



Application of the Concept of Islamic Welfare State is the Panacea to Remove the Evils of the Political System of Pakistan

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Abstract: Muslims were promised to establish a separate homeland with the enforcement of the Islamic political system in case of the establishment of a new state. But with the passage of time, politicians of Pakistan became negligent of the principles of the political system of Islam. Reports of international forums demonstrate that the performance of the chief organs of the Pakistani political system is not satisfactory. The research study sets the hypothesis that the application of the concept of the Islamic welfare state is the panacea for removing the evils of the political system of Pakistan. In this connection, a comparative study will be conducted to evaluate both Pakistan's and the Islamic political systems. The nature of the research study is qualitative along with a thematic analysis approach by conducting interviews with ten scholars having MPhil and PhD education. Finally, the findings will be derived on how far application of the concept of an Islamic welfare state is fruitful in removing the evils of the Pakistani political system.

Introduction

The concept of the Islamic welfare state emerged in the year 622 when the Holy Prophet (PBUH) migrated from Makkah to Medina. Thus in Medina, he laid the foundation of the first Islamic welfare state. The purpose of the Islamic welfare state is to work for the betterment of the people in all aspects of their lives. The concept of the Islamic welfare state adheres closely to Pakistan. Despite having so many concepts of welfare states, the application of the concept of the Islamic welfare state suits Pakistan, as Pakistan has been acquired in the name of Islam. Ideologically Pakistan is considered the stronghold of Islam. But it is regret to say that this concept has been merely confined to books. The vital departments of the state have become oblivion to the principles of Islam, and they are on the brink of collapse. The survivals of these institutions depend on their adherence to Islam. The research study presents a comparative

study of vital departments of both Pakistan and Islam.

Legal System of Pakistan and its Shortcomings

Judiciary and Police are an important part of the legal system of Pakistan. When respondents were asked about the efficiency of the legal system of Pakistan, they pointed out many of its shortcomings. In which slow justice and corruption were at the top list. Delaying tactics of lawyers in the court, prolonged hearings, use of outdated technology, and the existence of numerous cases make the system of justice slow. Likewise, the people of Pakistan do not seem content with the efficiency of the police department of Pakistan. In the opinion of respondents, a slow promotion policy and low salaries are the main causes of corruption in the police department of Pakistan. In

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greed for money, they manipulate the cases. The chain of corruption lies from high to low officials. The opinions of respondents further collaborate with the findings of the international transparency reports. Under the transparency international report 2002, the judicial department of Pakistan has been listed as the 4th corrupt institution in Pakistan. ([Transparency International Reports Pakistan, 2002](#)). The same institution further elaborated on the fact that around seven in ten people who came into contact with either the Police or the courts had to pay a bribe, 75% and 68%, respectively ([Crisis Group Asia, October 16 2008](#)).

Slow justice is another problem of the judicial system of Pakistan highlighted by the respondents mainly. one respondent commented that countless cases are pending in the courts, and the Supreme court of Pakistan is exerting all efforts to undermine the role of parliament without caring for two million cases are in pending across the courts of Pakistan. ([Jamal, U. 2008, May 1](#))

Political and military influence has also distorted the legal system of Pakistan. Respondents mentioned that "Thana culture" is prevailing in the country. Innocents are caught and compelled to confess to a crime that is not done by them just for the sake of saving rich criminals. Respondents also criticized the doctrine of necessity under which the apex court of Pakistan bore the pressure of the military and validated its extra-constitutional steps during the period of dictatorship. Respondents objected that the apex court raises objections on the performance of parliament but keeps her hand off to the military. Faizabad Fiasco was a good example of this series when the judge of an inferior court raised some points against the military. The apex court imposed a ban by saying that it "Falls out of the jurisdiction."

Likewise, the image of the Police has tarnished since 1990. Promotions, dismissal, appointments and transfers were made on the basis of the attachment with the ruling party, and the same practice is continued up to date.

