

Seerah and Social Welfare: Addressing Modern Issues of Poverty, Charity, and Social Responsibility

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Abstract

This paper aims to discuss the function of Seerah (biography) of Prophet Muhammad (PBUH) as a model for identifying and solving contemporary issues of social welfare in the context of poverty, charity, and social justice. When comparing the Seerah with modern-day programs, such as those of the United Nations, the study shows that the Seerah offers moral, religious and pragmatic measures for creating more socialism societies. Running through the Seerah are the principles of self and community accountability, and equity, with the basics of zakat, sadaqa, and waqf. They are utilized also as means of poverty eradications and as way of establishing sound social welfare systems as proofs of the applicability of the Islamic teachings of today in addressing social injustice. The paper looks at how the Seerah provides a comprehensive model for not only the physical need for poverty alleviation but more so the emotional and spiritual aspects of social justice. It also talks about leadership of the Prophet in the formation of societies that are sensitive to the vulnerable in societies such as the poor, the orphans, and refugees. With the current global issues including climate change, mental health problems, and the refugee crisis, the Seerah issues of resilience, stewardship of the environment, and compassion are worthy lessons to learn in the twenty-first-century world. By comparing the UN frameworks to the Seerah the study shows that it's community-based and ethical approaches can support global frameworks that rely on legal models, cooperation, and policies. The Seerah suggests ways in which people can help themselves and members of the community avoid the causes of poverty and live in more equal societies that are beneficial to more people This analysis underscores the enduring relevance of the Seerah in offering practical and spiritual guidance for tackling modern social welfare issues, while also highlighting potential synergies with contemporary global frameworks like those of the UN.

Keywords: Seerah, UN, Social Welfare, Global Strategies, Spiritual Guidance, Community.

Introduction

The Seerah (biography) of the Prophet Muhammad (PBUH) serves as one of the principal forms of knowledge in Islamic thought, including the spiritual and practical tenets to solve social problems. Perhaps one of the most powerful elements of the Prophet's life is his absolute dedication to social justice, a concept integral to his every act and word. The Prophet (PBUH) in his lifetime was a role model for certain virtues that are still important for the promotion of a healthy society including compassion, justice and volunteerism. This article is a response to the question of how the Seerah can offer a useful understanding and a coherent body of practice to address contemporary concerns of social welfare. It undertakes to show how those key Islamic values still apply, addressing modern-day problems of poverty, injustice, and exclusion of the less privileged. The focal point of the Seerah is to underscore the themes of justice and kindness that remain as relevant today as they were in

the seventh century AD. The Prophet Muhammad (PBUH) has exemplified this trait all through his concern of poor, the orphans and the needy. Zakat and principles of wealth redistribution were not some concepts on the blackboard but were practiced during his life to address the needs of society. An example of his governance is Medina where formation of a society that was fair for all was a top priority as part of their religion which embraced social justice. Today, new forms of social welfare demands have come to the forefront and the Seerah framework helps to chart the course as to how to build societies that are equitable, tolerant and just (Asad, 2023; Nasr, 2022).

This article will therefore discuss on few selected topics of the Seerah concerning poverty eradication, giving charity and social justice all of which are fundamental pillars of Islamic social wellbeing. Thus, by applying these themes to modern social problems, we will be able to analyze how the Seerah might guide solutions to problems of global concern, including poverty and the care of vulnerable citizens. Furthermore, it will signify that the society can benefit from the Prophet's guidance in maintaining unity as well as the welfare of people in the twenty-first century. Besides highlighting the spiritual aspect of the Prophet's life this analysis also goes further to demonstrate how the principles of Islam in social welfare are relevant in today's world making a strong argument for why the practice of these principles is relevant in the fighting of today's global challenges (Khan, 2024; Rahman, 2021).

