



## FOUNDING PRINCIPLES OF ISLAMIC WELFARE STATE IN THE LIGHT OF SEERAH: AN APPLICATIONS IN PAKISTAN'S PERSPECTIVE

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### ABSTRACT

*Establishing an Islamic welfare state had been a burning discourse in classical and contemporary Islamic thought. Muslim scholars sketched out the principles, mechanism, infrastructure, and strategy to establish such state. This academic work was designed to explore the founding principles and best possible strategy in contemporary condition of Pakistan. As the Seerat of Holy Prophet (SAW) was a complete role model for the Muslims in all times, the researcher therefore tried to explore the Prophetic strategy of establishing the Islamic welfare state in Madinah and its application in contemporary times. Qualitative research approach was employed for the collection, analysis, and demonstration of data. The systematic review of literature and evidences from Seerah led to the conclusion that Holy Prophet (SAW) established the ideal Islamic welfare state in Madinah by promulgating four founding principles; Divine Guidance, Good Governance, Enjoining Good and Forbidding Wrong, and Gradualism. These principles were found equally beneficial for contemporary era in Pakistan. It is therefore suggested that state should realize its responsibility and implement these principles to establish an ideal, Islamic welfare state.*

**Key Words:** Islamic state, Welfare state, Seerah, Pakistan, Methodology.

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**Introduction:**

Historically, all great leaders, reformers and revolutionaries were expert in one or two disciplines. It was the Holy Prophet ((SAW)) who was an ideal and perfect personality in all aspects of human life.

”لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ“<sup>1</sup>

*“There has certainly been for you in the Messenger of Allah an excellent pattern.”*

Not only believers, but also the non-believers accepted him a universal ideal and a balanced personality for all times. According to Michael H. Hart:

*“He was the only man in history who was supremely successful on both the religious and secular level.”<sup>2</sup>*

He was a role model for mankind. The first Islamic welfare state was established by our beloved Holy Prophet (SAW) in Madinah. By looking towards the strategy of Holy Prophet (SAW) the research concluded that there were four founding principles which changed an Un-Islamic state into Islamic welfare state. This research paper is designed to explore, analyze, explain, and investigate the effectiveness of these principles in the context of Pakistan.

In this connection, following important questions has been addressed:

- a) What were the prophetic founding principles to establish Islamic welfare state of Madinah?
- b) What is the effectiveness of these principles in forming an Islamic welfare state in present time?
- c) How these principles could be applied in Pakistan in current scenario?
- d) What could be an appropriate methodology for the application of these principles?

**Founding Principles of Islamic Welfare State:**

By careful analysis of strategy of Holy Prophet (SAW), the author concluded that Holy Prophet (SAW) brought reforms and established an ideal state by implanting four founding principles. These principles played

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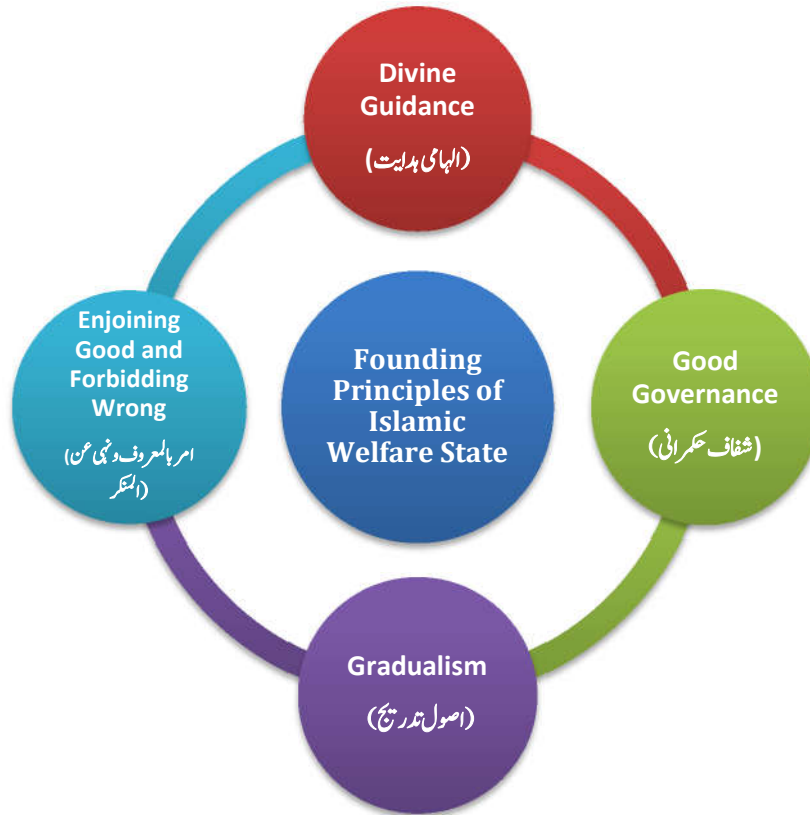
1 Al-Ahزاب: 21

