

## The Islamic Welfare State

### Concept and Practices

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#### **Abstract:**

The concept of the welfare state has gained popularity over the last few decades and every state now likes to call itself a welfare state. In most of welfare state concepts, the main concentration is on the material welfare of the people. The Islamic notion of the welfare state is comprehensive because it aims at achieving the total welfare of mankind. Some diverse models provide insights into the different kinds of welfare states, but less attention has been given to understand the Islamic model of the welfare state because no such state exists in the world. This paper is intended to explore the essence and the potential of the Islamic concept of the welfare state. It also discusses the principle of welfare in Islamic sources and whether the Islamic concept of welfare State is practicable in the modern world. This paper seeks to study the interrelationship between the political and economic contents of the Islamic way of life and discusses the nature and functions of the Islamic State toward peoples' wellbeing. The Islamic concept of the Welfare State is based not only on the manifestation of economic values but also on the moral and spiritual, social and political values of Islam. The article will further discuss the various policies of Islamization in Pakistan. This paper will maximize the scope of this debate on the welfare state.

**Key Words:** the welfare state, politics, economic.

#### **Introduction**

The concept of the welfare state has become very popular in recent times. There are different connotations of the term 'welfare state' and this is the reason that the welfare ideals and policies almost differ from state to state. However, there are some generally understood meanings of this ideology. In a welfare state, the government assumes responsibility for the provision of a minimum standard of living for every citizen. The welfare state is a concept of government in which the state plays a key role in the protection of the economic & social well-being of its citizens. It is based on the principles of equality of opportunity, equitable

distribution of wealth, and public responsibility for those who are unable to avail themselves of the minimal provisions for a good life. There are two main interpretations of the idea of a welfare state. A model in which the state assumes primary responsibility for the welfare of its citizens through the provision of social security for all against accident, sickness, unemployment, old age, and disability. This requires tight bureaucratic control over the people concerned, with a maximum of interference in their lives to establish who is "in need". This model is dominant in U.S. According to the second model the state distributes welfare with little bureaucratic interference as possible, to all people who fulfill easily established criteria (e.g. having children, receiving medical treatment, etc.). This requires high taxing of which almost everything is guided back to the taxpayers with minimum expenses for bureaucratic personnel. This model is dominant in Scandinavian countries.

#### **Islamic Concept of Welfare State**

Western concept of the welfare state is based either on the Marxian philosophy or the principles of welfare economics of Professor Pigou<sup>1</sup>. The material welfare of the people is the fundamental aspiration of these models but spiritual and moral needs are neglected. The Islamic welfare state is different from other welfare states. If there is any resemblance, it does not mean it is on the same premises. Two major economic systems of the world have a different concept of economy. Capitalism demands a free economy, having a focus on personal liberty in means and production of wealth and dislikes government interference. Communism prefers to safeguard collective welfare than individual interests. It gives full control to the government over the economic system. The Islamic concept of the welfare state differs fundamentally from the prevalent notions of the welfare state. The Islamic welfare state is all-inclusive that it aims to keep a balance between the individual and collective wellbeing of the citizens. Islam put only restrictions on individual liberty which are necessary for collective welfare<sup>2</sup>. In this way, Islam adopts a middle way to keep a balance between different people and the segment of society. Economic welfare is merely a part of achieving the total welfare of mankind because its social and economic effects are wholesome. It is also argued that the state is viewed by Islam as an instrument for the realization of the ultimate

goals, both spiritual and material, of the Islamic society. "Islam has created a society more free from widespread cruelty and social oppression than any society had ever been in the world before"<sup>3</sup>. As a matter of fact, the Islamic concept of the Welfare State is based not only on the manifestation of economic values but also on moral and spiritual, social and political values of Islam

Islam aims at material as well as the spiritual welfare of its followers. The primary objective of an Islamic state is, therefore, to establish an ideal society based on justice, equity, and virtue. The Islamic State not only establishes the system of Allah's worship (i.e., Salat or Prayer) but also establishes the system of Zakat. Thus, both the spiritual and material well-being of the individuals are aimed at by the Islamic state. The Islamic welfare state performs a number of functions, aimed at material welfare of its people include provision of basic necessities of life for all, ensuring of a comprehensive social security system, establishment of social justice, etc., whereas its functions for the spiritual well-being of its people include establishment of Islamic system of life for the Muslims and full religious freedom for the non-Muslims.