Islamic Social Welfare and the Significance of Seerah

According to Islam social welfare is not only the physical welfare but also welfare of the mind and soul. This is unlike the secular models that confine social welfare to materialistic approaches like poverty eradication, and providing for the needy among others. It focuses on the need for provision and the requirement for the soul and the heart. This approach is based on the Qur'anic and Prophetic Model where the Prophet (PBUH) practiced the need to solve social and individual problems emanating from our physical and spiritual nature. The goal of social welfare in Islam is the establishment of a society in which all societies have equal access to the resources required to lead a decent life and in which moral conduct and spiritual development are of paramount importance (Kamali, 2023). This paper underlines how the Seerah is instrumental in determining the principles of Islamic social welfare as it depicts Prophet Muhammad's life as a reference in solving the issues of the needy. This show that one of the most important areas which he focused on during his leadership was the welfare of the needy people such as the poor, the orphans, the widows, or the socially rejected. His guidelines on the welfare infrastructure known also as zakat, the non-allowance of exploitation and wealth distribution form the core of the Islamic welfare program. Furthermore, it was the Prophet's success in putting into practices the welfare institutions through his establishment of a community chest and he supported the needy, it was also evident that social welfare was well developed in the early Muslim society. By this, Muslims are urged to practice in acts of charity, sadaqah and help to support social justice and social welfare a central part of Muslim and communal existence (Rahman, 2021).

Islamic social welfare has a principle of ummah (community) based on accountability and welfare of the individuals in the community. The Prophet Muhammad (PBUH) supported

this principle by creating a structure of social cohesion where everyone in the early Muslim community was his brother regardless of the tribe he belonged to. In the ummah, personal interests were seen to be interrelated in the sense that the welfare of one individual was considered to have a direct bearing on the welfare of the rest of the society, and therefore social welfare was not an individual concern, but that of the society. Prophet Muhammad's leadership set the premise where every individual in the ummah had the responsibility of taking care of the other especially the vulnerable people. This collective conscience still exists as a fundamental belief in the modern Islamic social welfare systems that helping the destitute is a form of worship and a way of fortifying social bonds (Khan, 2024).

This paper aims at demonstrating that Prophet Muhammad PBUH also provides an example for modern leaders of social welfare. He was a compassionate leaders who always sought what is right and fair while always puts the interests of the people first. He was not only talking the talk where welfare was concerned but also walking the talking by promoting necessary welfare reforms for the needy. The Prophet would personally guarantee the necessity of minimum requirements of the poor and the oppressed, which sometimes even extended to discomfort to the needy. The direct intervention in the welfare of the people made the leadership of the Muslims to understand the need of getting involved and take responsibility in the social issues facing their societies. His example challenges today's leaders to be more involved in the welfare of the societies depending on such values as mercy, fairness, and the responsibility of communities (Asad, 2023). Therefore, the Seerah of the Prophet Muhammad (PBUH) is a rich source of advice on the manner in which proper social welfare organizations can be established and administered. In this regard, the Seerah of the Prophet, the consideration of the spiritual, emotional, and material needs of a person effectively fosters what could be considered as a principle of Islamic justice and social welfare. Through his example, the Prophet provides a model for modern welfare leadership, emphasizing the importance of community engagement, charity, and social justice as cornerstones of a balanced and just society (Nasr, 2022).

Key Themes Related to Poverty, Charity, and Social Responsibility

Zakat

Zakat is one of the five pillars of the Islamic Shari'ah and in this respect, it performs a key role in the Islamic approach towards dealing with poverty and inequality. It is an obligatory alms giving exercise whereby every able person gives to the needy a proportion of his or her wealth, actually being 2.5% of the total amount of wealth a person has at his or her disposal, particularly for the destitute, the orphans, and those in debt. Zakat serves as a way of preventing accumulation of wealth within the hands of the wealthy and thereby the poor get to benefit from the stewardship of the wealthy (Ahmed, 2021). The types of people who can receive zakat are enumerated in the Holy Qur'an with eight categories: the poor (al fuqaha), the needy (al masakeen), those in debt (al gharimeen), etc. The manner in which zakat is computed inclusively, by including only the extra amount over a stipulated amount called Nisab means that the poor man is equally protected to avoid sinking financially (Siddiqui, 2020).

However, there are difficulties in modern interpretations of zakat including who to give the money to in a density of large cities and whether the money will actually work to eradicate poverty in the long term. However, in the modern world the question of zakat has been brought under official control of some countries like Malaysia and Saudi Arabia where it is set under the departments of the government. However, these systems are challenged, especially in the areas of administer transparency and avoiding abuse of funds. Some areas do not have a proper zakat infrastructure; when people need to pay zakat, they contribute it personally or through private organizations, which results in absent maximization of efficiency and over-lap. Other issues relate to its application to new markets: digital economies, how best to implement zakat within different populations of Muslims across the globe, and the myths surrounding the use of zakat (Khan, 2023). Nevertheless, zakat remains one of the effective channels through which wealth redistribution and social justice are implemented in the Islamic community.

