



Concept of Welfare State in Islam (Riyasat-e- Madina) in the perspective of Pakistan: An Analysis

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ABSTRACT

Islam is a complete system that fulfills the religious, social, individual, economic and political needs of human beings. It is not a religion but a complete 'Deen'. It is a system that covers all aspects of individual and collective life of humans. The Islamic theorists like Al- Mawardi, Al- Gazali, Al- Farabi and Alama Iqbal also gave their theories to describe the Islamic state and also mentioned the duties of the Imam or Khalifa in Islamic state as he or a group of persons working as cabinet has to work for the betterment of the people living in an Islamic state whether Muslim or Non-Muslim. The qualities of an Islamic / welfare state have been discussed at length and compared these with the present situation of Pakistan under the present regime boosting to develop this state as Riyasat-e Madina. All that discussion made the researcher able to reach on the conclusion that the good initiatives taken by the present Govt. if continued can change state of Pakistan into an Islamic welfare state soon.



Introduction

Islam is a complete system that fulfills all the social, individual, economic, religious, and political needs of the human being. It is not a religion but a complete Deen. A system that covers all aspects of individual and collective life of humans. It also determines the values of Islamic society and fully describes the characteristics of the political system. The concept of state is very clear in Islam.

The state is the most important social institution. It would be fair to say that without the state one cannot imagine living a peaceful, secure and civilized life. If the state had not been established there would have been lawlessness, chaos and disorder everywhere. Civilized life began because of the state. In the society where men live, they associate with other human beings for their daily affairs. So, it is natural that interests of the people are created and to be protected.

We know that man is by nature selfish and greedy. (Hobbes, 1651) Man wants protection of his interest in every possible way in which creates an atmosphere of conflict in the society. Conflict and society becomes inevitable. The manifestation of the power of Islam is Islamic State. The responsibilities of the Islamic state are:

1. To protect Islam and the people of Islam.
2. Preaching and full implementation of Islamic law.
3. To ensure the safety of Muslims and Islamic way of life.
4. Promotion of Islam and to establish a centrality.

Definition

A state refers to a region or land on which a group of individuals is permanently settled and has its own independent, self-sufficient and powerful system. Highest Authority and government are included.

Population refers not only to nomadic groups but also to permanent residents and their families who live in a specific area or portion of land. But at the same time, it is important that such people are subject to a government. Be subordinate to power and have their political system under one institution, the government. (Mughary, 2008)

Islam is a complete system and Shah Waliullah defines the Islamic state as the people of Madinah are a group of people who live in a certain area, have their own government and are completely free from external pressure. The definition of state discussed by Shah Waliullah is complete, and accordingly to him, there are four elements of the state i.e. population, area, Government and high authority. (Shah, Zubair, & Alam, 2018)

The concept of state in the western point of view is apparently same as that of Islamic concept but the Islamic concept is better in a sense western concept based on materialism while Islamic concept based on spiritualism.

Definition by Western Theorists

Many scholars have given the definitions according to their understating but most of the scholar's definitions are incomplete such as Aristotle's "a community of families and villages having for its end and self-sufficing life, by which we mean a happy and honorable life" (Jowett, 1885) This definition was definitely very important according to the requirement of that age but at present this definition doesn't work.

Prof. Garner's definition is considered as the acceptable and comprehensive one as compared to the others. He asserted, "The state as a concept of political science and public law, is a community of persons, more or less numerous, permanently occupying a definite portion of territory, independent of external control, and possessing an organized Govt. to which the great body of inhabitants render habitual obedience".

Objectives

1. To make the exact position of Islamic state and its basis clear for creation.
2. To find out the concept of state according to the Islamic theorists.
3. To analyze the present Govt.'s stance on to establish Riyasat-e-Madina in Pakistan by transforming it into welfare state.

Literature Review

Some of the books have been chosen for literature review for the current topic to create its relevance with the past and the present.

Al-Mawardi (2017) pointed out the features of Islamic state which include the absolute power of Allah almighty as sovereignty and in Islamic State the successor of Prophet Muhammad (SAW) will be the Imam / Khalifah selected by Election and will impose Shariah. Al-Mawardi also set some rules for the selection of Imam along with the rules for his deposition in case he doesn't fulfil the criteria set for the Imam or lose control of any one of them. Muslim population and area are also necessary part of Islamic state but without boundaries.

Al-Ghazali (1969) concluded state as a Divine entity and Almighty Allah is the Supreme Authority whose laws should always be ruled. The Khalifa was considered by him for the first time as Khalifatullah instead of Khalifatul-Rasul as was in practice during the time of Khulifa-e-Rashideen. He also mentioned the duties of the Khalifaat length. Ibn-Khaldun (1377) in his well-known book "The Muqaddama" derived four kinds of State from the history of Islam:

1. Islamic state in its true sense established by the Holy Prophet (SAW) and the four pious Khulafa-e-Rashideen.
2. Mulk under Shariah. This was the type of state in which some of the characteristics of the Islamic state were lost and harmed the true image of Islamic caliphate gradually.
3. Mulk under the Siyasa Aqlia – This state can be termed as Muslim not Islamic as it turned into Monarchy because the rulers started to assume sovereignty instead of working on the lines established by Allah Almighty.
4. Siyasa-tul-Madaniya-A speculative type of Government which was introduced by Al-Farabi and Ibn-Sina. Ibn-Khaldun, ignored as it never existed in mankind's set of experiences.

