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## Analytical Study of Welfare-Oriented Islamic Democratic state: In Context of Rīasat e Madīna

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### Abstract:

This research article explores that Islamic democracy offers an essential and convincing model for contemporary governance by examining the core principles of Islamic governance, such as Qur'ānic principals, Hadīth, shurā, justice, accountability, fairness, welfare for all, austerity of rulers & elites, etc. The study shows that these principles are well-matched with democratic values and provide solutions to contemporary challenges also. The study investigates the historical background of Islamic governance in early Islamic society. Furthermore, the study shows the concept of ijtih'ād as a mechanism for adapting Islamic principles to modern realities. It analyzes the potential of Islamic governance to address issues such as corruption, inequality, social justice, Debauchery, moral depravity, Problems in International Relations and many other challenges by offering a framework that prioritizes the public good and balances individual rights with collective responsibilities. The research also explores the human rights which are given in the Quran and Sūnah and its implementation in Riasat e Madina, the Era of Holy Prophet and Khil,āfat e R,āshida. In this article, there has been reviewed and analysis the laws of contemporary Muslim countries who use the word of Islamic democratic or Islamic Republic in there official names and shows the Islamic governance in presents and past Era.

**Keywords:** Islamic democracy, Riasat e Madina, shura, ijtihad, public good, social justice, welfare for all, Welfare-Oriented Islamic Democratic state

### 1.1. Introduction:

There are 193 countries in the world, who are the member of United Nations. Most of them claim's, they are republics or democrats. Even though some countries are actually ruled by religious leaders or dictator, they often use the word 'Republic' in their official names. Many Islamic countries have recently added 'Islamic Republic' to their names but in practice, Islamic system of governance is not visible there.

In this research paper, I tried to understand what is Islamic democracy in present Era? Based on the Islamic model of governance in Ri,āsāt e Madīna (The Era of Holy Prophet and Four Kaliphs after Muhammad peace be upon him).

### 1.2. Research Methodology:

This is an analytical research from the book of Allah (Quran), Sūnah of Holy Prophet and history of R,īasāt e Madīna and Khil,ūfat e R,āshida. This study show,

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what is Islamic democracy in present Era? The research draws on Islamic scriptures (Quran and Hadith) and historical examples to establish these characteristics.

### **2.1. Different Forms of Government:**

1) Democracy: Democracy means, Rule by the people. The origin of this word from the Greek word *dēmos* (“people”) and *kratos* (“rule”). In 5<sup>th</sup> century BCE Democracy was in effect in Athens and some other Greek city-states. In present Era democracy means the government formed by elections. The country who adopts Democracy called Republic or Democratic. There are two forms of democracy, 1<sup>st</sup> Direct Democracy, 2<sup>nd</sup> Indirect Democracy.

- Direct Democracy: Direct democracy or the direct Government of People is a form of democracy in which people of state decides on policy initiatives without elected representatives. In this way, all adult citizens of state decide the policy by referendum. This type of Democracy implemented in Switzerland. This type of democracy can be established only where the area of the state and the population are small. This type of democracy existed in the city-states of ancient Greece and is currently limited to a few cities in Switzerland and a few countries in New England in the United States.

- Indirect Democracy: *Indirect democracy* is a form of government in which people elect the parliamentarians who adopt constitution and make decisions of Government. In present Era most of countries adopt the Indirect Democracy like USA, UK, India, Pakistan.

2) Theocracy: Religious leaders based government is called theocracy. In theocracy many decisions of Government are made by Religious Leaders instead of Parliament or Rulers of state.

3) Monarchy: In monarchy King or Queen is the head of a State. He or She is the responsible of all decisions of Government and has supreme authority.

- Absolute Monarchy: In absolute monarchy a single King or Queen has complete powers of government, without legal limitations

- Constitutional Monarchy: In constitutional monarchy monarch shares power with a constitutionally organized government or elected parliament.

4) Autocracy: In autocracy, a small group has absolute powers and control over all institutions of the country.

5) Technocracy: In Technocracy, technical experts, or technocrats, hold powers and make decisions based on research, experience and objective methodology.

6) Colonialism: The word “colony” originates from the Latin word *colonus*, which means farmer. In Colonialism, a dominant nation gets complete political control over another sovereign nation.

7) Dictatorship: In dictatorship, a single person or small group of people have complete powers of Government without any constitution. They make decisions as they please. Military Dictatorship is a form of Dictatorship in present Era.