There are few fundamental pre-conditions for the creation of an Islamic State. Islam always stressed the need for organization and authority in Muslim society. Umar, the second Caliph (R.A) highlighted that "there could be no ideal society without an imam (sovereign) and there could be no imam without obedience."<sup>4</sup> Another famous Islamic jurist also indicated that; "there is Ijma (consensus) among Muslims scholars that there must be a caliph (Imam) in a Muslim society." It is argued that in the absence of an imam could only result in chaos. The institution of the caliphate is a Shari'a requirement and all Muslims are obliged to establish and maintain it. In Islam, the state is an instrument for the realization of the ultimate goals of Muslims' life and these ideals of Islamic society will not be accomplished without a value-oriented state. A famous Muslim poet and thinker Muhammad Iqbal also stated, "The state according to Islam is only an effort to realize the spiritual and material pursuit in the human organization."<sup>5</sup> The Caliph or Imam in an Islamic state does not have absolute authority, it is a delegated power from God and he is bound to govern the state by following Shari'a. The second requirement is mutual consultation and authority should be exercised democratically. The Qur'an has several verses on this subject.

- “And consult them in affairs”<sup>6</sup>
- “And they conduct affairs by mutual consultation”<sup>7</sup>
- “Sovereignty is for none but God.”<sup>8</sup>
- “Is it not His to create and to govern”<sup>9</sup>

According to Shari’ah, God is sovereign and the authority for its materialization exists in the hands of the general public. It is the religious obligation of the Caliph to run the affairs of state through the consultation with the Ummah or its rightful representatives. The third requirement is the commitment of the Islamic state to foster a good life and welfare for its people.

The Qur'an clarifies that "the mission of the Holy Prophet (PBUH) is defined to be a merciful blessing (Rahmah) for all mankind<sup>10</sup>. There are many manifestations of the Islamic ideal of the welfare of the people. Quran asked for the nurturing of "good life" (hayah al-tayyibah) and “welfare” (Falah). It means that the state should ease hardship, devise policies to bring prosperity, cultivate an environment of love and affection. Prophet Muhammad (PBUH) also stressed on the welfare function of the Islamic state: "Any ruler who is responsible for the affairs of Muslims but does not strive sincerely for their wellbeing will not enter Paradise with them.”<sup>11</sup> The welfare of the whole society should be guiding principles for the policies and programs of an Islamic state. The companions of the Prophet (PBUH) also observed the welfare role of the Islamic State. Umar (R.A), wrote instructions to Abu Musa, a governor of a province, “The best man in authority is he under whom people prosper, and the worst among them is he under whom people encounter hardship.”<sup>12</sup>

It is clear from **the** Quran, Sunnah and the writings of Islamic scholars that it would be unjustified not to perceive Islamic State as a "welfare state”<sup>13</sup> but the important puzzle is how these standards are achieved in an Islamic state. Islam has focused on harmonizing the spiritual and material pursuit of life. For every Muslim, his activities should be according to Shari'ah injunctions because it will bring the blessing of Allah in the life hereafter.

The distinctive feature of the Islamic welfare model is that neither it is worldly, nor purely in the hereafter but rather complementing both to accomplish the abundant welfare in this life (material) and the next life (spiritual). State plays a vital role in the fulfillment of these spiritual and material needs of individuals

and society. Islam has stressed individuals to cater to his own needs through his effort. The state has the responsibility to provide its citizens basic needs but it does not mean individuals should not work and Islam unconditionally condemns begging.

The Prophet (PBUH) said: "beg not anything from people." and "A man has not earned a better income than that which is from his labor."<sup>14</sup> Also, Umar (RA) the second caliph discouraged begging: "no one of you should stay away from seeking livelihood and say 'O God! Give me sustenance' for the sky will not rain gold and silver, and seek of the bounties of God and be not a burden on others."<sup>15</sup>

### **Functions of the Islamic State**

Holy Prophet (PBUH) has clearly stated the responsibility of the ruler of an Islamic State: "Any ruler who is responsible for the affairs of Muslims but does not strive sincerely for their wellbeing will not enter Paradise with them."<sup>16</sup> Later Pious Caliphs and The Companions of the Prophet (PBUH) also adopted the welfare role of the Islamic state. The Islamic State is responsible for catering to the welfare of the citizens and relieving them of hardships. Abu Yusuf, a renowned Muslim scholar brilliantly elucidates the welfare character of the Islamic state, Medieval Muslim thinkers like Mawardi<sup>17</sup>, Abu Ya'la, al-Ghazali<sup>18</sup>, Ibn Khaldun<sup>19</sup>, Ibn al-Qayyim<sup>20</sup> and Ibn Taymiyah<sup>21</sup> also explained the various roles and responsibilities of an Islamic state. The evidence in the Qur'an and Sunnah and the writings of Islamic scholars for the welfare function of the Islamic State is so overwhelming that it would be unjustified not to term the Islamic state as a "welfare state".

