

## TALK 7

### Practical Treatments of Crises and Epidemics in the Caliphate

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I am addressing you all whilst we live in times where Western global leadership in containing the Coronavirus (Covid-19) pandemic has been called into question by its own people, let alone the rest of the world. The discontent is manifested in criticism of the Western system itself, suspicion over the role of the wealthy power elite, as well as a widespread susceptibility to all manner of conspiracy theories. People are beginning to sense the consequences of adopting decision making based on utilitarianism, material benefit, as the basis for all actions, as competing interests have led to chaos in their societies.

The dissatisfaction and disaffection with the current global leadership present an opportunity for the Muslims to practically present Islam as an alternative. Islam is superior to capitalism in preparation for crises before they occur, both on the medical and economic levels.

There is a fundamental difference between the two ideologies. Whereas Islam stands on the basis of the infinite Knowledge of Allah the Almighty, completely free from the constraints of time, place and experience, Capitalism, on the other hand, claims to solve human problems on the basis of man's limited, defective intellect and understanding of past experiences.

Moreover, in the political system of Islam, the Khaleefah, with the realization that one day he will be accounted for every sin, large and small, open and hidden, in front of the Lord of all creation, Who knows the secrets of the hearts, whilst in Capitalism, on the other hand, the ruler makes decisions in anticipation of the results of the next election.

It is also important that science in Capitalism is applied in a general way, without distinction and without determining whether it applies to every aspect of human life. An impression is made that decisions are based on the inescapable facts of science. Recent events have exposed the falsehood of this claim. The so-called economic science clearly clashed with the incomplete medical science.

The people of all the countries of the Western world were in a dilemma as to whether to listen to the economists or the health experts, whilst on the other hand the people, under the theory of individual liberties, viewed this conflict with suspicion. ﴿وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ﴾ **“And those who disbelieve, their guardians are the evil ones, they bring them out of light into all kinds of darkness.”** [Al-Baqarah, 2:257].

Something similar happened with China's socialist leadership.

The self-made assumptions and theories are hallmarks of socialist thinking, which is actually another form of utilitarianism. Because of this thinking, the Chinese initially hid the crisis to avoid an economic loss.

Then on the basis of utilitarianism, seeing its public health infrastructure coming to a complete halt, it imposed a severe and complete lockdown, which created a whole new kind of problem and worse distress than before.

In such a situation, the response of the Islamic State, the Khilafah, would be much better and balanced, because of the Iman of the people on the Islamic laws, as they have been laid down by Allah (swt).

The Khaleefah is bound to only implement the rulings of Allah (swt). As such the obedience of the Khaleefah is considered the obedience of Allah (swt). Because of this, the people cooperate fully with their ruler, the Khaleefah, so as to attain the pleasure of Allah (swt). ﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِنَ الظُّلُمَاتِ إِلَى النُّورِ﴾ **“Allah is the Guardian of those who believe, He brings them out of every darkness into light.”** [Al-Baqarah, 2:257].

In Islam, the state must ensure that it has the capacity and power to deal with crises before the emergence of any crisis.

The Messenger of Allah (saw) said, «كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ» **“Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects”** [Bukhari/Muslim].

In the era of ruling by Islam, the Khilafah provided high quality state funded health care with large reserve capacity because Islam has made it an Obligation upon the state.

It provided all the necessary medication and attendants, until the patient was completely cured of the illness. Hospitals were active in audit, research and medical training, laying the foundations to much that is known in modern day medicine.

Islam has made healthcare an Obligation upon the state. The Khilafah did not establish health care as a private sector, planning services on what is most likely, so as to maintain profits throughout the year.

Such an approach would expose the health sector to collapse upon the occurrence of a major crisis. The Khilafah did not establish the health care as anything less than an Obligation, preventing it from lapsing to the state of neglect and austerity measures, which again would make it exposed to collapse in crisis.

Furthermore, health care itself benefitted from fulfilling the Obligation of spreading Islam through Dawah and Jihad.

The Khilafah established large networks of hospitals to have the capacity to manage large scale health emergencies that occur during warfare.

Thus, today, the return of the Khilafah on the Method of the Prophethood will be a welcome relief for the people of the world that are burdened by the oppressive, man-made laws of Democracy.

As for the matter of providing sufficient funds to provide free healthcare to manage such outbreaks, Islam is superior to Capitalism, the current man-made system that dominates the world.

Indeed, the Coronavirus disease pandemic has exposed the flawed and fragile nature of the capitalist economies.