### **2.2. Major Economic Philosophies in the World:**

There are five major economic philosophies in the world.

- 1) Free market or capitalism: Capitalism or A free market economy is a philosophy, in which the law of supply and demand regulates market prices. There are limited regulations from Government in the market. The role of Government is very limited in this economic system<sup>1</sup>.
- 2) Full planed or Communism: The philosophy of Communism is opposite then capitalism. In this economy, the private property, mills, Businesses, corporations etc. are not allowed. All means of production and property controls the state and owns. Private property is strictly prohibited. All property is thought in common<sup>2</sup>.
- 3) Philosophy of Socialism: This philosophy of economics is softer than communism. In this system citizens can own private property but limited. Government applies some taxes to reorganize resources and gave social services like healthcare and education. Socialism seeks to strike a balance between individual liberty and social justice.
- 4) Mix economic philosophy: Most of Countries in the world use the mix economic philosophy. An economic system that combines aspects of a planned economy and a free market is known as a mixed system. It combines socialism and capitalism, with private and public businesses..
- 5) Islamic economic: Islamic economics is not only a philosophy but also a system of political economics, which was practiced, more than thirteen hundred years in the large part of the world. It derived from the teachings of Islam (Qur,ān & Sūnnah).<sup>3</sup>

### **3.1. An Introduction of Islamic Democracy:**

Islamic democracy is a concept which has been debated in contemporary Islamic thought. Although there are many who believe that the religion of Islam is incompatible with democratic principles. This article attempts to digest the theory of Islamic democracy in present Era.

#### **3.1.1. System of governance in Khil,āfat e R,āshidah::**

The period of the first four caliphs after the Prophet Muhammad (PBUH) is called Khil,ūfat e R,āshida. This Era is mentioned as a model for Islamic governance in Islamic history. This period is Famous for adherence to the principles of Islam like Just, equity, piety and wisdom of Islam. First four caliphs Ābū Bakr, Umar,Uthmān and Āli (Allah Bless Them), practiced shūra (Parliament), justice and protection of the establishment of rights to all citizens at large.

- Government of Shur'ā (Parliament) in the light of Qur'an and Sūnnah: In Khil,āfat e R,āshidah, There were a Government of Shur'a (Parliament), not a single Ruler or a small group. Caliphs had very limited powers.
- Fundamental Rights: In Khil,āfat e R,āshidah, There was guarantee of fundamental rights to its citizens, including the right to life, rule of law, freedom of speech, freedom of expression, religious freedom, liberty, equity, equality, equal and additional rights of women, liberty of business, liberty of working and other fundamental rights who give Islam.

### 3.1.2. The Constitution of Pakistan and Islamic Democracy:

Pakistan is an Islamic Republic country by its name. There are many Islamic values and principles in the constitution of Pakistan. It's an Islamic democratic constitution which declares Islamic teachings and seeks to establish a just and equitable society. It provides a framework for a democratic system that is consistent with Islamic values. Constitution of Pakistan is relevant to the concept of Islamic system of governance.

Islamic democracy is about striking a balance between Islamic ideas and democratic principles. Democratic values ensure that the government is accountable to the people and that the rights of all citizens are protected, whereas Islamic principles provide a moral and ethical framework for governance.

### 3.2. Deference between Islamic Democracy, Theocracy & Secularism:

A theocracy is a government where religious leaders hold supreme power and interpret religious laws to govern the state. Religious leaders make laws and govern the country. They refer to religious books to justify the law. Although! Those books are also written by the hands of the religious leaders.

“فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَسْتَرْوُوا بِهِ ثَمَنًا قَلِيلًا.  
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ.”<sup>4</sup>

“So, disaster is for them who distort the Scripture with their own hands then say, “This is from Allah”—seeking a fleeting gain! So woe to them for what their hands have written, and woe to them for what they have earned.”

While, In Secularism, there is no any role of religious teachings or Religious Ethics and religion or religious values in Government.

On the other hand, Islamic democracy is deferent from Theocracy and Secularism. This government is made by the common people and representatives of people rule according to the constitution which made by the Book of Allah (Qur'ān) and Sunn,āh. Islamic government draws inspiration from Islamic principles while upholding fundamental democratic values. In an Islamic democracy, the state is governed by a constitution that ensures the separation of powers, freedom of expression, and equality before the law.

