

Prophetic Approaches to Social Welfare and Human Development: A Framework for Contemporary Planning

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Abstract

When we study the Sirah of the Prophet (Peace and blessings of Allah be upon him) and the books of Aswa al-Hasanah with reference to the Holy Period of the Prophet hood, it is clear that the human welfare system began with the Prophet's own life when he introduced brotherhood and equality. He created a human welfare system in the society by taking intellectual steps of mutual cooperation and human sympathy. The Prophet (P.B.U.H) has always kept in view the principles of freedom, equality, benefit and tolerance. Because the spirit of cooperation, sympathy and mutual love and goodwill between individuals is essential for political stability, social peace and economic development in a society. Therefore, Islam has made mutual sympathy, cooperation and benevolence a part of high human qualities.

Keywords: Sirah, Human Rights, Brotherhood, Sympathy, Political Stability

The Qur'an states:

"Cooperate with one another in good deeds and do not help one another in sin and transgression."¹

The universal charter of the human welfare system in the Quran

Islamic beliefs, worships, are the universal character of the human welfare system. It is instructed in the Holy Quran:

لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۖ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَفِي الرِّقَابِ ۚ²

"it is not good for you to turn your face towards the East and the West, but it is good for people to believe in Allah, he Last Day, the angels, the books and the prophets, and their love for the beloved and the orphans. Give to the poor, travelers and beggars and spend on redemption."

According to this great charter of the human welfare system, the real virtue and goodness is that man, in spite of his love and desire for his wealth as a result of faith, spends it on social welfare and social reform works. Islam's system of human welfare and public welfare is deeply rooted in the spiritual and moral values of Islam. These values of Islam motivate man to self-sacrifice, sacrifice and selfless service to the people. As a result, he finds spiritual joy in making all kinds of sacrifices for his needy brothers.

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¹ Al-Quran, Al-Maida:2

² Al-Quran, Al-Baqarah:177

Fundamentals of the human Welfare system:

Islam is a complete and universal religion. Therefore, he has given instructions according to the nature of all kinds of human beings. There are some people who need spiritual and moral values as well as legal and administrative planning. In view of this need, a beautiful combination of moral and legal rules has been created in Islam. Which was declared as the initial plan of Islamic welfare. Therefore, in this regard, the second place is Irshad Rabbani that:

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمَوْلَاةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغُرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَابْنِ السَّبِيلِ ۝ فَرِيضَةً مِّنَ اللَّهِ³

“Sadqat (Zakat) is the right of the poor, the needy, the workers, the sadqat, and those whose compilation is approved by the heart, and help in freeing the slaves and the debtors (in paying the debt) and in the way of Allah and helping the travelers I (should spend this money).”

This verse mentions all kinds of helpless, compelled, needy, poor and helpless people. The terms used for such people, in their comprehensiveness, refer to the poverty and needlessness and helplessness that occur in very age due to historical factors. These include those in need, those who are economically destitute, those who live in slavery and those who are deprived of education and treatment. For those who are not able to travel or have not been able to do so during their journey, the Islamic humanitarian approach has created a permanent system. The purpose is to give a brief overview of the plan for the Islamic human welfare that was planned in the time of the Holy Prophet (P.B.U.H) to combat compulsions and disabilities such as poverty, travel and poverty.

Principles of the Human Welfare System in the Prophet's Age:

A study of the biography of the Holy Prophet (P.B.U.H) and especially of his method of da'wah reveals the fact that the main reason for the universal popularity and rapidity of Islam was that he laid the foundation of da'wah and preaching on human compassion, social progress and service. Placed on the pure principles of the people. Along with the correctness of beliefs, liberation from human, social and economic exploitation, promotion of high moral values were among the primary objectives of the Prophet's (P.B.U.H) call from day one.

