

Islamic Concept Of State Affairs And Contemporary System Of Islamic Republic Of Pakistan: Analytical Study

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Abstract

According to a Muslim's beliefs, the Qur'an and the Holy Prophet's Sunnah contain fundamental ideas that form the basis of the Islamic state. Islam was used to establishing Pakistan. Pakistan was created without a shared ethnic, cultural, or territorial identity compared to most other nations. Therefore religion has played a more significant part in the mobilizing and justification process there. Islam served as a unifying principle and a powerful driving force in the founding of Pakistan. A Muslim community must be established on the ideals of freedom, equality, and solidarity for a state based on Islamic law. The Muslim community, Islamic law, and the leadership of the Muslim community have traditionally been seen as the three most essential components of an Islamic state by Muslim jurists. These three essential components characterize Islamic states. This study compares the Islamic concept of state affairs and the Pakistani system.

Keywords: Islam, Pakistan, State, Muslims.

Introduction

All laws have already been created by Allah in the Qur'an and are only to be implemented or carried out by the head of state, who has the authority to enact subordinate legislation through Ordinances after consulting with the Body of Advisers or in another manner (Khan et al., 2022). The major distinction between an Islamic state and a secular state is that the former is run by Allah's laws, as revealed in the Qur'an, whereas the latter is run by laws developed by human reason. The interaction of politics and religion in Pakistan demonstrates the deep philosophical origins of the issue of enforcing

Islamic rule in Muslim culture (Ali et al., 2020). Pakistan was created without a shared ethnic, linguistic, or territorial identity compared to most other nations. Therefore religion has played a more significant part in the mobilization and legitimization process there. Islam served as a unifying principle and a powerful driving force in the founding of Pakistan. The position of Islam after independence sparked conflict. While some believed Pakistan was founded as an Islamic state regulated by Islamic law, others said it was a homeland for Indian Muslims to escape the Hindu majority's economic, political, and cultural dominance (Jalal, 2014). Supporters of the

second viewpoint contended that, notwithstanding the Pakistan Movement leaders' possible secular objectives, the Muslim people chose Pakistan because of their plea for an Islamic nation ruled by Shariah. Whether Islam would remain a potent source of credibility for those in power in the new state after independence was a matter of debate (Amna, 2022). To inspire and promote solidarity among the people of the new state, they continue to use Islamic symbols and slogans. But the more Islam was mentioned, the more it raised the issue of what function Islam was to serve in the state (Mohiuddin, 2022). The protracted debate over Islam's place in the nation's governance resulted from a lack of agreement between the religious and democratic elites on the subject, which diminished Islam's influence as the primary and most potent component of an effective identity. It strengthened racial, sectarian, and regional allegiances (Arefeen et al., 2020). Society is perplexed because political and religious elites have failed to settle religious disputes.

Objectives

This study aims to gain a deeper knowledge of the Islamic state in the era of Digitalization. To understand the Islamic concept of state and how it is implemented in the Pakistani system. This article aims to assess understanding of the Islamic concept of state affairs and the Pakistani system. This study is essential to understanding the Islamic concept of state and the future consequences for the world. The following research questions should be addressed in light of these viewpoints.

- An Overview of the Islamic concept of state in this digital society?
- Check the extent to which Islamic laws and rules practices are implemented.

- Investigate the problems and challenges of an effective protective society
- Analysis of the Islamic concept of state affairs and the Pakistani system.

Research method

The study is primarily qualitative. The importance of the Islamic concept of state in the era of Digitalization was examined to address specified research questions. Existing literature, such as books, reports, research articles, electronic and print media stories, and editorials, is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and university researchers have also been arranged as part of the project. This is done by extrapolating the Prophet's story from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap.

Participant

The hypothetical samples for this research were acquired from the sublime texts of the Quran, the Prophet's Hadiths, and his stories during the data gathering process to generate theories through the collecting, compilation, and analysis. The hypothesis develops together with the evidence throughout time.