### Key Differences

- Authority: In theocracy, religious leaders hold authority, while in Islamic Democracy, religious leaders have no special legal or political powers. They rule according constitution which made in the light of Quran and Sūnnah.
- Liberty: In theocracy, there is no religious freedom, particularly for Non-Muslims. In contrast, Islamic democracy guarantees religious freedom for all citizens.
- Distribution of Powers: In theocracy, governments often lack a distribution of powers. Islamic democracy ensures a separation of powers between the executive, legislative, and judicial branches.

### 4.1. Islamic Democracy: A Model for Contemporary Governance:

In preset Era, Islamic democracy is An Essential Model for Contemporary Governance in Modern Societies. Some important features of Islamic democracy are given below.

#### 4.1.1. Government of People for the people:

It is proved from the Quran and Sūnah that in the Islamic welfare democratic system, there is no government of any one group or any class, but it the government of representatives of people.

“وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ  
الَّذِينَ مِن قَبْلِهِمْ”<sup>5</sup>

“Allah has promised those among you who believe and do righteous deeds that He will certainly make them caliphs on earth, just as He made people before them caliphs.”

Maulāna Mududi explains in the interpretation of this verse that in an Islamic state, there is no one person, family or class, but the entire Muslim Umm,āh (Community) is the holder of the caliphate, which Allah has granted an independent state.<sup>6</sup>

#### 4.1.2. Importance of Parliament:

In the Islamic system of governance, the Parliament has the primary importance, says the Almighty!

“وَشَاوِرُهُمْ فِي الْأَمْرِ”<sup>7</sup>

“And advise them also in the work of religion.”

“وَأَمْرُهُمْ شُورَى بَيْنَهُمْ”<sup>8</sup>

“And they (Muslims) work through mutual consultation.”

Maulāna Gohar Rahm,ān writes: It was a constant policy of the Khulfa e Rashdin, the Companions and the followers that they preferred the opinion of the Shura over personal opinion in collective matters and during the time of the Rashidah Caliphate, there was a Majlīs Shūra of scholars.<sup>9</sup>

#### 4.1.3. Opposing Dictator ship:

In Islamic system of governance, There is no monarchy or Dictatorship but opposing these. Allah almighty says in Quran!

“وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ”<sup>10</sup>

“Don’t obey those who transgress.”

“وَلَا تُطِيعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ دِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا”<sup>11</sup>

“And do not obey such a person, whose heart we have made heedless of our remembrance and who follows his desire and whose affair is ever in neglect”.

#### 4.1.4. Constitution of a Country:

In Islamic system of governance, there is no rule by a single person or group, but collectively all citizens participates in the government.

“وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ  
مِن قَبْلِهِمْ”<sup>12</sup>

“Allah has promised those among you who believe and do righteous deeds that He will certainly make them caliphs on earth, just as He made people before them caliphs.”

Maulāna Maudūdi explains in the interpretation of this verse that in an Islamic state, there is no one person, family or class, but the entire Muslim Ummah<sup>13</sup> (Community) is the holder of the caliphate, which Allah has granted an independent state. Just as non-Islamic democracy is based on the principle of Popular Sovereignty, Islamic Republic is based on the principle of Popular Vicegerency (Khilafat, Niabat)<sup>14</sup>.

“الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ”<sup>15</sup>

“Today I have perfected your religion for you and completed my blessings on you and have accepted Islam as your religion for you.”

In the commentary of this verse Maulāna Ābul Āla Maudūdi writes: Completeness of the religion means that it contains the answer to all the problems of life in detail and there is no need to go outside of it in order to get guidance.<sup>16</sup>

The real ruler is Allah Almighty Himself. Parliament can frame the constitution only according to the book of Allah. No human being or any legislative assembly has the authority to make any law that is against the laws of Allah.

“إِن الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ”<sup>17</sup>

There is no command except Allah. He has said that do not worship anyone but Him.

“وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ”<sup>18</sup>

Those who do not judge according to the revealed law of God are actually disbelievers.

“وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ”<sup>19</sup>

And whoever does not judge according to the law that Allah has revealed, then all such people are unjust.

“تَرَكْتُ فِيكُمْ مَا إِنِ اعْتَصَمْتُمْ بِهِ فَلَنْ تُضَلُّوا أَبَدًا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ”<sup>20</sup>

“(Prophet Muhammad said) I have left within you two things, the book of Allah and the Sūnah of His Messenger, if you hold these, you will never go astray.”