Even before the proclamation of Prophet Hood, the Holy Prophet (P.B.U.H) continued to serve the poor and the “deprived” even in the oppressive environment of Makkah. In this regard, the most authentic tradition of the Prophet's strategy and character has reached us. If Muslims adopt it in their individual and collective lives, not only can the Islamic world become a paradise, but the whole world can truly follow him. I may be forced to believe in mercy. Hazrat Khadija (R.A) has mentioned to us his

³ Al-Quran, Al-Tauba:60

strategy of social development and Islamic Human welfare for forty years before his prophethood. Explaining the background of this narration, Umm Al-Mu'minin Hazrat Ayesha (R.A) said that she used to visit the Sacred Cave when Jibreel Amin (A.S) came to her and exalted her with revelation and prophecy. Seeing her astonishment and anxiety, Hazrat Khadija's (R.A) comment on the circumstances of the Prophet's previous life is worthy of writing golden letters in the history of the world.

Hazrat Khadija's (R.A) Mercy Two Historical worlds in the previous life of the world.

His social development, the spirit and strategy of the Islamic Human welfare system are mentioned in these words in Bukhari's book Al-Wahi:

كأن لخديجة وأخبارها الخبر لقد خشيت على نفسي - فقالت خديجة: كلا والله ما يخزيك الله أبدا - إنك لتصل

الرحم وتحمل الكل وتكسب المعدوم وتقرى الضيف وتعين على نوائب الحق⁴

“He informed Hazrat Khadija (R.A) about the incident and said that he was feeling nervous. Hazrat Khadija (R.A) said: By no means! By God, God will never disgrace you, because you are:

1. Make connections.
2. Carry the burden of the weak.
3. You earn what others do not have.
4. Hospitality of guests.
5. Helps to ensure the rights of accident victims.
6. They become the support of the helpless.
7. Remove the grief of the bereaved.
8. Help the oppressed.

Hazrat Khadija (R.A) concluded with her wisdom and wisdom that to treat one's relatives and friends well, to establish human relations, to take care of the problems and sufferings of the helpless and helpless ones, to earn the deprived ones oneswlf. Hospitality of guests, and helping the rightful owner in accidents and lawsuits are the principles of the universal Islamic welfare system.

The purpose is to divide the Islamic welfare system of the Prophet in the age of Prophet hood into two parts.

- Intellectual and training measures of or the Islamic human welfare system.
- Practical steps for the Islamic human welfare system.

Intellectual and training measures for the Islamic human welfare system:

In the light of the Prophet's (P.B.U.H) benevolence, benevolence is the spirit of the religion. Let me share with other Muslim brothers. The Prophet (P.B.U.H) said:

⁴ Bukhari, Book of Revelation, Chapter Kiff Kan Bad Al-Wahi. Hadith Number: 3

لَمَنْ أَحَدَكُمْ حَتَّى يَهَبَ لِأَخِيهِ مَا يَهَبُ لِنَفْسِهِ⁵

“None of you can be a believer unless he wants for his brother what he wants for himself.”

The Golden Rule of the Islamic Human Welfare System:

Similarly, emphasizing the importance of mutual good will in human relations, Sarkar Du Aalam gave the golden rule of society that:

“Good people benefit the people”

“The best human being is the one who benefits other human beings.”

It turned out that the ascension of human progress and perfection is that its existence becomes beneficial and beneficent for other members of society. His physical strength is always being used to help the weak and helpless people. His mental faculties give rise to new plans for the betterment of the society and his eyes are devoted to the service of humanity and have been on the path of disabled and compelled human beings. In another hadith, he said:

عَالِمُو الشَّيْءِ أَحْسَنُ مِنَ اللَّهِ إِلَى الْخَلْقِ فَاحِبِ اللَّهُ عِيَالِ الْخَلْقِ⁶

“Creators are God’s family, so the best person is the one who does good to God’s family.”