(Engineer, 1980) asserted about Alama Muhammad Iqbal's book Reconstruction of Religious Thoughts and the theory of Islamic State. This theory is actually a practical one. It presented the Islamic State according to the requirements of the present age.

Al-Farabi (1999) had given some unique and original ideas in Political science but still remained unrealized by the world. He emphasized that the basic target of the state is the happiness of the people as the

people have thought and feelings, so, they should be treated on priority bases. Again he emphasized, in Islamic state, on the presence of qualified imam/ khalifa and in case non-availability of one qualified person, state can be ruled by a group of persons having qualities required for the ruler. His theory gave the modern idea of council of ministers to run the administrative works.

Al-Farabi also gave the idea of one state in the world that might be taken by the Israel for its struggle to run the world under concept of greater Israel. The same reason can be found behind non-research attitude towards Al-Farabi and other Muslim theorist rather it can be pointed out that the western Political thought artificially given the importance by banning Islamic thought.

Methodology

This article has based on secondary Data collected through various books from history as well as from present, articles, Internet sources and newspapers. This Secondary data helped the researcher to achieve the objectives of the study under-discussion as well as to answer the research questions satisfactorily. Historical, analytical methods along with comparative method have been used for the research undertaken.

Significance of the Studies

The study of this article will help the new researchers and students to find out description of Islamic state by the great Muslim Scholars and also the reasons on the bases of which the present Govt. is trying to change the previous corrupt practices of the Politicians which helped them in the past to boost themselves materially into loyal practices for the welfare of the people. Islamic State of Madina was basically the welfare state and many of the steps taken presently help us to remember the Riyasat-e Madina which was established for the well-being of the people.

Limitations of The Study

Riyasat-e Madina is a very deep concept to study. It has dimensional aspects, so, it is not possible to study all the aspects in this brief assignment. So, the researcher will limit her study to some extent to the comparative study of Islamic and western concepts and then will remain on the main point according to the objectives and research questions of this study i.e. the concept of Islamic state as a welfare state.

State as a Generic

The generic concept of state is taken as having four elements in it which include physical bases of state or the political bases of state. The first two elements area, population are the physical bases of state while the political base are Govt. and sovereignty. If anyone is lacking, the state is unable to imagine.

On the other hand, the Islamic concept base on physical as well as spiritual bases rather than political bases. Area / Land is necessary but without boundaries. Sovereignty belongs to Allah rather than a person, a group of people or parliament.

Islamic State

The state is one of the political institutions established by Islam for the training, civilization and development of the collective life of Muslims. Islamic community is essential for Islamic life and Islamic government is essential for Islamic community, as if there is a consensus of the Ummah. All the members of the state together have not the right to abolish the institution of the state. Al-Mawardi has emphasized in the debate on the "obligation of the Imam." it is necessary for an Islamic society to have an Islamic state and for a state to have an Imam. In Islam, the Sultan and the government are twin brothers. Islam provides the foundation and the government protects it. A building without a foundation collapses and a building without a protector is destroyed.(Al-Mawardi, 1996)

All the Muslim theorists, Ibne-Khaldun, Al-Mawardi and Al-Ghazali, agree on the point that an Islamic state must be a divine state and the divine laws are made by Almighty Allah used to rule. Love of Prophet (SAW) is necessary for the ruler. He must be pious, honest, dutiful, sincere, educated and wise to handle the affairs of the state. It is his foremost duty to abolish discrimination and work for the attainment of peaceful environment through law and order. Being ruler, he must be the protector of the rights of minorities. A person who always ready to answer back in case of foreign attack is the ruler in an Islamic state. This should also be clear to him that in case of any physical or mental ailment / defects, involvement in corruption or any immorality, according to Sharia, he will not continue as a ruler.

Characteristics of an Islamic state.

"Behold, thy Lord said to the angels: "I will create a vicegerent on earth.(Al-Quran) Allah has created man his vicegerent and in general, all human beings are responsible to establish a system under the guidance of Almighty's Divine Law.

Allah's Sovereignty

The foundation of an Islamic State is to have full belief on Allah Almighty as the supreme authority in all affairs. Allah is above all and His laws & rules are without any discrepancy. All the human beings and all the universe depends upon Allah Almighty for their existence. All land and universe is Allah's and as a

result, His laws are applicable to all. In an Islamic state, Allah is the sovereign and above all final laws.

