

An Analytical Study of the Principles of Islamic Welfare State in Contemporary Context

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Abstract:

The Creator of the universe has placed in the nature of all his creatures, including man, the fact that they coexist with coordination, but there is a uniqueness in human society that creates a society not only with homosexuals but also with all living beings. So in human society we also find pets. Secondly, in human society we also find some moral rules on the basis of which he adopts some positive attitude towards other creatures. from here, human civilization and culture are born as a result of this civilization and culture, it then creates social institutions, one of which is the state these states are of two kinds.

The ideal model in all these Muslim states was the state of Madinah. Because the state of Madinah was formed on the basis of the agreed moral principles which are the basis of the common teachings of all religions. this is the beginning of Muslim civilization and culture and the Muslim Ummah. which is a short span of eight years has left such an

unprecedented precedent of reform which has guaranteed the success of the states to come till the Day of Judgment through its imitation humanity is in a state of great conflict today because of the imitation of this paradigm in the chambers of power are victims. the myriad issues of the present day, the collective conscience of Muslims, and national pride demand that Muslim states map out their future in the light of the Islamic cultural traditions in the style of the state of Madinah and make their states Islamic welfare states.

Key Words: Islamic, Welfare State, Civilization, Culture, History, Madinah, Religions, Judgment, Paradigm

INTRODUCTION AND DATA

PRESENTATION

The Concept of State.

The word state is used in both Urdu and Arabic.

In the Urdu dictionary, its meanings are Amiri, Emirate, Sardari, and Government".¹

Khalil ibn Ahmad al-Farahidi (d. 175 AH) wrote in the Arabic dictionary:

"The height of everything is its head and it is said that I am their leader, I rule over them, they have made me their leader."²

According to Prof. Khurshid Ahmed: the state is the collective form through which the people of a country establish their collective system in the form of a regular government and declare it the trustee of Cairo.³

Therefore, it can be said that the political organization in which the four elements of the region, population, government, and supreme power are found is called the state.

Islamic State

A state where Islamic rules and regulations are practically enforced in collective affairs and the people are practically bound by this constitution and law is called an Islamic state.

The purpose of the Islamic State is to make all individuals bound by the rules of Sharia and to protect their economic and social well-being.

Ibn Khaldun (d. 5 AH) has written about the aims of the Islamic state.

الرياسة والملك هي كفالة الخلق وخلافة الله
في العباد وتنفيذ احكامه فيهم⁴

The purpose of the state is to provide for the people (financially, morally, and culturally), establish the divine caliphate, and enforce the commands of God.

History of the State

Allaah says (interpretation of the meaning):

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ⁵

The study of the Qur'an al-Hakim shows that the establishment of the state in the human world was introduced by the Holy Prophets ﷺ. Since the Prophets are the chosen servants of the Almighty, there could be no one more qualified to represent them. therefore, Allah Almighty started the Khilafah from Adam and made it clear that man is not the legislator himself but it is his responsibility to enforce the divine law

According to the tradition of Sahih Bukhari:

The prophets of Israel also used to say political leadership. If one prophet died, another prophet would take his place.⁶

The Divine Word mentions in the Qur'anic versus the reign of Talut, the reign of Hazrat Yusuf, Hazrat Dawood, and Hazrat Sulaiman give the supreme examples of Allah's sovereignty over the earth.

The Holy Qur'an mentions the governments of Nimrod, Pharaoh, and Queen Bilqis among the non-Muslim states of the past and also mentions the defects of their system of government

The following are some of the features that emerge from a study of these past states.

Characteristics of the Islamic Welfare State

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ⁷

In other words, in the Islamic welfare state, sovereignty belongs to the Almighty.

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ⁸

That is, power in the Islamic welfare state is based on consultation rather than personal or family.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ⁹

In other words, in the Islamic welfare state, the policy of equality is adopted by negating the social division.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ¹⁰

That is, in an Islamic welfare state, no one is allowed to exploit others financially.

Characteristics of a non-Islamic state

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ¹¹

In other words, in a non-Islamic state, the supreme authority of God is denied

Economic exploitation of others is allowed in a non-Islamic state. A clear example of this is the strength and breadth of the interest rate system.¹²

"وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَى"¹³

That is, in a non-Islamic state, morality is not taken into account.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدْبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ¹⁴

1 . Ferroz udin, molvi, ferroz-ul-lughat, ferroz sunses, Lahore, Pakistan, p666

2 . Farahidi, Kalil bin Ahmad, Kitab-ul-ain, Matba Baqri, eiran, p:636

3 . Khurshid Ahmad, Profissor, Islami Nazria Hayat, Shuba Tasneef o Talif, Jamia Karachi, p466

4 . Ibn Khaldun, Muqaddama Ibn Khaldun, Taba biruote, p113

5 . (Qur'an 30: 2)