Every person living in an Islamic state is entitled to basic needs. Many Muslim jurists have held that the Islamic State is responsible to provide a minimum standard of living, in the form of necessities of life, to all those persons who are somehow unable to achieve the same. Muslims believe that God has assured sustenance to all His creatures on earth and the head of an Islamic state being viceroy of God has its foremost duty to provide the barest necessities of life to all of its citizens. In the Islamic philosophy of the state, it is argued that could not provide the citizen's necessities of life then the state loses its right to their allegiance.

An Islamic welfare state establishes an all-embracing social security system for the deserving persons without any

discrimination of religious belief. The Islamic system of social security has several programs for the citizens of the country. It includes maintenance allowances, family allowances, widow's allowances, orphans allowances, old-age pensions, unemployment allowances, medical aid, etc. The Islamic State is also responsible for providing financial aid to the debtors so they can pay their debt burden. It helps the prisoners and captives in the provision of food and clothing. It is the obligatory duty of an Islamic state to establish guest houses in every city of the state.

The economic philosophy of an Islamic state is based on the concept of social justice. It is the responsibility of the Islamic state to cater to the need of poor people because there are people who possess nothing or too little to meet their very necessities of life. Islamic state provides equal opportunities to all its citizens to earn their livelihood. Islam takes two major steps to achieve social justice. Firstly, it discourages the concentration of wealth in few hands. Secondly, it takes a certain measure to ensure fair and equitable distribution of wealth. Qur'an strongly condemns the hoarding of gold and silver. "O you who have believed, indeed many of the scholars and the monks devour the wealth of people unjustly and avert [them] from the way of Allah and those who hoard gold and silver and spend it not in the way of Allah - give them tidings of a painful punishment."<sup>22</sup> In the next verse of the Holy Quran warns the Muslim of severe punishment on the Day of Judgement? "The Day they will be heated in the fire of Hell, (and) so there with their foreheads and their sides and their backs will be branded; (and it will be said), this is what you have hoarded for yourselves; so taste what you were hoarding."<sup>23</sup>

While the concentration of wealth among the rich segment of society has been strongly discouraged in various verses of the Holy book<sup>24</sup>. To check the concentration of wealth in few hands, unlawful and unfair means of acquiring wealth like interest, business malpractices, hoarding, fraud, theft, and robbery, etc, have been strictly prohibited. Fair and equitable distribution of wealth has been ensured by Islam through Zakat and Sadaqat, through taxes and compulsory contributions levied by the Islamic state, and last of all through the laws of inheritance and will. Thus, Islam, through its attack on the concentration of wealth and its measures are taken for equitable distribution of wealth, has paved the way for the establishment of socio-economic justice in an

Islamic state. The gulf between the rich and the poor is narrowed and economic disparities are removed.

Another prominent feature of Islamic socio-economic justice is that Islam imposes social rights over individual wealth. Wealthy relatives must provide financial support to poor relatives. Muslims should also help needy neighbors, slaves, and servants. The Holy Qur'an says that "They ask thee, (O Muhammad), what they shall spend. Say that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, Lo! Allah is aware of it"<sup>25</sup>. Holy Prophet (PBUH) was aware of the fact that only the payment of Zakat may not be sufficient for the protection of these social rights. Prophet Muhammad (PBUH), has said: "In one's wealth there are other rights to besides Zakat". Ali, the fourth Caliph of Islam also said: "Allah has ordained that the rich are to pay out of their wealth to that extent which is sufficient for the needs of the poor; so that if they do not find food or clothing or struggle (unsuccessfully for their living), it would be because the rich are not doing their duty, and Allah will take them to task on the Day of Judgement and will punish them."<sup>26</sup>

It is a religious obligation of Muslims to contribute as much as Islamic State demands to fulfill the needs of the poor if Zakat revenues are insufficient. Afzal-ur-Rahman in his book 'Economic Doctrines of Islam'<sup>27</sup>, quotes a few sayings of great jurists like Ibn Hazm. "Whoever has an extra camel, let him give it to him who has it not and needs it; whoever has surplus food, let him give it to him who is without it." Most jurists before Ibn Hazm had mentioned only extreme thirst as a justification for individual violence. He criticizes them and says that if thirst justifies it, why not starvation or lack of coverage which might prove equally fatal. "He says that if a person is dying of thirst or hunger and the person possessing water and food refuses to help him, the hungry or the thirsty man has a right to take it by force."