According to this theory, the right of sovereignty belongs to Allah, who has made laws and given them in His book. It is the duty of the Legislative Assembly not to enact any law which is against the Qur,ān & Sūnah.

#### 4.1.5. Importance of Elections:

After the Messenger of Allah (PBUH), the four caliphs were elected by consultation and referendum and all affairs of the government were carried out by the parliament or Majlis e Shūra. Hazrat Abu Bakr and Hazrat Umar made Caliph by referendum (Baît e Āma)

When the time of Hazrat Umar Farooq's death approached, he appointed a committee for the Caliph of the Muslims and issued a decree:

“مَنْ تَأَمَّرَ مِنْكُمْ عَلَى غَيْرِ مَشُورَةٍ مِنَ الْمُسْلِمِينَ فَاضْرِبُوا عُنُقَهُ.”<sup>21</sup>

“Whoever among you become a ruler without the advice of Muslims, kill him.”

And later, Hazrat Uthm,ān Ghāni (RA) became the Caliph of the Muslims through the pledge of allegiance (referendum) of the Muslim community after a long consultation with the Legislature (Members of Parliament) and the Muslim community. And after him, Hazrat Ali Al-Murtaza (RA) also became the Caliph of the Muslims through the votes and referendum of the common Muslims. It is proven from history that when the members of Majlis Shūra (Parliament) wanted to appoint you as Caliph, He said!

“فَإِنَّ بَيْعَتِي لَا تَكُونُ خُفِيًّا وَلَا تَكُونُ إِلَّا عَن رِّضَا مِنَ الْمُسْلِمِينَ.”<sup>22</sup>

“My pledge of allegiance cannot be done in secret and cannot be held without the general consent of the Muslims”.

Thus his pledge of allegiance was also held in Masjid-i-Nabawi. All these references prove that elections have a fundamental importance in Islamic welfare democratic system and without elections Islamic democratic system cannot be established.

#### 4.1.6. Powers of Govt. & Status of Caliph or Amir:

In the Islamic governance, the term caliphate (vicegerent) is used instead of sovereignty. The reason for this is that the sovereignty belongs only to Allah, He is the real ruler. The Constituent Assembly and the Viceroy are only authorized to exercise the powers delegated by Allah.

“فتعالى الله الملك الحق”<sup>23</sup> -

“So Allah is supreme, the real king.”

“قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَنْ تَشَاءُ وَتُرْغِ الْمَلِكَ مِمَّنْ تَشَاءُ- وَ تُعِزُّ مَنْ تَشَاءُ وَ تُدِلُّ مَنْ تَشَاءُ- بِيَدِكَ الْخَيْرُ- إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.”<sup>24</sup>

“Say! God! You are the owner of the country, rule whomever you want and take away from whomever you want, honor whoever you want and humiliate whomever you want, goodness is in your power. Verily, He is Able to do all things.”

In the Islamic system of governance, the caliph has no personal authority; he is obliged to consult the parliament in all matters and is accountable to the people.

“وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.”<sup>25</sup>

“And when your Lord said to the angels, "I am about to make a Caliph (deputy) on earth".

“يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ.”<sup>26</sup> -

"Oh David! We have made you the Caliph in the land, so rule among the people with truth."

"خِيَارُ أَيْمَتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَ يُحِبُّونَكُمْ، وَ تُصَلُّونَ عَلَيْهِمْ وَ يُصَلُّونَ عَلَيْكُمْ."<sup>27</sup>

"Your best leaders are those whom you love and they love you. You pray for them and they pray for you".

The most important thing is that the people are pleased with the Caliph, gather around him, respect him and that he release the limits. Defend the nation and enforce the rules<sup>28</sup> .

"يا ايها الذين آمنوا اطيعوا الله و اطيعوا الرسول و اولى الامر منكم"<sup>29</sup> -

"The most important thing is that the people are pleased with the Caliph, gather around him, respect him and that he releases the limits. Defend the nation and enforce the rules."

"It is narrated from Hazrat Ābu Hūrāira (RA) that the Messenger of Allah (ﷺ) said, "Whoever obeys me has obeyed Allah, and whoever disobeys me has disobeyed Allah. And whoever disobeys the Amir (ruler) has disobeyed me."<sup>30</sup>.

"مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ."<sup>31</sup>

"The Prophet Muhammad (peace be upon him) said that if a person becomes a ruler and doesn't look after the people under his care with kindness, then they will not be able to enter Paradise."