6 . Al-Bukhari, Muhammad Ibn Isma'il, Al-Jami 'Al-Sahih Al-Bukhari, Bab ma Zukera an bani israeel, Hadith No:672

7 . (Qur'an 26: 3)

8 . (Qur'an 38:42)

9 . (Qur'an 13:49)

10 . Qur'an(188:2)

11 . (Qur'an 38:28)

12 . Bible, New and Old Testament, Micah, 6: 10,11

13 . (Qur'an 79:20)

That is, in order to consolidate their power in a non-Islamic state, human beings are divided into groups and parties

State of Madinah

With regard to the establishment of the state, it should be borne in mind that one of the most important responsibilities of the prophethood is the establishment of a society in which every part and every aspect is formed as a result of divine teachings. the society of Hazrat Yusuf, the society of Hazrat Dawood and Sulaiman, and the civil society established by the blessed hand of the Holy Prophet ﷺ was the result of compliance with the requirements of this position which is also mentioned in three places in the Quran.¹⁵

Thus, this civil society was not created out of a desire to fulfill the taste of rule, but it was the result of obedience and fulfillment of God's commandments. Medina is located 455 km north of Makkah in the Arabian Peninsula. The city is located between Makkah and Syria and at an altitude of 619 meters above sea level the old name of this city was Yathrib. Coincidentally, all historians of Yathrib named one of the descendants of Prophet Noah (between 1600 BC and 2200 BC) who founded this city.¹⁶

The city became known as Yathrib after him. The first three tribes to settle in Yathrib were the Amalekites, the Jews, the Aws, and Khazraj. After his arrival, the Holy Prophet changed its name from Yathrib to Al-Madinah.¹⁷

Syedna Ibrahim had declared Makkah as Haram and prayed for the people of Makkah.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا
وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ¹⁸

While he declared Madinah as Haram and prayed for the people of Madinah and even prayed for Madinah and Saa '(a measure of grain) of Madinah.¹⁹

The two virtues of Madinah are such that no virtue can equal them. One is that the holy shrine of the Holy Prophet (PBUH) is blessed in it and the other is that your holy mosque (Masjid-e-Nabawi) is also in this city after the migration, he established the first Islamic state in Madinah. We can also call it the state of Madinah or the prophetic state which was twenty-four square miles wide and fifteen square miles long ten years after his death, the city became the capital of a state that covered an area of one million square miles.²⁰

Basic features of the state of Madinah

The state of Madinah is the first state in history that came into existence on the basis of a written constitution and on the basis of this constitution the Prophet (sws) became the ruler of this state considering the provisions of this agreement, it is clear that it has been prepared by a manipulator and legal expert who is fully aware of the details of the situation. The constitution has been declared.²¹

Pre-Islamic societies were based on nationality. Nationhood was based on race, region, and language all the states of the past, or the European states of today, were or were based on the same notion of nationality. Considered less and less than that is, before Islam, whether it was the Egyptian civilization or the Iraqi, Greek civilization or the Roman and Iranian society, all these nationalities were based on this idea. From that time until today, the same concept has existed in Europe. In the early history of Europe, people with white hair and blue eyes were considered superior the idea of this superiority was also advanced by the Greeks, so Aristotle, the teacher of Alexander the Great, also instilled in his student the idea that we as a nation are superior to all other nations.

Thus Aristotle wrote on page 217 of his famous book Al-Siya Siya that the Greeks were chiefs and all others were their slaves, no Greek could be enslaved. The Great Races was written by Madison Grassier, on the basis of which he raised the slogan of the supremacy of the German nation. the recent attack on a mosque in New Zealand that resulted in the martyrdom of more than 50 Muslims was the attacker's favorite book and it also claims the superiority of the white people and the inferiority of the rest. thus in Hindu society, the Aryans had established their superiority on the same basis. They themselves became Brahmins and declared the local population as Shudras ie Dalits. This popularity of Hindu society still remains.

The purpose of these details is to show that the concept of nationality based on race has been a feature of human societies and also hinders the moral and social evolution of human society.

This idea has killed millions of people at the hands of human beings. This was the earliest period of the evolution of a society based on universalism

In order to avoid this inhumane situation, it was necessary for human beings to be taught to live together without any distinction between nation and country. This need was fulfilled in the form of the state of Madinah. it is an unparalleled document of uniting different religions, tribes, and communities under one system for the betterment of humanity. There can be no better plan to put everyone on the path of collective peace and development with the protection of all the legitimate rights of each group even today, the nations of the world can unite under such a system and make the most effective efforts to fulfill the

14 . (Qur'an 4:28)

15 - Quran, Al-fatha 28:48, Al-Saff 9:61, Al-touba 33: 99:

16 - Nadvi, Syed Sulaiman, Allama, Arz-ul-Quran, Volume 1, Page 82, Urdu Bazaar, Lahore, 2009

17 - Abdul Mabood, Muhammad, History of Madinah, p 27

18 - (Qur'an 35:14)