Capitalism has ensured that the majority of the wealth of the country is concentrated in the hands of a small minority.

It is this fact that made even the Western capitalist states fall short of their obligations to their citizens, with the situation being far worse in Pakistan.

Indeed, Capitalism itself is a burden upon humanity, forcing it to choose between hunger and the virus.

Allah (swt) said, «حَيْ لَا يَكُونُ دَوْلَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ» **“So that it (wealth) may not merely circulate between the rich among you.”** ([Al-Hashr 59:7].

Uniquely, Islam rejects the capitalist growth based economic model, which focuses on production, through an economic model, and is centered upon distribution and circulation of wealth.

Furthermore, Islam completely rejects the capitalist model of ownership which allows privatization of public property.

Islam ensures that the revenue generated by the energy sector and minerals is spent upon the entire public, rather than benefiting a few, through privatization.

Islam ensures plentiful revenues for the state, by the state's dominance of the capital intensive industries, including large scale manufacturing.

This is the reason why the Khilafah did not compromise on essentials, such as health spending.

Islam also rejects the sin of interest based debt, whether in the form of foreign loans or domestic treasury bonds. In the case of Pakistan, most of its budget is spent on interest based debt.

So instead of wasting revenues on paying interest based debt, the state is capable to fulfil the obligations of the people, both in crisis and in normal times.

Indeed, Islam did not leave hunger or disease as a choice, for it is an Obligation on the state to address both the disease and the hunger.

As for the eruption of crisis, in Islam, the state follows the disease from its beginning without concealing or deploying incomplete containment.

The state works hard to limit the disease to its place of origin, and healthy people in other regions continue to work and produce.

It does so not because of utilitarianism, but because it is an order in Islam.

Bukhari (may Allah have mercy on him) narrated from Usama ibn Zayd from the Messenger of Allah (saw) in Saheeh narration that he (saw) said, **﴿إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا﴾** **“If you hear of an outbreak of plague in a land, do not enter it, but if the plague breaks out in a place while you are in it, do not leave that place.”**

Thus the Second Khaleefah Rashid, Ameer ul Mu'mineen, Umar al-Farooq, as the leader of the Islamic State immediately returned from his advance to Ash-Shaam (Levant) when the news came that the plague had spread. He didn't do so for any benefit or harm, but because it is a Hukm Shari.

All this is not done in the state of hesitation and confusion, as is the hallmark of the capitalist states today, worsening the conditions created by this epidemic. On the contrary, in stark contrast to this attitude, the Muslim Ummah and its Khilafah state, will face these situations with repose, full conviction and belief, because these are the Shariah ruling, which are a guidance and which are a healing.

Allah (swt) said, **﴿وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾** **“And We reveal of the Quran that which is a healing and a mercy to the believers”** [Al-Isra:82].

So in the Khilafah, the state aggressively deals with the crisis, with complete unity and contentment.

It thus allows the healthy to proceed with normal lives, without the undoing of their obligations, including the holding of the Salah of Juma'ah.

Indeed, it was painful to see the suspension of Jumma in the Muslim World, where it would persist unless the Muslims spoke in protest.

Just as the Khilafah will ensure the continuity of the Friday prayers in the Homes of Allah (swt) according to the command of Allah (saw), so will the Shariah rulings regarding epidemic diseases be followed.

Urgency in the comprehensive implementation of Shari'ah rules will prevent the spread of such diseases.

The Khilafah will ensure the provision of emergency health care in crisis, the provision of free health care at all times and a circulation of wealth, preventing the neglect of the needs of the people through concentration in the hands of the few.

The Messenger of Allah (saw) said, **﴿الْإِسْلَامُ يَعْظُو وَلَا يُعْلَى﴾** **“Islam is supreme and nothing surpasses it”** [Daraqutni].

Indeed, our great Deen, the Deen of Truth, Islam, is superior to all man-made ways of life, including Capitalism and Communism.

Communism has failed miserably, and indeed capitalism will soon, insha'Allah, have the same fate.

Islam is revealed from Allah (swt), and it provides superior guidance and clarification for every human problem.

The world has seen the failure of Capitalism practically.

The world is more than ready to see Islam implemented, practically by the Khilafah on the Method of Prophethood.

**﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾**

**“He is the One Who has sent His Messenger with the guidance and the True Religion that He may make it prevail over all religions, even though those who associate others with Allah in His Divinity detest it.”** [As-Saff: 9]