#### 4.1.7. Ensuring; Establishment of a welfare state:

It is the duty of state in Islamic system of governance, to insure the state as welfare state for all citizens of state.

قَالَ رَسُولُ اللَّهِ ﷺ، سَيِّدُ الْقَوْمِ خَادِمُهُمْ فِي السَّفَرِ-<sup>32</sup>

The Messenger of Allah (PBUH) said! The leader of the nation is their servant in the journey.

#### 4.1.8. Ensuring; The mitigation of ethnicism, sectarianism & racism:

Ethnicism, sectarianism and racism are big problems for any state. In Islamic system of governance, State responsible to control the ethnicism, sectarianism and racism. In Khilāfat e Rāshida, people of all religions had equal rights. After hijrah, Holy Prophet promoted brotherhood and unity. He (PBUH) called the meeting of Muslims, Christians and Jews and established a joint constitution. It was the first written constitution in the world. The Qur,ān, described the incident as follows.

"الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَ هُمْ لَا يَتَّقُونَ-"<sup>33</sup>

"Those with who, you made a covenant then break their covenant every time and do not fear."

"عَنْ جُبَيْرِ بْنِ مَعْطَمٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: " لَيْسَ مِنَّا مَنْ دَعَا إِلَى

عَصَبِيَّةٍ، وَ لَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ، وَ لَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ-"<sup>34</sup>

"It is narrated from Hazrat Jūbair bin Mu'tam that the Messenger of Allah, peace and blessings be upon him, said! He is not one of us who calls for nihilism, he is not among us who fights on the basis of nihilism, and he is not among us who dies on nihilism.



#### 4.1.9. Establishing human and other creature rights:

In Islamic state, everyone has rights, including people, animals, and other living things. Even during wars, cutting down trees is not allowed.

"وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ- وَاللَّهُ لَا يُحِبُّ الْفُسَادَ."<sup>35</sup>

"And when he turns his back, he causes mischief in the country and tries to destroy crops and livestock, and Allah does not like mischief. Polluting the environment is also strictly forbidden. If we want to make the world a better place, we need to establish an Islamic welfare democracy now."

#### 4.2. Non-Suspend able Basic Human Rights:

These Human Rights are given in the Qur'an & Hadith and essential for all citizens of Islamic country, whether they are Muslims or Non-Muslims. These Human Rights are not Suspend able in any circumstances.

##### 4.2.1. Ensuring; the right to live:

In Islam, every Human has right to live.

"مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا- وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا"<sup>36</sup>

"Whoever kills a human being for any reason other than for blood or for spreading mischief in the land, it is as if he has killed all human beings and whoever saves the life of one as if he has given life to all human beings".

##### 4.2.2. Ensuring; the right of self-Preservation:

"وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا"<sup>37</sup>

"And whoever saves a soul, it is as if he has given life to all human beings."

It is known from the teachings of Qur,ān and Sūnah that if any person's life is in danger, it is the duty of man to save him.

##### 4.2.3. Ensuring; the right of liberty:

In an Islamic welfare state, every citizen has freedom of religion, residence and other rights.

"وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ"<sup>38</sup>

" And when you judge among people, judge with justice".

It is proven from the teachings of Qur,ān and Sūnah that it is forbidden to oppress someone, imprison them, do any act without judicial process.

##### 4.2.4. Ensuring; the right to Equality:

The messenger of Allah said on occasion of Farewell Sermon!

"كُلُّكُمْ مِنْ آدَمَ وَ آدَمَ مِنْ تُرَابٍ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى الْعَجَبِيٍّ وَلَا عَجَبِيٍّ عَلَى الْعَرَبِيٍّ وَلَا أَحْمَرَ عَلَى الْأَسْوَدِ وَلَا أَسْوَدَ عَلَى الْأَحْمَرَ إِلَّا بِالتَّقْوَى، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ."<sup>39</sup>

“You are all descendants of Adam, and Adam was created from clay. There is no superiority of an Arab over non-Arab or of a non-Arab over an Arab, nor of a black person over a white person, or vice versa. The only superiority lies in one's piety. In truth, the most honorable among you is the one who fears God the most”.

يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبٍ عَلَى الْعَجَبِيِّ وَلَا عَجَبِيِّ عَلَى الْعَرَبِيِّ وَلَا أَحْمَرَ عَلَى الْأَسْوَدِ وَلَا أَسْوَدَ عَلَى الْأَحْمَرَ إِلَّا بِالْتَّقْوَىٰ-<sup>40</sup>

O people! Listen, there is only one God, the one who rises, and you are all children of one father (Adām). There is no superiority of an Arab over a foreigner and a foreigner over an Arab. There is no superiority of a white over a black and a black over a white, except piety.