19 - Bukhari, Muhammad ibn Isma'il, Al-Jami 'al-Sahih, Hadith 1889

20 - Hameedullah, Muhammad, Doctor, The System of Governance in the Age of the Prophet, p. 244, Urdu Academy Sindh, Karachi, 1987

21 - Muhammad Hamidullah, Doctor, Articles of Hamidullah, Martaba Zeba Iftikhar, Worksheet, 2004, p. 76

dream of world peace. The Charter of Madinah was important not only for the establishment of the state of Madinah but also provided guidelines for all future Muslim rulers the features of the written constitution in the present era are all present in this treaty, therefore a constitutional state came into existence as a result. In modern political science, the constitutional state is a state based on the concept of rule of law.

The state of Madinah was the first state in the world in which the law was the same for all. Until the formation and establishment of the state of Madinah, no state even claimed that all were equal to it. But the practice of equal law for all is practically nowhere to be found scarves are allowed for Christian nuns while there is no provision in the law for Muslim women but just as the constitution of Madinah established the sovereignty of Allah Almighty and subjugated the political and social system to it, the constitution of Pakistan has failed to do so. Principles of an Islamic welfare state (in the context of the state of Madinah and the present) below are the golden principles in the light of Islamic teachings for the establishment and stability of an Islamic welfare state, by following which the present human societies can be made the cradle of peace.

The Counseling System of the State of Madinah

In the present era, it has become customary to accept the majority in the name of democracy, while the founder of the state of Madinah, for the first time in human history, sacrificed his opinion and gave priority to the opinion of his companions. while this was a time when the system of chieftaincy and monarchy was in vogue in the world of humanity, and disagreement with the ruler was a thing of the past, to speak in front of it was tantamount to gambling.

The existence of the state of Madinah was an embodiment of freedom of speech in which every section of the society was given full opportunity to express their conscience and they were not restricted in any way. Rasoolullah never issued any undemocratic decision.

Allah and His Messenger have given the rules and regulations, now it is the responsibility of human beings to formulate the system keeping in view the Qur'an and Hadith according to the requirements of each age.

The guidance is from the Almighty
فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا
غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ
وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ 22

So what is the mercy of Allah that you are kind to them and if you were hard-hearted and hard-hearted people would run away from you, so forgive them and ask forgiveness for them and consult with them on important matters and tasks?

In this regard, the Almighty has said in another place:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنْفِقُونَ. 23

"And those who obey their Lord and keep up prayer and their decision is by mutual consultation and spend out of what We have given them."

Reform of the state infrastructure is essential for social reform. The implementation of the rights of Allah and the rights of the worshipers and the attainment of the objectives of Shariah is possible only with the establishment of a stable and virtuous state. The Prophet (peace and blessings of Allah be upon him) used to consult the Muslims in matters which were not guided by revelation.

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah, may Allah bless him and grant him peace, said:

إِذَا كَانَ أَمْرُكُمْ خَيْرًاكُمْ وَأَعْيَاكُمْ
سَمْعَاءُكُمْ، وَأُمُورُكُمْ شُورَى بَيْنَكُمْ
فَطَهَّرُ الْأَرْضِ خَيْرًاكُمْ مِنْ بَطْنِهَا، وَإِذَا كَانَ
أَمْرُكُمْ شِرَارَكُمْ وَأَعْيَاكُمْ
بُخْلَاءُكُمْ، وَأُمُورُكُمْ إِلَى نِسَائِكُمْ فَبَطْنُ الْأَرْضِ
خَيْرًاكُمْ مِنْ ظَهْرِهَا. 24

When your rulers are the best of you, you are wealthy and generous, and your affairs are settled by mutual consultation, then the back of the earth is better for you than its belly.

And if your rulers are evil, your wealth is stingy, and affairs are entrusted to women, then the belly of the earth is better for you than its back all efforts to establish a shura system can only be fruitful if an organized government is present to support this struggle enforcement of rights and duties is possible only when the power of the state is also subject to God's commandments and all matters of life are settled in the light of Shariah.

The government should be in complete obedience to Allah and His Messenger and be the guardian and protector of this whole process. That is why the Prophet (peace and blessings of Allaah be upon him) said:

الإسلام والسلطان أخوان توأمان لا يصلح
واحد منهما إلا بصاحبه فالإسلام أس
والسلطان حارس وما لا أس له يهدم وما لا
حارس له ضائع. 25

Islam and the Sultan's brothers do not believe that there is no reconciliation between them except with their companions.