Similarly, the courts of Pakistan are deprived of modern technology. During the survey, it was noticed that in the early morning, lawyers stand up near the desk of the seat of the judge to know the status of their cases on the cause list. Courts are

deprived of laptops and computers. Records of the courts are yet to be kept in the diaries like an ancient age instead of keeping the soft record of the copies. The rooms of the lower courts are constructed on old structures. The Skelton of the building is designed on the model of the old English architecture. Due to the unavailability of modern technology, precious time in court is wasted. According to a Gallup survey, Pakistan ranks 106 among 113 countries in the category of the civil justice system. Thus the country's justice system was in bad shape." ([Shehzad, R. August 26 2017](#))

With reference to security, respondents expressed sorrow that our arm force is equipped with the latest weapons, but the police force is deprived of modern weapons. It seems that Police are the stepchild of the state.

Education System of Pakistan

When Pakistan's education system was discussed with respondents, they regrettably said that the system of education in Pakistan is divided into three classes.

- English Medium
- Urdu Medium
- Madrasah system

Respondents declared the class system in education is the mother of all ills. In the name of education, business is being run. On the base of English and the donations, admissions are given. It is obvious that the child of the poor cannot get admission to these schools and lag behind in the race of progress. Whereas in the Madrasah system, students are cut off from worldly education, and they think worldly education is for infidels.

Respondents also discussed that the education system of Pakistan does not have a particular direction. ([Ministry of Education. 2006](#)). A good nation always sets its education system on ideological, social, political and economic grounds, but unfortunately, Pakistan has not set such kind of goals in its education. Thus the nation is deprived of skilled manpower. In this connection, respondents also criticized that the curriculum in the Pakistani educational institutions is outdated and does not meet the requirements of the modern age. For decades the same syllabus has been followed by different boards and universities, and

no change is brought as per the requirements of the modern age and the culture and civilization of the country. They further pointed out that there is a lack of professional and qualified teachers as per UNESCO teachers are not familiar with new methods and strategies of teaching. Students rely on cramming instead of understanding the gist of lessons. ([SPARC. 2005](#)). Respondents also drew attention to the external influence in the matter of transfer, promotion and appointments. That phenomenon kills the merit. Physical activities, libraries, and books play a significant role in the performance of the students. But the situation is very grim in government schools, whereas private schools enjoy all these facilities. [Louis, D. H. \(1987\)](#). Respondents showed their concern about the low budgetary expenditure on education. The report of Global Education Monitor 2017 states that underdeveloped countries like Bhutan spend 7.4%, Maldives 5.2%, Sri Lanka 3.8%, India 3.7%, Afghanistan 3.3%, Sri Lanka 2.2% and Bangladesh 1.9% on education. As compared to these countries, the budgetary allocation in Pakistan on education is deplorable, and in the fiscal year 2020, the education budget was merely 1.5% of GDP as compared to 2.3% of the GDP in the fiscal year 2019. [Budget. \(2020-2021\)](#).

Health System in Pakistan

Health is wealth. A healthy body creates a healthy mind. Without health, nations' progress is impossible. In this scenario, Pakistan has exerted its effort to provide health facilities in urban cities, but rural areas are deprived of health facilities.

This is the reason that the infant mortality rate in Pakistan is high than in India and Sri Lanka. In Pakistan, the infant mortality rate on 1000 birth is 66. At the same time, this ratio is 38 and 8 in India and Sri Lanka, respectively. Likewise, the ratio of life expectancy for women in Bangladesh is 73 and 78 years in Thailand, but unfortunately, the rate of life expectancy for women is merely 67 in Pakistan. In Pakistan, on 100,000 births maternal mortality rate is 170, while in Sri Lanka and Thailand, this ratio is 30 and 20, respectively. Thus this comparison shows how the health state of women is pathetic in Pakistan. Respondents regretted issue of health in the election manifesto of Politicians is always ignored. Pakistan spends merely 0.9% of its GDP on health. No country in the world except

Congo and Bangladesh has a lower ratio than Pakistan. [Malkani, S. \(2016, June 27\)](#).

Respondents pointed out that poor people go to government hospitals, but unfortunately, less number of doctors and a low number of medical machinery tend them to wait for their turn for a long time. Thus they get defeated in the war of life and death and lose their life. They drew attention to the ill behaviour of doctors and Para medical staff in government hospitals. Poor patients and their attendants are humiliated, while in private hospitals same people are well treated by the same doctors and same Para medical staff. In rural areas, natives are forced to rely on dispensaries as young doctors avoid working in villages due to poor facilities. The research study supports the view of respondents, and it discloses that rural areas are deprived of medical equipment. Heavy machines and other medical equipment are not available there. Just for X-RAY, the natives have to move from village to cities. Even in emergency cases, ambulances are even unavailable. This is the reason that the mortality rate of poor patients is high in villages.