#### 4.2.5. Ensuring; the right to justice for all:

In a welfare-oriented Islamic state, all citizens have the right to justice without discrimination of religion and race.

“وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ-<sup>41</sup>”

“And I have been commanded to judge between you”.

“وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا-<sup>42</sup>”

“Do not be enraged by the enmity of any group so much that you turn away from justice”.

#### 4.2.6. Ensuring; the right to Protection of honor for all:

In the religion of Islam without discrimination of religion, race and gender; everyone has the right to respect and dignity. It is the responsibility of the government to protect this right of every citizen.

“وَلَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ-<sup>43</sup>”

Let no group of you make fun of another.

“وَلَا تَنَابَزُوا بِالْأَلْقَابِ-<sup>44</sup>”

“And do not call each other bad names”.

“وَلَا يَغْتَابَ بَعْضُكُم بَعْضًا-<sup>45</sup>”

“And do not talk about each other's evil behind their backs”.

#### 4.2.7. Ensuring; the right to Protection of private life:

In Islamic system of governance, every citizen has a right to protection of private life.

“يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّىٰ تَسْتَأْذِنُوا-<sup>46</sup>”

“Do not enter houses other than your own, unless you ask permission from them”.

“لَا تَجَسَّسُوا-<sup>47</sup>”

“Don't be curious”.

In an Islamic government, a person has a constitutional right to live in his own home safe and sound from the noise of others and the interference of others. Her domestic frankness and veiling should be maintained.

#### 4.2.8. Ensuring; the Right to protest against oppression:

In welfare-oriented Islamic state, every citizen has a right to protest against oppression if he has been wronged.

“لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوِّءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ.”<sup>48</sup>

“Allah does not like that a person should open his mouth in mistrust, unless someone has been wronged”.

#### 4.2.9. Ensuring; the Right to freedom of expression:

In Islamic system of governance, there is freedom of expression like Writing, speech, communication ideas and other means of communication for all citizens, whether they are Muslims or No-Muslims.

#### 4.2.10. Ensuring; the Right to freedom of Speech:

According to the Qur'an and Hadith, it is the duty of a human being to promote good and to correct evil.

“كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ.”<sup>49</sup>

“You are the best nation sent to mankind, enjoining good and forbidding evil”.

“كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ.”<sup>50</sup>

“They did not prevent each other from doing evil”.

#### 4.2.11. Ensuring; Equality for Non-Muslim Communities:

In Islamic system of governance, every citizen without discrimination of religion, race and gender; have right to equality.

For the welfare of the poor and the needy in the Islamic government, where the ūshār and zakāt are collected from the Muslims, there are those non-Muslims who are rich, the jīzya and Khir,āj are collected and their protection is the responsibility of the Islamic government.

“لَا إِكْرَاهَ فِي الدِّينِ.”<sup>51</sup>

“There is no coercion in the matter of religion”.

“وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ”<sup>52</sup>

“Do not insult those who invoke other than Allah as gods”.

#### 4.2.12. Ensuring; the Right to retribution for non-Muslims:

If a Muslim kills a non-Muslim, his revenge (Qis'ās) will be taken in the same way as the killing of a Muslim is taken. During the time of the Prophet ﷺ, a Muslim killed a dh'immi, so he ordered his killing.

“قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الدِّمَةِ لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ وَ إِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا.”<sup>53</sup>

“The Prophet ﷺ said! A person who kills a Dh’immi (Non-Muslim) will not even be able to smell the fragrance of Paradise, although the fragrance of Paradise can be felt from a distance of seventy years”.

#### **4.2.13. Ensuring; the Rights to disabled and poor:**

In Islamic system of governance, disabled and poor have additionally rights than healthy & wealthy citizens.

#### **4.2.14. Ensuring; the equal and additional rights of Eunuchs:**

In Islamic Democracy, Eunuchs (Tran’s genders) have equal and additional rights than healthy citizens. They enjoy the same rights as other disabled persons.<sup>54</sup>

#### **4.2.15. Ensuring; the women's honor and dignity:**

In the religion of Islam, women have treated with great respect, honor and kindness. Whether a woman is of the same religion, a different religion, or has no religion at all, it is essential for every citizen of an Islamic state to respect her. This is why adultery is strictly forbidden.