"Islam and the government are twin brothers. Neither can be right without the other. The example of Islam is the guardian of the building and the government. Goes. The Prophet (peace and blessings of Allah be upon him) laid down the foundations of a stable state based on the

23 . Qur'an (42:38)

24 . Jami 'al-Tirmidhi, Kitab al-Fitna an-Rasoolullah, Chapter 78, Hadith No:2666

25 . Al-Suyuti, Abd al-Rahman ibn Abi Bakr, Jalal al-Din, Jami-ul-Ahadith, Hadith No:1056

principles of the Qur'an al-Hakim the Constitution of Pakistan also guarantees a consultative system based on the Qur'an and Hadith. Dignity, protection of life and property, and all necessities of life are readily available to all.

Principle of Appointment

One of the basic principles of the Islamic State is that it should appoint competent, talented, and honest people to all positions and positions of government and administration

Government powers and property are entrusted to him and his messenger, which should be entrusted to God-fearing, honest, and just people, and no one has the right to dispose of this trust in an arbitrary manner or for personal gain. When an incompetent person is appointed to a position, unrest, oppression, and unrest must appear in society. Only an orderly and stable government can create discipline in the people. The way should be paved for the practical implementation of laws by selecting and appointing competent, honest, and talented people.

فَإِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ كَيْفَ
إِضَاعَتُهَا؟ قَالَ إِذَا وَصَّيْتُ الْأَمْرَ إِلَى غَيْرِ أَبِيهِ
فَانْتَظِرِ السَّاعَةَ²⁶

When the trust is lost, then wait for the hour. It was asked how the trust will be lost.

He said,

"When a position is given to an incompetent person, then wait for the Hour."

The Prophet (peace and blessings of Allah be upon him) said: Whoever is entrusted with the responsibility of being an ordinary Muslim, then he gives a position to another person on the basis of friendship and relationship without any qualification. Nafl until he enters Hell.²⁷

According to some traditions, a person who entrusts a position to a person even though he knows that another person is more capable and qualified for the position, then betrayed Allah, His Messenger, and all Muslims.²⁸

If positions are distributed due to kinship, then the result is that incompetent and incompetent people occupy the positions and disturb the people of God and the system of government is ruined in particular, state positions to which the rights of the people are attached and in whose possession is the wealth of the nation or who have matters of national secrecy and security and defense, all positions should be assigned to competent and trustworthy persons.

In view of this fear, the Prophet (peace and blessings of Allah be upon him) said that when the leadership and authority of the nation are assigned to incompetent people, when the hawks' nest is in

the hands of crows, wait for the Day of Resurrection. Doomsday is apparently the catalyst for a united Khundia and their subsequent emergence as galactic power with respect for government laws and the principle of maintaining collective discipline

The intellectual and doctrinal basis of society and the strengthening of interrelationships in the work done in society is evidence of social discipline otherwise it is a dangerous form of disorder it is as if it creates a kind of hypocrisy, which in itself is very dangerous

Raising the slogan of Islam and repeating it over and over again while ignoring Islamic law in practice, making human rights a fundamental and fundamental part of one's charter while violating human rights in practice Disregarding the law, obeying the law and obeying the law, glorifying oneself with holy names and deeming oneself above the law in practice are clear examples of disorder government officials who want to enact or enforce rules and regulations should adhere to these laws the most so that the people, while observing them, respect the laws and take care of the collective discipline. There is also an example of maintaining discipline in the conduct of Syedna Siddiq Akbar (RA) which the history of the world is unable to give a precedent.

At the time of the departure of Jaish-e-Osama, the commander-in-chief of the army was a young man named Osama bin Zayd, who had been appointed by the Holy Prophet himself a few days before his death.

After the death of the Prophet, when Syedna Abu Bakr Siddiq was appointed Caliph, he too was advised to make an experienced person as Amir instead of Hazrat Osama. Syedna Abu Bakr Siddiq said that The person appointed by the Prophet (peace be upon him) should be removed. Continuity of government policies is the basis of social discipline. Newcomers must fully respect the policies and decisions of the previous administration as soon as Abu Bakr Siddiq took over the caliphate, he ordered the army of Osama to depart. You either get on the horse or allow me to get off the horse and walk. He said: I will not ride the horse nor you will get off your horse. Osama was the commander of the Islamic army They were not giving it to Osama but to Lashkar-e-Islam

The lesson is that no matter who the administrator is, it is important to respect him. When the population limit was exhausted, he said to Osama (may Allah be pleased with him) that 'Umar (may Allah be pleased with him) is also in your army

The lesson to be learned from this is that when a person is given responsibilities and powers, then his work should not be directly interfered with. Syedna Osama gladly accepted to leave Syedna Umar in Madinah. He took the army and returned victoriously.²⁹

26 . Al-Bukhari, Sahih Al-Bukhari, Kitab-ul-Ilm, ,Hadith No:59

27 . Muhammad ibn Muhammad ibn Sulayman, Jamo ul fawaid min jami ul usool wa majmao ul zawaid, ,Hadith No:6058

28 . Ibn Katheer, Abu Al-Fida Isma'il Ibn Umar, Musnad Amir al-Mu'minin Abu Hafs Umar Ibn Al-Khattab, 2/537