For the betterment of disabling and old people, respondents commented that the government has a fixed quota in jobs for disabled persons. Disable students to pay a meagre fee. It has often been seen that they get free education till their last degree. Likewise, for old people, there are shelter homes. Homeless older people spend their remaining days of life. The current government has issued health Insaf cards for free medical treatment worth 720,000 in private or state-owned hospitals. But this is all for government employees. Jobless persons are deprived of all these facilities. [Khan, P.M.\(2019, February 4\)](#). Discussing the plight of old people, respondents said that the government had established old homes for old people. They have been given the status of senior citizens and a senior citizen. They have been provided lifetime CNIC cards. On retirement, they are given gratuity and pension on a monthly basis. In many departments, a son quota has also been given. Apart from this, the government has devised many programs for tackling the issue of poverty, such as the Benazir Support program, Ehsaas program and EOBI program for the benefit of old citizens. Discussing these privileges, respondents also objected that the measures taken by the government of Pakistan are worthy of

appreciation, but all these measures are futile due to non-accountability. The money fixed for the poor by the government is consumed by big officials.

Respondents seem unhappy about sanitation conditions and declared (that Karachi, Lahore and Peshawar are the dirtiest in the world. Thus Pakistan's reputation is destroyed around the world. They criticized that even on roads and streets dustbins are not available and due to improper policy of sewerage system dirty water accumulates in the streets and causes new diseases. It is a great shame that in the manifesto of political parties, neither health of citizens nor the sanitation state of roads and streets are demonstrated. This phenomenon clearly shows that the government of Pakistan keeps no interest in the health of her masses. However, on multiple occasions, the media has drawn the government's attention to the outbreak of various diseases, including chicken guinea, dengue, polio, swine flu, congo and polio. Very particularly, the situation of Thar where the people of Thar lead a miserable life and this matter needed to be discussed deeply, but the lack of interest of our politicians left this matter unsolved yet.

Underdeveloped countries do care about the health of their citizen on a prior basis. In Thailand, to meet the objectives of Universal health care, the "30 baht universal coverage" scheme was introduced by the Thai government. Under this scheme, a citizen of Thai will not be charged more than 30 baht on his par visit for the purpose of medical treatment. Furthermore, the Thai government created a health assembly where the public gets to record their feedback about the health system of the country, and thus their issues are redressed. Similarly, in Mexico, around fifty-two million people were given privileges by the system of social protection in health. Under which public health insurance scheme provides a good package of health services to Mexican citizens.

Under the 18th amendment, health has become the subject of provinces. But yet, the health condition of provinces is in an appalling state. [Malkani S. \(27t June 2016\).](#)

Economic System of Pakistan

The economy of Pakistan is declining day by day. Respondents were asked to share the factors

creating hurdles in the way of the prosperity of Pakistan. Respondents lamented that Pakistan is rich in natural resources, but due to a shortage of power, avoiding paying taxes, unemployment, poor quality of education, and poor governance made futile the wealth of Pakistan. In each budget speech, the nation listens to the country is in a state of deficit. Among different causes, respondents declared tax evasion is the main reason for the declining economy. In Pakistan, among seven million people, only 0.5 million pay tax and that is collected indirectly on telecom services. Pakistan is following a regressive tax system rich evade, but the poor fell into the net of huge taxes.

