

INCLUSIVE ANALYSIS OF CONTEMPORARY SOCIAL RESPONSIBILITIES IN THE LIGHT OF THE SEERAH OF PROPHET MUHAMMAD (PBUH)

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Abstract

In today's rapidly changing global landscape, understanding and addressing social responsibilities are paramount for fostering harmony, justice, and sustainable development. Drawing upon the principles and practices exemplified in the life of Prophet Muhammad (PBUH), this study examines various aspects of social responsibility, including but not limited to ethics, compassion, justice, and community welfare.

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ¹

“You will never achieve righteousness until you donate some of what you cherish.”

The research employs a multi-disciplinary approach, integrating insights from Islamic studies, social sciences, and contemporary ethical frameworks. Through a comprehensive review of literature, historical analysis, and contemporary case studies, the paper elucidates the relevance and applicability of the Prophetic Seerah in addressing modern-day social challenges. Emphasis is placed on inclusivity, recognizing the diversity of human experiences, perspectives, and needs within societies.

Key themes explored include the Prophet's advocacy for social justice, his compassionate treatment of marginalized groups, his commitment to ethical business practices, and his emphasis on environmental stewardship. Additionally, the paper examines the role of education, dialogue, and community engagement in promoting a culture of social responsibility inspired by the Prophetic model. By critically examining the Seerah in the context of contemporary social responsibilities, this research contributes to ongoing discussions on ethics, social justice, and sustainable development. It offers insights and practical recommendations for individuals, communities, and

¹ Al Quran 3:92

institutions seeking to uphold values of compassion, equity, and solidarity in today's interconnected world.

Key Words: *Seerah, Society, Ethics, Justice, Charity, Compassion, Equity, and Responsibilities*

◌INTRODUCTION:

Allama Ibn Khaldun is a great historian. Modern social science expert considered a great social scientist. Allama Ibn Khaldun saying:

الانسان مدنى بطبعه¹

Man naturally likes urban life

According to above quotation it is in the nature of man that he does not like to live in forests or caves, but likes to live with people. Prophet Muhammad (P.B.U.H) also established a society and showed it to world. When the Companions (R.A) migrated to Madinah, the Companions who were already there, the people of Medina, welcomed the migrating Companions from Makkah, and helped them and a beautiful society was established, whose members the Holy Prophet (P.B.U.H) praised as follows:

ترى المؤمنين في تراحمهم وتوادبهم وتعاطفهم، كمثل اجسد، إذا اشتكى عضو تداعى له سائر جسده بالسهر والحمى²

You will find the believers in their love, affection and care for each other as if they are one body. If

one part of this body falls ill, then you will see the whole body in fever and dysentery gets sick That is, he neither sleeps nor does he feel sick, until the diseased organ is cured. This body is an example of the entire Islamic Ummah and the Islamic society. In the society that the Holy Prophet (P.B.U.H) established, every individual was responsible and was well aware of his responsibility. Our topic is also what are the social responsibilities that are imposed on each member of the society? We will try to understand these social responsibilities in the light of the Prophet's (P.B.U.H) biography. They used to pay. These are common sense, six seven obligations which we will mention and understand in the light of hadiths and biography.

First responsibility: is mutual, passion, sympathy and goodwill. Prophet Muhammad (P.B.U.H) said:

لا يؤمن أحدكم، حتى يحب لأخيه³

None of you is a believer until he likes for his Muslim brother what he likes for himself That a standard has been told that you will believe only when you reach this standard. In other words, faith is negated here that none of you can be a believer unless he adopts the standard of liking for his brother what he likes for himself. It can include all things, There can be praise, and can be condemnation. If you praise someone. If you are dealing with someone, deal in such a way that you would agree to be treated in such a way. When the Prophet (P.B.U.H) brought the Companions from Makkah to Madinah, the Ansari Companions of Medina served the emigrant companions, made them sharers in their wealth, shared their wealth with them, This passion is the end of compassion and sacrifice. The Holy Prophet (P.B.U.H) said:

كل سلامى من الناس عليه صدقة⁴

“A many joints are in the human body, you have to give charity daily from each joint”

It is obligatory upon you. In the same hadith Holy Prophet (P.B.U.H), he has mentioned different forms of giving charity:

He (P.B.U.H) said that if you judge between two people fairly, it is charity. You help a person to sit on a ride, this is charity. Helping to pick up someone's luggage and keep it on the ride is charity. If you speak something good to someone, this is also charity. That is, its status goes up to charity. Then he said that every step taken for prayer is charity. You are walking to the mosque for prayer, every step you take you will receive a good deed that is equal to charity. Then the Prophet (P.B.U.H) said that if you were on the way, you saw something harmful and you removed it so that no Muslim would be hurt, then this is also charity.⁵

So the first responsibility is that our feelings towards others are based on compassion, not hatred. We do not harbor any malice or grudge against anyone, so that if I get the chance, I will harm him. With this kind of emotions, a person does his own damage. Psychologists say that a person who is angry, hates people, has hatred, enmity and malice in his heart, usually suffers from heart diseases



. Most of such people have a heart attack. But a person who always has a good will for people, has love for people in his heart and always tries to benefit others, then he will be protected from these diseases. Is . So the first social responsibility is to fill our heart with goodwill, love and compassion for people.