29 . Al-Waqidi, Muhammad ibn Umar, Abu Abdullah, Response to the Conquest of Iraq and Mentioned

The following points can be deduced from the above incident:

- Maintain continuity of government policies and procedures
- Moderators should be encouraged and respected

The Principle of Law Enforcement Without Discrimination

The principle of enforcing laws without discrimination while upholding the rule of law. The basic principle of the Prophet's teachings regarding social affairs is that the members of the society should have equal rights and there should be no catastrophic differences between them. He proclaimed equality for the rights of the children of Adam, established the supremacy of law, and enacted equal rules for the strong and the weak. The Prophet (peace and blessings of Allah be upon him) used punishment as a means of maintaining order in society. The stimulus of fear and punishment prevents the person from doing negative things.

The greatness of man lies in his being able to adopt the right attitude without the external stimulus of punishment. Fatima bint Aswad, a woman from Banu Makhzoom tribe of Quraysh, was found guilty of theft. Osama bin Zayd (RA) was sent to intercede for forgiveness. His face changed

"ياأيهاالناس إناضل من كان قبلكم انهم كانوا اذا سرق الشريف تركوا وإذا سرق الضعيف فيهم اقاموا عليه الحد وأيم الله لو ان فاطمة بنت محمد سرقت لقطعت يدها." 30

O, people! People before you went astray because when a nobleman stole, they would leave him, and if a weak person stole, they would impose a limit on him. By God, if Fatima bint Muhammad also stole. I would have cut off his hand too

Abdullah ibn Jubayr al-Khuza'i (may Allaah be pleased with him) said: Once the Messenger of Allaah (peace and blessings of Allaah be upon him) had a palm branch or a toothpick in his hand which caused a slight sore in the stomach of a person and he said: So let me take revenge giving him the same branch in his hand, he said,

"Take revenge on me." He kissed your navel and threw the stick. Behead them and take revenge on them. 31

The Golden Rule of Collective Justice

the highest value of Islam is social and cultural justice. The main goal of Iqamat-e-Din is

to establish a balanced collective justice system given by Allah Almighty

The Prophet (peace and blessings of Allah be upon him) said that the role of the heart is central to the functioning of the human body and its correctness depends on the reformation of the whole body. Therefore, he shaped the system of justice as a comprehensive and universal system of collective justice and established it on strong foundations

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ. 32

We sent Our messengers with clear signs and instructions, and sent down with them the Book and the Balance, so that the people might be just, and We sent down iron, which is mighty, and profitable for the people. May Allah know who helps him and his messengers without seeing him.

Sayyid Abu al-'Ali Maududi, while interpreting the aforesaid verse, says:

Indicates that iron here refers to political and military power, and the point of the word is that Allah Almighty did not send His messengers to present a mere scheme of establishment of justice rather, his mission was to try to implement it in practice and to provide the force that would actually establish justice, punish those who disrupted it and those who resisted it. Could be broken. 33

Islam's system of justice prevails over spiritual and material values and enforces both in harmony with each other. The implementation of Haqooq-e-Allah and Haqooq-e-Ibad is possible only with the establishment of a stable and righteous state establishing such a system based on collective justice is the collective responsibility of the Muslim Ummah which organizes and coordinates the people and provides them an environment to live according to the Qur'an and Sunnah.

The dream of a well-organized and cohesive society cannot be realized without the reform of the education system and the media. Only a well-organized and stable government can create discipline among the people. Discipline is based on the following inspired principles

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ. 34

Allah Almighty commands justice and benevolence and merciful reward and forbids evil and indecency and oppression and aggression.

In the above verse, three things have been commanded on which the correctness of human society depends. The first thing is justice, which

Muthanna Ibn Haritha al-Shaybani, Researcher: Yahya al-Jubouri, Dar al-Gharb al-Islami, Beirut, 1990, 1/54-

30 . Muslim, Sahih Muslim, Kitab al-Hudood, Bab Qat al-Sariq al-Sharif, Hadith No. 4410

31 . Al-Mosali, Abu Ya'li Ahmad ibn Ali ibn Al-Muthanna Musnad Abu Ya'li, Dar al-Ma'mun for Heritage - Damascus 1404 - 1984, Musnad Abdullah ibn Umar, Hadith No: 5773

32 . Quran (25:57)

33 . Maududi, Abu Al-Ali, Syed, Tafheem-ul-Quran, Translator of Quran, Lahore, 2000, 322/5

34 . Qur'an (16:90)

means a balance of rights and duties between people

The second thing is benevolence which means good behavior, good manners, forgiveness, and taking care of one another, benevolence is the beauty of the society and its perfection which creates happiness and serenity in it. The third thing is the merciful reward which determines a special form of benevolence in the matter of honor and relatives. If justice and benevolence are merged in a series, then an organized and cohesive society is created.