Zakat is an integral part of the economic system of Islam and also central means in bringing the welfare of society. Hazrat Abu Bakr (RA), the first Caliph, even fought a war to crush those who refused to pay Zakat. Islamic jurists like Ibn Hazm think that it justifies violence against those who withhold surpluses while poverty and misery still exist<sup>28</sup>. The Islamic state must protect the weaker against the powerful. Hazrat Abu Bakr (RA), the first

caliph stated the responsibility of the head of state in the following words. "He that is weak among you is strong before me, in as much as I shall restore unto him his due, if it please God; and he that is strong among you is weak before me, in as much as I shall take that which is due from him, if it please God." The Islamic welfare state should not allow the rich and the powerful to exploit the poor and destitute. Islamic welfare state took a certain measure for avoiding such of exploitation. Islam has abolished the Interest which was a strong apparatus of human exploitation in Arabic society. Islamic state forbade the acquiring wealth by unfair means (Haram) because it led to certain ills like bribery, usurping the wealth of orphans, gambling, fraud, spurious weights, and fraudulent business practices.

Education and health are vital needs of society because healthy and educated individuals play a vibrant part in the development of a nation. A state cannot ignore these two areas because the socio-economic goals of the welfare state will remain unattainable. It is the primary responsibility of the Islamic State to provide free education and healthcare to all of its citizens. Islam as a religion gives strong stress on education. It is evident from the first verses of the Holy Qur'an which were revealed to Prophet Muhammad (PBUH) says, "Recite in the name of your Lord who created"<sup>29</sup>. The Holy Prophet (PBUH) always prayed to God, "My Lord! Increase me in knowledge."<sup>30</sup> The Prophet of Islam put strong stress on education and made it obligatory upon every Muslim to acquire education and knowledge. The successors of the Holy Prophet (PBUH) remained persistent in accomplishing the duty of the state to educate the people. The verses of the Quran, sayings of Holy Prophet (PBUH) and later governance of pious Caliphs have made it one of the very important duties of the Islamic State to provide education to all its citizens. There is a misconception about the Islamic state only promotes the education of the Qur'an and Hadith. Islam gives significant importance to others to humanities, sciences and other technical subjects. It is evident that before the start of a renaissance in Europe, Muslims scholars have done scholarly works in science and philosophy. All these subjects were taught in the Madrasa of the Islamic states.

Another distinctive feature of the Islamic State is to look after the spiritual welfare of its citizens. Islam's welfare state also has to institute the system of government as elucidated in the Qur'an and



the Sunnah. Islamic state provides a conducive environment for Muslim citizens to lead their lives following the teachings of Islam but it does not mean that minorities have no place and rights in the Islamic State. They enjoy full religious freedom to perform their religious practices in their places of worship.

It is evident from the above-mentioned verses of the Holy Qur'an and sayings of Prophet Muhammad (PBUH) that it is the responsibility of the Islamic State to provide basic needs to its citizens. Another significant feature of the Islamic State is that it makes no distinction between Muslims and non-Muslims. The Holy Qur'an has explained the basic human needs in these words: "There is therein (enough provision) for thee not to go hungry nor to go naked; nor to suffer from thirst, nor the sun's heat"<sup>31</sup>. In this verse, it is clear that basic human needs are food, clothing, and shelter which are the minimum requirement of a human being to lead his life in this world. The Prophet Muhammad (PBUH) also defined the minimum necessities of life in one of his oft-quoted traditions. It is written that "The son of man has no better right than that he would have a house wherein he may live, and a piece of cloth whereby he may hide his nakedness, and a piece of bread and some water"<sup>32</sup>.

#### **Financing Welfare in an Islamic State**

Every welfare state needs strong financial resources to fulfill its obligations. In an Islamic state, funds are generated through various sources following the Shari'ah. Zakat is the major source of revenue collection for an Islamic State. There are conflicting views on the role of the Islamic state collecting and disbursing of Zakat. The Hanafi Fiqh agrees on the point that the state is responsible for the collection and disbursement of zakat and their claims are based on the following verses of the Holy Quran. "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them to increase, and invoke [Allah's blessings] upon them. Indeed, your invocations are reassurance for them. And Allah is Hearing and Knowing."<sup>33</sup> Other Jurists are against this role of the state. They claimed that zakat is not a tax imposed by the state and the State does not interfere with its function but later Islamic Caliph waged war on those who evaded it. The supporters of state intervention claimed that the smooth distribution of Zakat to the rightful beneficiaries is only possible with the help of the state. Shias also do not support the notion of

state intervention concerning payment of zakat either. Another source is income from natural resources. Resources provided by God vary in quantity from country to country. Their exploitation either by the state or private individuals presupposed efficiency which will encourage the mobilization of funds for financing welfare. Allah said: "So distribute taxes among all people with justice and equity, and do not levy on anyone a tax beyond his capacity". From this view, a progressive tax conforms to the provision of Islam for mobilizing funds in an Islamic state to finance welfare. This will ensure social justice and equitable distribution of income. Borrowing is the last option for an Islamic state in mobilizing funds to finance welfare. It should be an interest-free loan either through Qard Al-Hashanah or other modes of finance prescribed by the Shari'ah. This can be obtained from Islamic banks, private individuals and some Muslim states.