Khalifa / Ruler

Caliphate is the proper name used for that govt. which based on Islamic Laws. In an Islamic state, the head is called as “Khalifa / Ameer-ul-Momineen” Khalifa should be the true follower of Hazrat Muhammad (SAW). A Ruler / Khalifa is always selected on the bases of his piousness and wisdom which make him trustworthy as the guardian of the divine laws and make him able to impose the Islamic laws with life and spirit. The unity and brotherhood of the Muslim’s is symbolized by the ruler. In Islamic state the Judiciary can call him accountable like any other ordinary person, in case he commits any blunder, error or crime.

Consultation(Majlis-e-Shura)

Islamic state is not a dictatorial state rather it is a system where all public affairs dealt with mutual consultation of the pious, educated (knowledge of Islamic Fiqa) and wise people. Merit is the basic criteria of their selection as member of Majlis -e-Shura. Islamic Sharia described in detail, the criteria for merit in Quran. “Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance” (Al-Quran)

Ruler’s Obedience

It is the duty of the public in an Islamic state to obey the ruler until he works contrary to the Islamic Sharia. The public in Islamic state has the right to object and raise questions or questions against the Khalifa, if they doubt about the ruler, in the courts of law or before Qazi. Law will be applied on the public in case they disobey the ruler without any genuine reason or break the law.

Equal Opportunity for all

There is no concept of discrimination in Islamic state related to color, cast, creed, faith, language, race and nationality. Within the boundaries of an Islamic state, all the human beings have equal rights as Islam believes on it. The rights of minorities are protected by the guardians and authorities but they are not allowed to interfere in their personal and religious matters.

Justice

An Islamic state has many objectives, among them the main objective is the rule of law and the safety of people’s property and life. Before Islamic Law, all are equal whether believer or disbeliever, elite or poor. All the citizens have the right to approach the judicial courts for fair justice rapid solution of their disputes. Thus all the citizens enjoy their legal rights.

Welfare State/Social Welfare

The state is liable for the prosperity of each resident and for the appropriate arrangement of essential necessities to them. The social government assistance is kept up through assortment of zakaht. Zakaht is the yearly assessment levied upon Muslims on their reserve funds. Khilafat is a foundation where religion and legislative issues are not viewed as discrete and khalifa is an authority over the two terms, hence the public authority is approved to gather zakah and appropriate it as per the guidelines of sharia'.

“It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the fearing from Allah” (Al-Quran)

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah. and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom”(Surah Tauba Ayat no. 60)

The Islamic state is a welfare state. It is the State’s responsibility to fulfill the primary needs of the people such equality, justice, tolerance, democracy and social welfare. It is the responsibility of the Islamic State to improve the economic conditions of the people, raise their living standards, alleviate poverty, provide employment and distribute wealth fairly. And it is his duty to cure the sufferings of the people.

Concept of Riasat-e- Madina / Pakistan as a Welfare State

At present, the PTI Government’s stance is to transform Pakistan into Riasat-e- Madina or to change it according to the rules established by Hazrat Muhammad (SAW) under the revelation of Allah Almighty through Holy Quran. The reason why PM Imran Khan again and again mentioned in his election 2018 speeches and after becoming PM in every speech, he desired and showed his Will to run Pakistan on the footing of Riayasat-e- Madina. Why does he stress time and again on the need of it? The to this valid question is that the Islamic state’s basic purpose is to work for the well-being of its people, to improve their life style, to raise them from the poverty and to bring them to the level of self- sufficient economic level.

To have a look on the initiatives taken by this Govt. from 2018 to till now, we find, the Ahsaas Program to help the poor, Kaamyab Awan give loan youngsters to start new business, stock Exchange improved, building of new dams to cope the severe problem of water shortage, Citizen portal for the solution of the problems of the Masses, created ease to the formers to sell their crops on good rates, managing all the issues created by the opposition, created better environment for the Pakistanis living abroad and many more.

From all the above mentioned initiatives taken by the present Govt. the researcher can reach on the point that these are the things which will definitely can bring the Pakistani state towards changing into a welfare state and if they continue their journey on the same lines, they will soon get the status of welfare/ Riyasat-e-Madinasecond in Pakistan.

Conclusion

The subject undertaken for research, after a long and deep analysis of Islamic state along with its all features to know the actual position of Islamic state which was in practice during the time of Holy Prophet (SAW) and after his death of four pious Caliphs run the state on the same footing. How with the passage of time the Islamic state lost its actual position and changed or adopted other things which made it the state of the Muslims rather that the Islamic state.

The Islamic theorists like Al- Mawardi, Al- Gazali, Al- Farabi and Alama Iqbal also gave their theories to describe the Islamic state and also mentioned the duties of the Imam or Khalifa in Islamic state as he or a group of persons working as cabinet has to work for the betterment of the people living in an Islamic state no matter they are believer or disbeliever.

The welfare state's qualities have been discussed at length and compared these with the present situation of Pakistan under the present regime boosting to develop this state as Riyasat-e Madina. All that discussion made the researcher able to reach on the conclusion that the good initiatives taken by the present Govt. if continued, can change state of Pakistan into an Islamic welfare state soon.

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