

Causes of social decline and their Islamic solution (in the light of Sirat-e-Taiba)

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Abstract:

It is indisputable that the hallmark of a good society is its inhabitants' attitude and behavior, which includes moderation and balance, human compassion, respect for human rights, and, especially, protected action of life and property, and dignity. Creating a righteous society based on established moral principles is a rational requirement. Because the economy, society, law, and culture depend on fulfilling rights and duties, it cannot be the center of backwardness, bankruptcy, moral diseases, deceit, lies, fraud, theft, indecency, and obscenity. Virtue, weakness, virtue, goodness, decency, virtue, fulfillment of promises, and respect for economic, moral, and legal standards are required. It is also a fact that unrest, corruption, and anxiety push the society towards destruction. In case of riots, social, economic, and political peace is disrupted. In an atmosphere of chaos, the development of science and art stops, and the environment could be more conducive to industrial development. Higher values cannot develop, and every member of society becomes a victim of constant fear. It is also a fact that if people live in fear and anxiety for a long time, their abilities are destroyed, they become psychotic, and the wheel of industrial development, including science and arts, is jammed. Islam is an enlightened and natural religion that seeks progress in science, arts, society, and economy and never allows stagnancy, stagnation, and anxiety in the development of human life and higher values. Therefore, Islam has given an effective and positive plan of action for the exploitation, prevention, and elimination of fitnah and mischief. Islam does not like mischief and sedition and does not allow any action or practice that leads to mischief. While the Holy Quran condemns fitnah and mischief, it also trains people mentally to fight against it. For example, he imposes limitations and penalties so those not influenced by advice can be restrained from lawlessness by binding them under

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the law. In modern times, our society is suffering from various anxiety situations, due to which there is uncertainty, stagnation, and anxiety in life. Below are some reasons for the degradation of our society, which will be explained in this article.

Keywords: Violation of rights, Illegality and nepotism, Provocation, Chaos and differences, Prejudices and groupings, Murder, Lying, Lack of unity, Backbiting, Irresponsible attitude of the society

1. Violation of Rights:

One of the causes of unrest in society is oppression and violation of rights in social, economic, and political fields. A tyrant violates the rights of others by oppressing them because of their power, social superiority, or economic dominance. When the oppressor exploits them, the affected people or classes protest. If the protest becomes ineffectual, they are ready to deal with the oppressor himself, which results in the society becoming a victim of unrest. Islam takes matters to the root and encourages people to pay for each other's rights. Non-payment of rights is a crime punishable by law and punishable in the Hereafter. The Prophet said: Protect yourself from the evil supplication of the oppressed because there is no barrier or barrier between the sign of the oppressed and Allah Almighty. Similarly, he said:

”انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا”¹

"Help your brother whether he is wronged or oppressed."

The Companions of the Prophet (may Allah be pleased with them) said that helping an oppressed brother is understandable. How do you help an oppressor? So the Holy Prophet (PBUH) said that stopping the hand of the oppressor and restraining him from oppression is his help.

In this regard, Shah Waliullah (may Allah have mercy on him) says:

”ان من اعظم المقاصد التي قصدت ببعثة الانبياء عليهم السلام دفع البظالم من بين الناس، فان تظالمهم يفسد حالهم ويضيق عليهم”²

“One of the great purposes for which the Prophets were sent to the world was to implement measures to prevent and remedy atrocities among people. Because if oppression and excesses are not stopped, there will be a change in the system of life.”

Exploitation also disrupts peace and harmony. Islam has also taken advantage of this and has not limited itself to mere advice. Yet, exploitation is prevented by legal safeguards with a sense of Allah's displeasure and responsibility for the Hereafter. The oppressed class keeps burning inside in its weaknesses and deprivations. Lava boils in their hearts against the exploiters. When people experiencing poverty were exploited under capitalism in the West, the reaction came in the form of Communism, and countless human lives were lost in this revolution. When the exploited class reacts, then rivers of violence and blood flow. Islam has stopped all kinds of exploitation. One of the effective means adopted by Islam for the elimination of corruption is the system of limits and punishment. About Islamic limits, Shah Waliullah (may Allah have mercy on him) writes:

اعلم أن من المعاصي ما شرع الله فيه الحد، وذلك كل معصية جمعت وجوها من البفسدة، بأن كانت فساداً في الأرض واقتضاً بأعلى طائفة المسلمين وكانت لها داعية في نفوس بني آدم لا تزال تهيج فيها ولها ضراوة لا يستطيعون الاقلاع منها بعد أن أشربت قلوبهم بها، وكان فيه ضرر لا يستطيع المظلوم دفعه عن نفسه في كثير من الأحيان، وكان كثير الوقوع فيما بين الناس فمثل هذه المعاصي لا يكفي فيها الترهيب بعذاب الآخرة بل لابد من إقامة ملامة شديدة عليها وإيلام، ليكون بين أعينهم ذلك، فيردعهم عما يريدونه”³