Tool

The researchers looked at the beautiful content of the Quran, as well as the content of the Prophet and Hadith, to formulate a theory. They figured out the right methods of management and the necessary procedures for dealing with these things based on Islamic principles. The next step was to collect texts from the Quran and Sunnah from the Prophet and Hadiths, organize and categorize them, conduct a qualitative analysis of their content, extract relevant topics, and solve the research problems. The study's results were

conveyed in the Qur'an, the Prophet Muhammad's teachings, and the Hadiths. The authors of this study offered a thorough discussion of the study's setting and methods, suggesting that the data disclosure and explanation can be applied to other scenarios with similar circumstances. For this reason, it could be useful for the study's readers to hear about these findings from other researchers who have dealt with similar problems.

Analysis of data

The researcher of this study uses a theoretically correct procedure. Using this method, they gather and assess information at the same time. The information includes Quranic texts and hadith materials from the Prophet Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The scholars in this research keep going until they reach theoretical saturation, implying that there is no new evidence in the data and that the theories identified clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

The Islamic Concept of the State

Although the Muslim world has many cases of authoritarian government, experts have contended that Islam is not irreconcilable with democratization (Aydın-Düzgit, 2020). Islam and democracy are generally agreed to be compatible, although there is also the argument that Islam is associated with autocracies (Cook, & Stathis, 2012). While some contemporary Muslim jurists believe that a president's form of government is more in line with the Islamic notion of state, others believe that it doesn't matter whether the type of democracy is parliamentary or presidential. The basic idea is that one acknowledges Allah's dominion by defending

Islamic law's importance. According to the notion of "mutual consultation," the Muslim community is free to develop any constitutional structure that best meets its needs regarding applying Islamic law. Whatever the case, a Muslim capitalist government does not transform into an Islamic nation unless it takes on the distinctive traits of Islam, which are nonetheless inviolable (Musawar & Suhirman, 2021). The democratic approach, which some Muslim nations have adopted due to Western ideas' impact, is undoubtedly not ideal. As was previously mentioned, Islam, like other sources of legitimacy, can be useful in nations with a majority of Muslims, appealing to Islamist sympathies to support military authoritarianism. Islam, which translates as "man submitting to Allah," is one of the major world religions. Beginning in 610 A.D., Muhammad (PBUH) received revelations that would later come to define Islam (Hanapi, 2020). Reciting the shahada, "There is no deity but God, and Muhammad is His messenger," is all it takes to become a Muslim. Although there is a vast amount of academic literature on various elements of Islam, most Muslims are known for adhering to the simple shahada. The "idolaters" of Makkah, who practiced mixed totemistic and animistic religions, were the Arabs to whom Muhammad (PBUH) presented his message. Because he thought the message originated from both his and their gods, he also hoped Christians and Jews would be attracted to his messages. If we consider what Muslims refer to as the revelation as the message, it was the Qur'an. Muslims have traditionally believed that the Quran is complete and does not require additional messages. Regardless of how much its specifics may vary, modern science and all other types of knowledge must be derived from the Quran's eternal truth principle (Mattson, 2012). One of the facts of the Quran is a prescription for controlling human political and social affairs. In theory, there is nothing to give to Caesar because

Islam does not distinguish between the world of believers and the world of the state. In Islamic history, there is no instance of the "two swords" doctrine or the spread of a political philosophy pitting the rights of a human ruler against those of God, as in Christian history (Zarakol, 2017). Because of their conservatism, the Arabs of Muhammad's (PUBH) day were compelled to reject his appeals; it was only after he and his followers had proven certain barakah (heavenly blessing) via battle and caravan raiding that large numbers of followers united behind him. However much his followers embraced the Quran's message, they required more direct and one-on-one guidance to manage their everyday lives. The Hadith, or the stories from the life of the Prophet (PBUH), contains much of this information. What, if anything, would Muhammad (PBUH) have said or done in that particular circumstance? Even while every Muslim acknowledges that Muhammad (PBUH) was merely a man, they nonetheless think his life was an example to follow. It provides a model for all decent Muslims to adhere to.