Sadaqa

The Sadaqa, therefore, is a charity in addition to the compulsory nature of the zakat hence giving Muslims a chance to donate what they want through their mercy. While zakat is computed and required, sadaqa, on the other hand, is a generosity on part of the giver, and thus not compulsory; however, the forms of sadaqa are many. Sadaqa can be done in form of money, food, time, and even a smile. The Qur'an and Hadith emphasize the moral and spiritual benefits of sadaqa, with the Prophet Muhammad (PBUH) noting that "charity does not decrease wealth" (Sahih Muslim). Sadaqa helps to build a society where people not only observe the suffering of their neighbours but also try to do something to change it (Hassan, 2022).

In the contemporary society, the act of sadaqa can be on an important role in increasing togetherness in the society and fulfilling societal needs. Most of the Muslim countries and many organizations in the Muslim world promote sadaqa through public friendly activities, Sadaqa boxes and online sadaqa. Altruistic fundraising campaigns called sadaqa are common during the holy fasting month of Ramadan and their causes include; refugees, food, and education among others. With the advancement in technology, Muslims have also had the opportunity to give their sadaqa online which goes beyond country boundaries, in terms of offering humanitarian aid (Zaman, 2021). Promoting such kinds of voluntary charity in modern society is useful since it responds to the existing requirements close to people and develops the culture of charity and a sense of society as a whole.

Waqf

Islamic social welfare also has another facet, known as the waqf, an endowment. Waqf is a practice of gifting property or funds for charitable purposes and their use in the interest of the public, in perpetuity. In the past, endowments were an important institution in Islamic countries, financing public facilities, schools, hospitals, and mosques. For instance, during the Ottoman Empire, an institution of waqf was responsible for funding religious activities and public utilities such as education and health facilities and thus contributed significantly

to the social needs (Hoexter, 2019). As a matter of principle, waqf institutional arrangements are sustainable for generating revenues for social causes since the corpus of the property remains intact while the revenues from the property are fungible for the public good.

A powerful tool of social improvement, in the modern world, waqf retains its strength. Examples of modern endowment are the waqf-based universities and hospitals and poverty eradication programs in Turkey, Malaysia and UAE. Nonetheless, the administration of waqf has problems concerning the legalities, improper management, and underutilization of property in some parts of the world. For the renewed development of the waqf system, it is necessary to carry out the management reforms, to operate transparent, and to adapt the Islamic charitable endowment for contemporary needs, for example, for financing environmental projects or financing digital education (Ismail, 2020). Thus if Islamic societies can tap into their history and use waqf as a model for establishing Shariah compliant endowments in their contemporary societies, then they stand a better chance at finding lasting solutions to current social welfare problems.

Justice and equality

Prophet Muhammad (PBUH) always catered justice and always stood for the rights of the oppressed, the following are the instances in the life of Prophet Muhammad (PBUH) regarding social justice. He was not only a man of the cloth but also had a social function because he sought to do away with discrimination especially in terms of tribal issues, richness or importance. The Prophet emphasized the importance of fairness, noting that "All humans are equal like the teeth of a comb" (Musnad Ahmad). This principle of equality was seen in his actions to eliminate some vices like female infanticide, fight for women rights and fair treatment of non-Muslims in the society he ruled (Esposito, 2021).

By these efforts, the Prophet sallallaahu 'alaihi wasallam set the basis for an orderly society where everyone deserves to be respected irrespective of color, wealth or status. In sands of modern prejudicial approaches and discriminations, the example of the Prophet is effective in instilling social justice. Today Muslims are invited to struggle against such sins as the social injustice like economic oppression, racism and sexism that remain acute problems of today's world. Such principles as fairness and equity compel Muslims to fight and contribute to solving these issues regardless of whether they do it at their personal level, as members of Jamiats or as part of civil society organizations and social movements (Shah, 2022). In this way, it is possible for Muslims to strive for development of societies which are free of prejudice and are based on the concepts of justice, as stated by the Prophet Muhammad.

