The Socio-Cultural Approach of the Islamic Welfare State in the Light of Islamic Thoughts

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Abstract: *The Islamic Welfare state is the depiction of Allah's words and the Prophet's teachings. It's founded on the idea that fulfillment can be experienced in two ways. It needs to help the Muslim community enjoy peace and prosperity in this life while also laying the groundwork for a better life in the next. For an Islamic state to achieve its goals, it must be built on the principles of freedom, equality, and solidarity shared by the Muslim world. Islam offers an*

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innovative and all-encompassing perspective on the idea of a community. It sees itself as a group that has come together to balance the material and spiritual sides of human existence according to the teachings of the Quran and the example set by the prophet. As a result of its rejection of sectarianism and racism, the organic perspective of society emphasizes the interconnectedness of all areas of existence. Therefore, the purpose of this study is to shed light on the Islamic understanding of society by analyzing its fundamental features. It sheds insight on the Islamic social concepts that were developed to create a cohesive social order, as well as the methods for tending to people's emotional and physical well-being. The paper uses an analytical method to argue that Islam gives a dynamic view of society that has universal qualities and is thus capable of changing all humankind to a unified camaraderie.

Keywords: *Islamic Welfare State, Islamic perspective, Sociocultural, Quran, Hadith*

Overview

Islam is more than a faith; it's a comprehensive way of life that teaches followers the best practices for flourishing in all aspects of their existence. Islamic ideas influence Islam's sociocultural approach to the well-being of its people. Social egalitarianism, equity, and cooperation are the cornerstones of the Islamic welfare state (Kurmangaliyeva & Azerbayev, 2016). Islam is a comprehensive philosophy that addresses every aspect of human existence. It's not

just a religion; it's all of Deen. A framework that accounts for every facet of human existence, both individually and collectively (Saeed, 2017). It is also the source of Islamic societal principles and a comprehensive description of the Islamic political system. Islam provides a clear definition of the state. The state stands above all other social institutions as paramount. It's safe to claim that no one can conceive of a life that is calm, secure, and civilized without the state. There would be anarchy, unrest, and crime if the state had not been founded (Rifai, 2021). The rise of the state was a defining moment in the development of civilization. Interaction among people in daily life is very important in the society in which they find themselves. As a result, it only makes sense to establish and defend the public's best interests. Ultimately, the success of an Islamic welfare state rests on its ability to meet the basic needs of its citizens. The goal of Islamic economics is to improve people's material and spiritual lives through the teachings of the Shari'ah. Islam promotes a set of norms and ideals that apply to every facet of human existence. Since all facets of life are interconnected, the values and aims of the Islamic way of life in one area determine the values and goals of other areas (Akram & Hassan, 2017).

The primary purpose of this research study is to examine the Islamic welfare state's sociocultural approach from an Islamic perspective.

Research goal and approach

The primary goal of this study is to analytically shed light on the concept of the Islamic Welfare state. Also, it emphasizes the social and cultural attributes of an Islamic welfare state and the way Islam (Quran, Hadith, and Khulafa-e-Rashideen) has guided the Muslims to devise and drive a successful Islamic Welfare State.

Socio-cultural Approach of Islamic Welfare State

All members of society should have equal access to resources and opportunities, according to the Islamic welfare state's foundational principle of social justice. The Islamic welfare state guarantees that everyone has access to the same protections and opportunity to grow into their full potential. The Islamic welfare state prioritises its citizens' happiness above and above the provision of material necessities like food, shelter, and clothing (Hussain & Rizvi, 2013).

The Islamic welfare state also places an emphasis on individuals working together. This is due to the fact that a more equitable allocation of resources is achieved through collective effort. The Islamic idea of "brotherhood" emphasises the importance of working together. Muslims are urged to view one another as family and to lend a helping hand to those in need (Shah, Alam, & Zubair, 2018).

Personal accountability is also emphasized in Islamic thinking. Everyone must look out for themselves, their loved ones, and their community. The Islamic welfare state establishes norms and incentives for citizens to meet their obligations and make positive contributions to community life (Schmid & Sheikhzadegan, 2022).

The Islamic welfare state is based on the idea that the state has an obligation to look out for its citizens' best interests. The principle of "Khilafah," also known as "stewardship," underpins this duty. The government has an ethical obligation to manage the distribution of the nation's wealth. Consultation and citizen input into policymaking is likewise highly valued in an Islamic welfare state (Ahmad, 2001).