The second responsibility is to have a measurement of justice. Whatever happens, with others, there should be a determination that I will not leave the foot it has been observed that a justice is done at the government level, or at the court level, in which obviously you do not interfere much, unless you are appearing as a witness. In this case, you will be careful not to give false testimony in favor of or against anyone. This is the requirement of justice. But as an individual, how will you do justice while being a member of society? If you are the head of the family, you will do justice to your children. Not that you gave more to one, less to another. We read from the Companions that if they love one child, they love all. It is not that one is loved and others are watching. It is mentioned in the hadith that Hazrat Bashir bin Saad, an Ansari companion, had two wives, and he had a son from his second wife, whose name was Numan bin Bashir. The son is also a Sahabi and the father is also a Sahabi. Hazrat Nu'man (R.A) was given a gift by his father. It is mentioned in the hadith that it was probably a garden or a piece of land. His wife said that I want you to go to the Holy Prophet (P.B.U.H) and mention this gift and make him a witness to this gift. Lest it happen that the children from the other wife may later disagree and the matter may lead to a fight. Hazrat Basheer went to him and said: O Messenger of Allah, I have given this gift to my son Numan and I want you to be a witness to it. He asks you have any other children. He says yes six., the Prophet (P.B.U.H) said you have given such a piece of land to all the children. He said no, it is not like that, it has only been given to Naaman. He (P.B.U.H) says, "Then don't make me a witness to this injustice."⁶

In other words, he set an example of justice and fairness. Allah Ta'ala has narrated the stories of the prophets in the Holy Qur'an. If you read at the beginning of Surah Yusuf, you will see that the reason behind the story of Hazrat Yusuf (A.S) is becoming known. This was their doubt and objection. Obviously, we cannot object to any prophet, but it was stated in the words of the Qur'an that the brothers of Hazrat Yusuf (A.S) even said:

لِيُؤْسَفَ وَأَخُوهُ أَحَبُّ إِلَيَّ أَيْبِنَا مِمَّا وَنَحْنُ عُصْبَةٌ ۚ إِنَّ آبَانَا لَفِي ضَلَالٍ مُّبِينٍ⁷

We see that Yusuf (A.S) is dearer to our father and we are handsome young men. Our father is clearly delusional

After that, they got jealous and caught Hazrat Yusuf (A.S) and threw him into the well. That is, the purpose of saying is that apparently this is the reason we see that love for children (from their point of view) is not being done justice. But the instructions given by the Prophet (P.B.U.H) are that you should do justice to the children. It is another social responsibility that where you have control, You may be called to a decision anywhere. In this case, you must not support anyone immorally, uphold justice and try to make whatever decision you take based on justice and fairness. This is the second responsibility that we learn from Sunnah of Prophet (P.B.U.H).

The third responsibility is to keep ready for help of others. Help can be of any kind, small to small, big to big. But at least you're prepared. Whether or not you can help is a separate matter, but your intention should include helping. If someone is asking you for directions, you should explain them to the best of your ability. For example, it is mentioned in the hadith that a person came to the Messenger of Allah and said: O Messenger of Allah!

Who does Allah like the most among people and what actions does Allah like the most? He said: The person most loved by Allah is the one who is the most beneficial to the people, the one who benefits the people the most. Then he said: The most beloved of deeds to Allah is that you make a Muslim happy.⁸

That is, in any way you put some joy in his heart, you make him happy by something or by any means. There are many actions that you despise, but if you do those actions, the next person becomes happy. He (P.B.U.H) said:

لا تحقرن من المعروف شيئا، ولو إن تلقى إخاك بوجه طليق⁹



"Never belittle, do not consider the work of goodness even if it is so much that you are meeting your Muslim brother with a smile."

Smile brings happiness. If a person is met with an open face smiling, shaking hands, then his sins start falling like leaves fall in autumn. 10 Greetings bring happiness. He (P.B.U.H) said: You people will never enter Paradise until you believe, and faith cannot come until you love one another. Then he (P.B.U.H) said, "Should I not tell you a deed that will create love in your hearts?" People said, O Messenger of Allah! What is that process? He (P.B.U.H) said: Greet one another frequently.¹¹ Salaam is one of the names of Allah Ta'ala. He said:

إن السلام اسم من أسماء الله وضعه في الأرض فافشوه بينكم¹²

"Salaam is one of the names of Allah Ta'ala which He has revealed on earth. You spread this name." To greet is actually to convey a message of safety. When you greet, it means that you are safe and sound from all evil from me. This "Assalam Wa Alaikum" means peace be upon you from me. The practice of the Companions was that if two servants were walking together while talking to each other, a tree or a bush came in the middle, one came from this side, the other from that side, when they met again, they said Salam wa Alaikum to each other. . It is not necessary to say hello when you meet later in the year. That is, imagine how much time it takes to get in the middle of a tree and then meet again? It may take a few seconds, but the behavior of the Companions was that as soon as they met again after leaving, they said Salam wa Alaikum. We should also adopt this habit so that love arises, which leads to faith, which then leads to entry into Paradise.