“وَلَا تَقْرَبُوا الزَّوْجَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا”<sup>55</sup>

“Do not even come close to adultery, it is immoral and an evil way.”

#### **4.2.16. Ensuring; Protection the Equal & Additional Rights of Women:**

It is the duty of a welfare-oriented Islamic democratic state to not only protects the equal rights of women but also to uphold the additional rights granted to women by Islam. Islam has treated women with kindness and has given them many special privileges. For example, while it is obligatory for men to support their families, women are not required to do so. This matter is left to their own discretion. Similarly, if a foreign invader attacks an Islamic state, it is the duty of men to fight them, but women have the choice to participate in the war or not. In many other matters as well, women have been granted additional rights.

“إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّابِغِينَ وَالصَّابِغَاتِ وَالْحَفِظِينَ فُرُوجَهُمْ وَالْحَفِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا”<sup>56</sup>

“Indeed, for the obedient men and obedient women, the believing men and the believing women, the devout men and the devout women, the humble men and the humble women, the charitable men and the charitable women, the fasting men and the fasting women, and the men and women who remember Allah much - for all of them, Allah has prepared forgiveness and a great reward”.

#### **4.2.17. Ensuring; Protection of employee’s rights:**

Employees have many rights in Islam. The messenger of Allah said on occasion of Farewell Sermon!

“إِرْقَائِكُمْ اطْعَمُوهُمْ مِمَّا تَأْكُلُونَ وَأَكْسُوهُمْ مِمَّا تَلْبَسُونَ”<sup>57</sup>

“Take care of your subordinates, feed them what you eat and dress them as you wear.”

#### 4.2.18. Ensuring; Economic security for everyone:

In Islam, Government is responsible to ensure the economic security for all citizens. In Islam Zak,āt and ūshār is mandatory for rich, which is distributed in poor and needy.

“وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ”<sup>58</sup>

And they ask what should be spent (for Allah)? Say! That which is in excess of necessity (spend), in the same way Allah reveals His commandments to you so that you may consider.

“مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا زَادَ

لَهُ”<sup>59</sup>

Whoever has a surplus ride should give it to one who does not have a ride, and whoever has surplus food should give it to one who has no food.

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ لَمَّا بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَاذَ بْنَ جَبَلٍ إِلَى نَحْوِ أَهْلِ الْيَمَنِ قَالَ لَهُ إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوحِدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خُمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا صَلَّوْا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فَقِيرِهِمْ فَإِذَا أَقْرَبُوا بِذَلِكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَاهِمَ أَمْوَالِ النَّاسِ”<sup>60</sup>

It is narrated from Ibn Abbas, he said: When the Prophet, peace and blessings of Allah be upon him, sent Mu,adh bin Jabal, may Allah be pleased with him, to the people of Yemen, he said to him: You are going to one of the people of the Book, so first of all To invite them to believe that Allah is one, that is, to confess monotheism. When they understand this belief in monotheism, and then tell them that Allah has made it obligatory for them to pray five times a day and night. When they start praying, tell them that Allah has made Zakat obligatory on them from their wealth, which will be collected from their rich people and spent on their poor people. If you do, collect Zakat from them, but avoid taking the good things of people while collecting Zakat.

#### 4.2.19. Ensuring; the right to cooperate with others:

In the religion of Islam, there is a command to cooperate with each other in doing good deeds. It is the duty of the Islamic government to protect this right of the citizens

“وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ”<sup>61</sup>

“Cooperate with everyone in the deeds of goodness and piety and do not cooperate with anyone in the deeds of sin”.

#### 4.2.20. Ensuring; The Right and protection of property:

In the religion of Islam, every person has the right to protect his life and property, and it is the duty of the Islamic government to make possible the protection of this right.

"عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ  
مِنْ قَتَلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ." 62

Hazrat Abdullah bin Amr told that the Messenger of Allah, peace and blessings be upon him, said! A person who is killed while protecting his property is a martyr.

"وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ." 63

"Do not eat one another's wealth in vain".

#### 4.2.21. Ensuring; Proper Enforcement of Inheritance:

The correct distribution of inheritance is essential in society; the Prophet (PBUH) ensured the correct distribution of inheritance.

With this reference, mouth-spoken relationships (adopted relationships) that used to share in inheritance were abolished.