The Islamic Concept of state and the Pakistani State Affairs

Pakistan has had Islam at its core ever since it was founded. In 1956, it changed its name to the Islamic Republic and adopted "a diluted version of pluralism" as one of its founding principles. The first prime minister of Pakistan, Liaqat Ali Khan, worked on the "Objective Resolution," the plan for the Islamic State (Zafar, & Sulaiman, 2020). There was no reference to sharia in the Objective Resolution, despite hints about the government's apparent religious (Islamic) orientation. The leaders of the Muslim League rallied the populace in the name of Islam throughout the seven-year war for independence, which lasted from the adoption of the Lahore Resolution in 1940 to Pakistan's declaration of independence in 1947 (Sprague, 2020). The

message from the podium and pulpit was that "Islam is in danger." In the spirit of Quranic precepts, the connotations of Pakistan were explicated. The religious leader frequently spoke at political gatherings, where the crowds were heard supporting Pakistan because it would offer them land where millions of Muslims would have the opportunity to closely conform their lives to the principles outlined in Shariah (Coulson, 2021). Islam's role as a political and social force was the key element of Jinnah's appeal. Islam "is not a series of rituals, traditions, and spiritual teaching," he said. Islam also serves as a rule of conduct for Muslims, governing their daily lives. Islam governs; he explains everything, from religious rituals to daily life, from soul salvation to physical health, from universal rights to individual rights, from morality to crime, and from punishment in this world to that in the next (Ebrahimi, 2017).

It is a comprehensive code that governs every aspect of Muslim society, publicly and privately. Only to promote greater unity did Jinnah seek to limit the use of Islamic slogans. He could see right once how important Islamic symbolism was from a military standpoint. Islam was the only option for the separatist movement, which was focused on creating a separate nation to unify a diverse spectrum of Muslim community interests. In his public mobilization campaign, Jinnah purposefully and deliberately presented the Islamic idea as a "higher feature" of Pakistan's claim. Because the state was created expressly for the Muslims of the Indian subcontinent, a significant political debate surrounding the state's Islamic character arose throughout the process of creating the constitution (legislation).

On March 23, 1956, Pakistan declared itself the Islamic Republic, although this was a declaration of desire rather than truth (Ispahani, 2017). Ironically, the debate and discussion over Pakistan's proposed constitution revealed the

massive differences in Muslim opinion about what constitutes an Islamic state. When Iskander Mirza, a former commander, was elected Pakistan's President, he displayed little regard for the Islamic faith or its tenets. He thought religion should not have any bearing on politics because he memorably said, "We cannot go wild on Islam." A novel Islamic clause in the new constitution stipulated that the President must choose the members of an Advisory Board on Islamic Ideology (Clooney, 2022).

But it could not carry out its duties as intended during the Ayub regime due to poor performance. It should be recalled that on March 2, 1961, a law passed during the Ayub dictatorship instituted the Muslim Family Laws, which was utterly against the essence of Islam. These un-Islamic regulations, however, were not changed into a real Islamic spirit even after the 1962 constitution was adopted, which declared unequivocally that no law should be enacted that is opposed to the Quran and the Sunnah (Noor & Mehfooz, 2019). We can see that no significant efforts were made to Islamize the nation even after Pakistan's two constitutions, inspired by Islam, were passed. Islam continued to be mentioned in publications and speeches, but it was not considered Pakistan's official religion. By defeating Islamic Orientated and Conservative parties based on anti-Indianism (nationalism) and fiscal situation instead of any religious issue, Zulfikar Ali Bhutto's Pakistan Peoples' Party, led by Bhutto, won the election. He tried to put Islamic enthusiasm in a wider context. Still, his opponents, like the Muslim League and the Jamat-i-Islami, didn't like it, so he used the term "Islamic Socialism" to gain political legitimacy. This political upheaval's bad component was that "the guy who fathered it" also "abrogated" the constitution from 1962. Political unrest led to the military retaking control of the government, and martial law was imposed across the country.