#### **Role of Zakat in the Welfare of the Society**

Zakat is the fundamental and vital constituent of Islamic social and economic order. It is one of the five pillars of Islamic beliefs. The word Zakat means purification and growth<sup>34</sup>. Zakat purifies the soul of the person from self-centeredness and lust of wealth. It only brings spiritual purification but also cleans his wealth. Quran Says "Take from their wealth so that you might purify and sanctify them."<sup>35</sup> Zakat is a compulsory (Fard) religious obligation of all Muslims men and women but there is one condition that one should possess a specified limit of wealth, which is called "Nisab"<sup>36</sup>. If a person is "Sahib-e-Nisab", then he/she has to pay a prescribed portion from the capital or savings like farm produce, cattle, business activities, paper currency and precious metals such as gold and silver. The Holy Quran has mentioned Zakat more than eighty times. Allah commands in the Holy Quran. "So establish Salat and give Zakat, and hold fast to Allah"<sup>37</sup>. The Prophet Muhammad (PBUH) said: "Islam was built upon five pillars: to witness that there is no God but Allah and that Muhammad (SAW) is His servant and messenger, performing the prayer, giving Zakat, performing pilgrimage and fasting the month of Ramadhan."<sup>38</sup>

The Holy Quran has categorically mentioned those persons who are entitled to receive Zakat. The Quran says: "The Sadaqat (Alms) are only for the poor, the needy, those who collect them, those whose hearts are to be reconciled, to free the captives and the

debtors for the cause of Allah and for the travelers, a duty imposed by Allah, Allah is full of knowledge & wisdom<sup>39</sup>”.

Zakat, on the one hand, helps the needy and poor and on the other hand, decreases the lust of wealth among the rich. The Holy Quran says, “And whoso is saved from his avarice such are they who are successful.”<sup>40</sup> The holy Prophet (PBUH) also said; “Avoid from avarice as people before you were annihilated due to avarice.”<sup>41</sup> Zakat is also called “Sadaqa” which is derived from “Side” which means truth. It is the sole responsibility of a person to calculate the value of his assets and capital and then estimate the amount for the poor and the needy (Zakat). The person is giving his fortune only for the will of almighty Allah. The Holy Prophet (PBUH) also said: “They are the losers on the Day of Resurrection, by the Lord of The Kaaba” I asked “Who are they? May my Parents ransomed to you!” He said, “They are the wealthy except those who spend here and there.”<sup>42</sup> Zakat also brings peace in society because it purifies wealthy people from selfishness and indifference. It also helps bring a feeling of love and respect among the poor for the rich instead of hatred. It makes an individual an accountable and dutiful citizen. The Holy Quran says, “O you who believe! Obey Allah, and obey the messenger and those of you who are in authority.”<sup>43</sup>

Zakat has another distinct feature that makes it unique from all other forms of charities in contemporary societies. It also helps those who are under the huge liability of debt. In this type of situation, even a wealthy person is entitled to receive Zakat. Islam always gives significant prominence to the wellbeing of the individual but it does not mean that collective welfare is overlooked. Zakat not only focused on the welfare of individuals but also of the entire society.

It helps to reduce the gap between the haves and the have-nots. One of the purposes of Zakat is to avoid such social and economic inequality. The Holy Quran Says, “This (Wealth) may not circulate solely among the rich from among you.”<sup>44</sup> Zakat delivers social security to all segment of the society. It is two ways of traffic. If a rich person helps poor because he has wealth but if tomorrow, unfortunately, he becomes poor or needy, he can live decently by getting assistance through Zakat. Zakat is not imposed on the income rather on the savings and accumulated items. Even it is levied on those items that have not been used for the whole

years. It also discourages the hoarding of wealth and properties. The Holy Quran says, "which you give in Zakat, seeking Allah's countenance, has increase manifold."<sup>45</sup>

In economics terms, Zakat is just another shape of redistribution of income which helps increase production that stimulates supply. It may also increase the purchasing power of the poor. Zakat helps to keep wealth inflow that stretches it benefits the whole society. The holy Prophet (PBUH) advised his companion "to teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."<sup>46</sup> Zakat can help to decrease poverty. If proper Zakat system is established, the poverty will vanish away from the earth.