Respondents commented that the youth less than thirty years forms 63% of the population of Pakistan. The majority of them are jobless. In the context of the labour force, Pakistan's rank is nine, but unfortunately, Pakistan's unemployment rate is much higher than that of other South Asian countries. Therefore it is essential that Pakistan must make all possible efforts to create jobs for her young people. [U. N. \(2020\).](#)

Terrorism was declared another important factor in the doomed economy. Due to the bad law and order situation, investors are avoiding investment in Pakistan. Foreigner cricket teams refused to play cricket in Pakistan due to security threats. According to the State Bank of Pakistan, 118 billion dollars are being vested in the war against terrorism. This amount could be spent on the development projects of the country. [Dawn. \(2016 November 19\).](#) Unfavourable circumstances in Pakistan adversely affect the image of Pakistan before the international community. Global Terrorism Index (2016) reports that Pakistan ranks the fourth worst-hit country among 163 countries in the world. [Global Terrorism Index. \(2016\).](#)

In addition to this, Power shortage, theft of power, the gaps between supply and demand of power, and inclination to circular debt have made the problem more serious. The issue of the energy crisis will not let the installation of new industries that is the backbone of the prosperity of any nation. Similarly, a low ratio of GDP and high inflammation in Pakistan cause the power crisis to become further serious. [Talpur, M. \(2017, June 7\).](#)

Discussing further, respondents declared corruption as the chief of all evils. They added that the politicians in Pakistan are criminalized in the

cases of corruption, and their cases are filed in the courts of Pakistan. Through corruption, they have switched on many offshore accounts. CPI (2019) states that among 180 countries, the rank of Pakistan in corruption is 120. ([Corruption Perception Index CPI. 2019](#)).

Missing Islamic Spirit from the Political System of Pakistan

Pakistan has been obtained in the name of Islam. Respondent objected that against the will of the pioneer leaders of the movement of Pakistan state is following western democracy pattern. The country has been divided into numerous political parties. In the parliament of Pakistan, instead of seeking out the solution to any matter, on the pattern of Ijma, they fight and use humiliating words against one another. In this way, they shatter the image of Pakistan before the international community. Being the followers of one religion state has been divided into various sects, and everyone is eager to convert another person into their own sect. They asserted that western influence, corruption, a doomed economy, the lust for power, ill-eligible leadership and misconduct done in the name of Islam shrank the spirit of Islam from the political system of Pakistan. They drew attention to the fact that theoretically, Pakistan is an Islamic state, but in practice, politicians and the public merely do lip service. Whenever the time comes to enforce Islamic principles, we avoid keeping ourselves at an arm's distance. They further added that modern people are ignorant of the teachings of Islam and do not have the ability to understand the basic political system of Islam, while traditional people are not conversant with modern politics. Thus a gap between the opinions of the modern and traditional population fabled the political system of Pakistan and created two groups, liberal and fundamentalist. Thus the theme of the nation-level split is divided.

Contrary to Islam, in Pakistan, only a few families rule. The good politics of any political candidate starts from bottom to top. Before entering the political arena, the person has to render his services for the welfare of the people. But then, hereditary politics has destroyed the political future of Pakistan.

Respondents raised the point that to get recognition from the international community. The military government had to pay lip service before the superpower in those matters which was not in favour of the interest of the nation. This is the sad tragedy of Pakistan's politics that here the army is not in the control of the state, but the state is controlled by the army. At the same time, the Islamic state deems the army merely an institution and does not allow it to intermeddle in the affairs of the state.

Issues between the centre and provinces also put hurdles in the way of a strong political system in Pakistan. Pakistan has suffered terrible consequences in the past and lost East Pakistan. An unequal attitude with the people of East Pakistan gave an opportunity to gain the sympathy of India, and with the undue interference of India and unjust attitude of Pakistan let East Pakistan separate from us, and a similar movement is going on in Baluchistan. The government of Pakistan must learn a lesson from its mistakes of Pakistan, and it is necessary for her to adopt measures to bring all provinces on the same page.

Apart from this, Asian and African countries focus on national and authoritative unity rather than economic and political stability. The same situation is applicable to Pakistan. But this fact is also not ignorable that economic stability is impossible without the stability of political leadership and the stability of institutions. ([Pervez, Sami., Saima., & Fahmida. 2018](#)).

The honest and stable Election commission produces eligible, honest and determined politicians. In this connection, respondents were requested to share their ideas as regards the role of the election commission in bringing honest leadership. In response, they asserted that the true implementation of Article 62 and Article 63 is the only source of bringing Sadiq and Amin (true and honest) leadership. Though articles 62 and 63 encompass the condition of Sadiq and Ameen. But these qualifications are missing in the current leadership of Pakistan. ([Article 62 & Article 63](#)).