In addition, a key demand of the Ulema and the majority of Pakistanis were fulfilled when the constitution was changed to label Ahmadis non-Muslims and grant them special representation in provincial assemblies. Another new provision that deals with the definition of a Muslim were added to the constitution. According to the constitution, "A person who does not believe in the absolute and unqualified finality of the Prophet Muhammad (Peace be upon him), the last of the Prophets, or who makes any claims to be a Prophet in any sense of the word or any capacity after Mohammad (Peace be upon him), or who recognizes such a claimant as a Prophet or a religious reformer, is not a Muslim for the constitution or law (Afzal, 2018)." Unfortunately, no government paid any regard to it at first, which meant that neither any constitution was wholly Islamic nor the laws of the nation could be changed to comply with Islam. This is unfortunate for Pakistan. Zia stated the same sentiment on February 10, 1979, two years into his administration: "It is Allah's beneficence that the present government has been able to realize these ambitions the implementation of an Islamic system in Pakistan (Burde, 2014). So much work has been accomplished in the short time of one and a half years that I officially declare the implementation of the Islamic system in the nation today. The Islamic legislation agenda of Zia's government included economic reform, a new educational strategy that was meant to be in line with Islamic precepts, and legal reforms, including establishing an Islamic penal code. Islam needs to be a part of Pakistani culture.

Islamic law was applied throughout Zia's reign to strengthen his grip on authority, validate his rule, and keep out any threat to his regime. Zia claimed to be a practicing Muslim to present himself as a devout Muslim qualified to lead an Islamic state. Benazir Bhutto has been the most active, occasionally contentious, and widely adored political figure for almost a decade. She was at

the center of Pakistani politics from 1986 to 1996, whether in or out of power (Haeri, 2020). 1989 saw the passage of a modified version of the 1985 Shariat Bill, but following the collapse of the parliament, it was revoked in 1990. Due to her political vulnerability, Benazir Bhutto opted against pursuing the repeal of the anti-woman Hudood laws (Anderson, 2013). The ruling elites safeguarded interest-related legislation that had become quite polarizing by enacting the Shariat Act in 1991. Additionally, it exempted clerics from having any say in the idea of democratic elections.

Conclusion

Islam in Muslim society has deep roots in our intellectual tradition after looking at how religion and politics interact in Pakistan. Muslim intellectuals have attempted to either revitalize Islam in the context of the traditional model or to see it in the context of contemporary political philosophy ever since the loss of political power and conflict with alternative socio-political systems. Despite these contradictory circumstances, it appears that the fundamental problem has always been how to interpret Islam in the context of modern history. The main issue facing contemporary Muslims is how to redeem that past." It is important to see the numerous efforts made in this regard from this angle. However, the historical experience in Pakistan becomes more understandable at Islam's political usage level. The leadership in politics and religion has only ever used this one political aspect of Islam. There may be a variety of causes for this outpouring of support for Islam. Still, we need to view this selective use of religion in politics in the context of those political and socioeconomic crises. Pakistan has experienced numerous trying times where it has struggled to find its identity, political stability, control over economic and social turmoil, and leadership. Islam was the only rock the Pakistani leadership could cling to during these turbulent times.

Unfortunately, even though Islam was invoked when people needed assurance and support, no effort was made to give Islam's principles—a radical and revolutionary message aimed at changing the socio-political dimensions of society—the power and renewal they deserve. The entire exercise was carried out without realizing that Islam was fundamentally a social philosophy that brought about changes in social institutions that could later be evolved into political ideas. Islam has been reduced to nothing more than political slogans, the perpetuation of oppressive dictatorships, and unhealthy politics since the Pakistani leadership's motivation has been to gain legitimacy and expand their constituency. In other words, Islam was always allowed to play a submissive role in spreading the political agenda of the ruling class rather than being given the upper hand as a means of reshaping society. In the end, it is stated that what we see today is politics, not intelligence, determining how religious laws and traditions are evaluated. Only via radicals' Ijtihad may Islamic legislation be developed to make it more narrow-minded and tolerant.

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