

Introduction

The doctrine of Prophethood (Risalah) is one the fundamental pillars of Islamic belief. It is the divine mechanism through which Allah (SWT) has communicated His guidance to humanity. Prophets are Chosen individuals sent by Allah to convey His message, guide mankind to the path of righteousness, and set practice examples of how to live a life pleasing to the Creator. The Quran states, "And we certainly sent into every nation a message" [Saying], 'Worship Allah and avoid Taghut (false gods)'. ("Surah An-Nahl, 16:36") Belief in Prophethood is not only essential for faith but also ~~the~~ crucial for spiritual, moral, and social development of individuals and societies.

Doctrine of Prophethood in Islam.

Prophethood is based on the belief that Allah, out of his mercy and wisdom, did not leave mankind unguided. He sent ~~prophethood~~ prophets to every nation and community to provide them with clear and divine instructions. According to Islamic belief, approximately 124000

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were sent throughout human history; the first being Prophet Adam (AS) and the last being Prophet Muhammad (PBUH); who is known as Khاتم-un-Nabiyyin (seal of the prophets). Allah says: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the seal of the prophets." (Surah Al-Azab, 33:40)

Each prophet delivered the same core message of Tawheed (the oneness of Allah), through the laws and practices varied according to time and people. This chain of guidance reached perfection and completion with the final revelation to Prophet Muhammad (PBUH) whose teachings are preserved in the Quran and Sunnah. As mentioned in Hadith "The example of men in comparison to the other prophets before me is that of a man built a house. The prophet admired it except for one missing brick in the corner. I am that brick and I am the last of the Prophets" (Bukhari and Muslim).

Importance of prophethood in Human life

1. Source of Divine Guidance:

Prophets serve as the medium between Allah and mankind. Through them, Allah conveyed his commands, morals values and laws. Without prophets, humanity would have remained in ignorance, prone to misguidance and corruption. The Prophet Muhammad (PBUH) said "I have left among you two things, if you hold on to them, you will never go astray: the Book of Allah and my Sunnah." Muwatta Malik

2. Model of Ideal Character:

Prophets are paragons of moral and ethical conduct. Their lives offer a perfect blueprint for how a believer should live. Allah command in the Quran: "Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the last Day and ~~remember~~ remembers Allah often." Surah Al-Ahzah, 33:21

Unifier of Humanity: Prophets emphasized justice, compassion, equality, and peace, creating harmony among diverse tribes and nations. Prophet Muhammad (PBUH) united the deeply divided Arab tribes and established a model society in Medina based on mutual respect and rule of Law.

Source of Accountability and Hope: Prophet reminded humanity of the Day of Judgment, reinforcing a sense of responsibility and encouraging righteousness. They also offered hope, especially during times of hardships, by emphasizing Allah's mercy and reward in the hereafter.

5. Preservers of Divine Message: Especially in the case of Prophet Muhammad (PBUH), he not only delivered the message but also ensured its preservation through companions, memorization, and documentation. The Quran says "It is we who have sent down the Dhikr (reminder), and we will surely preserve it" (Surah Al-Hijr, 15:9)

Conclusion

The doctrine of Prophethood is central to the Islamic worldview. It bridges the gap between the Creator and Creation by providing comprehensive guidance for all aspects of life. Through the prophets, Allah offered mankind both a message and a model to emulate. The life and teachings of Prophet Muhammad (PBUH), the last Prophet, serve as a complete code of life for all times and all people. In a world often lost in moral ambiguity and spiritual confusion, the prophetic legacy continues to be a beacon of light, guiding humanity toward peace, justice, and salvation.

Q2) Introduction

Islam envisions a society built upon divine guidance, where peace, equality, and social harmony prevail. At the heart of this vision lie two essential principles: Adl (Justice) and Ehsan (Benevolence). These concepts are not merely moral virtues; they form the foundation of Islamic civilization and Law. The Holy Quran states.

"Indeed, Allah commands Justice (Adl), and doing of good (Ehsan) and giving to relatives and forbids immorality, and bad conduct, and oppression."
(Surah An-Nahl 16:90)

This verse encapsulates the Islamic ethos—Justice as a duty, benevolence as a virtue, and oppression as a sin. For an Islamic society to thrive and evolve, both Justice and benevolence must coexist, guiding individual behavior, social policies and legal systems.

Adal (Justice) in Islam

Justice in Islam is absolute and non-negotiable. It means giving everyone their due rights, Punishing Crimes Proportionately, and ensuring equality before the law.

Justice is not just state policy - it is a divine Command.

"O you who believe! Stand firmly for Justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin" Surah An-Nisa 4:135)

Justice in Islamic Criminal law is manifested through a structure and well-balanced legal system that categorizes Crimes into Hudud, Qisas, and Tazir - each ensuring fairness and protecting society from harm. For example, In the case of theft, the Quran mandates:

"Cut off the hand of the thief, male or female as a punishment for what they have done - a deterrent from Allah" (Surah Al-Maidah 5:38)

However, justice in Islam is not blind to context. The second Caliph Umar (RA) suspended the punishment of amputation during a famine, reflecting Islam's flexible approach to justice based on circumstance and public welfare. This balance between understanding and public welfare embodies the spirit of Adal. This balance between spirit of Adal.

