



The Remedial Solutions of the Issues of Pakistan in 2022 in the Light of Qur'an and Sunnah

Hafiz Ruvaifa Khan

PhD Scholar, Faculty of Usuluddin, International Islamic University, Islamabad

Malik Farrukh Hussain

School Education Department, Bahawalpur, Pakistan

Email: farrukhjoiyal@gmail.com

Abstract

Islam is a religion which encompasses the whole important aspects of life including political, economic, collective, ideological and military perspectives. It has also a significant proportion and balance of life in Islam. So, it also sustains the subtle balance in all walks of life. It creates a balance between the rights of people which may be collective or individual. As he depicts the responsibilities of the Rulers and masses as they have their own coordinate rights and duties. It is also a fact that un-Islamic ideologies have been ruling the whole world and they attacked from the East and West and showed their control over the Islamic Countries. But now there is a strong wave of change in order to implement their Islamic ideologies in the Islamic countries such as Pakistan, in the light of glorious Quran and Sunnah of the Holy Prophet PBUH. Disaster management may be presented to the world so that the economic and flood crisis might be resolved in Pakistan. This comprehensive research regarding emergence of wealth and Rehabilitation, and its distribution according to the positive manners should be implemented accurately and solution of all the problems in our country may be sought out. Because the Islamic system of justice is a sole comprehensive system which presents the solution of all existing economic issues as well national disaster like recent flood crisis in whole country.

Keywords: Economic system, Islamic ideologies, impartiality, circumstances.

Introduction

Islam is a comprehensive religion that includes all the spheres of life and establishes a subtle balance in this world and the hereafter. In the same way, it establishes a balance between the mutual rights and duties of the people and individual and collective interests, and also clarifies the mutual relations and rights and duties of the rulers and the people without any oppression or abuse or partiality so that no party can abuse anyone. So that the social life runs in an orderly manner and man can hold office by fulfilling his purpose of creation i.e. worships.

When we revive the "Islamic life system" the mind of a person immediately starts to be attracted towards the economic and justice balance and problems that have surrounded by the helpless persons from the first day. The solution and treatment of which is thought and done throughout his life, but economic problems are not resolved, it is to be get more confused. These are economic inequalities, unfair distribution of wealth and wealth resources, class economic conflict, unnatural disparity between poverty and wealth, and human effort to make the world a peaceful



place. Along with positive means, negative ways such as looting, war and conflict and as a result bloody revolution were also adopted, but the severity of economic problems always came out in a more terrible form. And the struggle for the solution of economic problems took the form of economic terrorism, a clear example of which came in the practical form of Karl Marx's theory of communism, which could not sustain its unnatural existence for long and died. Capitalism was a means of economic exploitation that encouraged economic inequality, economic deprivation, concentration of wealth and sources of wealth, exploitation of economic resources, hoarding of commercial and productive activities, fostered class conflict, and it clearly divided the world into two classes, the rich and the poor. Where the rich are tyrannical, the bloodthirsty of the poor, hypocrites and economic robbers, yet they are respectable and dignified and worthy of dignity and power and the poor despite all their virtues, are oppressed, subjugated and humiliated. Therefore, the seed of Class Hatred has grown and has become a thick tree which casts a shadow on the whole world with its evilness also in the Pakistan.

The economic difficulties of the poor, weak and working class are increasing day by day and the comforts of the rich class have taken the place of luxuries. On the other hand, there are not even the luxury of colourful food and drinks and the equipment to cool down the burning stomach. Hence, the best example to cope with this situation is of Prophet Yusuf A.S as mentioned in the Holy Quran.