But a question arises here do our politicians meet this criterion? Respondents are quite right in their opinion that the role of the election commission is not satisfactory. If observed closely, who meets the conditions of Article 62? Whose

paper of nomination has been rejected on the basis of his character and reputation? Who has been disqualified on the point of being charged in the courts of law?

Respondents lamented that in this modern age, Pakistan is deprived of modern facilities. Due to this outdated method, there is a high probability of dishonesty by way of this traditional method, and thus qualified candidates can never come forward. In this respect, they suggested measures that modern technology should be introduced. The election commission should approach online elections through biometric attendance, and the process of election must be monitored by unseen honest men of the country and systemized strictly.

Respondents added more that our politicians are not qualified. They commended the step of Musharraf when he fixed at least graduation for contesting in the election. This condition imparted a positive effect, and automatically from the political system of Pakistan, ignorant politicians were ousted. Respondents suggested that the master level should be the minimum qualification for contesting the election. They added that the election commission should approve pious and good reputation holder politicians for taking part in the election.

Islamic Judicial System

Dealing with justice is an important pillar of the judicial system of Islam. Punishments under Islamic law are strictly enforced in an Islamic state. Holy Prophet (PBUH) cited the approach of Hazrat Zaid (RA) in the case of theft committed by the lady of a noble tribe that those nations ruined who punish poor for the crime and left free rich on the commission of the same crime. ([Kitab Ul Hudood, n.d.](#)) In this regard, when the question was asked to respondents with respect to the application of Islamic punishment in Pakistan. 75% of respondents agreed with the idea that enforcement of Islamic punishment will reduce the ratio of crimes in Pakistan.

Expressing their view, they said that open punishments like amputation, whipping and stoning to death will produce reformatory and preventive effects, particularly in the cases of adultery, fornication and stoning to death.

This is the reason that Zainab, an innocent child, was raped and then murdered by twenty-four

years old Imran Ali. The heirs of Zainab demanded to reward the death sentence openly. But the government refused. In this connection, an eminent politician commented that such incidents would be kept on unless severe and dreadful punishments are not awarded to criminals. ([Liaquat, N. \(2018, October 17\).](#))

Respondents presented a way forward by holding Ijma, Ijtihad and common law of Sharia enforcement of Islamic punishment is possible without affecting the rights of minorities. They agree that the implementation of Islamic punishment is not a piece of cake. Pakistan has to face obstacles on both internal and external sides.

Salient Feature of the Islamic Judicial System

When the question was asked regarding the consequences of replacement of the legal system of Pakistan with an Islamic legal system. 70% of respondents favoured, while 30% demonstrated their concern that though replacement of one system with another system is a tough task. But the replacement of the legal system of Pakistan with an Islamic legal system will impart fruitful effects. In this respect, respondents said that the judge and police officer of the Islamic state is trained ethically. Judiciary and Police do not bear any pressure from any higher authority of any institution. In the Islamic state, accountability is an important pillar of the state; thus, no option is left for the officials of the Police and judiciary to gain hush money. Their salaries are kept high so that they do not gain money from illegal means. Institution of law should come to an end, and for redressing the grievances of poor people, the government and their fees must hire lawyers must be paid by the government of Pakistan. One of the respondents commented that Allah is exempted from every mistake. So the principles of justice are the principles set by Allah. It is the faith of every Muslim that divine policies always remain in favour of human beings. He commented that without any hesitation, Pakistan's legal system should be replaced with the legal system of Islam.

As Allah says, God commands justice and fair dealing. ([Al-Quran. An-Nahal: 90.](#)) The research study further looked into the matter and revealed the Islamic legal system. The detail is listed below.

Salient Features of the Islamic Judicial System

- The judges of the Islamic state must have command of the Quran and Sunnah, and they should decide all the cases in the light of the Quran and Sunnah.
- Piety, honesty and just nature are important features of the personality of judges of the Islamic state.
- The verdict of the court must be decided after the production of evidence.
- In the Islamic judicial system accused is not a criminal until his case is not proved against him. After being proved guilty, he is liable to be punished as per the law of the Islamic state for the done offence.