The study of the Prophet (P.B.U.H) shows that the human welfare system, especially the miserable, the afflicted, the destitute and the needy, should be able to lead a dignified life and make every effort for the welfare of mankind. High goals were included. The Prophet (P.B.U.H) said:

يُفْطِرُ لَوَاكِلَ الصَّائِرِ يَفْتَرُ لَوَاكِلَ الْقَائِرِ وَالْمَسْكِينِ الْارْمَلَةَ عَلَى الصَّائِرِ⁷

“A person who strives to alleviate the suffering of widows and the poor is equal in reward to a person who is always engaged in prayers and does not interrupt and always fasts and does not break his fast.”

According to Imam Abu Dawud and Imam Tirmidhi, may God have mercy on them, the Holy Prophet (P.B.U.H) said:

السَّمَاءُ فِي مَنْ يَرْحَمُكُمْ الْأَرْضُ فِي مَنْ أَرْحَمُوا الرَّحْمَنَ، يَرْحَمُهُمُ الرَّاحِمُونَ⁸

(The Most Merciful, the Most Merciful, the Most Compassionate from the Earth, the Most Merciful from the Heavens)

“Those who have mercy on others, the Merciful have mercy on them. Have mercy on the people of the earth, the one in heaven will have mercy on you.”

⁵ Bukhari, Kitab-ul-Iman, Bab-ul-Islam Afzal, Hadith No: 12

⁶ والأفعال 16 الأقوال سنن في كنز العمال الأدب كتاب مشكوة: 128

⁷ Mushkoot, Kitab al-Adab, Bab al-shafqah wa Rahmat Ali Al-Khalq 1/2 and Tabarani, Al-Mujam Al-Awsat Hadith: 2.

⁸ Bukhari, Kitab al-Adab Bab al-Sa'i Ali al-Muskin, Hadith Number: 5561

The Human Welfare System and the Responsibility of the Islamic Government:

It is clear from the instructions of the Prophet (P.B.U.H) that he has made it the responsibility of the Islamic government to perform its duty of human welfare and if the head of state neglects to perform this duty, the end result will be bad for him. The Interpretation is:

الجنة رائحة يجدل بنصيحة يعطها فلم رعيته الله عيه يستر عبد من مأ⁹

I am not a slave of Allah, the Exalted, and the Sustainer of the firm.

“A servant whom God has made the ruler of a people and does not show him complete goodwill will not be able to smell the fragrance of heaven.”

An Example of the Banu Mazhar Tribe for the Human Welfare System:

The Prophet's longing for Islamic human welfare can be gauged from this example:

It is narrated from Hazrat Jarir (R.A) that once we were in the service of the Prophet (P.B.U.H) at the beginning of the day. His condition was very poor due to extreme poverty. After the prayers, he delivered a sermon in which he announced the financial support of the tribe on which the Companions brought from their homes the necessities of life which were easily available. After a while, clothes and food items were provided. Seeing this passion of the companions for compassion and service to the people, it is fulfilling the need of other poor people. His face began to shine with happiness.

The narrator of this narration, Hazrat Jarir(R.A) Says:

مذهبة كانه يتهلل الله رسول وجهه رايت¹⁰

“I saw the face of the Messenger of Allah, Anwar, open with joy as if it were a piece of shining gold.”

With his intellectual and practical training, the Companions made the human welfare system the real goal of their lives. The era of the Rightly Guided Caliphs the human welfare system is unique. All this was due to the training of the rulers of the world.

2-Practical steps for the human welfare system:

Human welfare system is a general term today. In modern democracies, the concept of a human welfare system is one in which the service of mankind and social development activities are of primary importance. Social development and the human welfare system, which is called “Social Welfare” in English.

According to the Encyclopedia Britannica, its scope covers the following twenty issues:

1. Employment and rehabilitation agencies.
2. Respect for minorities.
3. Protection of the disabled and mentally retarded.
4. Elderly care.