Several Muslim countries have adopted the principles of an Islamic welfare state. Pakistan is an example of an Islamic republic. Several principles of an Islamic welfare state can be found in the Constitution of Pakistan (Choudhury, 1956). One such clause is Article 37's mandate that the state "make provisions for the... welfare of the population." (Constitution of Pakistan, Article 37). The principle of social fairness in Islam is the inspiration for this clause.

Islam emphasizes the inherent dignity of every individual and rejects any social order that divides people based on the basis of their race, religion, or gender. All humans share a common ancestry with Adam and Eve, from whom all subsequent generations have derived (Panjwani, 2004). Therefore, the Islamic view of society does not allow for any form of racial discrimination. All distinctions between nations, races, and ethnicities are seen as only labels for identifying observable differences. In God's eyes, there is no distinction between them, and whoever is most upright will be given the highest honors (Aly & Wenner, 1982).

Islamic Perspective of the sociocultural approach of the Islamic Welfare State

Islam offers its followers ample room to grow as people and make meaningful contributions to society. On the other hand, it regulates people so that they don't start fighting with other people in society. This is accomplished by training in the tenets of Islam, known as the pillars, which provide both theoretical and practical awareness of one's responsibilities to God and society. The latter requires daily prayers, zakat, fasting, and hajj from him as evidence of his righteousness and piety (Taher, 2014). By fulfilling these duties, a person's spirit is cleansed and he is prepared to make the self-sacrifices that are central to the Islamic way of life. The characteristic of such people is a preference for the welfare of others over their own. With such an attitude, society is less likely to get stuck in an endless cycle of violence. Islamic social norms are founded on fair and equitable values that aim to promote everyone's well-being and progress. Class conflict, societal stratification, or one person's dominance over another is not tolerated. It promotes the oneness and equality of all people before God. People believe that all humans share a common ancestry in Adam and Eve and that they all have the same Creator-creation relationship with Divine Unity, with the only discernible difference being in their levels of virtuous behavior (Billah). Therefore, since all humans are related by common ancestry, we are all entitled to partake in the common good and the common

burden. When people understand that they share a common ancestry and destiny, their minds are cleansed of any racial or social biases, and they are better able to work together for the common good. To eradicate pride in race and claims of national or ethnic supremacy and to set the way for genuine brotherhood, this solidarity of humanity by essence and birth is emphasized in several verses of the Quran and the customs of the prophet (s.a.w.) (Dean & Khan, 1997). The Islamic social and cultural system is based on several core tenets, including the oneness of humanity in origin, the ultimate goal, and mutual obligation, as well as collaboration in virtue and piety. In addition, an individual's participation in the realm of social morals and ethics is necessary for the full acknowledgment of his fundamental rights to existence, assets, and honor. He has a responsibility to take action to promote good and avoid evil in society, and he cannot sit on the sidelines while this is happening. Low morale, distorted conscience, malnourished religion, and selfishness are all symptoms of a society lacking a sense of duty (Chawla, 2017). Therefore, the Islamic social and cultural system provides a very high, sound, and comprehensive way of life based on a genuine love for others, compassion for the kids, regard for the elders, comfort, and consolation for the distressed, visiting the sick, relieving the grieving, sincere sense of kinship and solidarity with others, respect for the right of other people to life, property, and honor, mutual responsibility between the individual and society. These principles of the Islamic system are eloquently

described in the prophet Muhammad's (s.a.w.) final sermon, which was given during his final journey to Makkah (Gummi, 2013).

Quranic teachings on social justice and equality form the basis for the Islamic welfare state. The Quran stresses the need for fairness, equality, and unity among people. Some verses from the Quran that emphasise these ideas are as follows:

The necessity of social justice is emphasised throughout the Quran. One such verse is Surah Al-Maidah 8: "O you who have believed, be continually standing firm for Allah, witnesses in justice, and do not allow the enmity of a people prevent you from being just. Do what is right and what is just by being fair. And have a respect for Allah; He is well aware of your actions. This passage reminds us of the significance of always acting justly and fairly (Al-Quran, 5:8).

Second, the Quran stresses the significance of social equality. God tells humanity, "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another," in Surah Al-Hujurat, Verse 13. The most upright among you are the most honorable in Allah's eyes. Allah is really All-Knowing and All-Acquainted. All people are created equal, and moral excellence is the sole measure of worth, as this verse explains (Al-Quran, 49:13).