Literature Review

In fact, all these economic injustices, economic exploitation, economic class conflict, and economic deprivations are the illegitimate and disobedient children of the Capitalism system, which has destroyed the dream of economic welfare of the whole world and the overwhelming majority of human beings. Trapped in a vicious circle of poverty, from which the capitalist system has no way out, as evidenced by the current global economic crisis, which has shaken the economy of the so-called superpower, the United States which effects also Pakistan. The unfair means of wealth, corruption, injustice, feudalism, and uncontrolled division of help amongst the poor countrymen is the main cause of our current issues. The financial aids are coming day by day but their distribution process is very poor and imbalanced. Our political system is influenced on it and makes it contrary. Unfortunately, some of our administration officers are a part of this conflict.

ISLAMIC PERSPECTIVE

Allah Almighty declared his Lordship in the first verse of the first surah of the last revealed book of the Holy Qur'an:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ⁽¹⁾

“All praises are due to Allah, the Lord of all the worlds.”

Then his lordship is coupled with the announcement of granting a peaceful life that sustenance and peace will also be provided. There will be no humiliation and persecution in return for earning sustenance, but the condition will be the same and that is very simple and easy that he will keep worshipping, as He is true God.

It is stated in the Holy Quran:

فَلْيَعْبُدُوا رَبَّ بَدَا الْبَيْتِ - الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ - وَأَمَّنَهُمْ مِنْ خَوْفٍ⁽²⁾

“So, worship the Lord of this house. And those who feed them from hunger and secure them from fear.”

⁽¹⁾ Al Fatiha 1:1

⁽²⁾ Al Quraish 106: 3-4

He advised the people that whatever is more than they need, they should give it to their brothers because of their economic suffering so that they do not fall behind them (the rich) in the race of life due to hunger and poverty. It is said:

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ⁽³⁾

“They ask you what to spend. Explain what is more than (their own) need.”

This is clearly evident from the economic system of Islam. Islamic economic system is a part and branch of Islamic philosophy of life and this system is capable of practical implementation in every age and every society.

It is not right to see the Islamic system as a man-made ideology, because those ideologies are not free from error. Even if they are generally or mostly correcting at some point in time. Due to new experiences or the expansion of the scope of knowledge, new ideas are created which correct or change the previous ideas.

For a long time, the world was dominated by non-Islamic ideologies, which invaded the Muslim Ummah from the East and the West, and the system based on these ideologies was imposed on Islamic countries. But now, by the grace of Allah, the consciousness of adopting and implementing the economic system of Islam is awakening in Islamic countries, Muslim researchers are also studying and researching the economic system of Islam and calling for its implementation.

By the way, we are seeing that some Muslim researchers, who are working diligently on the economic system of Islam, are trying to present an ideal, useful and comprehensive solution to economic problems and crises in front of the world. Especially the creation of wealth and the fair principle of distribution of wealth should be brought forward because Islam is the only system that overcomes all the economic problems that the modern non-Islamic system is incapable of solving and provides solutions for them.

In the situation that the modern systems of the world have failed to solve the economic problems and crises, the importance of studying and researching the Islamic economic system and the economic responsibilities of the state increases a lot. It is the need of the hour that Muslim scholars present the economic responsibilities of the state in a comprehensive form according to the contemporary requirements so that Islamic governments can fulfil these responsibilities.

But it should be clear that the study and research of Islamic economics is not an easy task, but a very delicate and profound task. A researcher can present a comprehensive and satisfactory research on this subject when he has earned from the Islamic jurisprudence. The purposes of the Shariah and the rules of the whole. He is familiar with law and can deduce the rulings and rules related to economic affairs from books of jurisprudence.

Economic System in Islam

Every economic system has some goals, for the achievement of which that system strives and wants to see its implementation in its followers. Since the trends and laws of economic systems are different. So, their goals are also different. There are some basic goals that include human needs and goals, as well as guarantors of human happiness and well-being and guarantors of human survival in the system of life, no matter how much time changes and how different the place becomes.

In the following lines, the main goals of the Islamic economic system are described.

Hard work is the motivation and central purpose of life,

So, the saying of the Allah in the Holy Quran is:

⁽³⁾ Al Baqarah 2: 219

وَلَقَدْ مَكَّنُّكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ⁽⁴⁾

"And verily We have given you a place to dwell in the earth and We have provided for you therein."

