolerant. Argumentative behaviour is not permitted during the performance of Hajj. God says:

"The Hajj (pilgrimage) is in the well-known month so whosoever intends to perform Hajj therein, should not have sexual relations, or commit sin, nor dispute unjustly during the Hajj. And whatever good you do Allah knows it". (Al-Baqra 197)

The arguments or presentation of different view which may generate any sort of clash will adversely affect peaceful performance of Hajj. Where there is no existence of social sense, the worship becomes blunt. The material benefit of the worships is the development of social relations.

### 3. TRUE FAITH AND GOOD CHARACTER

Human mind is a mysterious phenomenon yet unknown to us. It is beyond the interpretation of modern systems of knowledge. It has been impossible to analyse the deeper levels of human mind.

Infact, the human life is influenced by the thoughts and emotions of human mind. If these elements of mind are pure our life will be pure and vice versa. The most important aspect of life is the way the mind controls it. Once we know the nature of a person's thinking, then it is not very difficult to understand him. Emerson, the American philosopher, saw

that what a person is thinking about will be he! The mind shapes the man.

The man is blessed with immeasurable faculties. It was he who shaped Tajmahal, Redfort, The Great Wall of China, Pyramids etc. The scientific and technological advances he has attained are matchless. A journey to the planets is a simple affair for him. He has made such bombs that would change the whole world into a handful of ashes. Transplantation of human heart is not difficult a task for him.

But even if all the people unite and put in their strength, they may not be able to change a person's mind. It is the realm of faith, the strength of which has no parallels. It can wash the sins off our life, which has got marooned in the mire of sin, with the clear water of True Faith. It helps man by strengthening his hands to fight the evils. Actually it is faith that paves the way for success! None can escape without it. The real effect of the true faith can be seen through out life. That is why prophet said: "The true faith has more than 70 offshoots. The greatest among them is the motto, 'There is no God but Allah'. The simple one is removing the dirt from the road". (Bukhari)

Although true faith is evident in the whole life of a person it is clearly manifest in his behaviour. Islam teaches that the faith that doesn't help to refine the character is not truly pure. Prophet said one who has attained perfection in faith is he who has the best conduct among them. (Tirmudi)

The worst man is the one who harms the people and do no good to them. Ibnu Abbas reported: Prophet asked, "May I tell you who is the worst (useless) amongst you?

They said, oh God's prophet, if you wish you, may tell"

One who started a journey without a companion, he who beats his servant, and prevents help is the useless person. But I would like to tell you about one who is worse than him? Said the prophet. They said if he wished to tell, he may "He is one who doesn't excuse other's faults, doesn't accept forgiveness, and doesn't pardon others for their offences" said the prophet. There are persons worse than him also, I would like to tell you about. The companion, if you wish you may tell us" (Thabrani)

Everything discussed here is related to human behaviour. The prophet's words make clear that one who does not retain the virtues in human relations is a heinous human being.



Islam teaches that Heaven and high position in it are due to one who has good conduct and behaviour. Abuddharde reported that the prophet stated: "There was nothing better than good conduct that would weigh on the Last Day. Indeed, Allah hates those who scold people and use filthy words".

When the prophet was asked what would help the people enter the Heaven he said "The devotion to Allah and good behaviour" (Tirmudi). The prophet said: Allah enlightened prophet Ibrahim, My friend, you behave well even to those who deny truth. It will give you a place amongst the virtuous people loved by God. The prophet had promised. Any servant of mine who refines his behaviour would find a place in the shade of my throne. He will enter any heaven, and he will be kept beside me. (Thirmudi)

Jabir reported: The prophet said, "Those whom I liked and are seated beside me on the Last Day will be those who have the best conduct among you. Those who are subjected to my anger and kept away from me are those who talk too much, mock people, and are full of pride. (Thirmudi)

Aysha (RA) reported: The prophet stated that a believer who has good conduct would be given the same position as that of a believer who prays standing and observes fast. (Abu Dawood)

Usamathubnu Sharik says: We were sitting in silence in the presence of the prophet as if there were birds sitting on our heads. None was brave enough to speak. Then came a group of people who asked him. Who would be closer to Him among His servants. The prophet said: "who has the most refined behaviour" (Thabrani)

A group of the followers of the prophet asked him about the best of the gifts given to man. He said that it was good conduct.

Abdu Darr reported: The prophet said: One who purifies his heart to have faith and keeps it steady, keeps his tongue truthful, his mind peaceful, and refines his behaviour is the successful person. (Ibnu Hibban)

Reported by Abu Hurair: The prophet said: "The respectability of the faithful is his devotion; Intelligence is his humanity and mobility is his purity of behaviour".

The defects in one's worships will be compensated by the nobility of his character. Anas (R) reported: The prophet said: The servant of God achieves great place and high position in the world hereafter because

of his pure character, even though he is a little backward in his worship. But the bad character put him in the bottom of Hell. (Thabrani)

The very fortunate people in the world are those who prevent evil with virtues. Goodness and evil are not equal: "The good deed and the evil deed cannot be equal. Prevent (the evil) with one which is better. Then, verily he between whom and you there was enmity, as though he was a close friend. But none is granted it except those who are patient". (Fussilath 34 - 35)

Good character gives good results, bad character gives bad results. This is explicitly stated by the prophet. As pure water removes dirt, good character washes off all the sins, as vinegar spoils honey, bad character spoils even good actions. (Biahaqui) The faith in true religion and bad character do not go together. Prophet declared: Three are the signs of a hypocrite. he tells lies (when he speaks); breaks promises; and cheats, He will remain a hypocrite even if he is trusted he prays, fasts and declares himself a muslim. (Muslim)

Another Hadith narrated by Abdullahibn Amsubnul says: The prophet said: "One who has four kinds of bad behaviour is a hypocrite. If he has one of them, he will have hypocrisy as long as he doesn't give it up - He tells lies when he speaks; deceives when trusted; breaks the promise, scolds, if one disagrees with him". (Bukhari/Muslim)

The prophets are appointed to be the models of the excellence of character.

In the whole of the world history no one, except prophet Muhammed, remains as the example for converting the stark enemies into the best friends. Ummer Ibnu Khatab, Khalid binnul Valeed, Amrubnul As, Urwathubn Masood, Sulaihbn Amir, Abu Sufyan, Wahsi, Hind, Thufailuddissi, Buraidubnul Haseebul Aslami wre some of the opponents of the prophet Muhammed. They had played active role in oppressing and torturing the prophet and his followers. Later they became prophet's friends and the sentinels of Islam. The main reason for this transformation was the excellence of the character of the prophet. Allah said, 'you are of a great character'. (Alkhalam 4)

'If you were cruel and of rough character they would have gone away from you'. (Alu Imran 159)

In the view of Islam the features of good character and the ele-

ments of faith are rewarded in the life hereafter. Greeting your friend is a worship, visiting a patient is a righteous act, smiling while meeting a friend is an act of worship, using good words is a virtue; shaking hands with people is a sacred thing, fondling an orphan is a good act. The revival of family relation is a religious obligation, visiting a brother is a good deed, serving one's parents is as great as fighting in the way of God. Behaving well towards one's wife is an exemplary deed. The breach of human and the social etiquettes is equals to rejection of religion.

#### 4. TREATING THE PARENTS

Islam attaches high importance to the integrity of the society. Society's integrity depends on the integrity of the family. What gives integrity to the family is the mutual love and co-operation among its members.

Understanding one another, respecting those who are to be held in respect, obeying those who are to be obeyed are highly important features of the integrity of a family. The roots of the family are the parents. They give birth to the individuals and bring them up. After God, a person is most obliged to his parents; of the parents, the mother has the prominent position.

Therefore religion of Islam assigns a great position to the parents in the social structure. It instructs man to obey, and respect his parents. It prescribes its followers to look after the old parents, who fight the odds (hostilities). Not a word which causes displeasure to them should be used.

God has mentioned the parents in the context of referring to Himself - as a part of His command. He only should be worshipped. "And your Lord has decreed you to worship none but Him and you be dutiful to your parents. If one of them or both attain old age in your life say not to them a word of disrespect nor shout at them but address them in terms of honour". (Isra 23)

"Worship Allah and join none with Him and do good to parents, kinsfolk, orphans, the poor, the neighbour who is a stranger, the companion by your side, the way farer (you meet) and those (slaves) whom your right hand possesses". (Al Nisa 36)

"Join not anything in worship with Him, be good and dutiful to your

parents" (Al Anam 151)

The treatment of the parents has been mentioned in Holy Quran in these three verses, and in other verses in the context of stressing the basic principle of Thouheed ie. principle of monotheism At the same time God instructs that the believers should be thankful to the parents as they show be to Him.

Associating any other power or personality with God is a deplorable sin which is against the very essential principle of Islam (Thouheed) monotheism. Allah instructs that even if one's parents commit this sin, or persuade him or compel to do it he should treat them well and properly in this world. This shows the importance that God attaches to the parents.

"But if they (both) strive with you to make you join in worship with the others that of which you have no knowledge, then obey them not but behave with them in the world kindly, and follow the path of him who turns to me in repentance and in obedience." (Lukhman 15)

The righteous persons are those who realise the hardships their mothers have undergone; and treat them well.

"We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him is thirty months till when he attains full strength and teaches forty year, he says: My Lord! Grant me the power and ability that I may be grateful for your favours which you have bestowed upon me and upon my parents and that I may do righteous good deeds such as please you and make my offspring good". (Akhaf 15)

The most critical phase in human life is the old age. Perhaps it is only babies who are weaker than the old people. They can only cry in helplessness. But babies are patted and lovingly looked after by their parents. But the old people are weak in body and mind. They cannot do things as they did when they were young. This pitiable situation puts them in embarrassment and helplessness. Hence Holy Quran instructs that nothing that makes them more unhappy should be said to them. They should be spoken to most politely.