⁹ Al-Tirmidhi, the chapters of Al-Rawalsalah 8/0106

¹⁰ Mushkoot, Kitab al-Adab, Bab al-Shafqa Wa Rahmat Ali Al-Khalq 2/0613

5. Helping the poor and needy.
6. Rehabilitation of Criminals and Individuals.
7. Treatment of Patients with sexually transmitted diseases or psychological problems.
8. Women's rights.
9. Measures against the manufacture and use of drugs.
10. Help for those who are overwhelmed by frustration.
11. Visiting family members.
12. Meermal and child welfare, orphan care.
13. Youth Welfare.
14. Problems of migration from villages to cities.
15. Avoid sudden accidents. Techniques and support.
16. Development of the society as a whole.
17. Prevention of psychiatric disorders.
18. Welfare in the field of education.
19. Refugee resettlement and assistance.
20. Solution to the problem of beggars.¹¹

When we look at the above issues, which are the basis of the modern human welfare system, in the light of the biography of the Prophet (P.B.U.H) and the pattern of beauty, we know that the human welfare system began 1400 years ago when the Prophet (P.B.U.H) formed a system of human welfare state by taking practical steps along with intellectual and training measures of brotherhood and equality, cooperation and sympathy. Also, on the human welfare system, the Rightly Guided Caliphs formed a system of human welfare development. In addition to the above twenty topics, the topics and issues were included, in which not only the welfare of human beings but also for animals such measures were taken which shows the real social welfare system.

The following are some of the basic things that can be done to give a practical picture of the human welfare system of the Prophet (P.B.U.H) and how it can be used in the present.

1. Employment provision and Rehabilitation Institutions:

Every religion and nation has urged its followers to help their religious brethren. But Islam gave it so much importance that it made the payment of worship a means of good deeds in matters. In fact, poverty leads to humiliation and destitution. Due to which human creativity is destroyed. Therefore, when a person asked a question,

¹¹ Muslim, Kitab al-Zakat, Bab al-Hath al-Sadqah. 1/-327

he preferred to make it useful instead of giving it to him. It is narrated on the authority of Anas Bin Malik (R.A) that:

“One of the Ansar came to the service of the Holy Prophet (P.B.U.H) as a beggar. He asked, “Is there anything in your house?” He said, “Yes, there is a bed, which we cover and some we cover, and there is a cup from which we drink water.” He said, “Bring me these two things.” The man brought both. He ordered them to sell both the items for two dirhams and buy grain for one dirham and an ax for one dirham. The man went and cut wood and sold it, and when he came he had earned ten dirhams. He said, “Buy some dirhams of grain and some clothes from them.” Then the Prophet (P.B.U.H) said: It is better for you to eat it than to come on the Day of Resurrection with your asking from others as a mark on your face.¹²

Thus, the Prophet’s (P.B.U.H) mission shows that the provision of employment and rehabilitation of the unemployed is the responsibility of the head of government. And creating employment opportunities for such people and making them employable is, in fact, possible through advanced planning of the human welfare system.

2. Sponsorship and Service of Orphans:

The young child who is deprived of the love of his father’s shadow, it is the duty of every member of society to embrace him in love, to love him, to serve him in every way, to protect his abandoned possessions, Take care of the education and training of orphans and take proper care of their marriage. These are the human welfare systems that the orphan Prophet Muhammad (P.B.U.H) of Makkah brought with him. The command is prophetic.

بينهما وفرج والسطى بالسبابة وأشار هكذا - الجنة في اليتيم وكافل أنا¹³

“I and the sponsor of the orphan will be together in Paradise like this and you pointed out the difference between the middle finger and the middle finger.”

The teachings of the Prophet (P.B.U.H) change the way of life in Arabia. The same heart that was harder than stone for the helpless orphans became softer than wax. Many hands began to grow together for the pleasure and compassion of an orphan. In comparison to the orphans of the Battle of Badr, the liver of the Prophet (P.B.U.H) Fatima Batool, raises her claim. Hazrat Ayesha (R.A) takes care of her family and Ansar etc. By talking the girls to her house. The condition of Hazrat Abdullah bin Umar (R.A) is that he never eats food without taking an orphan child with him.¹⁴ The fact is that the teachings and practical role that Sarkar Du Aalam presented to the world for these backward members of the society, humanity needs today to imitate this pattern of beauty as never before.