Addressing Modern Issues of Poverty, Charity, and Social Responsibility

In the modern world poverty and inequality have compounded the task due to effects from globalizes, urbanization and expanding economic differences. Globalization thus has led to integration of markets and increase in trade, but at the same time it has led to the polarization of countries into the first world and the third world countries and also it has led to polarization of society into the rich and the poor in societies. Growth of urbanization to a greater extent in the developing countries have resulted to the increase of slum areas and

other form of informal settlements which are characterized by poverty thus worsening social inequalities. Also, structural factors like exclusion or prejudice derived from social policies predispose the marginalised segments of the population, such as minorities, women, and disabled persons, to face barriers to economic activities and social services (Narayan, 2021). The effects of poverty on people are negative affecting their health, education, and psychological well-being and the negative effects on communities exposed to poverty include increased crime rates, social vices, and poor citizenship.

In this regard, the Seerah of the Prophet Muhammad (PBUH) contains many lessons regarding poverty and inequality. The Seerah focuses on concepts of justice, mercy, and mutual responsibility, applying which, these problems can be solved in the present day. Following the teaching of the Prophet, zakat and sadaqa were the ways of providing social welfare that act as a strong foundation when establishing the welfare state at present (Rahman, 2022). These principles can then be used to establish integrated societies that offer relief for the needy, stretching beyond money to include factors that make people needy such as illiteracy, poor health among other issues that make individuals to be poor. Furthermore, the Seerah advocates for the culture of compassion where people are encouraged to support the needy in their day to day lives apart from the hospitality offered by established charitable organizations (Qureshi, 2020).

In addition, the Seerah can inform contemporary efforts to respond to the relationship between poverty and environmental degradation: the Prophet's approach to sustainable development. Independently, it is worth specifying that, in the modern world, the ideas of utilizing resources and preserving ecosystems as responsibly and efficiently as possible are essential, and this is also one of the main topics highlighted by the Prophet, so, in one way or another, the themes discussed in the religious treatise are still very contemporary (Asif, 2021). Today's Islamic social welfare programmes if are directing towards the promotion of economic growth along with the conservation of environment then they do play their role to eradicate poverty from the world and also help the future generation to survive on this planet. For instance, projects dealing with sustainable agriculture, renewable energy, and water resource can help the poor communities through enhancing their economic capacity to get income without compromising their natural resources.

Based on these, there are numerous examples and case studies of great social welfare activities motivated by the Seerah. Take Muslim Hands, a UK based international voluntary organization that focuses on humanitarian aid, which has delivered numerous schemes to help the needy and downtrodden people in the society. Based on the teachings of Islam, the organization aims to provide education, healthcare, food and emergency needs to the needy people of the world as the spirit of Seerah does (Muslim Hands, 2022). Likewise, local community programs in different Muslim majority countries like the hospitals and schools supported by waqf foundation can also be seen as examples of how the prophet's call for charity and social justice has sustained the development of modern poverty and inequality solutions. Biographical and reminiscence of people who have gone through charitable activities also show how the Seerah has influenced present-day charitable activities. Some of

the Muslims describe how the state of the Prophet's selflessness and empathy inspired them to give their time volunteering, money giving; and activism to support the struggling communities (Hassan, 2023). In formal organizations as well as in community-based movements, such a direction exemplifies the enduring applicability of the Seerah to address current issues in social welfare and build up a compassionate society for mutual respect and respect for human dignity.

Seerah and Contemporary Social Welfare Challenges:

In today's rapidly evolving social landscape with new types of welfare challenges arising, the Seerah of the Prophet Muhammad (PBUH) remains a perfect model of how to address these emerging challenges with heart, fairness, and by mobilizing society. Environmental issues can be considered as one of the most important problems of the contemporary world and one of the most significant threats for the vulnerable population. Most areas that are affected by environmental problems like drought, flood and global warming are those areas that are inhabited by the poor in the world. Climate change is not just a danger to food and water, it is also a danger to the economy and this has led to a shift of millions to the poverty bracket (Stern, 2023). However, the availability of mental health and social isolation has become a prominent issue in contemporary societies especially in urban settings because changes in the society's nature coupled with technological enhancement has upset traditional society setting (Marmot, 2021). Adding to these problems is the prolonged refugee crisis, among millions of refugees who experience desperate humanitarian situations as a result of political violence, persecution, and natural disasters (UNHCR, 2022).