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life say not to them a word of disrespect, nor shout at them but address them in terms of honour.

And lower into them the wing of submission and humility through mercy and say "My Lord! Bestow on them your mercy as they did bring me up when I was young". (Al Isra 23 - 24)

The satisfaction and pleasure that the parents feel engender Gods gratification. In other words God's love and gratification cannot be attained without courting the pleasure of ones' parents by treating them politely. Holy prophet said, "The gratification of Allah lies in the parents satisfaction, and His rage in their anger". (Hakim)

Prophet stated that one's attaining Hell or Heaven depends on the pleasure of his parents. Ibnu Maja reported that some one asked the prophet about the parents. The prophet said that they make their Heaven or Hell.

In a report made by Abu Huraira prophet said that He is a loser who does not attain Heaven despite he has aged parents; He is a failure; He is accursed! (Muslim)

A Hadith reported by Abu Umama records: Once a person asked the prophet about the blessings that the sons and daughters achieve through their parents. He said "They are your gateways to your Heaven or Hell. You can win Heaven if you serve then according to their pleasure. If you treat them cruelly, you can earn Hell".

Ibnu Abbas reported: The prophet said, If one finds time to serve his parents and do good to them according to the will of Allah, two doors of Heaven will be kept open for him. If his intention is to oppose them or disregard them two doors of Hell will be open to him. One of the followers of the prophet asked, what would be the result if the parents were cruel to him. The prophet said that even if they treated him in a cruel way he should not say a bad word to them. In another context the prophet said, "There are many ways to the Heaven. One can take him to Heaven in proportion to the good deeds he has done in this world. One way to the Heaven is serving the mother. If you wish, you can ensure that way. Other wise it becomes a doomed way for you. All depends on your fate".

Ibnu Umer reported: A person who qualified himself as a devotee and used to pray punctually, observed fasts, and give away zakat approached the prophet. He said to him that he would enter Heaven if he had not done any harm to his parents.

Islam gives more importance to serving one's parents than 'Jihad' (sacrifice in the way of God).

Abdul Rahman, Abdullah Ibnu Masood reported that he asked the prophet: "as to what would be the most satisfying act to the God". Prophet replied: "Five time's prayers. He asked what would be the next act. Prophet said that it was doing good to the parents. What would be after that, he asked: Prophet said that it was Jihad in the way of God". (Bukhari/Muslim)

Abdullah Ibnu Amribinal Aswi reported: One man approached the prophet and said, I hereby undertake that I am prepared to please Allah by fleeing (from this land), and fighting in His way in order to please Him. Then prophet asked: Is any one of your parents alive? The man said that both of them were alive. The prophet asked: Don't you wish to have the reward of Allah? He said 'yes'. If so, you go back to your parents and treat them well! said the prophet. (Bukhari/Muslim)

According to another report, the prophet ordered: 'You go back and fight for the cause of serving and protecting them'.

In this world every one firstly is obliged to his mother and later his father.

Abu Huraira reported: One man came to the prophet and asked: Oh, Messenger of God, who is the most deserving person to serve/interact with? Prophet replied: It is your mother. He asked again who is the next. He said: It is your mother. He asked again: Who is the next? That is your father. (Bukhari/Muslim)

Scolding and reproaching and cursing them are considered as an unpardonable sin. The prophet said: You should not show hatred to your parents.

Abdullah Ibnu Amiribin Aswil reported: Prophet said: 'you should not show hatred to your father. If anybody shows hatred to his parents. It will be a gross ingratitude. (Bukhari/Muslim)

The prophet said: Scolding one's parents is one of the heinous sins. Then the followers asked: Oh messenger of God, would anyone scold his parent? Prophet said 'of course! one will scold the father of another person. He would scold the others' fathers. He will scold the others mother. This person might scold his mother. (Bukhari/Muslim)

According to another report, one of the most grievous sins is cursing one's parents. Then the question whether anybody would curse his parents

came up. Prophet said one would scold another person's father, then the other man would scold his father, then he would scold his mother.

Though we can find people who curse or reproach their parents now a day, during the period of the prophet such sins were very scarce. Islam enlightens us that it is a grievous offence that someone curses his parents.

Even death would not put an end to one's commitment to the parents. Abu Obaid reported: We were sitting beside the prophet. Then a person belonging to Banu Salma clan came there and asked the prophet whether it is possible for him to do something good to his parents. The prophet said that he could pray for them, pray to God to grant them forgiveness, to deliver them from their sins, fulfill their promises, reestablish the family relations which could not be done without them, honour their friends. (Abu Dawood)

Islam very vividly and meticulously explains how should be one's relation with his parents. It cannot be left to the likes and dislikes of the individuals, or the stands of the society, the traditions of the land, the wishes of the rulers. As we fulfill our duties to the God very punctually, one's commitment to the parents is highly important. When one's approach to the parents become cruel or bad, our acts of worship become invalid and useless.

A report from Anas Ibnu Malik says that Alkhama one of prophets followers, who was very kind and god fearing happened to fall prey to fatal disease. His wife went to the prophet and requested him to bless him. The prophet deputed Bilalubin Rabah, Abyyibnu Abi Thalib, Umarul Farooq etc. to examine the situation and report to him. They went to Alqama and nursed him. They recited the holy words to him. But he could not recite. Bilalubn Rabah returned to the prophet and reported what happened.

The prophet asked them whether his parents were alive Bilal said "His father had already died and his old mother was with him". Prophet asked him to go to his mother and convey his greetings and also to ask her to go to the prophet if she could. If she could not prophet would go to her.

When the old women came to him the prophet received her with all the respect. He asked her about Alquama's treatment of her. She said "My son Alquama follows the every instructions of god literally. But he doesn't treat me properly. I dislike his behaviour. Very often he undervalues me

before his wife. I have to follow her instructions".

The prophet said, It is the reason why Alquama's tongue doesn't yield to recite the holy words. After this the prophet instructed to bring sticks to make fire to burn Alquama. Hearing the order of the prophet the old woman asked oh, Gods messenger, How can you burn my son in my presence, can I put up with it? The prophet said "Allah's punishment is graver than this. If you can, forgive him. Otherwise there is no use of his prayers, fasts, other acts of worship and righteousness".

Hearing this the mother pardoned the son. The prophet sent Bilal again to the Alquama. Then he recited the holy words clearly. He breathed his last reciting the holy words. The prophet himself led the burial prayer. This incident shows that all the prayers and righteous acts will become ash in the anger of the mother.

God considers our treatment of the parents equal to the treatment towards Him. Therefore the gratitude given to them is the gratitude to God. The obedience shown to them is the obedience to God. Discharging our duties to the parents is equal to obeying the God. Fulfilling our responsibilities to the parents is a religious obligation. It is the best worship to God.

## 5. OBLIGATIONS TO ONE'S CHILDREN

Those who have children are blessed indeed. Children are ornaments to the family. There will be none who doesn't like their presence. Everybody desires to enjoy their childishness.

Children give their parents peace of mind. The smile on their faces make the parent's heart cool. Those who have no children very often look desperate and gloomy. It is because motherliness and fatherliness are natural.

But Islam does not leave the responsibilities of the parents to their children to the natural emotions. Islam has explained how should these emotional responses be. They should not be left to the mere natural emotions. The observance of it is very sacred religious a obligation. The breach of it is an offence.

Islam instructs that loving women who have the capacity to give birth to children should be married. One should pray for having children

who are righteous. The prophet used to pray for it.

Islam instructs that we should be compassionate to the children and treat them with affection. They should not be treated roughly or in an unrefined manner.

When the prophet kissed one of his grand children, Aqua bin Habis who was present there said to the prophet that he had ten children, but he never kissed anyone of them. Hearing this the prophet said to him that one who does not show compassion will not get compassion.

Hazrat Ayisha reported that a villager came to the prophet and said: You kiss children, but we don't kiss them. Then the prophet told him. 'What can I do if Allah has taken away compassion from your heart!' (Bukhari)

The prophet ordered: You must love your children and show mercy to them. If you have made any promises to them follow them. They cannot understand anything except the fact that you feed them. (Thwavi)

Prophet said: When there is a small child with you, behave like him. (Ibnu Asakir)

Islam instructs that one should make company with children, and help to develop good qualities in them.

Amrubn Shuaib reported that (his father-in-law reported that) the prophet had declared: 'Those who do not show mercy on the children and those who do not realize the condition of the older people do not belong to us'. (Abu Dawood/Thirumudi)

Women are the most oppressed in the world. Hence, Islam assigns sanctity and high importance to the bringing up of girls. The prophet said that a muslim who is the father of two girls treat them properly will enter heaven. (Bukhari)

The prophet said that a person who experiences hardship because he has three girl children or three sisters to look after will be rewarded with a position in Heaven. (Thawhavi)

Even christening children should be done carefully. A person asked the prophet about the rights of his children. The Holy prophet said 'you make his name and character good and let him grow in good (environment)'. (Tousi)

As we know there are mothers who do not breast feed children

for fear that it would badly affect their beauty. Islam has clear view about this. God has declared that the mother shall suckle the children for two years, (that is) for those (parents) who desire to complete the term of around us. (Al-Baqara 233)

We know that there are parents who carefully examine whether a new child born to them will bring about a financial loss or profit to them in future and decide whether it should be allowed to live or not. We are living in a world where people calculate whether a child which is in the womb of the mother would bring about loss or profit in the coming decades. Thus they decide whether it should be allowed to be born or annihilated. Islam prohibits this tendency.