A study of human history shows that the stability of states is based on justice. The fact is that the purpose of establishing states is to provide justice there is a lot of room for improvement in the modern judicial system. In today's world, cases are still pending in the courts for many years. Patience is required for Ayub, Omar Noah, and Daulat Qarun. This situation must change

There is a popular saying that Justice delayed, Justice, denied which means delaying justice is tantamount to injustice.

The Principle of Creating a Clean Social Environment

The social environment invites man to think and act. He tries to adopt the same way of thinking as the work environment is available to man the moral values of the society which he founded on morality and forgiveness is a milestone and a beacon for contemporary sociologists and social welfare institutions

Through his systematic efforts, such a clean and orderly society came into being that if anyone made a mistake, he would come and present himself for punishment.³⁵

Spreading obscenity is forbidden in Islam.
 اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ
 اَمْنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِي الدُّنْيَا وَالْآخِرَةِ 36

Those who love to spread immorality among the believers, for them is a painful punishment in this world and in the Hereafter

In order to form a welfare state, it is necessary for the government to be serious about reforming the society and modern media to assist the government in maintaining a clean environment of the society. The social crisis could not be created an atmosphere of social discipline cannot be fostered in the society without creating social awareness among the people ethical training should be provided to the people in order to make them disciplined and disciplined. Ethical training is one of the basic problems of a state and this training can be done by reforming the education system.

The duty of the Prophet (peace and blessings of Allah be upon him) and the purpose of revelation is the fulfillment of morality. He said:

Principle of Payment Rights and Duties

There is a balance in the determination of rights and duties in Islamic law, but the real focus and emphasis are on the fulfillment of duties, because the fulfillment of the duty creates a positive and constructive mindset in man which builds and improves, and unites the society. It is very important for solidarity. The result of the teachings of the Prophet is that fulfillment of duty is a great trust and no one can give up this trust.

The Prophet (peace and blessings of Allaah be upon him) said: "Whoever is entrusted by Allaah with the care of his subjects and does not take care of them with kindness and benevolence, he will not get the fragrance of Paradise. 37

It is narrated from 'Abd ibn 'Umar that:

"قال رسول الله ﷺ اَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ فَاَلْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُوْلٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَبَنِي مَسْئُوْلَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُوْلٌ عَنْهُ اَلَا فِكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُوْلٌ عَنْ رَعِيَّتِهِ" 38

The Prophet (peace and blessings of Allah be upon him) said: Every one of you is a guardian and guardian of his subordinates. He will be asked about it and the slave who is the guardian of his master's property will be asked about it lack of centralization is the root cause of all social ills and social evils. Becoming a nation and being able to think from a national point of view. The whole world of Islam, especially in Pakistan, lacks collectivity and discipline. Violation of traffic rules is normal. I like it very much, if the nerves of the people are affected then it will continue to happen

The Prophet (peace and blessings of Allaah be upon him) said:

"A Muslim is one whose hands and tongue protect other Muslims." 39

The current situation is that step by step the legitimate rights of the people are being violated or denied. Somewhere his government is responsible, somewhere in society. He swore three times:

"وَاللّٰهُ لَا يُؤْمِنُ، وَاللّٰهُ لَا يُؤْمِنُ، وَاللّٰهُ لَا يُؤْمِنُ، قِيلَ: وَمَنْ يَا رَسُولَ اللّٰهِ، قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَاقِهِ" 40

35 . Abu Dawood Sulaiman Ibn Al-Shaath, Sunan Abu Dawood, Kitab Al-Hudud, Chapter on the Seventeenth of the People of Al-Hudud, Hadith No. 4377 Al-Tabrani, Sulayman ibn Ahmad, Al-Mujam al-Kabir, Hadith No. 5191, Obaidullah ibn Abd Allah, on the authority of Zayd ibn Khalid, 5/235

36 . Quran (19:24)

37 . Abu Muhammad Abdullah bin Wahab, Al-Jami 'fi Hadith Ibn Wahab, Dar Ibn Al-Jawzi Riyadh, 1995, Hadith No. 484

38 . Al-Bukhari, Sahih Al-Bukhari, Taab Al-Ahkam, , Hadith No:7150

39 . Al-Bukhari, Sahih Al-Bukhari, ktaab Al-Ahkam, , Hadith No:7150

By Allah that person is not a Muslim, by Allah that person is not a Muslim, by Allah that person is not a Muslim, it was discovered: O Messenger of Allah! Who? He said: The person from whose mischief his neighbor is not safe.

The people of a nation which does not have collectivity and discipline do not remain a nation at all. Discipline and collectivism create mutual trust among the people. In order to improve the disorganized society, the Prophet (ﷺ) removed the arbitrariness of human beings and taught them obedience, and shifted the focus of public thinking from individualism to collectivism.