When rich will help poor then it brings the people closer to each other. It creates a stronger bond of real brotherhood based on mutual respect and dignity. The holy Quran has made the performance of 'Salat' and payment of 'Zakat' both as pre-requisites of Islamic brotherhood. The Quran says, "But if they repent and establish worship and pay the poor-due (Zakat), then they are your brethren in religion."<sup>47</sup> Another important point is that the poor and needy acknowledged that the rich are helping them just for the happiness of God and the rich do not feel proud about helping needy because it's their religious obligation. The holy Prophet (PBUH) said that "No owner of the treasure who does not pay Zakat ( would be spared) but (his hoards) would be heated in the fire of Hell and these would be made into plates and with these, his sides and his forehead would be cauterized till Allah would pronounce Judgment."<sup>48</sup>

It has been observed than in many instances Zakat givers pay thanks to the receivers because they are helping them to fulfill their religious duty. They also respect and honor of the receiver. The holy Quran says" "O you who believe! Render not vain your almsgiving by reproach and injury."<sup>49</sup>

Nowadays, beggary is rampant even in many developed western societies. Islam does not allow the poor to stretch hands before others and ordered the wealthy to care about the destitute. The holy Prophet (PBUH) said, "Whoever begs from people so as to accumulate more riches, he is asking for live coal (fire) from Hell, so let him ask for a lot of little."<sup>50</sup>

**Islamic Welfare State: A Dream of Reality**

There is a common tendency in almost all Muslim states to portray them as the Islamic Welfare States. The Arab Gulf states have a higher welfare aspiration. Oil-rich Arab countries such as UAE, Qatar, and Saudi Arabia and to a lesser extent Qaddafi's Libya are good examples of this welfare model. These states have ambition for welfare but little has been done practically. In the contemporary Islamic world, only two countries Turkey and Malaysia have produced welfare for their citizens. In Iran in 1979, Muhammad Raza Shah Pehlvi's government was overthrown and the government with the Islamic Republic was replaced under the leadership of Khomeini. Iran has strong persuasion to do the same but is severely restrained with sanctions. Arab states have better economic development but their welfare is restricted to a certain segment of the society, marginalized groups are still far away from welfare benefits<sup>51</sup>. In comparison, Non-Arab Muslim states have a better welfare approach, by providing welfare benefits to wider participation. They have managed to bring out some welfare policies to the wider portion of their populations, including minorities.

Another interesting development in Islamic countries over the last quarter-century or so has been the growing ambition of Islamic identity. There is visible from the projects such as Islamization of knowledge, mushrooming of Islamic universities, Islamic Economics, interest-free Islamic banking, to the point that we now also have lard-free Islamic chocolate. There is growing realization among the western powers that are systematically trying to exclude and devalue religion from the lives of Muslims but counter efforts of Muslims have not been very successful on a large scale. Within Islamic states, West-oriented liberal Muslim elites, having a hold over the state of affairs like to complete the relegation of religion from public to private sphere but the majority of the population in these countries have a different mindset and they have a strong antipathy against the Western ideals. Islam does not accept a cleavage between the sacred and the profane. Thus, while conceptualizing the Islamic welfare, the modern standard in the Muslim world will fall short of the Islamic standard. Muslims are skeptical about the modern welfare-state paradigm because it only fulfills material needs but for the Muslims equally important is the moral and spiritual needs. Pakistani, Turkish, or Iranian attempts

to have an Islamic welfare state are neither intelligent nor originally Islamic because the modern economic systems (capitalism and communism) are not fully compatible with the Islamic principles.

### **Pakistan as a Case Study**

Most people in Pakistan believe that Pakistan is the only Muslim country that was established in the name of Islam. According to the Constitution of Pakistan, Pakistan is an Islamic state with Islam as the official religion of the country and all laws should conform to Sharia<sup>52</sup>. In 1977, a military General Zia-ul-Haq imposed martial law with the intention of Islamization of institutions. He promised to establish an Islamic state and enforce Sharia law<sup>53</sup>. The main focus of his policy of “Islamization was regulative, punitive and extractive and Zia little attempt to bring socio-economic equality under Islamic law”.<sup>54</sup> In Pakistan, several religious Political parties have the aspiration for enforcement of Sharia which will ultimately lead to the emergence of the Islamic welfare state. In the 2018 elections, the first point of the Islamic parties' alliance (MMA) election manifesto was the implementation of Shariat laws. A militant group named Tehreek Nifaz-e-Shariat Mohammadi tried to enforce Shariah law in the Malakand Division of Pakistan. All these historical events indicate a strong desire in Pakistan for the Islamic welfare state. Different groups are adopting different ways for its implementation. In 2015, Khadim Hussain Rizvi established Tehreek-e-Labbaik Pakistan, a religious-political organization. He again took the slogan of religion as massive agitation in the country and locked down the capital and later on the provincial capital.