The action that Islam invites is that which is useful and righteous, which purifies the soul, good morals, strong interpersonal relations between people, widening the scope of goodness, protection of religion, wealth, honour, intellect and body. Yes, this is the action that increases the productivity and increases the income. There is no disagreement in Islamic jurists that it is obligatory for a healthy Muslim to earn and work, at least to earn enough for the family and his dependents, it is obligatory. Only man saves himself and his family from becoming dependent on others.

The Prophet ﷺ said:

الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى⁽⁵⁾

"The upper hand is better than the lower hand."

The Prophet ﷺ said:

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ⁽⁶⁾

"Nobody has ever eaten a better meal than that which one has earned by working with one's own hands. The Prophet (PBUH) of Allah, David used to eat from the earnings of his manual labour."

In the same way, the Messenger of Allah (peace and blessings of Allah be upon him) forbade asking questions without compulsion, so he advised:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ، وَإِضَاعَةَ الْمَالِ، وَكَثْرَةَ السُّؤَالِ⁽⁷⁾

"Allah has hated for you three things: 1. Vain talks, (useless talk) that you talk too much or about others. 2. Wasting of wealth (by extravagance) 3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need)."

Also, he who earns money with the intention of saving himself, his parents, his family, widows and the poor from asking questions.

Al Hadith,

عن كعب بن عُجرة رضي الله عنه قال: مرَّ على النبيِّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - رجلٌ، فرأى أصحابَ رسولِ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - مِنْ جَلْدِهِ ونشاطِهِ، فقالوا: يا رسولَ الله! لو كانَ هذا في سبيلِ الله؟ فقال رسولُ الله - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ -: "إِنْ كَانَ خَرَجَ يَسْعَى عَلَى وَلَدِهِ صَغَارًا فهو في سبيلِ الله، وإنْ كَانَ خَرَجَ يَسْعَى عَلَى أَبَوَيْنِ شَيْخَيْنِ كَبِيرَيْنِ فهو في سبيلِ الله، وإنْ كَانَ خَرَجَ يَسْعَى عَلَى نَفْسِهِ يَعْفُهَا فهو في سبيلِ الله، وإنْ كَانَ خَرَجَ يَسْعَى رِيَاءً وَمُفَاخَرَةً فهو في سبيلِ الشَّيْطَانِ"⁽⁸⁾

"The Holy Prophet (peace and blessings of Allah be upon him) called it "fee Sabil Allah". To protect oneself from questioning, then this is in the way of Allah. Similarly, if he earns for his old parents or young children to save them from asking

⁽⁴⁾ Al A'raf 7: 10

⁽⁵⁾ Al Bukhārī, Muḥammad bin Ismā'īl, **Al Jāmi' al Ṣaḥīḥ**, Book: Obligatory Charity Tax (Zakat), Chapter: The wealthy only are required to give in charity, (Beirut: Dār Tawq al Nijāh, Ḥadīth No. 1427

⁽⁶⁾ Al Bukhārī, **Al Jāmi' al Ṣaḥīḥ**, Book: Sales and Trade, Chapter: The earnings of a person and his manual labour, Ḥadīth No. 2072

⁽⁷⁾ Al Bukhārī, **Al Jāmi' al Ṣaḥīḥ**, Book: Obligatory Charity Tax (Zakat), , Ḥadīth No. 1477

⁽⁸⁾ Al-bani, Nasir ud-Din, **Sahih al-Targheeb wal-Tarheeb**, The Book of Sales, Chapter: The Enticement of Acquisition (Saudi Arabia: Al-Ma'arif Library, Riyadh 2000 AD), Volume 2, Page: 306, Hadith No.: 1692

questions, then this is also in the way of Allah; but if he earns for pride and fame, then it is in the path of the devil”.