Network of Islamic Judicial System

The network of the Islamic judicial system is a triangle and based on three types of courts.

Qadla Courts

In this court, an open trial is held, and the judgment is pronounced. Shurta executes the judgment of these courts.

Mualim Courts

Mualim courts work like tribunals of the modern age. The cases are heard from low to high officials of the state and filed by even a common man. Thus the fear of accountability is dominant among officials of an Islamic state.

Hisbah

Hisbah is the significant institution of hisbah governed by public authorities. Market cases such as measurement, sale or fraudulent cases are dealt with by this institution. The persons who are debtors and don't pay the debt. The institution is authorized to recover it.

Sources of Islamic Law

Law-related matter in Quran is not so vast. Al Quran is called Huda (guidance), but it cannot be called a complete legal code. Injunctions in Quran cover three areas legal, ethics and faith.

Out of 6666 verses, 70 injunctions are dealt with by family laws, and further 70 injunctions of the Quran are related to civil code. Similarly, in Quran, thirty injunctions are about penal law, while thirteen injunctions belong to jurisdiction and procedure. Ten injunctions in the Quran cover law of the constitution. Likely, ten injunctions revolve around economic and financial matters. The second source of Islamic law is Sunnah, and it has been divided into three classes.

- Revelation
- Complicated injunction/legislation explained by Holy Prophet (PBUH)
- In the case of the lack of existence of a solution to any matter in the Quran, the Holy prophet resolved the issue.

In the Islamic state Shurta is another important institution of the Islamic state. The function of Shurta is to execute the order of execution and maintain peace within the state. The chief of Shurta is called Sahib Ul Shurta. In the era of Hazrat Umar (RA), the institution of Shurta was founded. After the fatal attack on Hazrat Umar (RA), Umayyad and Abbasside further consolidated the institution of Shurta.

Role of Shurta in Islamic State

- Shurta has been assigned a task to prevent crimes.
- Arresting criminals and sending them to jail.
- Guide the misguided people on the way to goodness.
- Rounding up dishonest and treacherous people. For this purpose, spies and detectives are hired to collect information about them.
- Managing state prisons.
- Enforcing Hudood punishments and following orders of the government.
- To perform duty on the streets twenty-four hours a day to catch thieves and fugitives.
- To maintain law and order within the state.
- Tax collection
- Execution of judicial powers.

In Shura, the character was examined. Only pious, truthful speakers and honest people were selected in Shurta. Sahib Ul Shurta was the head of the Shurta of the Islamic state and was liable to be accountable before the caliph.

While 10% of respondents were not found in favour of the replacement of the legal system of Pakistan with the legal system of Islam. According to them, the major portion of the current legal system is based upon the British codes like Criminal procedure code, Civil procedure code, Pakistan penal code, Taxation system, Easement Act, contract act etc., are being run since 1947. The replacement will break out more confusion, and the system will face chaos due to sectarian war. 20% of respondents thought they favoured replacement of the legal system, but they seem afraid that the International community will not let to enforce the total Islamic system in Pakistan and will try to break down barriers, and this will plunge the legal system of Pakistan into more darkness. Furthermore, respondents added that human rights organizations would raise different issues, such as women's empowerment. A sectarian war will break out on different questions, such as the donation of zakat and many issues of Islamic jurisprudence like marriage, divorce and inheritance.

The result of the research study shows that 70% of respondents favoured the replacement of the legal system of Islam with the legal system of Pakistan. The minor portions of respondents who do not seem to agree apparently in favour of respondents and are afraid of facing hurdles in the case of application of the Islamic legal system, but even then, they do not deny the positive consequences of the Islamic legal system on Pakistan.

Principles of the Education System of Islam

Respondents criticized that education is the fundamental right of citizens, but this right is enjoyed in Pakistan as per the social status of any citizen. While in the Islamic state, all are equal. Islam is contrary to the class system. Islam emphasizes getting knowledge. In this connection, there are so many injunctions as such.

“God taught him when men didn't know.”

[\(Al Quran, Al-Alaq: 5\).](#)

“And say, my lord! Exceed me in learning.”