To educate the people about their rights and duties and teach them social etiquette and then when the government of these trained people was established, human society was reflected in the pleasures of justice and fairness. Everyone should fulfill their rights and responsibilities with a sense of responsibility.

The Principle of Religious Tolerance and Moderation

The Prophet (peace and blessings of Allah be upon him) not only gave the people the right to religious and political freedom but also devised a method of shura in collective affairs. Not only did it give religious and political freedom to all the tribes but it also kept the agreement till the end.⁴¹

He established an organized society that benefited all, irrespective of religion or gender.

"These are the Arabs who have been given the government by God today and they have become our masters, but in spite of this, they are not fighting against Christianity at all. On the contrary, they are protecting our religion and our churches.

And give churches estates.⁴²

The agreements that the Prophet (peace be upon him) made with other tribes and nations as a ruler are a historical document of his political insight and understanding which shows religious tolerance, respect for humanity, tolerance, and forbearance. One of such historical documents of human tolerance is the agreement that he made with the Christians of Najran. He wrote:

The lives, religion, lands, property, absentees, caravans, messengers, and idols of the people of Najran and its environs are all under the protection of Allah and His Messenger. No change will be made in their present condition. Their rights will not be violated and their idols will not be defaced. "People will be benevolent towards Muslims. We will abide by the conditions that have been agreed with them and they will not be forced to do anything unjustly.⁴³

These are the conditions of the document that the Prophet (peace and blessings of Allah be upon him)

gave to the Christians. It is a cause of survival and even in the present age, discipline can be established keeping this in view. Responsible and no one has the right to pierce their place in the name of individual freedom.⁴⁴

In this parable, the responsibility of both the individual and the group in such situations is beautifully stated. The Messenger of Allaah (peace and blessings of Allaah be upon him) presented an excellent and untouched picture of the interdependence and interdependence of the interests and interests of individuals as compared to this individualistic way of thinking.

Summary Discussion

A study of human history reveals that rulers, warriors, conquerors, and founders of various religions, who have established countless great empires in different periods of time, have come to this world, the effects of the consequences of their deeds affecting only one aspect of life. They look partial. This honor belongs only to Hazrat Muhammad (ﷺ) may you bestow upon the human collective system such golden rules of guidance from mosque to bazaar, from madrasa to court, from domestic affairs to international affairs, and from all walks of life which provide 100% guarantee of every good and welfare. , The division of rights and duties, the standards of good and evil, the scales of halal and haraam, the moral values, the law of war and peace, and the economy and civilization

The state of Madinah was established at a time when the whole human world was in darkness. The candles of human civilization were extinguished in Egypt, India, Babylon, Nineveh, Greece, and China. And the civilization that flourished under the shadow of the Yemeni empires had lost its existence the Quraysh of Makkah had made the business of occupying the Kaaba with the polytheistic religion. Mankind was living like beasts and animals after falling prey to lust. They provide support for the sinking ship of humanity. it brings peace and contentment to humanity that is crushed in the mill of oppression. It was not possible for them to cross.

A welfare state is a state that protects the equal rights of all human beings, regardless of religion, sect, language, or race. The welfare state itself does not violate human rights nor does it authorize the removal of any powerful person. The welfare state has the status of a mother in which all human beings have the right to seek refuge in the arms of the state without any discrimination.

The welfare state is based on the highest moral pillars because the rise and fall of nations depend on morality. Islam has linked high morality with the rights of worshipers because humanity is central to Islam. Examples of the formulation of basic human rights in Islamic history can be found on the occasion of the Charter of Medina and the Farewell Pilgrimage. The first group consisted of

40 . Al-Bukhari, Sahih Al-Bukhari, ktaab Al-Ahkam, Kitab ul-Iman , Hadith No:10

41 . Al-Bukhari, Sahih Al-Bukhari, ktaab Al-Ahkam, Kitab ul-Adab , Hadith No:6016

42 . Ibn Hisham, Al-seerah al- nabwiyyah, Al-Maktaba ul shamilah, 2/95

43 . Qureshi, Atiq-ur-Rehman, Teacher Thoughts, Religion, Social Peace and Human Tolerance, p:48

44 . Muhammad Mas'ad Yaqu, The Prophet of Mercy, Al-Zahraa for Arabic Science, First Edition 2007, Cairo, p.112

Muhammad himself, the second of the Muhajir Companions of Makkah, the third of the Ansar Companions of Madinah, the fourth of the Jews of Madinah, and the fifth of the Christians and non-Muslims of Madinah. Including the protection of basic human rights. This constitutional agreement is considered to be an excellent example of the political insight and leadership skills of the Holy Prophet.

The sermon that you delivered on the occasion of Hujjat-ul-Wada 'can rightly be called the Charter of Human Rights. By emphasizing the importance of human dignity by giving instructions on the prohibition of usury, he proved that no state can attain the status of a welfare state without the protection of basic human rights.