In 2018 elections, Pakistan Tehrik Insaf (PTI) won the elections and former cricketer Imran sworn as Prime Minister of Pakistan. He had expressed his aspiration to make Pakistan an Islamic welfare state on the principles of the earlier Islamic state of Medina. In April 2019, a leading newspaper quoted his words, "Prime Minister Imran Khan has said that we have entered the final phase to build Pakistan on the principles of Riyasat-i-Madina - a society based on justice, compassion and the dignity of our human beings"<sup>55</sup>. Imran Khan aspires to make Pakistan a progressive nation and an 'Islamic welfare state'. He has not dreamt of anything different from other leaders of the Muslim

world like Turkey's Erdogan or the ousted Mursi's government in Egypt.

### Conclusion

It is evident from the above discussion that the Islamic welfare state has various dimensions and responsibilities but also various interpretations by different sects of the Muslims. This is always an ideal model of state for every Muslim but in spite of strong aspiration for the creation of an Islamic welfare state, one cannot find a single Islamic state in the world to be presented as a model. Another strange thing is that in different Islamic states, different roots have been adopted for achieving this goal. In Afghanistan for instance, the Taliban started an armed struggle for the creation of an Islamic State. On 4<sup>th</sup> April 1996, Mullah Umer, the supreme leader of the Taliban was declared Amir-ul-Momineen (Commander of the faithful). This also led to the same type of struggle in the North-Western Province of Pakistan. In Turkey, The **Welfare Party** was established. This party conceived of democracy in instrumental terms, serving their quest to move the Turkish state and Turkish society in a more Islamist direction. The Muslim Brotherhood (al-Ikhwān al-Muslimūn), is a transnational Sunni Islamist organization founded in Egypt by Islamic scholar Hassan al-Banna in 1928. Initially, as a Pan-Islamic, religious, and social movement but later it advanced into the political arena, aiming the establishment of a state ruled by Sharia law. This party spread the most famous slogan worldwide being: "Islam is the solution".

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<sup>1</sup> Welfare resides in a man's state of mind or consciousness which is made up of his satisfactions or utilities. The basis of welfare, therefore, is necessarily the extent to which an individual's desires are met.

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<sup>2</sup> Chapra, Muhammad Umer. *The Islamic Welfare State and its Role in the Economy*. Islamic Foundation, 1979

<sup>3</sup> *ibid*

<sup>4</sup> Ali al-Tantawi and Naji al-Tantawi, *Akhbaru Umar* (Damascus: Daral-fikr, 1959), p.268

<sup>5</sup> Iqbal, Mohammad. *The reconstruction of religious thought in Islam*. Stanford University Press, 2013.

<sup>6</sup> Al-Quran 3:159

<sup>7</sup> AL-Quran 42:38

<sup>8</sup> Al-Quran 12:40

<sup>9</sup> AL-Quran 7:54

<sup>10</sup> Al-Quran, 2:107

<sup>11</sup> Muslim, 1:126

<sup>12</sup> Abu Yusuf, “Kitab al-Kharaj”, his most famous work, is a treatise on taxation and fiscal problems of the state prepared for the caliph

<sup>13</sup> Chapra, *ibid*

<sup>14</sup> Abu Dawud al-Sijistani, *Sunan Abu Dawud*: 3528

<sup>15</sup> *ibid*

<sup>16</sup> *ibid*

<sup>17</sup> Abū al-Hasan 'Alī Ibn Muḥammad Ibn Habīb al-Māwardī, was an Islamic jurist of the Shafi'i school most remembered for his works on religion, government, the caliphate, and public and constitutional law. His famous works include: *Al-Ahkam al-Sultania w'al-Wilayat al-Diniyya* (The Ordinances of Government); *Qanun al-Wazarah* (Laws regarding the Ministers); *Kitab Nasihat al-Mulk* (The Book of Sincere Advice to Rulers); *Kitab Aadab al-Dunya w'al-Din* (The Ethics of Religion and of this World).

<sup>18</sup> Al-Ghazali (full name, Abū Ḥāmid Muḥammad ibn Muḥammad at-Ṭūsī al-Ġazālī), was one of the most prominent and influential philosophers, theologians, jurists, and mystics of Sunni Islam. He was of Persian origin. His famous works include; *Incoherence of the Philosophers*, *Autobiography*, *The Revival of Religious Sciences*, *The Alchemy of Happiness* and *The Decisive Criterion for Distinguishing Islam from Clandestine Unbelief*.