2 Hart, Michel H., *The 100: A Ranking of the Most Influential Persons in History*, (UK: Hart Publishing Company, 1978) p: 33

the role of spirit in a body as they strengthened the social, economic, political, education and legislative system by molding them according to divine guidance. These principles are interconnected like the angles of a rectangle which could not be separated from one another. In other words, these principles could be called “**Four Point Formula**” for establishing an Islamic welfare state.

The visual presentation of founding principles is given below;

**Founding Principles of Islamic Welfare Stat**



**Diagram: 1**

**Divine Guidance:**

Divine Guidance refers to the concept that the sovereignty would only be considered by Allah Almighty. In broad based sense it demands to formulate social, economic, and political system in accordance of Quran and Sunnah. The divine guidance provides a clear outline to live healthy,

meaningful, productive, and peaceful life. It ensures the balance between materialism and spirituality which leads towards the real success. We can see the consequences of unbalance between material and spiritual development as the Western philosophy ignored spirituality which resulted into denial of religion, immorality, dissatisfaction, unhappy life, psychological disorders, and lust of wealth. On the other hand, we overlooked the material progress which made us backward in the discipline of science and technology. Allama Iqbal has depicted this misunderstanding in his quote:

ضمیر مغرب ہے تاجرانہ، ضمیر مشرق ہے راہبانہ<sup>1</sup>

*“The conscience of the West is Capitalism, the conscience of east is monk”*

In nut shell, the whole system should be reshaped according to the rulings of Quran and traditions of Holy Prophet (SAW).

#### **Good Governance:**

Good governance is comprised of principles of governance, authorities and responsibilities of administrators. After migration to Madinah, the Holy Prophet (SAW) was selected head of state and he ordained to compile rights and responsibilities of public and rulers in written form.<sup>2</sup> It was proclaimed that it would be an independent state in which Muslims and Non-Muslims would be having full liberty to practice their religion. The Noble Quran and traditions of Holy Prophet (SAW) explained the principles of governance to ensure and maintain law and order. The governance also includes the Jihad<sup>3</sup> to exalt the words of Allah and eliminate terrorism, extremism and anti-Islamic elements from the world.

#### **Gradualism:**

Gradualism was one of the unique founding principles of Holy Prophet

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1 Iqbal, Dr. Muhammad, *Armaghan-e-Hijaz*, (Lahore: Iqbal Academy, 2018) p:749

2 Hamidullah ,Dr., *Khutbaat e Bahawalpur*, (Islamabad: Idara Tahqiqat e Islami, 2007) p:204

3 The word Jihad is not limited to act of fighting but it refers to the broad-based concept and has multiple dimensions. The Islamic scholars have enlisted the five major dimensions of Jihad: Academic, Spiritual, Social, Economic, and Political Dimension. It is Non-Islamic attitude to ignore the multidimensional concept and make it limited to only one dimension. Moreover, the armed struggle could be done by the state.