"And kill not your children for fear of poverty. We shall provide for them as well as for you. surely the killing of them is a great sin". (Al Isra 31)

"Indeed lost are they who have killed their children foolishly, without knowledge, and have forbidden that which Allah has provided for them, inventing a great lie against Allah. They have indeed gone astray and were not guided". (Al An Am 140)

Islam has forbidden the adoption of discrimination among children. Nuamanubnu Basheer reported: His father took him to the prophet and said: "I have gifted my son with a slave. The prophet asked him whether he had given gift to all his children in such a manner. He said no. Then the prophet told him to get the gifts back from his son".

According to another report the prophet asked him whether he had adopted such a measure in the case of all his children, to which he said no. Then the prophet asked him to be aware of Allah and keep justice in treating his children. Basheer's father returned, and cancelled the gift.

The prophet stated "When you give gifts to your children, keep justice. If I had to give preference to any one, I would have given it to women".

The prophet has stated that a believer working hard for feeding his children will be reckoned as working in the way of Allah.

Kabbnu Ujsa narrated: A person passed by the prophet looking at his strength and dynamism the companions of prophet remarked, Oh Messenger of Allah, if he had been in the way of Allah, it could have been



much covetable. The prophet said: 'If he is going to work to earn to feed his children, he is in the way of Allah. If he is going to serve his old parents, he is in the way of Allah. If he is going to work to satisfy his own needs, then he is in the way of Allah. But if he is going to show up his vanity and strength he is in the way of the devil'.

It is a sacred task to work for the upbringing and welfare of the children. Ignoring it as a sin. It is obligatory on the parents to work for the refinement of their character and instilling values. It is they who can play a vital role in fortifying the children's faith, their view of life, mode of worship, conduct, behaviour, and cultural approach.

Islam considers the efforts to bring up one's children, and adopting an ideal approach to them as a part of the religious obligations. Even worshipping Allah should not stand in the way of bringing up children. The prophet had kept children with him during the prayers. He offered the prayer (Salat) keeping his grand daughter Umaina (the daughter of Zainab) on his shoulder. When he heard a child crying during the prayer, he used to cut short the prayer. When the face of mercy is lost, religious dead. This is what happens in the contemporary society.

## 6. RELIGIOUS DIMENSION OF MARITAL RELATION

Islam desires that the marital relations should be satisfactory and gratifying. It has given suggestions and advice to attain the goal. The matrimonial relation gets fulfilled when two strange persons unite. They are two human beings with individual differences. In order to make their relation complete careful effort, planning and adjustments are necessary.

Family is the micro unit of the society. It gets realized through marriage. The foundation of the society gets realized when the institution of marriage is established by the will of God. That is why the matrimonial relation is considered 'the half of Islam'. The Holy prophet said "By getting married one's religious mission is half fulfilled. Let him live with complete awareness of God in the next half". (By Haqui)

Islam has related marriage with the Heaven and Hell as it has done in the case of all other aspects of human life. Following the rules and instructions of matrimonial aspects of life are much related to the religion.

Marriage is the first institution of the society. If the family has to exist peacefully there must be a leader. It is the 'man' in the family. Man is the leader of woman. It is because one partner is given more ability by God, and that he meets all living expenses.

The leadership of the family is attained by fulfilling one's obligation of protecting and safe guarding the women. By presenting the Mahr (bride money to the bride, the leadership of the man commences. Allah has enjoined: Men are the protectors and maintainers of women because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Wed them with the permission of their own folk (guardians) and give them their Mahr (bridal money) according to what is reasonable. (Annisa 25)

There will be no sin on you to marry them if you have paid their Mahr. (Al Munthahana 10)

In continuation to this (ie. paying Mahr, the right of woman) the duty of protecting the woman is vested with the man (husband). Islam instructs the obligation should be performed well. The prophet said: "It is your obligation to give them food and clothing". (Thirmudi)

Muavi reported: He asked the prophet as to the obligations of men to their wives. The prophet said, "If you eat, feed her too; If you wear clothes, clad her too. Don't slap on the face; don't scold. Except at home, don't be away from them". (Abu Dawood)

Islam teaches that protecting one's wife in this way is the husband's obligation. Abu Masood reported: If one is spending his wealth for the sake of his family expecting the reward of God, it will be considered as his offer. (Bukhari)

The prophet said: "whatever you spend is considered as alm (charity) - even the food you feed her". (Bukhari)

Of all the money spent in the way of God, or for freeing a slave, or the indigent, or on one's wife, the money spent for the wife is the most rewarding. (Muslim)

If the husband doesn't meet his wife's expenses, she has the right to defray her expenses by using his wealth in a moderate way. Hazrat Ayisha reported that Abu Sufyan's wife Hind complained to the prophet that her husband was stingy and he did not meet her and the children's

expenses. Then the prophet said: "You could take money for essential reasonable expenses". (Bukhari/Muslim)

It is a crime that the husband doesn't give money to meet the expenses of his wife. Abdullah bin Amribul Ass reported: "It is a serious crime that you are ignoring those whose expenses you have to meet". (Abu Dawood)

Umarul Farook had written to his high military officers that the husbands who keep themselves away from their wives must meet their living expenses or divorce them, and if they resort to divorce the women should be given compensation equivalent to the amount she ought to have spent for the period the husband had kept her without divorce. The military officers were instructed to implement this. (Quot. Shafi, Byhaqui)

It is the husband's duty to look after his wife. Even if the wives are rich, the husbands are obliged to meet their living expenses. Dereliction of this obligation is a crime in the stand point of religion.

Islam emphatically states the rights of the women.

"And they (women) have rights over their husbands as regards living expense similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree of responsibility over them." (Al Baquara 228)

This is due to the fact that women are considered equal to men. Prophet said "Woman are the part of men". (Abu Dawood/Nasae)

The husbands have to treat them in excellent manner. "You treat them in a good manner".

O, you who believe you are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them unless they commit open illegal sexual intercourse and live with them honourably. (Annisa 19)

Abu Huraira reported as said by the holy prophet: "Those who have attained perfection in faith among the believers are those with good character. The best of you are those who treat your own family well". (Thirmudi)

Hazrat Ayisha (RA) reported: "The best among you are those who behave well to your family, and one who treats family well is he himself, said the prophet". (Ibu Hibban)

Islam instructs that women should be treated in a very noble way, and they should not be treated in a harsh manner. The prophet said "only a gentleman will treat them gently; only a mean person will behave to them in a low manner". (Muslim)

Amir reported referring to the prophets farewell speech in which he praised Allah and gave advice. He commanded "know and take it from me that you have to behave in a gentlemanly manner to the women. They are your dependents". (Abu Dawood)

As long as a man retains a woman with him, she must be treated properly. If the man and wife cannot agree in any way, it is better to enter into divorce. Allah has decreed.

"The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back any of your Mahr which you have given them except when both parties fear that they would be unable keep the limits ordained by Allah". (Al Baquara 229)

"And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them and whoever does that then he has wronged himself". (Al Baquara 231)

The unacceptable behaviour on the part of wives are to be ignored and their obstinacy should be viewed compassionately. During the reign of Umarul Farook a man approached him to complain about the bad behaviour of his wife. He waited at the door of the Khalifa's house expecting him to come out. Meanwhile he overheard the wife of Khalifa talking to him rudely. Khalifa did not reply at all. Disappointed, the man was thinking to go out without meeting the Khalifa. He said to himself: "If the condition of Khalifa Umer, who is the leader of the believers, and a strict administrator, is this, what would be my condition". The Khalifa who came out at that time saw the man. He called him back and asked him about the purpose of his visit. He said to him that he had gone there to explain about the rude behaviour, and rash talk of his wife. He said that meanwhile he heard khalifa's wife talking to him in the same manner. Therefore he was going back. Umar Farook said to him "Dear brother, I approve of her right over me. She cooks food for me, makes all prepara-

tions for it. Washes my clothes, suckles my children. Actually these are not her duties. Meanwhile she saves my mind from those forbidden things. Therefore I give her due consideration". Hearing this the man who came to complain of his wife said "My wife also behaves likewise".

"Allah will give rewards to those men who can tolerate their wives' filthy behaviour as He had rewarded prophet Ayyoob (AS) for enduring the acid tests he had to encounter. Likewise those woman who can endure the rude character of their husbands will also be rewarded as Asia, the wife of Pharaoh and the daughter of Musahim" said the prophet.

Islam instructs that men should find occasions to chat with and entertain their wives. The prophet said, "you must approve the needs of the young woman who like entertainment".

Any event which doesn't contain an element of piety to God in it can be an entertainment except the following four items - men's chat with their wives, training the horses, races between two points and learning swimming. (Nasae)

On another occasion the prophet said: All entertainments are forbidden except, archery, horse training, and chatting with one's wife. (Ahamed)

Umar Farook said "A man should be child like when he is in the company of his family".

Imam Gazzali has stated "men must chat, play, and joke with women. These will help to spring joy in their mind. The prophet had joked and played with them. He had gone down to their level". (Ihya Uloom)

Hazrat Ayisha reported that when the prophet was in the company of his wives he was very mild and light hearted.

The prophet was very unassuming in the presence of his wives. When the wives wanted to get on the camel, they first got on the legs of the prophet (as a support). He was a treasure of love. He not only made them participate in the congregational prayer on the Eid day, but also permitted them to watch the entertainments until they were fully satisfied. Hazrat Ayisha reported that on one Eid day two girls were sitting by her (Ayisha) and singing songs. The prophet was lying there, facing opposite side, perhaps thinking that his presence should not be a disturbance to them. Then Aboobacker Siddique who came there asked them whether

there could be devils' musical instruments in the prophet's house. Hearing this the prophet said to Aboobacker Siddique to let the singers alone so that they might sing on the Eid day.