Similarly, The Prophet ﷺ said:

(9) "السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ كَالَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ"

“The one who looks after and works for a widow and for a poor person, is like a warrior fighting for Allah's Cause or like a person who fasts during the day and prays all the night.”

When the intention is pure and only the pleasure of Allah Ta'ala is intended, that is worship.

Economy from the Holy Quran

The fact is that the Holy Quran is not a book of economy or any current knowledge. it is a book of faith and success in life and hereafter. The Qur'anic injunctions are related to the religious and worldly affairs of the people, the purpose of which is to guide them towards goodness in all spheres of life and to ensure the happiness of the hereafter and among the other heavenly books, only it has been blessed with the name of the Qur'an because it is comprehensive of all the books and all the sciences.

As the Almighty says.

(10) وَتَفْصِيلَ كُلِّ شَيْءٍ.

"(This Qur'an) is a detail of everything."

(11) تَبَيَّنَاتَا لِكُلِّ شَيْءٍ

"It's the description of everything."

Among these rulings, the rulings of the Qur'an which are related to the system of economic conditions of the people and in which the rulings provide guidance to get rid of the difficulties and crises that may affect the economic life of the people and may hinder economic activities. An example is mentioned from the Qur'an regarding global economic planning. Likewise, any state that follows the plan will join the ranks of developed countries by facing difficulties and crises, sustainable policies.

Prophet Yusuf A.S and economic planning

In the Holy Quran, the above-mentioned stories, past nations and events are not meant to tell stories, nor are they meant to be fun, but if you think about it, these events teach lessons, purposeful advice, lofty goals and high morals. And in them we find enlightenment, wisdom, strange events, news and inspiring purposes as the Holy Quran has made clear for the survival humanity.

And a real example of the Qur'anic vision and insight regarding the future, which has deep and purposeful effects on the economic fields, is the story of Hazrat Yusuf (peace be upon him) and the king of Egypt is a form of planning with respect to our current issues and their solutions.

Thus, the Qur'an presents a long-term plan in the form of the king's dream and Hazrat Yusuf's A.S understanding of its interpretation.

Need and importance of surplus food stocks

Hazrat Yusuf (peace be upon him) chose to leave the wheat inside the khush.

Allah Almighty says,

(12) فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ

(9) Al Bukhārī, *Al Jāmi' al Ṣaḥīḥ*, Book: Good Manners and Form (Al-Adab), Chapter: The one who looks after and works for a widow, Ḥadīth No. 6006

(10) Yusuf 12: 111

(11) An Nahl 16: 89

(12) Yusuf 12: 47

"And whatever you cut let it remain in happiness."

So, there is no benefit in simply not using the excess grain, but it is also important to prevent it from being wasted and spoiled in these years to protect it from insects or rats and other weather effects. By doing this, its nutritional value can be maintained.

Avoiding extravagance and wastefulness in consumption

Food storage is necessary in Islam for survival of humanity in this world. Therefore, consumption needs to be moderated and systematized, i.e. food surpluses from people's current needs and food must be stored to meet future food shortages.

Hence, these are the economic wisdom policies to save our Pakistan from difficulties and issues.

Disaster Management

Monsoon rains wreak havoc in Pakistan every year. Storms and floods accompanying these rains cause loss of life and property over a large part of the country and this has been going on for almost half a century. The sad fact is that no government has made any serious effort to provide a permanent solution to this most pressing problem. It is true that there is loss of life and property due to extraordinary storms and floods all over the world and it is still not possible for man to completely control from these natural disasters, but in other countries this situation sometimes arises while ours. Yes, this trend has been going on for a long time and every year a large section of the population is badly affected by it. Controlling this trend and reducing loss of life and property through serious strategy and regular planning is certainly difficult but not impossible, and the examples of many countries are proof of this.