These are the challenges where solutions are best created with creativity and where some of can draw from the principles of the Seerah. The Seerah does not only provide a way of dealing with such adversity by being resilient and having compassion as a solution. The Prophet (PBUH) was a role model of perseverance in the exercise of addressing not only his own problems but of also his community. He stressed on the tests of faith and waiting on God's word during calamities but at the same time, he worked for reduction of suffering. For instance, when it came to the weather conditions in the Arabian Peninsula, the Prophet fought climate change by calling for afforestation and wise use of natural resources, which is topical in the twenty-first century (Khalid, 2022). In the same way, his focus on the state of the mind of people – spiritual practices such as praying and seeking support from people, refraining from destructive behaviours – provides useful information about contemporary mental disorders (Haque, 2021). As for the issue of the refugees, it is important to discuss the example of the Prophet Muhammad who hosted and protected people oppressed in their homeland, for instance, those early Muslims who migrated to Abyssinia.

In addition, the Seerah does not only treat the signs of social welfare problems but also all the fundamentals and structures that result in poverty, injustice, and exclusion. The Prophet (PBUH) stood for justice and used bare words to support injustice in the society that affected what he called Social Injustice affecting the marginalized in the society. In contrast, the modern-day issues such as the economic systems that oppresses the vulnerable or policies that deny some people access to basic services, the Seerah challenges the believers

into going further and look at the systems that need transformation (Rahman, 2023). The Seerah also meets the second criterion of providing solutions in the form of education, wealth distribution, and legal changes as part of long-term strategies alongside the tangible requirements for the present.

Apart from focusing on the root causes, the Seerah reveals notions on the establishment of the sound and sustainable societies. I believe that the most appealing of all the aspects of Medina social model is the practical approach the Prophet took to address the matter of governance of a culturally diverse society, which Medina had indeed become after the Migration. His management promoted the formation of an environment where every citizen of the country would have access to basic wants and needs in addition to having the opportunity to improve himself/herself. It can help orientate contemporary attempts to develop sustainable communities for the present and future, for people where economic growth is not achieved through the destruction of the environment or social fragmentation (Nasr, 2022). Through embracing the teachings of the Seerah, modern social welfare programs can easily create a society with more justice, humanity and strength to cope with the prevailing social challenges.

UN And Seerah Comparative Analysis in Addressing Modern Issues

UN and Seerah of Prophet Muhammad (PBUH) provide different yet interrelated perspectives to cope with global problems that are poverty, charity and social justice. While both frameworks incorporate values of social justice, humanitarian aid, and ethical governance, both origin, approaches, and the practical instruments to solve the problem differ. When comparing and contrasting the said approaches, a wider picture of how global institutions and teachings of religion can combine efforts in responding to current challenges can be developed. UN has in its sustainable development goals aimed at the complete eradication of poverty from the world. SDG 1 specifically aims to "end poverty in all its forms everywhere" by focusing on economic growth, social protection systems, and equal access to resources (UN, 2021). The UN approach is based on economic and political contexts and protects economical rights, equality of income, and social services. It works with governments, institutions and enjoys cooperation from the World Bank and the International Monetary Fund and uses governmental policies and large scale economic reform as its tools to implement them.

The Seerah on the other hand is much more spiritually based and focuses on the community, in terms of eradicating poverty. Zakat or charity is another fundamental pillar of Islam where Prophet Muhammad (PBUH) underlined that every Muslim should pay it. While the UN's various instruments of economic sanctions are more general, zakat is a method of almsgiving act based on faith and religious obligation to help the needy, with the objective of having the financially capable of the society assist the less fortunate. This approach is based on individual and group responsibility based on the teachings of the Prophet who asked people and society to look after the needy, fight injustice and uphold social justice (Khan, 2022). The Seerah also supports the concept of sadaqa that in turn also fosters the culture of giving and kindness even when it is not obligatory. Again, the UN with its analysis of economic

systems and policy-based poverty eradication strategies differs from the Seerah approach to poverty, which is localized and based on moral principles of sharing wealth. But both damaged and attempted to build fairer worlds, the Seerah could potentially offer the ethical and religious foundation that might fit into the United Nations' institutional approaches.