Ayisha continued: Some Ethiopians were conducting some games in the mosque. The prophet asked his wife Aysha, whether she was interested in watching games. When she said that she wished to see, he took her there and showed her the games. It was only when she told him that was enough for her, he took leave of them.

The prophet used to participate in races with Ayisha. Hazrat Ayisha said that he used to compete with her in the race. She used to defeat him. Until she became fatter. But afterwards he defeated her. Then the prophet told her that it was his revenge for getting defeated several times. (Ahamed Abu Dawood)

Islam teaches that the sexual relation between the couple is a holy thing. The prophet said to the followers: A person will be rewarded for having sexual relation with his wife. The followers asked him: Oh messenger of Allah, does it mean that we can have sexual relation with the wives and also the reward for it. The prophet said: If one had done it in the manner prohibited by the religion there would be punishment. When one does it in the permitted manner, it will be rewarded. (Muslim)

Islam teaches even the etiquettes to be observed in sexual relation. The prophet said that one should not approach one's wife like a beast. (Dailemi)

"Your sexual contact with your wife should not be like that of the birds. You must be slow and patient".

Anas Ibnu Malik reported: If you share the bed with your wife, you must give her proper gifts. When you have got satisfied, don't leave her. Let her also enjoy and get gratified. (Abu Yala)

Imam Gazzali said: Even if the man experiences orgasm, he must wait until the wife also experiences orgasm. Perhaps, the wife may have orgasm belatedly. If man withdraws from her during the sexual intercourse, it might give her embarrassment. Even if the man gets orgasm early, he must wait until it is experienced by her. But experiencing the orgasm simultaneously is the most desirable. (Ihaya)

Islam very strictly advises that the husband should not ignore

and leave his wife during sexual intercourse, even if it is for prayer. Once Haula, the wife of Usmanubnu Malic called on Hazrat Aysha who was in the company of some other women. Haula appeared very pathetic - she did not comb her hair, did not use perfume. Aysha asked her, why she was so unkempt.

Haula replied that she did not comb her hair or use perfumes because her husband did not contact her for some time. Haula opened her mind to Aysha and expressed her agony. Aysha and the women assembled there laughed when they heard this. Meanwhile the prophet arrived there. He asked why they were laughing. Aysha explained the reason. The prophet sent for Usman, Haula's husband and asked him about the matter. He said that he had given up the contact with his wife in order to have more time to worship Allah.

The prophet strongly advised him to approach his wife without delay. Then he said that he was observing fast. The prophet said that he must break his fast. He obeyed what the prophet ordered him to do.

When Haula came back she was very glad. She had combed her hair, she told Hazrat Aysha that her husband had approached her the previous day. Aysha just smiled.

Once a woman approached Umarul Farook. The leader of the believers! My husband observes fast through out the day. In the night he prays standing. I don't wish to complain to him. He is steeped himself in the worship of God.

Umer Farook said that her husband was a true husband. The woman repeated her complaint again. Khalifa responded in the same way. Kabul As do who was there intervened and said to Khalifa. "Leader of the believers, she is complaining about her husband's keeping himself away from the bedroom".

Khalifa told him, as he had understood the meaning of her complaint, it would be better if he suggested a solution/remedy. Kabul Asd said that he must see her husband. The husband was summoned. Kah said that his wife had complained about him.

He wanted to know whether she had complained about food or drink. Kab said it was about none of them. Then the women sang a song which meant like this.

Justice! wise and judicious,  
My man has forgotten my bedroom,  
As he loves the mosque better  
Worships made him frigid,  
Hence, justice Kab, issue a decree  
Just, and fearless.  
His days and nights are sleepless!  
Sure, he is never praised,  
In women's matters  
Hearing this he sang.

I am detached in the matters,  
of woman and flirtations,  
I am afraid of the warmings  
That Sura Al Nahal, and the seven nights  
The warning in the Holy scriptures is fear.....

Hearing this Kab said. "You have certain obligations to your wife. All intelligent people know that she has right over you on four matters. Therefore you fulfill them, and get free from complaints".

Islam advices that as women make themselves clean and beautiful for the sake of men, men also should be careful about such things. Prophet said "You must keep yourselves clean and handsome by washing your clothes, getting hair cut and cleaning your mouth. As Israeli men did not do these, their women happened to be adulteresses".

Ibnu Abbas said "As my wife makes herself beautiful I adrom myself for her".

This makes us realize that man is obliged to accept a woman's right over food, clothes, residence, approach, conduct, behaviour and even sexual matters.

It means that a woman's human needs, and sexual emotions should not be ignored simply because she is a wife. Islam has related the coexistence and interaction with one's wife with religious beliefs and success in the life hereafter.

The meaning of the prophet's statement is that the best of men is

one who behaves very well to his wife is significant.

### OBLIGATIONS OF WIFE

Islam enjoins that the marital relation should have a religious base. It views that fulfilment of obligations of the wife to the husband has an important place in rewarding a woman with Heaven or Hell. Prophet said to the aunt of Husainubnu Mohsin "Husband is your Heaven and Hell". (Ahamed)

He said that she who spent the night for the husband's satisfaction would be rewarded with Heavenly abode and who slept courting husband's displeasure would be cursed by the angels. The woman who dies winning the satisfaction of the husband will be an heir to the Heaven. (Hakim/Ibnumaja/Thirumudi)

Hell would not touch three kinds of people - a wife who obeys the husband, a son who does good to the parents, the slave who discharges his duties to his owner and the God.

A woman who prays for five times, a day fasts in the Ramadan, safeguards her private parts and obeys her husband, enters Heaven. (Ahamed/Thabrani)

A prophetic statement reported by Abdul Rahman bin Ouf reads: Such women will be asked to enter Heaven by any door. (Thabrani)

Fasting is a worship to God. But religion instructs that a woman should not observe optional fasts without the permission of her husband. Prophet said: In the presence of the husband, the wife should not observe fast except in Ramadan. (Bukhari/Muslim)

"Without his permission she should not observe optional fasts. If she observes she will be guilty and her fast will not be accepted". (Thabrani)

A women's service to the husband is equal to the worships offered and religious obligation performed by men. Thus the service which a woman renders to her husband has been made equivalent to the worships that God's servant is offering. Once the daughter of Yaseedul Ansari Asma (R) came to the prophet and said, 'Oh, the messenger of God! I am representing the women'. Allah has appointed you to establish Truth among both men and women. Therefore we trusted you we obeyed you. We the women folk, remain fettered. We confine ourselves to our houses, we carry your children, your men attend to Juma prayer (Friday), and also daily

congregational prayers. They visit the sick, perform the funeral prayers; Above all men fall in line for Jihad. Thus you men are blessed. However, when any one of you set out for Haj, Umra or War we look after children on your behalf, we wash the clothes, and bring up children. Therefore, don't we have a right for the foods, and the sacred things we are doing?

Then the prophet turned to the followers and asked "Have you ever heard any woman narrating the condition of her religion". They said "we never thought that a woman would show so much awareness".

The prophet turned to her and said "Honouring the husbands' rights, and obeying him will stand for all of these". But those who do in such a manner are very rare among you. You can help me by conveying this message. (Bussar/Thabrani)

On another occasion the prophet said "The Jihad of the women is to behave to her husband in the best manner".

"The righteous women are devoutly obedient and guard in the husband's absence what Allah orders them to guard". (An Nisa 34)

A wife is more obliged to her husband. She has to respect him and obey him the most. The prophet said "If I had commanded a man to prostrate before another man I would have asked a woman to prostrate before her husband". (Abu Dawood/Tirmudi)

Ayisha (R) reported: That when they asked the prophet to whom was a woman most obliged, he said "to her husband", when we asked to whom is a woman most obliged to, he said "to his mother".

Good women are those who discharge their obligations to the husband. The prophet said "A good woman's features are: when you look at her she would make you happy; when commanded, she would obey, in your absence she would safeguard your property, and her own self also".

Those women who behave contradictory to these are not virtuous. To be ungrateful to the husband, is like being thankless to God. The prophet said: "I looked into the Hell. Most of the occupants were women. Most of them were thankless to their husbands. Suppose you have extended some goodness to them. Later, if any fault happens on your side, they would say that they did not get any benefit from you". (Bukhari/Muslim/Ahamed)

The woman who longs for the satisfaction of her husband wins



the reward, Heaven "your women are heirs to the Heaven. They are loving and more reproductive. If she happens to do something undesirable or she has been subjected to something wrong, she must approach her husband, and keep her palm in her palm and say: I shall not sleep until you are satisfied with me". (Al thargeeb wa tharheeb)

Islam considers a woman offering herself for physical relations as a religious obligation. Ibnu Umar reported: It is a woman's obligation to her husband that she offers herself to him, even if it happens in a camel cart. Observing any fast, except the compulsory fast in Ramadan, without the permission of her husband is wrong. The fast will not be accepted by God. Without the permission of her husband she should not go out of her house. If she does so she has to pray/for penitence. Until then the God, and the angels of anger would curse her, even if her husband is an aggressor.

In this way Islam, considers the mutual relations and objections of the wife and husband as a rewardable act of sin. In the reward of Hell or Heaven the marital relations are taken into account.