¹² Encyclopedia Britannica, London, Press, 29/0621

¹³ Sunan Abi Dawood, Kitab al-Zakat, Bab Ma Yahooz Fih al-Musallat.

¹⁴ Bukhari, Kitab al-Adab, Bab Fazl min Yawal Yatima.

3. Service to the needy:

Every human being, no matter how rich or needy, needs the help of others at some point. Therefore, helping someone in the spirit of human welfare system is a great act of kindness and goodness. He said:

القيمة يوم كربات من كربه عنه الله فرج كربة مسلم عن فرج ومن حاجته في الله كأن أخيه حاجة في
كأن من¹⁵

“Whoever strives to meet the needs of his brother, God will continue to meet his needs, and whoever removes a calamity from a Muslim, God will remove his calamity on the Day of Resurrection.”

One day the Servant of the Universe saw a slave autopsy and at the same time moaning in pain. When he approached him, he found out that he was ill, but his cruel master did not let him to. He laid him down comfortably and ground all the flour himself, then said: Call me when you have to grind flour.¹⁶

4. Public Health Institutions:

There is a great deal of public health involvement these days. The Prophet’s covenant shows that the principles of hygiene that he laid down and the immunizations he contracted against infectious diseases are still good for modern medicine and are the cause of admiration.

The Prophet (P.B.U.H) was the first to be attracted to regular medical treatment.

شفاء له انزل الاداء الله انزل ما¹⁷

“There is no disease for which Allah Almighty has not created a cure.”

He used to order the sick to be treated by a doctor and to abstain from it, just as the people in the society who are entitled to the sympathy, prayers and help of Muslim includes the sick. Allah Almighty Himself, while sympathizing with him sick, has allowed reduction and delay in some acts of worship and abandonment in others. For example, jihad, Hajj, etc. Helping the sick, visiting them, is also one of the functions of the human welfare system. It was the custom of the two scholars to serve the sick, to visit them, even if they were children. He would sit next to the patient and comfort the sick and meet his need. In Bukhari Sharif that:

القاسم ابا اطف فقال عنده وهو ابيه الى فنظر اسلم له فقال رأسه عند فقعد يعود النبي فاتاه فمرض

النبي يخدم يهودى غلام كأن النار من انقذه الذى الله الحمد يقال وهو النبي فخرج فاسلم¹⁸

¹⁵ Syed Salman Nadvi “Sirat-un-Nabi” Lahore Islamic Institute, 619826/0269

¹⁶ Bukhari Kitab al-Mazalim wa al-Ghassab, Bab la Yazlum al-Muslim al- Muslim.

¹⁷ Sajid-ur-Rehman Sahibzada, Prophet of Ethics, Islamic Research Institute, Islamabad, P:120

¹⁸ Bukhari, Kitab al-Tib, Bab Ma Anzal Allah Daa Al Anzal Allah Shifa.

A Jewish body used to serve the Holy Prophet (P.B.U.H). when he fell ill, he went to see him. He sat by his head and said: Become a Muslim, so he started looking at his father. The boy became a Muslim. The Holy Prophet (P.B.U.H) came out saying that all praise is due to Allah who saved him from the fire of Hell.

5. Establishment of Free Legal Aid Committees:

وفكوا العاني وعودوا المريض الجائء اطعموا¹⁹

“Feed the hungry, visit the sick and release the prisoners.”

Therefore, in this blessed hadith, in addition to feeding the hungry, visiting the sick, the establishment of “free legal aid Committees” under the social service and public welfare program for the release of oppressed prisoners and for the protection and welfare of human rights. There is a hint of struggle. For the good of society and for the human welfare system, it is necessary to address the suffering of the people living in the society. Free legal aid should be provided to the oppressed prisoners for the release of those who are unjustly imprisoned.