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“Sharia has set limits on certain crimes. These are the crimes due to which sedition and corruption are created in the world, and the peace and tranquility of the Muslim society are destroyed. The human soul becomes addicted to these crimes due to the repeated repetition of these crimes. Then, it becomes challenging to stop this crime. Often, the poor victim can't protect himself against these criminals. If these crimes are not prevented, then if these crimes are not controlled, only the fear of the hereafter and preaching and exhortations will not work to eliminate these crimes. Still, for this, it is necessary to impose severe punishments. It is so that the end of the criminal is in front of everyone so that others will refrain from committing a crime after seeing it.”

Islamic boundaries play a vital role in protecting society from mischief and corruption, writes Justice Dr. Tanzeel-ur-Rehman:

“The purpose of the protection of the society by the implementation of all limits is because it is among the rights of Allah to preserve the collective life, in the same way, all the matters in which the jurisprudence of the Ummah has considered the right of Allah Almighty, among them individuals. Individual rights are not taken into account, but the interest of collective life is assessed, and the particular interest of individuals is declared subordinate to it”.⁴

2. Illegitimacy and nepotism:

The tragedy of history is that we have been looking for wealth and honor. At the same time, the enforcement of the law has been applied only to the poor and needy and the subjugated people, although there is no such clause in the scales of justice. It is harmful for an official to favor or recommend his relatives and close associates and to distribute posts among them regardless of their qualifications. If they are worthy of it, there is nothing better than giving positions to incompetent people because they are relatives and close to the ruler, and dividing them in the treasury and creating a distinction between them and other people. This is an abuse, and history is a witness that whoever did this was humiliated in the world. There is thrift, through which man can enter society into the sphere of a successful social system. By strongly condemning this culture, the case of a woman named Fatima was presented in the service of the Holy Prophet. Many reliable people recommended it, but the Holy Prophet expressed displeasure and said that if Fatima bint Muhammad had replaced him, the decision would have been made accordingly. Towards the law, he said in this regard:

“اتشفع في حد من حدود الله ثم قام فاختطب فقال يا ايها الناس انما هلك الذين قبلكم انهم كانوا اذا سرق منكم الشريف تركوه واذا سرق فيه الضعيف

اقاموا عليه الحدود. والله لو ان فاطمة بنت محمد سرقت لقطعت يدها”.⁵

“Are you interceding within the bounds of Allah? Then he stood up and delivered the sermon: O people! Verily, people before you perished because when a respectable one among them stole, they would let him go, and when a poor one stole, they would set a limit on him. By Allah, if my daughter Fatima had stolen, I would surely He would cut his hand.”

Therefore, one of the characteristics and responsibilities of an official is to avoid improper recommendations and nepotism. Eligible and eligible ordinary people should be preferred over their relatives, friends, and acquaintances, and everyone should make decisions based on merit alone.

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3. Provocation:

Many crimes are committed by sudden provocation, which, in the language of the law, is called sudden provocation. This condition arises from anger. On the contrary, the Qur'an teaches patience, mercy, and kindness and encourages people to please Allah if they do not retaliate in a state of rage. The Holy Prophet (peace and blessings of Allah be upon him) constantly pointed out the causes of corruption and remedied its causes. Provocation and anger, etc., are the primary roots from which mischief starts. You also described the treatment of anger in different ways. In a state of anger, the Prophet (peace and blessings of Allah be upon him) ordered the team to perform ablution. It discourages Satan. He said that if someone is standing in a state of anger, he should sit down.

It is said in the Qur'an that those who control their anger are very beloved to Allah, so Allah says:

“وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ”⁶

"Those who control their anger and forgive people, and Allah loves those who do good"
It is clear in the Quran and hadiths that anger arises as a result of Satan's incitement; that is why He said:

“وَإِنَّمَا يُوَسْوِسُ الشَّيْطَانُ نَزْعًا فَاستَعِذْ بِاللَّهِ”⁷

"When Shaytan provokes in your hearts, do you seek refuge in Allah?"

Therefore, the Prophet ﷺ ordered to control the provocation and defeat this attack of the enemy:

“لَيْسَ الشَّدِيدُ بِالشُّرِّ عَدُوًّا لِّمَنْ الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ”⁸

"The warrior is not the one who is more severe in revenge, but the strong one who controls himself in times of anger."

The Holy Qur'an says that if you want to take revenge for wrongdoing, you can take it, but if you forgive, it will be a reward, but even in taking revenge, you have to keep this in mind:

“وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ”⁹

"If you take revenge, you are as much as you were wronged."