(SAW) as he did not impose Allah's commandments simultaneously. He always took care of psychology of people, social atmosphere and suitable time for Allah's commandments. One of the unique examples of gradualism could be seen in the prohibition of alcohol.

In the beginning, Allah Almighty told that the harms of alcohol are greater than its benefits, in second stage, harms of alcohol were told and in 3rd step alcohol was completely banned. This example showed the strategy of Holy Prophet (SAW) towards the commandments so that people could easily obey the commandments of Allah. Holy Prophet (SAW) throughout his life applied this principle and never showed rigidness in this regard.

At first stage Allah Almighty explained that the harms of alcohol are greater than benefits;

”يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا“<sup>1</sup>

*“In them is great sin and benefit for people. But their sin is greater than their benefit”*

At second stage Allah forbade believers from prayer in intoxication:

”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَى“<sup>2</sup>

*“O believers do not approach prayer while you are intoxicated”.*

At third stage, Allah gave the final order to abstain from it;

”يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ“<sup>3</sup>

*“O believers, indeed, intoxicants, gambling, stone alters, and divining arrows are but defilement from the work of Satan, so avoid it”*

When our Holy Prophet (SAW) sent *Muaz bin Jabal* (RA), he advised him to preach the religion of Allah gradually:

”فليكن أول ما تدعوهم إليه عبادة الله فإذا عرفوا الله فأخبرهم أن الله قد فرض عليهم خمس صلوات“<sup>4</sup>

*“First of all invite them to worship Allah (alone) and when they come to know Allah, inform them that Allah has enjoined on them, five...”.*

Similarly, the Holy Prophet (SAW) said;

1 Al-Baqarah: 219

2 Al-Nisa: 43.

3 Al-Maidah: 9091

4 Al-Bukhari, Muhammad Bin Ismail, *Al-Sahih*, (Riyadh: Darussalam, 1999), h: 1458

”يسروا ولا تعسروا وبشروا ولا تنفروا“<sup>1</sup>

“Make things, not difficult, cheer the people up by conveying glad tidings to them and do not repulse them”.

### Enjoining Good and Forbidding Wrong:

One of the basic responsibilities of state is to promote good and forbid wrong from the society. Allah Almighty has explained the characteristics of people who establish Islamic government:

”الَّذِينَ إِذَا مَكَتَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ“<sup>2</sup>

“If we give them authority in the land, establish prayer and give Zakat and enjoin what is right and forbid what is wrong”.

Similarly, one of the characteristics of Muslim Ummah is enjoining good and forbidding good as mentioned in Holy Quran:

”كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ“<sup>3</sup>

“You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong”

Enjoining good and forbidding wrong is not only the responsibility of state but it is the responsibility of every believer as the Holy Prophet (SAW) ordained;

”من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان“<sup>4</sup>

“Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith”

In keeping view the above literature it could be concluded that enjoining good and forbidding wrong is the responsibility of every Muslim according to his domain. However, the state should establish a special institution for this purpose.