6. Education institutions:

At present, the greatest emphasis in the human welfare system is on the eradication of ignorance and the promotion of education. The whole world of humanity is striving to enlighten mankind with the light of knowledge and to remove the darkness of ignorance from the world. The first proclamation made by the Holy Prophet at the time of his enlightenment was about the eradication of illiteracy and the promotion of literacy. It was only as a result of the teachings of the teacher of truth and purity that the ignorant and unfamiliar Arab nation became the pioneer of knowledge and the founder of science and art. He said:

مسلم كل على فريضة العلم طلب²⁰

“It is the duty of every Muslim to acquire knowledge.”

“He who goes out in the way of knowledge is in the way of Allah until he returns.”

7. The world's first residential university:

The Prophet (P.B.U.H) made regular arrangements for the education and training of the Muslim Ummah. After the migration to Madinah, he founded the world's first Residential University in the first Masjid of the Prophet (P.B.U.H) under the name of “Safa”. He directed the governors and governors in different areas to manage the education of the people in their respective areas.

¹⁹ Bukhari, Kitab Lajnaiz, Zbab Iyadat Al-Mushrik.

²⁰ Bukhari, Kitab La Ta'imah Bab Qola Allah Almighty Kalwa Min Taybat

Hospitality:

Hospitality is very important in the human welfare system. Hospitality is also a source of financial support for the needy traveler. The traveler may be rich and selfless in his home, but his condition during the journey is pitiable. For travelers, Muslims and infidels were a great help. He would have entertained them and quenched their hunger and thirst and provided them with relief.

Once the infidel came as a guest. He gave him a goat's milk and he drank it. Then he drank the milk of another goat and drank it too. He fed him the milk of seven goats and he drank, but he did not get bored. Once a man from the Ghaffar tribe came and stayed as his guest. The opinion of the Prophet (P.B.U.H) was that there was only one goat's milk, so all the people of the Prophet (P.B.U.H) went to bed hungry, even though the first night was starving.²¹

Such incidents show that the creation of all kinds of facilities for travel and travel in modern times is one of the most important tasks of the human welfare system. During the time of the companions, especially the Rightly Guided Caliphs, various travel facilities such as roads, wells and inns were built so that the travelers would not have any inconvenience and would be able to travel in comfort.

8. Trust and loans:

Trust can be a source of economic welfare. The Holy Prophet (P.B.U.H) used to protect the trusts of the people free of cost. It was a sign of his trustworthiness and honesty that even his mortal enemies appreciated his trustworthiness and kept their trusts with him. Trust plays an important role in the human welfare system. If the person being held in trust is trustworthy, then the whole society will trust him.

The same has been done under the human welfare system through loans and borrowings. People who are in need, seek help from other people who are rich and it is important for rich people to serve their brothers from the point of view of human welfare system through debt or borrowing. He said:

فيمنة يجده قرضاً وهيساً له اخاه ياتي اب العبد ينبغي²²

“It is not proper for a servant to have his brother come to him to ask for a loan and he can afford to give it to him, then he refuses.”

9. The Islamic State is an institution of the human welfare system:

An Islamic state is a state that has come into being for the good of all human beings. In view of this, it is in the best interest of all human beings, irrespective of race, language and region and that the Islamic government is bound by the constitution and ethics to guarantee the basic necessities of life in addition to have welfare of its citizens.

²¹ Tirmidhi, Kitab al-Ilm an Rasoolullah Bab Fazl Tab al-Ilm.

²² Ahmad ibn Hanbal, Musand 6/0397

The distinguishing feature of the Islamic State is that it is responsible for the human welfare system. This instruction of the Holy Prophet (P.B.U.H) as the head of the Islamic state in dear. He said:

فلورثته مال ترك ومن قضاؤه فعلى دين وعليه توفي فمن انفسهم من بالمومنين اولانا²³

“I am closer to the Muslims than their lives, so whoever dies and leaves the debt, I am responsible for paying it, and whoever dies leaving the property, it will be for his heirs.”