The fourth responsibility is regarding the neighbors. Be considerate of neighbors and treat them well. Neighbors do not necessarily have to be Muslims. They can be non-Muslims Scholars have mentioned many types of neighbors. The person working with you is your neighbor. Someone is traveling with you, albeit for a short time, but he is your neighbor. Similarly, someone is studying with you, he is your classmate , he is also a neighbor. These are all kinds of neighbors and they include both Muslims and non-Muslims. The neighbor whose house is closer than your house has more right than other neighbors. Scholars have explained that forty houses come in your neighborhood in each direction, that is, as many dimensions as there are east, west, north, south, and then the dimensions that are formed between east and west, that is, there are four, but these Dimensions also form between the four. Forty houses in every direction come in your neighbor. Prophet Muhammad (P.B.U.H) said:

من كان يؤمن بالله واليوم الآخر فليكرم جاره¹³

Whoever believes in Allah and the Last Day, it is obligatory upon him to respect his neighbor. At another place he (P.B.U.H) said:

ما آمن بي من بات شبعان وجاره جائع إلى جنبه وهو يعلم به¹⁴

He does not believe in me who sleeps full and his neighbor sleeps hungry and he knows it. I read this hadith a long time ago and I was very worried about this hadith. I even read another hadith of his which ends with the word "Wahu Ya'ilum Bah" (and let him know this). It is comforting that you know that the neighbor is hungry. Even so, if we are not missing from this, then we come under this promise.

The fifth responsibility, socially, is to help each other in the pursuit of professional education. It has also been mentioned in the hadith that Hazrat Abu Dharr (R.A) once asked the Prophet (P.B.U.H) that which action is best or better? He (P.B.U.H) said: Faith in Allah and Jihad in the way of Allah. It is said that then I asked which slaves should be freed. The Prophet (P.B.U.H) said that those slaves who are more valuable and expensive to their owners, you should buy them and set them free in the way of Allah. Abu Dharr says: I said, O Messenger of Allah! If I can't afford it? What should I do if I cannot afford to buy a slave? He said, "Teach someone a skill."

Abu Dharr (R.A) says that I said that if I cannot do this, what should I do? He said: Protect people from your evil. That is, do not hurt people.¹⁵

It is a charity for us. If we teach people skills, give vocational training, if you learn a skill and you teach a person who doesn't know that skill, it can help in eradicating poverty in the society. At the beginning of the above hadith, the Prophet (P.B.U.H) has also mentioned Jihad. When Hazrat Abu

Dharr (R.A) asked which deed is best, he said: Faith in Allah and Jihad in the way of Allah. Regarding Jihad, the Prophet (P.B.U.H) has further said:

جعل رزقي تحت ظل رمحي¹⁶

"My sustenance is placed under the shadow of my spear"

This means Jihad. During the time of the Holy Prophet (P.B.U.H), there were many sources of livelihood. Jihad was one of them. He used to share the booty among his companions. There are two types of booty. One is that which is obtained by war and one is that which is obtained without war, it is called mal-fi. Fai is a technical word that appears in Surah Al-Hashr of the Holy Quran. The booty is distributed among the mujahideen and it is at the discretion of the head of government to distribute the wealth among the poor and deserving people of the society as he wishes. This property belonged to the Jewish tribe of Fai Banu Nazir, who committed treason and were exiled from Medina for this crime. The wealth that the Jews of Banu Nazir left behind, i.e. came to the hands of the Muslims without a war, the Prophet (P.B.U.H) distributed this wealth among the poor people of the society, especially the emigrant companions, thus reducing their level of poverty and he They were helped to become active in society and stand on their own feet. The sixth responsibility, in the light of biography, is to pay attention to the problems of the youth and solve their problems. The most important problem is youth marriages. They should be helped in this. It is common in some of our societies that a lot of dowry is demanded, you can help them in field. Among the Arabs, it is customary to ask for more dowry. In Pakistan too, there are some societies or communities in which dowry is demanded a lot. A very strange incident happened during the time of Prophet Muhammad (P.B.U.H). A young man came to him and said: O Messenger of Allah! I should be allowed to commit adultery. The Companions were very worried and angry that this was insolent. He (P.B.U.H) silenced him with a gesture and asked the young man, "Would you like someone to do this to your mother?" He said, "No, O Messenger of Allah, I would not like it at all." Then he asked if you would like someone to do this with your aunt, with your paternal grandmother, with your sister? He said, "No, O Messenger of Allah, I would not like anyone to do this to my relatives." The Prophet (P.B.U.H) said that Allah does not like that someone should do this. Then he (P.B.U.H) placed his hand on his heart and prayed for him. According to traditions, that young man became very pious.¹⁷

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