### Methodology of Prophetic Reforms and Applications:

Historians have divided the life of Holy Prophet (SAW) into Makki and

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1 Ibid, h: 69

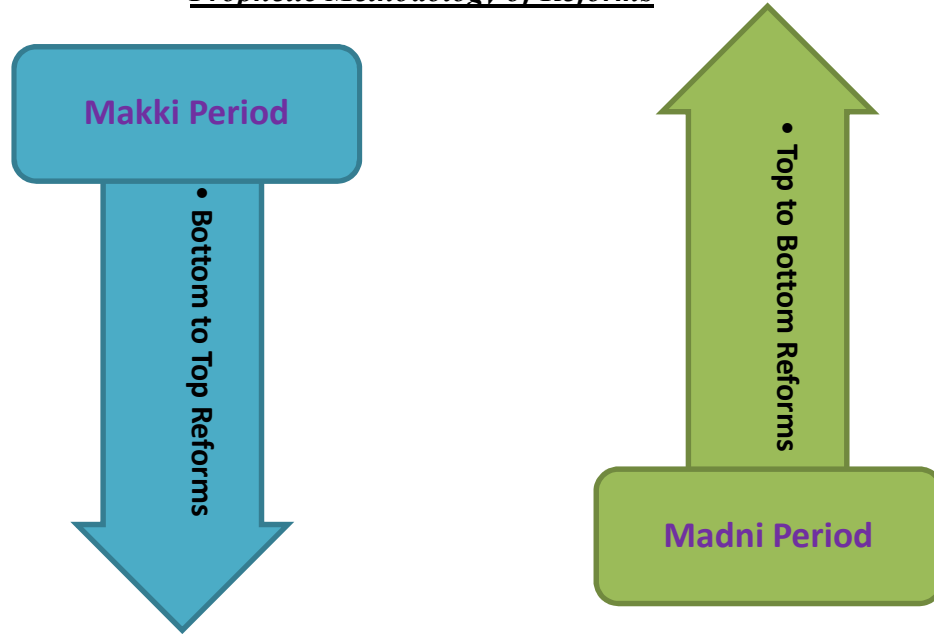
2 Al-Hajj: 41

3 Al-Imran: 110

4 Ahmad bin Hanbal, Al-Musnad, (Bairut: Moassisah al-Risalah, 1999), h: 11460

Madni period. “**Bottom to Top Reforms**” reflects the Makki Period and “**Top to Bottom Reforms**” projects the Madni period. The former refers to the state’s authority which occurs via constitution and rule of law and later occurs by the society. However, these two principles need to be adopted side by side. Here we discuss below these two methods in details along with their contemporary applications in Pakistan.

*Prophetic Methodology of Reforms*



*Diagram: 2*

**Bottom to Top Reforms:**

Bottom to Top change includes the social change by training the people at individual level as Holy Prophet (SAW) applied this method in Makki period by training his companions morally and ethically. Though, the companions were treated cruelly and were deprived from their basic legal, social, economic, and religious rights but Holy Prophet (SAW) advised them to tolerate all these hardships and show patience on every act of violence and brutality. One of the examples of their social boycott could be seen in the form of *Sha'ab Abi Talib* (شعب أبي طالب), where the Holy Prophet was imprisoned for three years along with his companions. It was a very difficult period in which they were cut off even from all basic necessities of

living. The companions stayed for thirteen years in Makkah and hardships made them patience, purified their lower self, enhanced the love of Allah and made them morally and spiritually strong.

By keeping in view on above mentioned details, a number of commonalities are found between the present condition of Pakistan and prophetic period. Though the public of Pakistan believes in Allah, his prophets and Day of Judgment, but they are involved in many ailments including corruption, bribery, drugs, lying, backbiting, jealousy, hatred, lust of wealth, proud, ignorance, injustice, and racism etc. In order to get rid of these evils, it is essential to follow the strategy of Holy Prophet (SAW) by reactivating the role of social institutions.

The visual presentation of Bottom to Top reforms is given below:

**Restoring the Role of Social Institutions**



**Diagram: 3**

In present condition of Pakistan, the state should also make special arrangement for the training on individual as well as collective level. We need to prepare such men who possess high religious, cultural, social,



moral, and ethical values. They must be trained in a way that they prefer to martyr rather than to compromise on the religious and ethical principles. This target could only be achieved by using the tool of education. It is therefore the dire need of time to bring immediate reforms in educational system. Unfortunately, our existing education system does not have ability to prepare such nation due to number of serious problems. It would be important to redesign *tarbia* based educational system which can develop all necessary skills in an individual and produce balanced personality. There is a sketch elaborate the infrastructure of an ideal education system which fulfills all dimensions of personality development.

**Proposed Module of Education System**

**Diagram: 4**



An ideal education system ensures the development of above mentioned seven skills in an individual. But our education system is unable to develop these skills. It is therefore essential to reshape the educational system to produce balanced ideal personalities in the society so that the people realize

the sense of responsibility and use their maximum potential for the development and progress of country.