In another hadith, the Shari'ah has declared the Islamic State to be the guardian of all its citizens. One of the requirements of patronage is to make every effort for the human welfare system in addition to the basic needs of these people. It is said:

له مولى لامن بمولى ورسول الله²⁴

“Allah and His Messenger are the guardians of him who has no guardian.” In another instruction, he said:

Endowments were also an important source of income for the treasury during the Prophet's (P.B.U.H) time. “Waqf” means those movable or immovable things which are taken out of private property and given “for the sake of Allah”. The economic system of Islam has given great impetus to its introduction and expansion. The importance of “waqf” is clear from the instructions of the Holy Prophet (P.B.U.H). It is narrated on the authority of Abu Hurayrah (R.A) that said:

“When a person dies, all his deeds come to an end, but there are three exceptions, one is charity, the other is knowledge, that third is good offspring, who prays for him all the time.”²⁵

Endowment income is used to support the work of the human welfare system. Marriages of helpless orphan girls were arranged and those who could not afford marriage were assisted. Endowment income was used to provide financial support to the disabled, to treat the poor, to pay off debts.

The miracle of Sira-e-Taiba of Sarwar Kainat, Rahmat Majsam is that his pure teachings on human compassion and human welfare and his beauty are the center of attention of the entire human civilization. In the present age, all the nations of the world must formulate plans for the human welfare system in the light of the supreme guidance of the Prophet (PBUH).

The need for an Islamic human welfare system:

The Islamic human welfare system means the use of collective issues and efforts in such a way that the basic necessities of life are not met. In case of illness, the patient is not going to be deprived of medicine. Ignorance is the darkness of the mind

²³ Tabrani, Al-Mujam Al-Kabeer 7/279, Hadith Number: 7878

²⁴ Bukhari, Kitab al-Nifaqat, Bab al-Qul al-Nabawi from Turk Kala and Ziya

²⁵ Tirmidhi, Chapters of Duties, Chapter Ma Jaa Fi Mirasat Mal.

and heart. The fulfillment of human needs should be done away with through collective efforts and no candle should be deprived of knowledge and gnosis without any reason.

The prevailing concept of the human welfare system is a product of the changing conditions of the nineteenth century. The same concept is seen in most of the developed countries today in different forms and in different regulations. Today's world shows deep sympathy for human beings. Countless programs have been devised for the welfare of mankind. The motto of the International Organization (U.N.O) is to eradicate hunger, ignorance and disease from the world. Numerous branches of his organization are working for the welfare of humanity. Modern democracies like to be honored in the name of human welfare system. It also makes it a duty to protect and uphold human rights.

Conclusion:

The concept of the human welfare system has become a regular economic and social development globally. Every sector of social service is functioning as an important state responsibility in countries around the world. In the present age, on the one hand, due to the astonishing advances in science and technology, industry, agriculture and trade have flourished immensely, so many human welfare institutions are operating and on the other hand, unemployment and underemployment, Poverty, anxiety, insecurity and anxiety have also increased by the same proportion. This situation has given rise to numerous social, economic, cultural and cultural problems. In this situation, an endless series of new issues has emerged. After the Industrial Revolution in Europe, the cities became the centers of large industries and the rural population moved from the countryside to the cities in search of employment. This population migration took place on such a large scale that the city became a hotbed of all kinds of problems. Numerous issues arose for housing, food, clothing, transport, education and treatment. In the same way, after the West, when the East also stepped into the industrial field, the same situation arose here. The need for such institutions for the human welfare system has increased to address these issues. State institutions for social development and service to the people were formed to help in the construction of humanity.

Today, when the whole world is suffering from poverty, ignorance and unrest, materialism is predominant while spirituality is in its infancy, it is a great virtue to strive for human welfare system in such a situation. Therefore, in the light of the Prophet's time, a system should be formed by which humanity is built. On this occasion, we are right to say that: "Capitalism is only a dream of a common human welfare system; socialism tries to explain it, while Islam offers its practical form"²⁶

²⁶ Trimdhi, Chapters on marriage, Chapter on the Place of non-marriage.