Like every year, this time too, storms and floods accompanied by monsoon rains have wreaked havoc in different parts of the country. Apart from the four provinces, the areas of Kashmir and Gilgit-Baltistan have also been badly affected by storms and floods and the destruction is still ongoing. In many areas, gardens and crops have been destroyed and settlements have been destroyed. In many cities, bridges, which are considered to be the main means of land communication, have collapsed and roads are also dilapidated, which is also affecting relief efforts. In Baluchistan, several feet of railway track were washed away due to flooding in Chaghi, Ahmedwal, and Dalbandin due to which the Pak-Iran train service was suspended. Relief operations are underway in the affected areas and rescue personnel are shifting people to safer places. Survey teams have been formed by the government to assess the damage. It has also been recommended to waive government dues and debts including irrigation, agricultural income tax of flood-affected areas.

Due to its backwardness and other problems, Baluchistan and Sindh are more affected by such a situation than other provinces, so the government needs to pay more attention to it. For the past several years, these provinces were suffering from drought and now people are being badly affected due to floods. The relief funds will cover the people's expenses, but what is the guarantee that these people will not face heavy loss of life and money again due to the storms and floods that will occur in the monsoon season next year? will have? If the government is not making a viable and comprehensive plan for this, then all the other things are tactics used to hide its incompetence, which can satisfy the people only temporarily. The government should bring together all the stakeholders and experts to plan and take measures for a permanent solution to this problem as it causes loss of precious human lives every year and the country also faces huge financial loss. Which further affects our battered economy.

As Quran says that,

أَمْالٌ وَالْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا⁽¹³⁾

"Wealth and children are the adornment of this worldly life"

It means that the wealth and family system is very important in the world for survival of the fittest. So, Floods in four provinces of Pakistan have forced thousands of people to leave their homes and move to safer places. According to government disaster management agencies, thousands of houses have been completely destroyed, especially in the provinces of Punjab, Sindh and Baluchistan.

In this regard, our Holy Prophet PBUH said that,

وَأَنَّ هَذَا الْمَالَ حَضِرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبٌ الْمُسْلِمِ مَا أَعْطَى مِنْهُ الْمِسْكِينَ وَالْيَتِيمَ وَابْنَ السَّبِيلِ⁽¹⁴⁾.

"No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers."

So, a large number of displaced persons are either living in makeshift tents or forced to live under the open sky.

In view of such large-scale displacement and the resulting widespread urgent needs, the government has imposed a state of emergency in the flood-affected areas. Instructions have been issued to the army to participate in the rescue and relief operation.

According to the government agencies, a large amount of food items, medicines and tents are needed to help the flood victims. The federal and provincial governments have appealed to the public to help the affected people to deal with the situation.

According to the government, the public can directly or through government agencies deliver this aid to the victims. However, for many people who want to help, it is a big question that if ordinary people want to help the flood victims, how can it be done?

For the past few days, people are seen asking the question on social networking websites in Pakistan that they want to help the flood victims but they don't know the right way to do it. Should victims be paid directly? If money is given, how?

Or do the victims need food and shelter more directly than money? If so, how should such assistance be delivered to the victims? Is it appropriate for him to travel to the affected areas on his own or seek the help of an organization?

Disaster management researchers and relief workers believe that it is difficult to give a definitive answer to such questions, but there are a few basic principles that should be followed. People can also help people.

Planning is an effective tool for dealing with emergencies, natural disasters and economic crises that lead to severe and intractable economic problems. For example, in war situations, the state can use planning to win the war, similarly, in times of famine, the state can use appropriate planning for the support of the poor and the needy, their welfare and the eradication of their poverty. By doing this, it can achieve its goals and the story of Prophet Yusuf (peace be upon him) is a great proof of this.

Some steps are as follows:

To increase administrative capacity and economic efficiency and social welfare.

Choosing the best way to eliminate unemployment and increase the number of working people.

To achieve the highest rate of economic and social development while maintaining the specified economic level.