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ- فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَاخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ-

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You should call them by their father's name, that is more just, if you do not know their fathers, then they are your brothers in religion and your friends.

Allah Almighty also mentioned in detail the correct distribution of inheritance in Surah An-Nisa verse 11 and 12. This made possible the correct distribution of inheritance.

#### 4.2.22. Ensuring; the right to Equality:

In the religion of Islam, no individual has superiority over another. All humans are equal. Moreover, all Muslims are brothers to one another. It is the responsibility of a welfare-oriented Islamic state to protect this right of its citizens and prevent the spread of any kind of sectarianism.

"إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ." 65

"Indeed, all Muslims are brothers."

### 5. Conclusion:

In today's world, there are many different types of governments. Democracy is the most popular. Most of countries in the world claims to be democratic. Even countries with monarchies, religious governments (Theocracy), or communist/socialist systems of finance, call themselves democratic and use the word "Republic" in their official names. There are also many countries that call themselves "Islamic republics." But in practice, Islamic system of governance is not visible there.

In this research article, an attempt has been made to explain how the system of welfare oriented Islamic democratic state should be, in present era? From this point of view, the system of Ri,āsāt e madîna has been reviewed. There was a Government of Shūr'a (Parliament), not a single Ruler or a small group and Caliphs had very limited powers. There was guarantee of fundamental rights to its citizens, including the right to life,

rule of law, freedom of speech, freedom of expression, religious freedom, liberty, equity, equality, rights of women, liberty of business, liberty of working and other fundamental rights who give Islam.

In the Islamic system of governance, the Parliament has the primary importance. There is no monarchy or Dictatorship but opposing these. In Islamic system of governance, there is no rule by a single person or group, but collectively all citizens participates in the government. After the Messenger of Allah (PBUH), the four caliphs were elected by consultation and referendum and all affairs of the government were carried out by the parliament or Majlis e Shūra. It is the duty of state in Islamic system of governance, to insure the state as welfare state for all citizens. In Islamic state, everyone has rights, including people, animals, and other living things. Even during wars, cutting down trees is not allowed. Human Rights are given in the Qur'an & Hadith and essential for all citizens of Islamic country, whether they are Muslims or Non-Muslims. These Human Rights are not Suspend able in any circumstances.

The research draws on Islamic scriptures (Quran and Hadith) and historical examples (Khilāfat e R,āshidah) to establish these characteristics. To achieve this goal, the Quran, Hadith, and the governments of the Khilāfat e R,āshidah have been used as examples. The results of this research are given bellow.

## 6. Results:

"The research article suggests that during the Khilāfat e R,āshidah, an Islamic welfare state was established. In this system, even a common Muslim citizen of the state of Medina was an equal partner in the government. It was truly a government of the people for the people in the light of Qur'an & Sūnah. Government officials, including the Caliph, were accountable to the public and the parliament. The Caliph was always elected through a referendum. Government officials, including the Caliph, received a salary equivalent to that of a common laborer. The state provided free healthcare and education to people of all religions. Children received stipends. Due to the rule of law, the crime rate was negligible. The state of public safety was such that a woman adorned with beautiful jewelry could travel thousands of kilometers without fear of anyone but Allah. People of all religions enjoyed religious freedom. Women had more rights than men, while today women worldwide are humiliated in their struggle for equal rights. The general public enjoyed all kinds of freedoms. Not only humans but also animals and other creatures had rights. Even during war, cutting down trees was prohibited. Polluting the environment was strictly forbidden. If the world is to be made into a paradise, even in the present era, an Islamic system of governance must be established. There should be a similar welfare oriented democratic system in the present era as well.

## 7. Suggestions and Recommendations:

- The world is on the brink of destruction due to the current systems of governance and the excessive desire of countries to dominate. In such a situation, there is an urgent need to implement an Islamic welfare democratic system. In this system, both members of parliament and the caliph are accountable to the people, and it truly represents the government of the people, by the people and for the people in the light of Quran and Sūnah.
- At a time when countries aspiring to rule the world are adopting the concept of "conquest without war" and using tools such as psychological warfare, proxy wars,

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political warfare, regime change operations, and fifth-generation warfare, there is a need to convince the world that true governance lies in ruling hearts.

- To establish peace in the world, it is necessary to promote the governance system of the Prophet Muhammad (PBUH) and the R,āshidin Caliphs.
  - In this regard, it is necessary not only to disseminate these teachings through print, digital, and social media but also to hold seminars and conferences in developed countries on this topic.
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