## 7. NEIGHBOURS, RELATIVES AND GUESTS

It is the neighbours who know a person very well. They are close to us and very often interact with us. We know our neighbours better than the distant relatives. Usually they share our pleasure and sorrows. Islam gives utmost importance to the relation with the neighbours. The Holy Quran mentions about relation with the neighbours in the context of the verses on monotheism (ie. oneness of God).

"Allah wishes to make clear (what is lawful and unlawful) to you, and to show you the ways of those before you and accept your repentance and Allah is all knower, All wise". (Annisa 26)

The Holy prophet says about the relation with neighbours: The Angel Gibreel used to advise me about the neighbour as though the neighbour might be my heir. (Bukhari)

The prophet in his farewell speech emphatically mentioned about the obligation to the neighbours. He has related it to the belief in religion. 'Let any one believing in Allah and the Last Day honour the neighbour'. (Bukhari/Muslim)

According to another report prophet said: Let any one who believes in Allah and the Last Day, do not harm his neighbour.

Islam enjoins that whatever one wishes for herself/himself, should be wished for his neighbour also.

Prophet said: One will not become a true believer till what he wished for himself is wished for his neighbour also. In another report the prophet said by the name of Allah "no slave will become a true believer until what is wished for himself is wished for his neighbour also". (Muslim)

The prophet told Abduzri "If you are making curry, add to it a little water so that you can share it with your neighbour". (Muslim)

The prophet declared: He who feeds himself full stomach when his neighbour remains hungry is not a true believer.

Abu Huraira reported that the prophet said three times "By Allah, he will not be a true believer". They asked who was he speaking about. The prophet said: "that man whose torture the neighbour is not afraid of".

According to another report: About whose torture the neighbour is not free from fear, he will not enter Heaven.

Prophet said that the best friends are those who have behaved well to their own friends, and the best neighbours are those who have treated their neighbours well. (Thirmudi)

Islam instructs that one should treat his neighbour very leniently, any harms done by them should be excused, and their sins should be pardoned. One should relate the relation with the neighbour with faith in religion and make it stronger.

## CLOSE RELATIVES

Islam takes special care of the approach one adopts to near relatives. It has been given special stress in several contexts in the Holy Quran. According to the Law of God those who have been related by blood are close relatives. "But kindred by blood are near to one another in the decree ordained by Allah". (Al Anfal 75)

"Fear Allah through whom you demand (your mutual rights) and do not cut the relation of the womb (kinship)". (Al Nisa 1)

"Would you then, if you were given the authority do mischief in the

land, and sever your ties of kinship". (Muhammed 22)

The prophet said "Kinship is related to the throne of God, If would speak: Allah will establish relation with one who has connected me, Allah will sever relations with those who have severed (cut off) relations with me". (Bukhari/Muslim)

"It is for making family relations closer, and giving alms that the reward in the life hereafter will be speedily disposed of. Expedited punishment will be meted out those who sever family relations and adopt violence". The prophet said "Any one who believes in Allah and in the Last Day, should revive the family relations". (Bukhari/Muslim)

"He told that one who severs family relations will not be eligible for entering Heaven". (Bukhari/Muslim)

Abu Huraira reported: One person told the prophet, O! Messenger of God! I have some family relatives. I established relation with them. In spite of it, they separate our relation. I treat them leniently. Still they behave to me badly. I have excused them. Even then they treat me unwisely. If the condition is as explained by you, it is like feeding on ash. As long as you continue as you narrated, there will be a helper from Allah with you. (Muslim)

Islam advises that the wealth should be given away to the nearest relatives. Allah commanded: And giving (help) to kith and kin (ie. all that Allah has ordered you to give them (eg. wealth, visiting, looking after them or any other kind of help) and forbids all evil deeds. (Al Nahal 90)

"And gives his wealth in spite of love for it, to the orphans, to the poor, and to the way farer, and those who ask, and to set slaves free". (Al Baqara 177)

"And give to the kinsman his due and to the poor and to the way farer". (Al Isra 26)

"And when the relatives and the orphans and the poor are present at the time of division, give them out of the property". (Al Nisa 8)

Prophet said: I swear in the name of God who appointed me to establish Truth. If one gives alms (wealth) to somebody else while there are his needy relatives, his alms would not be accepted by Allah. By the God in whose hands are my soul, Allah will not at him on the Last Day. (Thabrani)

The alms given to the poor will be one fold, where as alms given to

the relative will be two folds - that is the reward for alms and the reward for reviving family relationship. (Thirmudi)

Prophet teaches that one who cuts off the family relation will not be prosperous in the worldly life and his deeds will not be rewarded. The relation with close kith and kins is related to the true faith and Hell and Heaven.

### ENTERTAINING GUESTS

Islam enjoins that the destitutes are to be honoured as we honour the nearest relatives and neighbours. The prophet said: Let any one who believes in Allah and the Last Day, honour his guests. (Bukhari/Muslim)

The prophet teaches us that the host is obliged to entertain the guest for three days. he said "One who doesn't honour the guest will not have prosperity". (Ahamed)

The prophet and his disciples had given much importance for the entertainment of the guests. They used to entertain the guests by suffering hunger and starving without food for themselves. Allah has referred to a family which in this manner had entertained the guests. (Al Hashir 9)

Honoring the guests is a righteous act; ignoring them is a sin. Islam instructs that food meant for two persons can be used by three persons and the food meant for three can be used for four people.

Islam considers the approach to the guests as an essential part of the religion.

### 8. ORPHANS, DESTITUTES AND SLAVES

In the view of Islam, freeing the slaves, helping the destitutes serving the indigents, honouring the guests, protecting the orphans, assisting the poor, safeguarding the oppressed etc. are the sacred deeds as good as acts of worship.

Holy Quran declares: Have you seen him who denies the recompense? That is he who repulses the orphan, and urges not for feeding the poor. (Al Maun 1 - 3)

Therefore, treat not the orphan with oppression, and repulse not the beggar. (Ad Duha 9 - 10)

Every person is a pledge for what he has earned, except those on the Right; in gardens they will ask one another about the polytheists, criminals, and disbelievers. What has caused you to enter Hell? They will say we were not of those who used to offer the 'salat' nor we used to feed the poor, and we used to talk falsehood with vain talkers, and we used to belie the day of recompense, until there came to us (death) that is certain. (Al Muddathir 38-47)

But as for him who will be given his record in his left hand will say "I wish that I had not been given my record". "And that I had never known how my account is". "Would that it had been my end (death)". "My health has not availed me; my power and arguments to defend myself have gone from me". It will be said "seize him and fetter him, then throw him in the blazing fire. Then fasten him with a chain where of the length is seventy cubits."

Verily he used not to believe in Allah, the most Great, and urged not in the feeding of the poor, so friend has he here this Day, nor any food except filth from the washing of wounds. None will eat it except the sinners, and the disbelievers. (Al-Haqqah 25 - 37)

"So give to the kindred his due and to the poor and to the way farer. That is best for those who seek Allah's countenance and it is they will be successful". (Ar-Rum 38)

The Holy Quran explain piety in the following verse: "It is not piety that you turn your faces towards east or west (in prayers), but it is (the quality of) the one who believes in Allah, the Last Day and Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, the orphans and the poor and to the way farer and to those who ask, and to set slaves free, performs the 'salat' and gives the Zakat and who fulfill their covenant when they make it and who are patient in extreme poverty and ailment and at the time of fighting! Such are the people of the truth and they are Muttaqin (the pious)". (Al-Baquara 177)

The alms given away to relatives, destitutes, orphans and slaves have been mentioned along with the principles of belief and faith. Besides it has been made clear that it is apart from Zakat.

Why should one spend money has been explained in the Holy Quran.

They ask you that they should spend. Say whatever you spend of good must be for parents and kindred and orphans and the poor and the way farer and whatever you do of good deeds, truly Allah knows it well. (Al Baquar 215)

Allah states the features of the right section who enter the Heaven in the following verses.

He says (boastfully) I have wasted wealth in abundance. Does he think that none sees him? Have we not made for him two eyes and a tongue and two lips and shown him the two ways (good and evil). But he has not attempted to pass on the path that is steep and what will make you know the path that is steep. (It is) freeing a neck (slave) or giving food in a day of hunger (famine) an orphan near of kin or to the poor cleaving to dust, then he became one of those who believed and recommended one another to perseverance and patience and recommended one another to pity and compassion. (Al Balad 6 - 18)

As sadqa (here Zakat) are only for the indigents and the poor and those employed to collect (the funds) and to attract the hearts of those who have been inclined (to Islam), and to free the captives and for those in debt, and for Allah's cause (fighting a battle) and for the way farer; a duty imposed by Allah.

Zakat is one of the greatest acts of worship to Allah. The rightful beneficiaries of Zakat are those who economically disadvantaged in the society. (Athouba 60)

The prisoners of war too have a right over it.

And know that whatever is the war booty that you may gain, verily one fifth of its is assigned to Allah and to the messenger and to the near relatives and the orphans; and the poor and the way farer, if you have believed in Allah and in that which we sent down to our slave (Muhammad) on the Day of criteria between right and wrong and the Day when the two forces meet (Al Badr) and Allah is able to do all things. (Al Anfal 41)

What Allah gave as booty to His Messenger from the people of townships - it is for Allah, His Messenger and the Kindred, the orphans and the poor, and the way farer in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger gives you, take it and whatsoever he forbids you abstain from it and fear Allah, ver-

ily Allah is severe in punishment. (Al Hasr 7)

The Holy Quran explains the terrible fate of a group of people who plucked the fruits early morning so that they could escape giving the share due to the destitutes.