⁽¹³⁾ Al Kahf 18: 46

⁽¹⁴⁾ Al Bukhārī, *Al Jāmi' al Ṣaḥīḥ*, Book: Obligatory Charity Tax (Zakat), Chapter: Giving in charity to orphans, Ḥadīth No. 1465

Increasing and diversifying production, developing factors of production and innovating in production methods that will lead to the economic strength of the state and eradicating the effects of deprivation, hunger and poverty.

To improve the distribution of income in different regions and provinces of the state so that projects and services are spread to all the provinces and cities of the state and not limited to any particular region.

Preparation of state budget by giving a balanced shape to needs and wants according to priority.

Improving state expenditure so that the state can improve the payment situation at minimum expenditure.

Prophet Muhammad PBUH said that,

(15) كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ، وَمَالُهُ، وَعِزُّهُ.

“The whole of the Muslim is sacred to his fellow Muslim, his blood, his wealth and his honour.”

It means we are protectors for each other's in all the situation.

Meanwhile, dealing with crises and accidents is the responsibility of the state, for which it is necessary to use all the means and all the resources or to clarify a policy that can relieve these situations.

Imam Jisas (may Allah have mercy on him) says, "The story of Hazrat Yusuf A.S, his act of protecting food and distributing it sparingly for the time of drought is proof that the death of people due to famine in any era If there is fear, the rulers should adopt a plan like Yusuf (peace be upon him).

Similarly, planning is a tool that can be used to achieve different goals in any country and society, so each country formulates planning according to its own conditions and social needs and requirements, so sometimes planning The goal is to develop all the sectors of the state or a particular sector, for example to bring development in the industrial or agricultural or health or education sector or to increase human capabilities or to improve the economic condition of workers etc. And the real purpose of all these goals is to improve the material and moral condition of human life, and to try to raise the level of social and economic prosperity, because the real axis and centre of planning is the human being and human development planning. The real goal is, therefore, the results and outcomes of these and other desired planning goals are very limited.

And the effort of social balance and the protection of the interests of people and property is the eternal principle of Islam. Therefore, the main goal of planning in Islam is to meet the requirements of social equality with equal importance. Therefore, when planning is done in the light of Islamic system and orders, all the desired goals and results beneficial to the society can be achieved.

As Allah says in the Glorious Quran:

(16) وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ - وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

“To Allah ‘alone’ belongs the kingdom of the heavens and the earth.

And Allah is Most Capable of everything.”

Divine Restraint

First of all, Islam has imposed certain eternal restrictions of halal and haram on economic activities, in the essence language and in force everywhere. For example,

(15) Ibn Mājah, Muḥammad bin Yazīd, **Sunan Ibn Mājah**, Book of Tribulations, Chapter: The sanctity of the Believer's blood and wealth, (Beirut: Dār Iḥyā' al Kitāb al ‘Arabiyyah), Ḥadīth No. 3933

(16) Āli' Imran 3: 189

usury, gambling, hoarding, interests and all other vices have been declared totally illegitimate, because these things are generally a means of establishing monopolies and they create inequalities in the economy. In the same way, production and buying and selling of all these things were declared haram. From which the society is suffering from any immorality, and in which the way to get income in an illegal way is created by inciting the lower emotions of the people.

It should be clear that these divine restrictions have been imposed through the Qur'an and Sunnah. Islam has not left them to the personal intellect of man, that if his intellect deems it appropriate, he should impose it and if he does not deem it appropriate, then he should not impose it.

The reason for this is that to decide the good or bad of something, sometimes there is difference and disagreement in the intellects of human beings. One person's mind can consider a thing as good and another person's mind can consider it as bad. Therefore, if these restrictions were also handed over to human reason, there was a possibility that people would have declared these restrictions inappropriate in the light of their reason and freed the society from them.

And because in the knowledge of Allah Ta'ala, these restrictions were necessary for every time and every place, so they were given an eternal status through revelation, so that people can get rid of them with the help of their rational interpretations and make the economy and society uneven. Could not suffer.