[\(Al Quran, Al-Taha: 114\)](#)

Likewise, the Holy Prophet (PBUH) declared education as the most precious gift for a child from

parents. The esteem of education can be figured out by the point that one who keeps busy himself for the purpose of education is as if someone has dedicated himself to the work of God. In all these Hadith and verses, there is no discrimination between man and woman and poor and rich. The right to education in an Islamic state is enjoyed by all citizens.

Curriculum Making and Maintenance of Balance Between Science and Islam

Respondents highlighted that Muslims are the founders of scientific education. West imitated the scientific ideas of Muslim scientists. Science is incomplete without Islam. In this context, it is a dire need of time that think tanks in Pakistan and policymakers must frame a curriculum that is a beautiful combination of Islam and Science.

Respondents suggested measures that the curriculum should be designed on modern techniques. It must include creative writing, analytical study, curiosity-generating topics, research work and debating issues freely. Not only Islam but students should be getting inclined to study all religions of the world. Though Europe's dark age history is not hidden from the world and Muslim civilization, the base of their knowledge and wisdom was on the rise. Umayyad's Abbasside and Ottoman Turks are the best examples in this series. Even when the whole of Europe was plunged into the darkness of ignorance, the candle of knowledge was still burning in Spain though being a part of Europe. The reason was that Spain was being ruled by Muslim rulers.

The literature review further supports the opinion of respondents, and the research study presents the Islamic education system in the Islamic state.

Islamic Education System

The Islamic education system was comprised of six stages.

Mosque and Darsgah:

The basic institutions of the Islamic state are based on introductory knowledge, where the Imam would teach them reading, writing and

understanding of Arabic content. Both institutions were based on introductory knowledge.

Maktab

In Maktab, elementary education was given, where subject specialists were appointed to teach Muslims different subjects. Such as Math, text related to religion, Martial Arts, and behaviour code language.

Madaris

Madrasahs were the factories of producing intellectuals. In these madrasahs, students were equipped with various sciences such as Hifz, logic, theology, Quirat, medicine, arts and philosophy by hiring adept teachers. For teaching these subjects, adept teachers were hired. From this level of education, Qazi, jurists, Imam and high leadership were to be produced.

Jameah

Jameah was known as the highest institution of the Islamic state, where Islamic and all worldly subjects were taught in depth. For teaching global knowledge and comprehensive subjects to Jameah students, eminent scholarly personalities were hired. The purpose of this high level of education was to create skills for better performance after holding important positions of state like Qazi, Jurists, political leaders, army chief etc. Jameah was an institution where future members of think tanks were produced.

Thus The off-scene object of education is to grow up the character of a human being, to draw his attention towards exploring the universe and create comfort for the creatures of almighty Allah and provide ease for mankind. The object of Islamic education is totally contrary to the western education system, which produces liberal and materialistic self-centred personalities.

Education System of Pakistan and Doctrine of Accountability in Islam

Respondents asserted that accountability is a very important feature of the Islamic political system. For a good education system, honesty is the best policy, and this characteristic must have existed in the character of educationists, teachers, and

officials of education departments from low to high hierarchy.

A respondent from KPK shed light on this perspective that he has too much concern for other policies of the Khatk government (previous). But the creation of a monitoring unit for the sake of accountability of various departments was his commendable step. In the wake of this step, positive effects emerged on the performance of vital departments of KPK.

In Pakistan, corruption has been penetrated. In rural areas, particularly in Baluchistan and Sindh, mostly ghost schools are located. Teachers get a salary but do not teach students. The schools are a herd of cows and buffaloes. Cheating has become common in both rural and urban areas. In exchange for money, the exam paper is leaked. The act of cheating is considered to pay mercy on students; this kind of ill thinking is growing in Pakistani society.

Respondents stated that the class system in the education system of Pakistan kills the concept of equality too. For this purpose, it is necessary to put limitations on private schools, and they must be run under the system of semi-private schools.