Verily we have tried them as we tried the people of the garden, when they swore to pluck the fruits of the garden in the morning without saying if Allah wills. Then here passed by on the (garden) a violation (fire) from your lord at night and burnt it while they were asleep, so the (garden) become black by morning, like a pitch dark night then they called out one another as soon as the morning broke saying "Go to your filth in the morning, if you pluck the fruits" so they departed conversing in the secret low tones 'No poor man' should enter upon you into today anything went in the morning with strong intention thinking that. The repentance prescribed by Islam for different types of faults and sins is freeing the slaves and feeding the destitutes. (Please refer to relevant verses in Maida 89, 95, An Nisa 92, 96, Al Mujadila 3 - 4)

The wealth of the orphans should not be used in an illegal manner.

And give into orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substances to your substances surely, it is a great sin. (Al Nisa 2)

And come not near the orphan's property except to improve it, until he attains the age of full strength. And fulfill covenants. (Al Isna 34)

And come not near to the orphan's property except to improve it until he attains the age of full strength and give full measure and full weight with justice. (Al Anam 152)

Worship none but Allah and be dutiful and good to parents and to kindred and to orphans and the poor and speak good to the people and give Zakat. (Al Baquara 83)

And they ask you concerning orphans. Say the best thing is to work honestly in their property and if you mix your affairs, then they are your brothers. (Al Baquara 220)

Verily, those who unjustly eat up the property of the orphans they eat up only fire into their bellies and they will be burnt in the blazing fire. (Al Nisa 10)

Islam commands that the orphans who had lost the parental love and concern must be brought up in such a way that they do not experience the loss of their parents. The prophet said showing up his thumb and index finger "one who safeguards the orphan and me will be like this". (Bukhari/ Abu Dawood/Thirumidi)

The prophet said: The believers who take orphans with them to eat food, will be rewarded with a place in Heaven unless they have committed unpardonable sin.

Consoling the helpless in the society is like fighting in the way of God. The prophet said: Those who make efforts to protect the widows and destitutes are like those who do Jihad (fight) in the way of God. (Bukhari)

Islam gives due importance to safeguarding the rights of the oppressed. The prophet said: On the Last Day when all feet (leg) slip into the Hell, the feet of one who stood by the oppressed for protecting his rights will remain steady. It means that protecting and helping those unfortunate members of the society is a religious obligation.

## 9. SOCIAL LIFE

Islam gives high importance to the security of social life. It has laid down rules and regulations for the peaceful, smooth and happy social life. Whatever stands in the way of smooth social life, and disrupts it is rather forbidden in the views of Islam. For leading a successful life and thereby winning the Heaven the observance of social etiquettes is indispensable. The violation of them will result in entering the Hell. The fulfillment of social etiquettes is as important as the acts of worship in Islam.

### MUTUAL LOVE

The very sound 'love' is beautiful. There is none who doesn't covet it. Even those who are very stingy in giving it to others, desire to be loved by others. As pure water is essential for the maintenance of human life the springs of love are necessary for the sprouting of social relations.

Love is the key by which the gateways of heart are open. Even those who cannot be conquered by the arms can be brought under control by love. The power of love is immeasurably great.

The believers are people who live with full-hearted love. They

have to give it freely to every body in the society. The intensity and warmth of love which fortifies the social relations are related to the strength of the faith.

Prophet said: You will not enter heaven until you become true believers. Till you love mutually you will not be believers. (Muslim)

The believers are like one body in regard to mutual love, compassion and mercy. When one of the parts of the body suffers from pain then other limbs participate in the suffering. (Bukhari)

You will not become a true believer until you wish what you wish to love to your brother. (Bukhari/Muslim)

### HUMILITY

Humility plays a very wonderful and important role in shaping the social relations. It is very difficult to establish relations with the people who are full of pride (vanity). But humble people even attract those who have opposite views. Therefore Islam has assigned very important role to humility. It instructs that one should have humility not only in one's approach to nature, and behaviour, but also in speaking, walking etc.

Allah has declared: And turn not face away from men with pride nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster. And be moderate in your walking and lower your voice. The harshest of all voices is the bray of the asses. (Lukman 18 - 19)

"And the (faithful) slaves of the most gracious (Allah) are those who walk on the earth in humility and sedateness and when the foolish address them they reply back with mild words of gentleness." (Al Fuquan 63)

The prophet said: Allah has revealed to me that you must show humility to one another. So that one should not be aggressive to the other, or one should not have pride over others. (Muslim)

Allah will raise one who shows humility to his brother, and He will bring down one who shows pride to Him. (Thabrani)

Giving alms will not reduce your wealth. Compromise will only increase the servants' dignity. One who shows humility for the sake of Allah, will be raised by Him.

History reveals that prophet Muhammed (SA) was very humble in his behaviour. He lived as one of the people so that he was not recognised

in a crowd. He instructed that nobody should stand up in his honour. He worked along with others. During the war time he worked along with the soldiers to dig (ditches). He collected firewood. He consulted his followers in all matters and gave due importance to their opinions and suggestions.

### GIVE AND TAKE

Give and take is one of the great characteristics of the human beings. It throws open the doors of success and conquers not only physique but also the mind of the opponent. It brings closer those who were separated, makes enemies friends, converts the oppressor and the cruel into compassionate and loving. It makes the aggressor kind and humanitarian.

The hope that aggressor can be superseded by the use of arms is misguided. The brute revenges may bring about series of new aggressions. Darkness cannot be dispelled by darkness. They are wise people who oppose the sword with humbleness and compromise. The philosophy that evil is to be opposed with evil is not a judicious one. The more effective solution for the conversion of the oppressor's mind is not revenge of the oppressed. It is by pardoning him. Therefore Islam has given great importance to the compromise or give and take Allah says. Virtues and vices are not equal. Therefore prevent Evils with virtues.

"The good deed and evil deed can not be equal. Ripel (the evil) with one which is better, then verily he, between whom and you there was enmity (will become) as though he was a close friend. But none is granted it except those who are patient." (Fussilath 34 - 35)

Show forgiveness, enjoin what is good and turn away from the foolish. (Al Aaraf 199)

Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is opt forgiving, most merciful. (Al Noor 22)

Those who spend (in Allah's cause) in prosperity and in adversity, who repress anger and who pardon men, verily Allah loves the good doers. (Al Imran 134)

And the Hour is surely coming, so overlook (O! Muhammed their faults with gracious forgiveness. (Al Hijra 85)

The prophet was known for his compromise. He had adopted a



very lenient approach to those who tried to murder him and treated him cruelly. He wanted the believers to follow him in this respect. You behave wisely. One who behaves in a unwise manner. Adopt compromise in treating the aggressor. Provide him who has lost reestablish the relation with one who had severed the relations.

### CONQUERING ANGER

Anger is an emotional expression which upsets the social life of a person. Some people are angry over trivial issues. They forget themselves and their rational thinking disappears. Their brain gets paralysed. Power of discretion is lost. The emotion will win over rationality. Thus they ravel like mad men. Their sense of justice and ability to judge are pushed back. As a result special types of troubles and social problems emerge. Such behaviour may lead into social aggressions and serious social problems. Therefore Islam instructs to control anger. Allah says: Believers are those who avoid greater sins and illegal sexual intercourse and forgive when they are angry. (Ash Shoora 37)

The prophet said: the strong person is not one who comes out successful in wrestling; but he is one who controls his anger. (Bukhari)

One who can control his anger (as he can express it) will be called upon to choose any partner from Heaven in the presence of all assembled on the Last Day. (Abu Dawood/Tirmudi)

I shall remember one who remembers me when he is angry. I shall not include him among those who are kept away from My blessings. (Dhaylami)

When you are angry, keep silence. (Ahamad)

Once a person approached the prophet for his advice. He said: Don't be angry. Wherever he asked for his advise he advised him the same (ie. not to be angry).

### MOCKING AND RIDICULING

Islam gives equal importance to the mind as well as the physique of a person. In its view injuring the pride of a person is a guilt as much serious as inflicting physical torture. Allah has enjoined "O, you who believe? Let not a group scoff at another group, it may be that the latter are better than the former. Nor let some women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor

insult one another by nick names". (Al Hujarath 11)

O! you who believe! Avoid much suspicion, indeed some suspicions are sins and spy not, neither backbite one another. Would one of you take to eat the flesh of his dead brother? You would hate it. (Al Hujarath 12)

Woe to every slanderer and backbiter. (Al Humazah 1)

Islam has prohibited every action that would agonise human mind and harm the personal pride. The prophet said: He who speaks with sly pokes, curses, scolds, scandalise and spreads obscenity is not a true believer. (Thirmudi)

An honest person can never be one who curses. (Muslim)

When Abu Moosa (R) asked the prophet who among the muslim is the great, he said that from whose hands and tongue the believer is safe. He is great. (Bukhari)

The prophet says: Of those who scold each other, the one who started scolding is the sinner as long as the oppressed does not go beyond the limits. (Muslim)

You should not express happiness in your brother's distress. If you do so he will be blessed and you will be tested.

"Keep yourselves free from misunderstandings. Indeed a misunderstood speech is a stark lie. You must not spy against one another. Don't compete or envy among your selves. You shall not deceive or keep revenge against one another. Don't find fault with each other in one's absence. Servants of Allah, commands you treat each other as brothers. A Muslim is the brother of another muslim. Therefore you shall not attack or scoff at or deceive your brother". (Muslim)

If any one intently overhears another's speech without his knowledge the melted lead will be poured into his ears on the Last Day.

Abu Huraira reported: The prophet asked his companions, 'Do you know what is meant by slander'.

They said: Allah and his messenger know it well. It is speaking against your brother what he does not like.

Then one of the followers asked: Would you say so even if what is said is a fact? If you say what he has it is scandalising, If you say what he doesn't have, then it is a lie.