This makes it clear that the divine restrictions imposed by the Qur'an and the Sunnah are obligatory regardless of whether a person understands their rational wisdom or not.

As stated in the previous line, most of the capitalist countries in the present era must impose some restrictions on the motivation of personal profit, but since those restrictions do not benefit from divine revelation, they are not for the establishment of a balanced economy. Not enough. Therefore, in these capitalist countries, no ban has been imposed on usury, gambling etc. Which is a big cause of economic inequalities.

State Restriction

The aforementioned divine restrictions were of an eternal nature, along with them, the Islamic Shari'ah has also given the authority to the government of the time that it can impose a ban on any such thing or act under any expediency, which is not in itself forbidden but within the scope of Mubahat. It comes in, but it requires some social disorder. This prohibition is not of an eternal nature which is in force at all times and everywhere, rather its status is a temporary order, which is subject to temporary expediency. A simple example of this is that the jurists have written that when there is an outbreak of cholera, the government can impose a ban that buying and selling melons and eating them is prohibited.

As long as this ban imposed by the government remains, eating and selling melons will also become Shariah illegal. In the same way, there is a permanent chapter in Usul al-Fiqh by the name of sources. Which means that if a work is permissible, but its abundance is causing some sin or corruption, then it is permissible for the government to prohibit even this permissible.

Under this principle, the government can monitor all economic activities and can impose appropriate restrictions on those activities which are feared to create imbalance in the economy. The door opens, or there is room for people to stockpile. However, it is worth noting that the original Shariah ruling is that a person can sell what he owns at whatever price. It was permissible, but because of some collective expediency, shariah banned it.

This is what the Holy Quran says about the mandatory compliance of this type of state restrictions:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ⁽¹⁷⁾

"Believers! Obey God and His Messenger and whoever is in charge of you."

In this verse, the obedience of Awli al-Amr (authoritative persons) has been mentioned separately from obedience to Allah and the Messenger, which means that in those things in which the Qur'an and the Sunnah have not given any definite command, the Awli al-Amr should be obeyed. The rules are mandatory.

It should be clear that the power of the government to ban debates is not unlimited, but it also has some rules and regulations, which are not detailed here, but two things are particularly worth mentioning. One is that the order of the government must be obeyed which does not conflict with any order of the Qur'an and Sunnah, and the other is that the government has the authority to impose this type of restriction only when there is a collective expediency. Therefore, in a famous jurisprudential rule, it has been interpreted as "The disposal of the imam in the interest of the people".

Therefore, if a government imposes any restriction without any collective interest, then this restriction is not permissible, and it can be cancelled by the court of Qazi.

Ethical Restrictions

As stated in the previous line, Islam is not the name of an economic system in the strict sense, but the name of a religion, the teachings and rules of this religion are definitely related to the economy like other areas of life. But in the teachings of this religion, it has been clarified step by step that economic activities and the material benefits obtained from them are not the ultimate goal of human life. The entire emphasis of the Quran and Sunnah is on the fact that the worldly life is a limited and few-day life and after that there will be an eternal life which has no end and the main task of man is to make his worldly life last. Build a ladder for the life of the hereafter and worry about its well-being. Therefore, the real success of a person is not that he earns four paisa more than others, but his success is that he enjoys maximum luxury in the eternal life of the hereafter. He should manage, the way of which is that while living in this world, he should do the work that will lead to the maximum reward for him.

A simple example of this is if a person has two options for investing, one is to invest his capital in a legitimate recreational but commercial project in which he expects high returns, and the other is to If capital is spent on building and selling cheap houses for the homeless, in which he expects a relatively low profit, a secular minded person will certainly take the first route, because it is more profitable, but a person who Be worried about the hereafter in the heart. On the contrary, he will think that although the financial gain in the residential project is relatively low, but I can get more reward for myself in the hereafter by providing residential houses for poor people, so I should choose the residential project instead of the entertainment project. Should be adopted. Here, although both paths were legally permissible, and there was no state restriction on either of them, the moral restriction based on the belief in the Hereafter created an internal obstacle in the heart of the person considering the need of the people, which led to better setting of priorities and better allocation of resources. This is a small example, but if the belief of the Hereafter is truly awakened in the heart, it plays a great role in improving economic decisions as well helping others.