Third, the Quran stresses the value of working together as a community. Allah says, "And cooperate in righteousness and piety, but do not cooperate in sin and aggression," in Surah Al-Maidah,

Verse 2. And be afraid of Allah; surely, Allah's punishments are harsh. This passage stresses the importance of collaboration based on righteousness and piety (Al-Quran, 5:2).

The duties of government towards its citizens are also addressed in the Quran. As an illustration, Allah instructs His followers to "and prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but whom Allah knows]". And you will be fully compensated for whatever you invest in Allah's cause, and you will not be wronged(Surah Al-Anfal, Verse 60) (Al-Quran, 8:60). This verse stresses the need of the state to make adequate defense preparations and invest in the cause of Allah.

The Hadith (the sayings and deeds of the Prophet Muhammad, peace be upon him) provide the foundation for the idea of an Islamic welfare state. The idea can be molded using a variety of concepts and ideals.

The Hadith stresses the need of caring for society's most vulnerable people, calling this a "obligation." "The believer's shade on the Day of Resurrection will be his charity" (Al-Tirmidhi, Hadith 604), declared the Prophet Muhammad PBUH. The importance of charity and the duty to help the less fortunate are brought into sharp focus by this.

The Hadith encourages a feeling of community and working together to solve social problems. The Prophet Muhammad once observed, "The believers are like a body in terms of their love, kindness, and compassion for one another. A lack of rest and a high temperature are

typical responses to a painful limb, according to Sahih/Authentic. – (Al-Bukhari and Muslim). This highlights the significance of social solidarity and mutual help.

In addition to social and political equality, the Hadith also stresses the importance of economic fairness and wealth redistribution. It was reported that the Prophet Muhammad said, "The wealth of a wealthy person is not lawful except for the poor" (Al-Bukhari, Hadith 1395). This highlights the significance of required charity (Zakat) and voluntary donation (Sadaqah) as tools of wealth redistribution.

The Hadith emphasises the importance of safeguarding and caring for society's most vulnerable members. The Prophet Muhammad once declared, "I and the guardian of an orphan will be like this" , putting his index and middle finger together to show how close he and the guardian of an orphan would be in paradise (Sahih Bukhari, Hadith 6005). This emphasises the value of protecting children without parents or other vulnerable people.

Challenges Faced by Islamic Welfare State

There are several obstacles in the way of an Islamic welfare state being put into practise. The problem of corruption is one of the obstacles. Many Muslim countries face serious problems with corruption, which hinders the development of Islamic welfare states. Misallocation of funds and a decline in public faith in the government are both direct results of corruption.

Economic growth presents yet another obstacle. The Islamic welfare state model has significant challenges in many Muslim nations due to their economy. The Islamic welfare state model cannot be fully implemented without the resources made available by a thriving economy.

Recommendations

To combat the challenges faced by the Islamic world due to the unsuccessful policies of the Muslims, the only way is to follow the word of Allah, the guidance of the Holy Prophet PBUH, and the tactics of Khulafa-e-Rashideen.

Conclusions

The Islamic welfare state's cultural framework is founded on Islamic principles of social justice, equality, cooperation, and personal responsibility. Inculcating Quranic teachings, adhering to Hazrat Muhammad's (PBUH) example, and adopting Khulafa-e-Rashideen practises are all approaches to overcome the obstacles that stand in the way of establishing an Islamic welfare state.

In conclusion, the Quran provides the foundation for the Islamic welfare state by emphasising the value of social justice, equality, and cooperation. The Quran instructs governments on their duties to their citizens and stresses the value of allocating resources to further Allah's cause. The Islamic welfare state model calls for a comprehensive familiarity with and dedication to the Quran's precepts in order to be put into practise.

An Islamic welfare state, based on Hadith principles and values, is a society that ensures the protection and empowerment of disadvantaged groups, supports social welfare programmes, and preserves economic justice for all citizens. It would be a state that promotes social solidarity and collaboration by making it both individuals' and communities' responsibility to help those in need.

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17. Al-Quran, 5:8

18. Al-Quran, 49:32

19. Al-Quran, 5:2

20. Al-Quran, 8:60

21. (Al-Tirmidhi, Hadith 604)

22. (Al-Bukhari and Muslim)

23. (Al-Bukhari, Hadith 1395)

24. (Sahih Bukhari, Hadith 6005)