Abu Hudaifa reported: The prophet said that slanderer will not be rewarded with Heaven.

The prophet said "one who saves one's brother from character assassination in his absence, will be saved from Hell by Allah".

Ibnu Abbas reported as said by prophet that scandalisation would invalidate ones fast.

Abu Huraira reported as said by Holy prophet that a true believer will not be on unfriendly terms with another for more than three days. On the third day he must meet and greet him. If greeting is responded well both they will be rewarded. One who does not respond to the greeting will be considered a sinner and the one who kept away will be free from the sin. (Abu Dawood)

Reported by Abu Huraira: The prophet said A Muslim should not keep himself away from his brother on bad terms. If they keep themselves on bad terms for more than three days and die in such a situation, they will go to Hell.

This statement of the prophet indicates the importance Islam gives to the human relations.

#### CONTROLLING THE TONGUE

Sense of self respect is an invaluable quality of human beings. No one would like it to be thwarted. One may be prepared to sacrifice anything for keeping up his self respect. Loss of self esteem will be equal to losing a part of the body as far as a man who values it so much is concerned.

Damaging a person's self esteem is more unpardonable than stealing his property or money. The property illegally acquired can be returned to the owner. But when a person is insulted in the presence of other people, its dangerous effect cannot be overcome easily. The damage that the words inflict on a person's mind can never be got effaced. Therefore the prophet has emphatically stated that the self esteem of a person should not be damaged. A muslim doesn't damage the life, property and self esteem of a person. This requires control over one's tongue.

The faith (religious) of one whose heart is not straight cannot be straight. (Ahamed)

Keep silence. It is the best way to keep the devil off. (Ahamed)

The hearers may laugh when some one speaks. It embarrasses him.

He feels like thrown away to further than the sky. A wrong step doesn't make so much damage as a wrong speech. (By Haqui)

In the eyes of Allah, the most condemned person on the Last Day is one who has been kept off by others because of his bad speech. (Bukhari)

The most hated persons in the eyes of Allah are quarrelsome augmenters (debators).

Let those who believe in Allah and the Last Day, speak nicely, or keep silence. (Bukhari/Muslim)

#### BETRAYAL AND DECEPTION

Islam strongly prohibits betrayal and deception. Holy Quran says: Oh! you who believe. Betray not Allah and His Messenger. Nor betray knowingly your Amanat (things entrusted to you). (Al Anfal 27)

Those who break Allah's covenant after ratifying it, and sever what Allah has ordered to be joined and do mischief on earth, it is they who are losers. (Al Baquara 27)

The prophet said: A hypocrite has four features. If a person possesses one of them, he is a hypocrite until he gives it up. He betrays when trusted; tells lies when speaks, deceives when there is a contract, and scolds when disagrees. (Bukhari/Muslim)

The prophet said: Allah has revealed: I'll be the enemy of three people on the Last Day - one who does not keep the contract made in my name, who has eaten up the price received for selling a free man, one who does not pay the wages due to the labourer who had worked.

The true believer has been completely moulded in good conduct. He has not been moulded in lies, and betrayals. The prophet teaches that in order to establish unity among the people even telling lies which has been prohibited strongly can be used.

Ummu Kulsum reported: I have heard the prophet saying that one who develops virtues among the people by making unity among them is not a liar. (Bukhari/Muslim)

#### VIOLENCE AND INJUSTICE

It is only through promoting justice that peace and security can be established. Therefore all people wish to promote justice. Even those who practise injustice claim to be the spokesman of it and that they would like to see justice established.

Justice is a value which is of supreme importance in Islam. The Islamic concept of humanity has attained perfection in the Quranic teachings of Justice.

"O, you who believe! stand out firmly for justice, as witness to Allah, even though it be against yourselves, or your parents or your kin be he rich or poor, Allah is a better protector to both (than you), so follow not the lusts (of your hearts) lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is ever well-acquainted with what you do". (An Nisa 135)

"O, you, who believe! stand out firmly for Allah as just witnesses, and let not enmity and hatred of others make you avoid justice, Be just that is nearer to piety, and fear Allah. Verily Allah is well-acquainted with what you do". (Al Maidah 8)

"So if they come to you, either to judge between them or turn away from them. If you turn away from them they cannot hurt you the best. And if you judge, judge with justice between them. Verily, Allah loves those who act justly". (Al Maidah 42)

Verily Allah enjoins Al Adl (ie. justice and worshipping none but Allah alone) and Al Ihsan (ie. to be patient in performing your duties to Allah) and giving help to kinth and kith and forbids all-evil deeds and At Munkar (all that is prohibited by Islamic law and Al Baghy ie. all kinds of oppression). (Al Nahl 90)

As it advises to practise justice, it also advocates to stop injustice and aggression. Holy Quran says:

No doubt! the curse of Allah is on the oppressors (wrong doers). (Hud 18)

And, for the wrong doers there is no helper. (Al Hajj 71)

Say, the things that my Lord has indeed forbidden are Al Fawehish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sin of all kinds, unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge. (Al Araf 33)

The prophet said: Beware of the prayers of the oppressed. There is no barrier between Allah and Him. (Bukhari/Muslim)

The prayers of the oppressed will be answered. If he is an evil-doer, he will be given its reward. (Ahamed)

If people don't prevent the (aggressor) Allah might punish all of them together. (Abu Dawood)

### SOCIAL ETIQUETTES

Islam has put forth certain social etiquettes which make our social life effective and fruitful. Islam has instructed us to follow them in order to make human relations safe, and warm.

Barrari (R) reported: The prophet has ordered to discharge duties visiting the patient, accompanying the funeral procession, praying for the sneezer, supporting the oppressed, widening the greetings (salam), helping one who has taken an oath to fulfil it. (Bukhari)

Abdulla (R) reported: I heard the prophet saying, you shall widen your greetings (salam), feed the needy people, revive family relations, pray when every one is asleep to enable you to enter heaven safely. (Tirmudi)

Khatada (R) reported: when Anas was asked whether the etiquette of shaking hands was in existence among the companions of the prophet he said 'yes'. (Bukhari)

The prophet said: If two muslims shake hands with each other when they meet, their sins will be pardoned before they part company with. (Abu Dawood)

Abu Dar reported: The prophet instructed that we shall not set aside as trivial virtuous acts like greeting our brothers with a smiling face.

The Holy prophet said: It is a virtuous act that you smile at your brother. (Al Thageeb wal Tharheeb)

Islam which prevents us from taking a look at the house of another person, instructs us not to divulge others secrets and to cover up their defects. It advises us to visit the sick as it is a virtuous act and that evading it is a sin.

Islam has instructed its followers to do everything to fortify the human relations and make the social life secure.

### ECONOMIC FREEDOM

According to Islam, the whole wealth belongs to Allah. Hence

man should handle and expend the wealth according to Allah's rules and directions. The economic system of Islam combines the individuals freedom as well as the social interests. It doesn't permit any one to acquire wealth against the interest of the society or detrimental to the social welfare. It has prohibited all systems of acquisition of wealth which goes against peoples interests. It strongly stands against all economic evils such as economic exploitation, stealing, hoarding, bribery, black marketting, swindling, artificial manipulations, adulteration, interest, gambling etc. The parasites who enjoy the vital sap of other's effort are accursed in the Islamic view. The prophet said: Allah has declared: I will be the enemy of three kinds of people on the Last Day. One who breaks the covenant made in my name, sells the man and takes the price, doesn't pay the wages of a labourer who has worked hard. (Bukhari)

Cheating in economic dealings and hoarding commodities to increase prices of essential things are prohibited since the Islamic point of view. Prophet said: Who ever commits fraud doesn't belong to us (ie. Islam). (Ahmed/Tirmudi)

One who hoards commodities is a sinner. (Muslim/Abu Dawood)

If a person hoards the edible commodities (foods) for forty days his obligation with Allah and Allah's obligations to him come to an end.

On the Last Day all swindlers will be given flags with a remark. This is the result of your cheating so and so. (Bukhari/Muslim)

Those who do tricks, cheating and swindling are in Hell. (Abu Dawood)

O, you who believe! Eat not up your property among yourselves unjustly unless it be a trade amongst you, by mutual consent. And do not kill yourselves.

And, eat up not one another's property unjustly, nor give bribery to the rulers that you may knowingly eat up a part of the property of others sinfully. (Al Baqara 188)

The prophet has instructed that not to cheat in commercial dealings. (Bukhari/Muslim)

The prophet said: One who bribes, one who receives it, one who it stands in between them (as mediator) are accursed.

Bribing for a favourable judgement is non-believing. (Thabrani)

Islam views charging interest and gambling as serious sins.

Quran says: Those who eat Riba will not stand (on the day of resurrection) except like the standing of a person beaten by Satan leading him to insanity. That is because they say "Trading is only Riba (usury) whereas Allah has permitted trading and forbidden usury. So who so ever receives an admonition from his Lord and stops eating usury shall not be punished for the past; his case is for Allah (to judge), but who ever returns to usury - such are the dwellers of fire, they will be therein".

Allah will destroy usury and will give increase for charity. And Allah likes not the disbelievers, ..... (Al Baqara 275 - 276)

You who believe. Intoxicant and gambling and seeking luck or decisions are an abomination of Satan's handiwork. So avoid strictly all in order that you may be successful.

Satan wants only to excite enmity and hatred between you with intoxicants and gambling and hinder you from remembrance of Allah and from prayer. So, will you not then abstain. (Al Maadi 90 - 91)

Islam thus forbids all source of income which are not against the interest of the society. It warns that those who eat such food procured by unlawful means are heirs to Hell. They suffer eternal loss. Prophet taught us that the prayers of those who use the unlawful source of income will not be accepted by God.