Today, there are countless governments and organizations that sing the tune of basic human rights, but where basic human rights are being violated, their eyes are closed. This situation can be seen in Palestine, Kashmir, Syria, Afghanistan, and Iraq. although there will be no share for it in the hereafter. Many high-ranking officials, including the heads of most Islamic countries, have been accused of corruption, while these government resources were in their hands, the trust of the nation, which they were responsible for protecting. If anyone has a government position, it is not a flower bed but a snare of responsibility.

Those in charge of the welfare state should take the path of moderation instead of an extravagance. In order to avoid wasteful spending in Islamic law, it has been said that if you are performing ablution on a flowing river or stream, do not waste water, because when a nation is in the mood to spend unnecessarily. If it becomes, then even the flowing rivers become insufficient. Every citizen should spend the national resources wisely and save the national wealth from being wasted by breaking the covenant, stealing, deceiving, terrorism, corruption, adulteration, and murder may be the style of disbelief, not Islam and Muslims. The present age is considered to be the age of science and technology. Human life is the name of constant struggle. With effort, man can make the impossible possible. For the establishment of the welfare state, every citizen has to play his role in the development of the state and strive for the elimination of every evil and disorder found in the society.

The homeland of Pakistan is a God-given empire that was established by Quaid-e-Azam Muhammad Ali Jinnah in the face of fierce opposition to British tyranny and Hindu imperialism with the support of God. He said that Pakistan came into existence at a time when the first Hindus in the subcontinent had converted to Islam.⁴⁵

Only two states have been established in the name of Islam in the world. One is the state of Madinah and the other is the state of Pakistan. The identity of the state of Madinah is Islam and the identity of Pakistan is also Islam. Asked about the

constitution of Pakistan, he said that the constitution of Pakistan has come into existence fourteen centuries ago and that is the Quran.⁴⁶

The state of Madinah was the only state of its time that defended Islam, and the state of Pakistan is currently the only state with a nuclear capability among the 57 Islamic countries. That is why the land of Pakistan is as dear to all Muslims as the Haram. This country is not only our intellectual and practical capital but also the light in the eyes of the Islamic world. by bestowing this country, Allah Almighty has bestowed a great fortress of Shaukat-e-Imani on the sons of Tawheed of the Islamic world. Most of the later rulers used the name of Islam and Pakistan for personal gain. They did not show any practical steps for the implementation of Islam. With the beginning of the struggle, the state of Pakistan has been declared to be run in the style of the state of Madinah it is the heartfelt wish and prayer of every patriotic citizen that Pakistan may become such a stronghold of Islamic glory that the return of Islamic glory can be assured as soon as it is seen.

Just as the sky shines with the light of the stars, so the development of individuals will transform society. All the mentioned-above steps can play an important role in the foundation of the new Pakistan. Nowadays the excuse is given that unless the whole system changes the man alone cannot do anything. if every citizen thinks like this in his place then society will never change. If Nawaz-ul-Allah had discouraged him, the name of Muslims would not be in the world today. He proved by his actions that when a servant of God becomes an individual and changes his life, then by looking at this lamp, the second lamp, from the second to the third lamp, and thus the society changes with the change of individuals.

Recommendations

- The individual is the basic unit of society whose accuracy is the reformation of society. Instead of reforming others, every individual should reform himself so that when it comes to the election of national leadership, the reformed people are elected and perform the duty of national leadership.
- Emphasize on the importance of true concept of God and belief in the Hereafter in the minds of individuals. Strive for the values of life.
- In the present times, the media plays an important role in changing and re-orienting the public trends. Therefore, through these means, efforts should be made to promote the understanding of religious values and Islamic way of life and to awaken the collective consciousness of the society.
- If the virtuous element of the Muslim Ummah is united and its own personal and collective attitude is based on pure righteousness, justice, righteousness, sincerity and honesty, then organized evil will be defeated in the face of organized goodness in spite of its large number of armies. Be done.
- The mosque should be given a central status for the betterment of the society and the religious and social status of the mosque should be highlighted.

46 . Muhammad Akram Raza, Professor, Award Winning Speeches, Page 99, Maktab Hanafia Ganj Bakhsh Road, Lahore, 2009

45 . Al-Bukhari, Sahih Al-Bukhari, Kitab Al-Shirkah, Hadith No:2493

- The evolution of the collective consciousness and individual identity of the society depends on the educational institutions.
- There is an urgent need to reform the electoral system and strictly implement Articles 62 and 63 of the Constitution.
- Strict and immediate punishment should be meted out to the perpetrators of dishonest corruption in the sacred duty of national leadership.
- Leaders of the Muslim Ummah desperately need to formulate a policy to play an effective role in the United Nations.
- Social reform in Pakistan is not possible without sincere leadership. Due to the prevailing weak democratic system, it is almost impossible for good leadership to reach the legislature. Pakistan needs to adopt a democratic attitude instead of democracy.

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