Charity and social responsibility are central to both the UN's and the Seerah's visions of a just society. The UN and its members, WFP and UNHCR, are involved in large-scale humanitarian activities which aim to provide food, shelter, healthcare and education to the hungry, homeless, sick and illiterate people (UNHCR, 2022). These are coordinated through international networks and aim both at quick impact and at sustainable development. The Seerah offers tangible and socially actionable methods of charity that are direct, down to a person and group. For example, the historical institution of the waqf whereby an Islamic societies' endowment model offered sustainable welfare services including schools, hospitals, mosques and all cost were met through charitable donations according to Hassan (2021). It is clear that the Prophet Muhammad (PBUH) as the head of the community set the model of giving directly to the needy including feeding, housing and employing the orphans, widows and the poor. This direct charity that is targeted at the poor community is closely connected with the more complex institutional frameworks typical of the zakat and waqf systems. Both approaches have their strengths: the UN broad scale of assistance can provide immediate humanitarian assistance to the crises and has institutional framework, the Seerah mobilises people for continuous and immediate charitable involvement in social causes. The Seerah indeed offers a clear culture of how to build a tolerant and considerate society where people donate their money and time willingly and not just during a disaster. The combination of these approaches for the human needs could lead to the more complex model where the short-term needs are addressed by the international organizations, whereas the long-term, community-centred solutions emphasize the social inclusion and the individual ownership of problems. The concept of social justice is foundational to both the UN's and the Seerah's approach to addressing poverty and inequality. The UN's Universal Declaration of Human Rights (UDHR) asserts the right of all individuals to "freedom, equality, and dignity," calling for governments to eliminate discrimination, provide access to education, and ensure the fair distribution of resources (UN, 2021). By conventions and treaties the UN has established the social justice legal framework by which states commit themselves to changes in laws and policies: the most known example is the International Covenant on Economic, Social and Cultural Rights.

In general, the Seerah provides the Muslims with the vision of social justice that is grounded in the Islamic ethical system and that calls for equality of all citizens. The Prophet Muhammad (PBUH) directly tried to eradicate evils like usury, prejudice against a specific tribe, and class bias. One of his most famous statements, "All humans are equal like the teeth of a comb," highlights his commitment to equality regardless of social status, wealth, or race (Asad, 2022). Thus, the Seerah promotes legal justice, as well as ethical and moral justice that aims at fighting injustice affecting the human person and society. Whereas the UN model of social justice is couched in legalisms and international relations, the Seerah is a set of narratives that could mobilize people with a vision of justice that is higher than the

contractual. It can be suggested, then, that better outcomes concerning inequality and social responsibility regarding the Seerah could be reached by harmonizing the laws of the United Nations with the UN's legal structures on the one hand and with the Seerah's focus on moral responsibility and communal cohesion on the other.

In this aspect, while the UN has its own approach in presenting the message related to poverty, charity and, social responsibility, the Seerah provides us with another view point that may carry different insights. The UN has structural and political-strategic solutions, applicable on the international level, and the Seerah has a humane and Shariah-based solution centred on individual and collective responsibility and spirituality. Comparing these frameworks one can conclude that they are not conflicting but can be integrated to solve the existing modern issues in the field of social welfare. Thus, by adopting the Seerah and its values in the strategies and actions of the UN a more appropriate, efficient, and sustainable model of welfare can be promoted.

Conclusion

In conclusion, the Seerah of Prophet Muhammad (PBUH) provides a deeply moral and practical framework for addressing modern social welfare challenges, including poverty, charity, and social responsibility. Rooted in Islamic principles of justice, compassion, and community solidarity, the Seerah emphasizes personal responsibility in alleviating poverty through zakat and sadaqa, while also promoting sustainable models like waqf for long-term social welfare. This approach complements global initiatives such as those led by the United Nations (UN), which addresses these issues through policy-driven frameworks, large-scale humanitarian aid, and international cooperation. While the UN's focus on systemic solutions and legal structures is crucial for addressing global issues like climate change, economic inequality, and refugee crises, the Seerah offers ethical and community-focused principles that can enhance these efforts by fostering compassion, resilience, and a culture of giving. The Seerah's relevance lies in its holistic vision of social welfare, integrating material needs with spiritual and emotional well-being, making it a timeless guide for fostering inclusive and equitable societies. Its focus on addressing the root causes of social inequality and its promotion of justice, fairness, and environmental stewardship can inspire modern social welfare programs to be more compassionate and sustainable. By combining the global strategies of the UN with the ethical and spiritual principles from the Seerah, societies can create more comprehensive, inclusive, and just systems for addressing the growing challenges of poverty, inequality, and social responsibility in today's world. In this way, the Seerah not only remains relevant but also provides critical insights for building resilient and compassionate communities in the face of contemporary crises.

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