Health System in Islam

The seriousness of health by Islam may be figured out from the statement of the Holy Prophet (PBUH) that the body of a human has right over the man. So the person should not hurt his body and must take care of this. ([Sanan An Nisa](#))

Health Responsibilities of the Islamic State

The prime duty of the Islamic state is to provide health facilities. This responsibility is reflected in this verse of the Quran, where Allah gives the status to the human being as his most honoured creature. ([Al Quran, Al Ma'arij:17](#))

Similarly, the importance of human being life can be gauged from the verse of the Quran that if a person kills an innocent person without any reason, it is as if he has murdered whole humanity, and in the same way, if a person saves the life of another person, he has saved the whole humanity. ([Al Quran, Al Mai'dah:32](#))

- Physically disabled and mentally retired persons are great responsibility of the

Islamic state in the context of health care. In this connection, this example is quite suitable that in the caliphate of Hazrat Umar (RA), the Christian group had leprosy. Upon learning of this caliph immediately ordered the ill group to provide food and Zakat allowance. ([Al Baladhuri, Futhoo al-Buldan](#))

- The Islamic State is not oblivion from the rights of children. For each child, 100 Dirhams used to be paid, and the ratio of this amount was increased day by day. Particularly for caring for a child by his own mother in the name of breastfeeding a child for 100 dirhams by the government of the Islamic state.
- Senior citizens, infirm, and disabled persons were the prime duty of the Islamic state. They were not liable to pay tax.
- The Islamic state respects the sanctity of life. The baby who is in the mother's womb has the right to life. It is a great sin to kill a child in the womb. Al Ghazali, an Islamic thinker, says that even the destruction of a fertilizer egg is a great sin, and the sin takes the shape of a serious crime when an alive child is aborted.
- Illegal transplantation of organs in an Islamic state is not permitted. In very rare cases, when the donor has expressed his consent to donate his organ to the donee. But not at all when the life of the donor is in danger. In this respect, the Islamic state ascertains the rules of transplantation of organs from donor to the donee.

Consequences of Enforcement of Islamic Taxes in Pakistan

Respondents were requested to comment impacts on the Pakistani economic system by the imposition of Islamic taxes. The Islamic economic system is non-aggressive towards a less-earned class of the Islamic state. The cause of public relief is the non-imposition of GST, customs duty and income tax on the general public, unlike in Pakistan. Zakat, Jizya, Usher, and Ushur, like taxes of the Islamic state, will bring about reformatory change in the economic system of Pakistan by coming to an end to the Riba system. In an Islamic state, tax is imposed on excess wealth instead of the income of an individual. In contrast to this,

Capitalist countries do not care about the poor. In the UK queen of the country is not liable to pay tax, but a single mother and an old aged pensioner come under the whole regressive tax system. To prevent such kind of unjust taxes, a court named Mahkmat Ul Mazlama(The court of Unjust Acts) was established in an Islamic state. That keeps checking on the government against the regressive tax system.

In the Islamic state, zakat is a kind of tax imposed only on Muslims with the object of circulation of wealth from rich to poor. Likewise, Jizya minor, amount of tax after considering the financial position of non-Muslims. In the context of trade, the usher is received, whereas Khiraj is received as tax from the owners of the land. Ushar and Khraj will definitely bring landlords and business tycoons under the circle of wealth.

Enforcement of the Islamic Political System in Pakistan

Respondents expressed pleasure in enforcing the Islamic political skeleton in Pakistan. They added that the Islamic political system is based on the caliphate with the principles of mutual consultation, the right to criticize the policies of the ruling class, public opinion, compliance to the order of the ruler and accountability. The Islamic state is responsible to protect the rights of minorities without giving them any significant position in the machinery of government due to being unaware of Shariah. The fact cannot be denied that a tremendous amount of paperwork has been done to make Pakistan an Islamic state in the form of adding many Islamic provisions to the constitution of Pakistan. But unfortunately, the politicians of Pakistan do not meet the requirement of an Islamic state. Introducing of Islamic political system will bring a revolutionary change in the political circumstances of Pakistan, and all the differences will be settled automatically.

Conclusion

The research topic clearly elaborated and proved that the causes of the failure of the vital departments of Pakistan are ignorance of Islamic principles. The nation neglects its basic ideology and imitates the model of other cultures. Her role in this world becomes that of a blind imitator nation. Pakistan claims to be the fort of Islam. In

this connection, it is a dire need of the time that it must play the role of the torch bearer of Islam. It is possible that Pakistan, without feeling any

hesitation, imposes the Islamic political system with full spirit.

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