<sup>19</sup> Ibn Khaldun (Abū Zayd ‘Abd ar-Raḥmān ibn Muḥammad ibn Khaldūn al-Ḥaḍramī) was a leading Tunisian Arab historiographer and historian. He is widely considered as a forerunner of the modern disciplines of historiography, sociology, economics, and demography. He is best known for his book, the *Muqaddimah* or *Prolegomena*



("Introduction"). The book is a complete history of the world and inspects the rise and fall of empires. The book touches on sociology, geography, history, and economics.

<sup>20</sup> Shams al-Dīn Abū 'Abd Allāh Muḥammad ibn Abī Bakr ibn Ayyūb al-Zur'ī l-Dimashqī l-Ḥanbalī (1292–1350), commonly known as Ibn Qayyim al-Jawziyya. He is known as Imam Ibn al-Qayyim in Sunni tradition and he was an important medieval Islamic jurisconsult, theologian, and spiritual writer.

<sup>21</sup> Taqī ad-Dīn Ahmad ibn Taymiyyah (1263 -1328), known as Ibn Taymiyyah for short, medieval Sunni Muslim theologian, jurisconsult, logician, and reformer. Ibn Taymiyya believed that Islamic policy and management was based on Quran and that the goal of al-siyasa (politics, the political) should be to protect al-din (religion) and to manage al-dunya (worldly life and affairs). Religion and the State should be inextricably linked, in his view, as the state was indispensable in providing justice to the people, enforcing Islamic law by enjoining good and forbidding evil, unifying the people and preparing a society conducive to the worship of God.

<sup>22</sup> Al-Quran 9:34

<sup>23</sup> Al-Quran 9:35

<sup>24</sup> Al-Quran 7: 59

<sup>25</sup> Al-Quran 2: 215

<sup>26</sup> Jamia Tirmizi: 617

<sup>27</sup> Afzal-ur-Rahman, *Economic Doctrines of Islam*, vol. I (Lahore: Islamic Publications, 1980), p. 56

<sup>28</sup> ibid

<sup>29</sup> Al-Quran 96: 1-5

<sup>30</sup> Al-Quran 20: 114

<sup>31</sup> Al-Quran 20: 118-119

<sup>32</sup> Tirmizi, 1:130

<sup>33</sup> Al-Quran, 9:103

<sup>34</sup> Al Yasooi, Louise, Maloof, Urdu Translation: Ismat Abu Saleem (nd) *Al-unjid*, Maktaba Danyal, Lahore. P.446

<sup>35</sup> Al-Quran 9:103

<sup>36</sup> Nisab for Zakat deduction on bank accounts has been set at Rs44,415 for the year 2019 in Pakistan (The News, May 3, 2019).

- <sup>37</sup> Al-Quran 22:78
- <sup>38</sup> Al-Jame Al-Sahih: 8; Sahi Muslim: 19
- <sup>39</sup> Al-Quran 9:6
- <sup>40</sup> Al-Quran 59:9
- <sup>41</sup> Abu Daood, Suleman Bin Ash'as (2002), Farid Book Stall, Lahore, P.664
- <sup>42</sup> Tirmizi: 617
- <sup>43</sup> Al-Quran 4:59
- <sup>44</sup> Al-Quran 59:7
- <sup>45</sup> Al-Quran 30:39
- <sup>46</sup> Ibn Mājah: 1783; Abu Daud: 1584
- <sup>47</sup> Al-Quran 11:9
- <sup>48</sup> Muslim, Ibn Hajjaj (2006), Sahih Muslim, Farid Book Stall, Lahore, V.1, P.699).
- <sup>49</sup> Al-Quran 2:264
- <sup>50</sup> Ibne Majeh: 1783
- <sup>51</sup> Saudi Arabia's women vote in election for first time in 2015 (<https://www.bbc.com/news/world-middle-east-35075702>) and on 26 September 2017, King Salman issued a statement recognizing the right of Saudi women to drive in keeping with Sharia. Licenses were set to be issued to women starting on 24 June 2018.
- <sup>52</sup> Constitution of 1973 is more Islamic in character than the previous two constitutions of 1956 and 1962 of Pakistan. There are clear indication that the present constitution, emphasis to establish a real Islamic system in all aspects of social life. For such objectives, more Islamic provisions have been laid down in constitution of 1973. It is provided that no law can be made against the Islamic provisions. Two special institutions for Islamisation under the constitution have been established; Federal Shariat court and Islamic Ideology council to recommend ways and means to bring existing laws of the country in conformity with Islamic principles.
- <sup>53</sup> Haqqani, Husain. Pakistan: Between Mosque and the military. Carnegie Endowment, 2010.
- <sup>54</sup> Rizvi, Hassan Askari. Military, State, And Society in Pakistan. 1st ed. NEW YORK: Palgrave, 2000.
- <sup>55</sup> The News, April 25, 2019