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Ehsaan (Benevolence in Islam)

While justice ensure societal stability, Ehsaan adds a layer of compassion and human connection. Ehsaan is to do more than what is required - to act with kindness even when one is entitled to strict justice.

The prophet Muhammad PBUH said:
"Indeed, Allah has prescribed excellence (Ehsaan) in everything (Sahih Muslim)"

The concept of Ehsaan urges Muslims to forgive when possible, to treat others with kindness, and to help those in need even when not legally obligated. This was reflected in the Prophet's own life. In

Cases of the woman who used to throw garbage at him daily, he visited her when she fell ill showing Ehsaan where revenge could have been justified.

Ehsaan transforms justice from a cold legal mechanism to spiritually enriched experience. It encourages charity (sadaqah), forgiveness over punishment, and care for the oppressed and weak. In Criminal Law, for instance Qisas (retribution) may be replaced with Diyya (blood money) or forgiveness—a prime example benevolence overriding retribution, in line with Islamic ethics.

"But if anyone remits the retaliation by way of Charity, it is an expiation for him."
(Surah Al-Baqarah 2:178)

The Balance of Adal and Ehsaan
An Islamic society cannot thrive on Justice alone, nor can it survive on benevolence without boundaries. Adal maintains order, deters crime, and protects rights, while Ehsaan build a community of compassion, mercy and spiritual growth. The Prophet ~~Mah~~ Muhammad PBUH himself

was known as the embodiment of both
enforcing justice with unwavering commitment
while showing unmatched mercy.

He said:

"The most beloved of people to Allah
are those who are most beneficial to
others" (Tabarani)

Conclusion:

In conclusion, Adal and Ehsaan are
the twin pillars of Islamic Society.
Justice provides the structure upon
which rights and responsibilities are
balanced, while ~~rights~~ and benevolence
enriches that structure with compassion
and humanity. The Quran and
Sunnah repeatedly emphasize both,
making them essential not only for
maintaining order but also for ~~ex~~ elevating
moral consciousness.

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Introduction

Islam presents a comprehensive and balanced Socio-economic System aimed at achieving justice and ~~justice~~ equality in Society. One of the Core ~~Compens~~ Components of this system is charity, or Sadaqah, with Zakat being its obligatory form. The Islamic System of charity is not merely a moral obligation but a divine Command designed to Purify wealth, assist the underprivileged, and create harmony between the rich and the poor. At its heart Islamic Charity aims to establish a just Society where basic human needs are met, and economic disparity is reduced. Allah Says in the Quran:

"And in their wealth there is a known right. For the one who asks and the one who is deprived. (Surah Al-Maarij) (70:24-25)

Islamic Charity as a Means to Social Justice

Islamic Charity, particularly Zakat, is one of the five pillars of Islam and thus holds immense significance in the

Socio-economic structure of an Islamic state. The word Zakat itself means purification and growth. By giving Zakat the wealth of the giver is purified, and the circulation of wealth is ensured within society. The Quran mandates:

"Take from their wealth a charity by which you purify them and cause them increase, and invoke Allah's blessing upon them" Surah Al-Tawbah 9:103

This verse underlines the spiritual and societal objectives of charity—purification, redistribution, and social cohesion. It is not optional but a duty that must be fulfilled to maintain economic balance.

Hadiths Supporting the Role of Charity in Justice

The Prophet Muhammad (PBUH) emphasized charity repeatedly as a means to support the weak and uphold justice. In a well-known hadith he said:

The hadith reflects the importance Islam places on self-sufficiency while encouraging the wealthy to support the poor, not through pity, but as a matter of social duty.

Furthermore the Prophet (PBUH) said: Whoever relieves a believer's distress of the distressful aspects of this world Allah will rescue him from a difficulty of the difficulties of the Hereafter. (Sahih Muslim Hadith 2699)

Such teachings promote a sense of shared responsibility and collective welfare, essential for justice society.

Zakat and Sadaqah as Tools for Equity
Islam recognizes that unchecked capitalism and accumulation of wealth in few hands create socio-economic injustice. Hence Zakat is structured system that ensures redistribution. The beneficiaries of Zakat are clearly mentioned in the Quran

Zakat expenditures are only for the poor and for the needy, and for those employed to collect (Zakat), and for bringing hearts together for Islam and for freeing captives and for those in debt, and for the cause of Allah and for the stranded traveler (Surah At Tawbah 9:60)

This system ensures that everyone—regardless of race, tribe, or background—has access to basic resources, and no one is left behind.

Establishing Economic and Moral Balance Through Charity, Islam not only addresses financial inequality but also promotes moral development. It creates empathy, gratitude, and solidarity within communities.

And those who hoard gold and silver and do not spend it in the way of Allah — given them tidings of a painful punishment. (Surah At Tawbah (9:34))

Conclusion

The Islamic system of charity is a divine institution aimed at eradicating poverty, minimizing class disparities, and promoting a balanced and just society. It is not merely a philanthropic activity but a structural obligation that ensures wealth circulates fairly and the dignity of every individual is preserved. Through mechanisms like Zakat and Sadaqah, Islam provides a sustainable and ethical model to achieve justice. As long as this system is implemented sincerely, it can transform societies by eliminating greed, promoting compassion and establishing true justice as envisioned in the Quran and exemplified by the Prophet Muhammad PBUH.