⁽¹⁷⁾ An Nisa 4: 59

I do not deny that morality has a place in non-Islamic societies as well. And sometimes the moral point of view also affects the economic decisions, but because there is no strong belief in the hereafter on the back of these moral concepts. Therefore, it does not leave any very significant effects on the economy as a whole, on the contrary, if Islam is fully implemented with all its teachings, the effect of its moral teachings on the economy will be very significant as in the past, their Countless examples have come to light. Therefore, this element of moral restrictions is not a weak element in any way in the context of proper Islamic living, but its importance is very high.

SUMMARY

World was dominated by non-Islamic ideologies, which invaded the Muslim Ummah from the East and the West, and the system based on these ideologies was imposed on Islamic countries. But now, by the grace of Allah, the consciousness of adopting and implementing the economic system of Islam is awakening in Islamic countries, Muslim researchers are also studying and researching the economic system of Islam and calling for its implementation. Planning is an effective tool for dealing with emergencies, natural disasters and economic crises that lead to severe and intractable economic problems as example of Hazrat Yousuf AS planning for survival in his era of life. It should be clear that these divine restrictions have been imposed through the Qur'an and Sunnah. Islam has not left them to the personal intellect of man. Disaster Management is the most important issue of today's world. Many advanced countries overcome it by developing DMA in the country which is active and fast communication capacity.

Recommendations/Conclusion

1. It is necessary for the Islamic countries to implement the Islamic Shariah in all economic, social, political and social spheres of life and make the Book of Allah and the Sunnah of the Messenger of Allah the ruler. Religion is not separate from the state and Islam is not just the name of a few acts of worship, rather Islam is a complete system of life in which there is no difference between spirit and substance, religion and wealth, and law and belief.
2. It is the responsibility of the jurists of Islam to spend their best efforts in clarifying the orders of the Sharia in the modern problems of this era. And to solve the problems that arise in the present age, the scholars of Islam and the jurists of Islam refer to the Book of Allah and the Sunnah of the Messenger. Think and act with care in the collection of Allah and the predecessors.
3. Research on Islamic economics should be given importance and integrated with Islamic jurisprudence and Shariah sciences. And then it should be published so that the public can benefit from it, especially those who are familiar with the problems of Islamic economy and its characteristics and want to adapt the Islamic economic system to the modern world system, and the East and West. They want to give justice and prosperity to the people by solving all the economic problems of the West, they should play their full role in it.
4. The problem of poverty in Islamic countries is increasing day by day, this situation requires the state to implement the system and ensure the payment of zakat and its timely delivery to the deserving, as well as encouraging other forms of charity. Give such as post-natal charity, recommended expenses, etc., so that the basic needs of the needy can be met, and their poverty can be removed.
5. In order to revive the economic system of the country in the light of the economic and social teachings of Islam, such administrative reforms should be carried out that will gradually help to overcome the problem of poverty, for which people will be

employed, and private and public sector. Employment opportunities should be provided to maximum number of people in the sector, and state wealth and people's skills should be utilized to the maximum, and should be protected from wastage, misuse or unnecessary expenditure.

6. It is very important to make the financial and monetary system of the state free from interest, and to try to highlight an Islamic financial and monetary system that is free from interest, and in this regard, the Islamic banks. Experiences should be taken advantage of.

We pray to Allah Almighty that Allah will make this effort useful and effective for the desired purposes so that the Muslim Ummah can restore its former status and its lost position among the nations of the world as well in our homeland Pakistan. Thank you.