**Top to Bottom Reforms:**

Top to bottom change includes the assurance of law and order, economic, and political rights of public. In this regard, the government should formulate comprehensive plan to ensure law and order. There must be a strict, equal, and just system of accountability without any kind of discrimination. Particularly, state institutions including NAB, FBR, Banking and terrorism courts, judiciary, and anti-corruption organizations are required to restore their effective role by making them free from all kinds of social and political pressures. Moreover, the state should equip these institutions with best possible facilities to work efficiently.

**Reforms Strategy in State Institutions**



**Diagram: 5**

**Conclusions:**

The Holy Prophet (SAW) established an Islamic welfare state by following four founding principles: 1) Divine Guidance, 2) Good Governance, 3)

Enjoining Good and Forbidding Wrong and 4) Gradualism. He adopted a unique methodology for the application of these principles in terms of “Bottom to Top change” and “Top to Bottom Change”. The prophetic strategy converted an Un-Islamic and undeveloped society into an ideal, Islamic, peaceful and progressed state. Luckily Pakistan had many commonalities to the Islamic state of Madinah in terms of an ideology, religion, and welfare. The principles of Holy Prophet (SAW) would be beneficial till the Day of Judgment as he was declared the role model for human beings. In this connection, the state should take guidance from the principles and methodology of Holy prophet (SAW). It was therefore suggested that government of Pakistan have to apply the principles and methodology of Holy Prophet (SAW) in order to bring reforms in Pakistan and establish an ideal Islamic welfare state.

**Important Note:**

It is important to mention that nations had made progress by continuous effort of years and years. It would be highly appreciated if we only establish the foundation of building, the next generation would build the walls and then third generation would complete the home by putting roof on the walls. Nothing is done incidentally or accidentally in the world but every development occurs under the “*Principle of Continuity*”.

**Recommendations:**

In keeping view the above principles and methodology, some practical suggestions are presented below to establish an Islamic welfare state. These measures should be taken on both intellectual and practical grounds.

**For “Top to Bottom Reforms”, following few steps would be useful:**

- The state should make special arrangements of religious and moral education for politicians, administrators, judges, competent authorities, and representatives of state to make them realize the sense of responsibility. They must be motivated by the message of Holy Quran, traditions of Holy Prophet (SAW) and Seerah of rightly guided caliphs. This exercise will inculcate the fear of Allah and Day of Judgment which would lead them to perform their duties honestly and justly.
- A strict and comprehensive policy should be launched to encounter the corruption, radicalism, injustice, extremism and other social evils. The state should ensure the social justice without any discrimination.

- It is the dire need of time to redesign the education system which must ensure the physical, intellectual, moral, social, economic, religious, spiritual, and linguistic development of students. By this kind of education system, the next generation would be loyal to their country, religion, cultural and moral values and would play an effective role in the development.
- The state should provoke the awareness about obeying laws among public by organizing seminars, conferences, workshops, competitions, debates, and TV programs.
- The state should Islamize the whole system gradually. The consequences of implemented Islam could not be revealed in words and could only be seen with open eyes and feel by hearts.

**For “Bottom to Top Reforms” following points would be useful:**

- The intelligent, educated and socially well aware people should play their role to bring social reforms. They should make some informal arrangement for supporting poor, helping needy students in terms of fee or scholarship, creating mutual funds for sudden incidents like death and injury, and resolving disputes of people by mutual cooperation.
- Masjid and Madrasah can play a significant role in this regard. The religious scholars should keep in view the model of Seerah of Holy Prophet (SAW) for social contribution and development.
- Educated people should make arrangement for free informal education so that educational trends could be provoke in society and minimize the ratio of ignorance.
- NGOs, welfare and social organizations should play their role to help orphans, oppressed, and poor women by providing them some homemade handicrafts so that they can earn their livelihood in respectable way.
- The usage of modern means including electronic, print and social media can also promote good and eliminate evil from the society.



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