Islam permits to earn wealth and save it in the ways which are not against the interests of the society. It prescribes that wealth earned through just ways and it forbids all sorts of unlawful encroachments upon it. It instructs that it must be safe as the life and self-respect of person.

The supreme power over the wealth is not in the hands of human beings however legal are the ways of acquiring it. The supreme power rests with Allah.

The wealth possessed by the individual does not belong to them. Therefore, Islam warns that piling wealth upon wealth will invite divine punishment.

Quran says: And those who hoard up gold and silver and spend them not in the ways of Allah, announce unto them a painful torment on the Day when that will be heated in the fire of Hell and with it will be branded their foreheads, their flanks and their backs. (At Tauba 34 - 35)

Islam instructs that transaction of wealth should not be confined to the rich people only.

What Allah gave as a booty to His Messenger from the people of the townships - it is for Allah, His Messenger, the kindred, the orphans and the way farer in order that it may not become a fortune used by the rich among you. (Al Hashr 7)

And in their properties there was the right of the beggar and the poor who doesnot ask others. (Al Dariyat 19)

And give to the kinsman his due and to the poor and to the way farer.

It is not piety that you turn your face towards east or west (in prayers) but it is the quality of one who believes in Allah, the Last Day, the angels, the book, the prophets, and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, to the poor, and to the way farer and to those who, and to set slaves free, performs prayers, and gives Zakat, and gives Zakat and who fulfill their coverent when they make it, and who are patient in extreme poverty and ailment and at the time of fighting. Such are the people of the truth and they are Muthaquin (or poineers). (Al Baquara 177)

And let not your hands be tied (like a miser) to your neck nor stretch it to its utmost reach (like a spend thrift) ..... that you become blame worthy and in severe poverty. (Al Isra 29)

And give the kinsman his due and to the poor and to the way farer. But spend not wastefully in the manner of a spendthrift. (Al Isra 26 - 27)

And waste not by extravagance. Verily, He likes not those who waste by extravagance. (Al Anam 141)

## 10. THE RELIGION OF COMPASSION

Compassion is a strong link that binds human relations together. Its power is unlimited and matchless. It can conquer even the stone hearted people. It can push open the closed doors of the mind and bring those who have gone apart closer. It can convert enemies into friends.

Compassionate minds prepare the ground for selfless acts. Sincere services spring up from internal urges. They take their birth from the

compassionate minds. Therefore the religion gives strict instruction to make the minds compassionate.

Allah is merciful. His mercy has no bounds. The whole universe is filled with it Allah declares: "My punishment afflicts there with whom I will and My Mercy embraces all things. I shall ordain for those who are the pious and give Zakat; and those who believe in our proofs". (Al Araf 156)

God is kind even to those who deny Him. Despite he has power to annihilate those who deny him. He showers mercy on them. God is pleased if his servants are kind and compassionate.

The divine quality that the Holy Quran repeatedly stressess is compassion. It surpasses all other qualities. The prophet states that God said: Our compassion surpasses our anger.

Hazrat Aysha reported as said by the prophet. Allah is mild. He likes being mild. He rewards mildness more than anything else.

In another context the prophet said, Allah is mild He likes mildness in everything.

Umarubnul Khatabe reported that once a slave girl was brought to the prophet along with other prisoners of war. She ran here and there. She picked up children there around and embraced them, kissed them and suckled them. Then prophet asked: Do you think that this woman can let her child to be thrown into the fire. The prophet's companions told that she would never be able. Then prophet said: Allah has several times more compassion to his servants than this woman's love for her own child.

One of the supplications that Quran teaches us is, "And say: My Lord! Forgive and have mercey, for you are the best of those who show mercy." (Al Muiminoon 118)

And by mercy of Allah, you dealt with them gently. And had you been severe and hard hearted, they would have broken away from you; so pass over and ask forgiveness for them. (Ali Imran 159)

If we have to win God's compassion, we must be compassionate to people. As reported by Jareer, the prophet said: Allah will not be compassionate to a person who does not treat people compassionately. (Bukhari/ Muslim)

He said: One who has not compassion will not get compassion.



(Bukhari/Muslim)

Be compassionate to every thing on earth. Then those who are in the world above will show compassion to you. (Thabrani)

Compassion is the source of goodness. It makes everything beautiful. Jareerubnu Abdulla reported that he had heard the prophet saying "one who has been denied of mildness is denied of righteousness".

Ayisha reported that prophet had declared that the presence of mildness makes everything beautiful. It's absence makes things ugly. (Muslim)

The Hell is not for those who have mildness. Those who do not have it, becomes heirs to the Hell. Ibn Massod reported that the prophet asked, whether he could tell (his companions) about those who were not eligible for Hell. They are those people who have close to the people, mild, tolerant and not very strict in dealings with people. (Thirmudi)

The prophet said: The hard hearted people are those who keep themselves away from the people. (Thirmudi)

Islam instructs that even the cruellest should be dealt with mildly and kindly. Pharaoh was the cruellest, unkind, and oppressive person that the world has ever seen. When prophet Moses (Moosa) and his brother were sent to the Pharaoh, Allah commanded:

"Go both of you, to Firaun (Pharaoh). Verily, he has transgressed (all bounds). And speak to him mildly. Perhaps he may accept admonition or fear". (Thaha 43 - 44)

A believer is obliged to have a sense of compassion which makes things easy for people. You make it easy, not difficult for the people. Make them feel glad, not make them unhappy. (Bukhari)

The prophet told Ayisha to show mercy. If Allah wishes to have any family goodness, He makes them compassionate.

Reported by Jabir, the prophet said: If Allah wishes a people to have goodness, He will make them compassionate. (Bassar)

Above all, to be a believer one must be compassionate. Prophet said 'you will not be believers until you are compassionate to one another'. Then the followers said: Oh Messenger of God we are all compassionate. Prophet replied: Compassion is not only what you show to your companions, but it must be extended, to all people and everything.

(Thabrani)

The prophet; said that total compassion that all the living beings on the earth will make only a small part of the compassion of Allah. God divided the whole of compassion into one hundred parts and deposited on earth. The creations on earth show compassion to one another using it. An animal raises its feet so that it may not hit on its child is a part of it. (Bukhari)

Another statement of the prophet says: God made a hundred kinds of compassion when He created earth and sky. Each part of it is as wide as the distance between the earth and the sky. He has deposited one part of it. Drawing from it the mother shows her compassion to the child, and animals and birds show their kindness to one another. (Muslim)

Islam advises that the believers should make this compassion which is at the disposal of the earth. The prophet teaches that the compassionate approach that is derived from this should be accepted by the believer. A report of Abu Huraira says that once a villager passed urine in the mosque. People tried to prevent him from going out. But the prophet ordered them to leave him and fetch a bucket of water and pour it where he urinated. 'You have been appointed to make things easier, not to make them difficult'. (Fathul Bari I, 323)

Once Khalifa Umar Farook (RA) decided to appoint a person as governor. Someone informed Umar Farook that he was not in the habit of kissing his children. He changed his decision at once. How can your mind show compassion to the people if it doesn't show compassion to your children? By God, I shall not make you the governor. Later Umarul Farook tore off his appointment letter.

A believer is obliged to show compassion to all living beings, not only to human beings. Allah has assigned goodness in all things. Hence, if you are killing (an animal) do it well. If you are cutting off, do it well. Sharpen the cutting edge of the knife, make it smooth for the animal. (Muslim)

Once a man told the prophet that he was kind when he killed goat. Then the prophet said "If you show compassion to it Allah will show compassion to you". (Hakim)

Once Umar Farook happened to see a man dragging a goat by its legs. 'Woe to you, you lead it to death in a better manner'.

Abu Hraira reported: The prophet said a person was very tired and thirsty when he was on a journey. Then he saw a well there. He went down into the well, took water and quenched his thirst. When he came out he found a dog licking earth because of the thirst and hunger. He thought that the dog was as thirsty as he was. He went down the well once more. He took water from the well in his shoe and clasped it between his teeth and went up the well and gave it to the dog which drank it with greed. Because of this (compassionate approach) Allah forgave him for all his sins. Hearing this the followers asked the prophet whether they would be rewarded for treating even animals. Prophet said "you will be rewarded in the case of all living creatures which have a living heart". (Bukhari/Muslim)

Ibnu Umar reported as said by the prophet: A woman was punished because of a cat. He tied it up until it died of hunger. Thus she became a heir to Hell. (Bukhari/Muslim)

It is because she had not given the cat either food or water. He did not free it go out and seek its own food.

When the prophet and followers were on a journey one of the followers took an egg from the nest of the bird. The mother bird became anxious and started flying round in the sky screaming aloud. When prophet knew about it he instructed the follower to keep the egg in its place and treat it compassionately. (Bukhari)

Abu Huraira reported: One dog was running around the well. It was about to die of extreme thirst. An Iraele adulteress who found it took water in her shoe and gave it water to drink and she drank herself the remaining water. Because of this Allah forgave her.

The followers of the prophet lit fire to save themselves from cold while they were on a journey. The prophet who was afraid that it would burn the ants asked them to put out the fire. The prophet who was the living example of compassion did not allow to even curse the animals. He had wiped off the tears from the eyes of a camel which was weeping because of stark hunger. He prohibited throwing stones at the trees unnecessarily and said that it would pain the trees. Islam instructs to treat not only man and other living beings but the whole universe with compassion. The emotion of compassion has been considered a criterion for achieving Heaven or Hell as reward.