He also said:

“مَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ”¹⁰

"As much abuse has been done to you, revenge should be taken in the same amount."

This is the view of the Holy Qur'an in this regard:

“ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ”¹¹

"Instead of repaying evil for evil, wipe out evil with good and kind behavior. The result of this method will be that your worst enemy will become your best friend."

The Holy Qur'an guarantees that patience for someone's wrongdoing will produce better results than taking revenge in terms of its consequences, thus it says:

“ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ”¹²

"Don't you like that (you forgive people and Allah forgives your sins)?"

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4. Anarchy and Discrimination:

Wars and conflicts, hatred and hardships, and abuses are the factors that lead to unrest, chaos, and division in society. Unfortunately, we have many of the same factors. Fights and quarrels, abuses, hatred of each other on political, national, and religious grounds, and creating problems for each other on the same basis are the factors that lead to unrest and restlessness in society. The main reason for this is that we have neglected the teachings of Islam and have not only indulged in our desires, but we have sunk so much into darkness that the rays of the Prophet's life have been hidden. Although the teachings of the Holy Prophet are that people should not fight with each other but should create facilities for each other and have high morals. He always ordered to avoid fighting and expressed distaste for battle. When the Messenger of Allah (peace and blessings of Allah be upon him) appointed a companion to a position, he would instruct him as follows:

13 "بشروا ولا تنفروا، يسروا ولا تعسروا."

"Giving good news, not creating hatred." Creating ease, not creating difficulties and hardships."

A prominent aspect of Prophet Muhammad's (PBUH) morals is that he never quarreled with anyone. He said:

14 "مَنْ تَرَكَ الْكَذِبَ وَهُوَ بَاطِلٌ لِي لَمْ يَرْبِضْ الْجَنَّةَ وَمَنْ تَرَكَ الْبِرَّاءَ وَهُوَ مُحِقٌّ لِي لَمْ يَفِ وَسْطَهَا وَمَنْ حَسَّنَ خُلُقَهُ لِي لَمْ يَفِ أَعْلَاهَا."

"Whoever stops telling lies, Allah Almighty will prepare for him a palace on the edge of Paradise, and whoever does not argue even when he is right, Allah Almighty will prepare for him a palace in the middle of Paradise." "And whoever (not only refrained from quarreling but also) showed good conduct, for him will be prepared a palace in the highest level of Paradise".

Prophetic reforms were very influential in teaching the world decency and civility. The teachings of the Prophet (peace and blessings of Allah be upon him) molded the minds of people so that they stayed on the foot of civility and politeness even in their daily lives. The Messenger of Allah (peace and blessings of Allah be upon him) not only demolished all the foundations of mutual enmity But also caused temptation, mischief, fear, and terror. Rather, the Prophet (peace and blessings of Allah be upon him) forbade disturbing a Muslim, even in jest. Therefore, the Prophet (peace be upon him) said:

15 "لَا يُجِلُّ لِلْمُسْلِمِ أَنْ يُرَوْعَ مُسْلِمًا."

"It is not permissible for a Muslim to intimidate another Muslim"

In another blessed hadith, the Prophet (peace and blessings of Allah be upon him) said:

16 "لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاءَ أَخِيهِ وَلَا عِجَاءَ وَلَا جَادًا."

"The Prophet (peace and blessings of Allah be upon him) forbade that a believer should be disturbed and his belongings should be taken in jest or reality."

A person picked up another person's shoe and made it disappear. He was making fun of him. This was mentioned before the Messenger of Allah, peace be upon him, and he said:

17 "لَا تُرَوْعُوا الْمُسْلِمَ، فَإِنَّ رَوْعَةَ الْمُسْلِمِ ظُلْمٌ عَظِيمٌ."

"Do not frighten a Muslim; surely to frighten a Muslim is a great injustice."

The strategy of Islam is based on extreme caution to avoid any atmosphere of fitnah and unrest. The Messenger of Allah, may God bless him and grant him peace, said: "No one

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should take a weapon or anything that could harm anyone, and should not rush."

Similarly, the Messenger of Allah (peace and blessings of Allah be upon him) ordered a person carrying an arrow in the mosque that when he went out with the arrow if the tip of the arrow hit someone, he should hold it.

“أن رجلا مر بأسهم في المسجد قد أبدى نصولها فأمر أن يأخذ بنصولها كي لا يخدش مسلماً.”¹⁸

"A man passed by arrows in the mosque; he showed them their tips, so he was ordered to take their tips so that no Muslim would be scratched."

5. Prejudices and Groupings:

Various evils have poisoned the whole world at present. People are trapped in the prejudices of caste, religion, and language. Linguistic, regional, and ethnic prejudices are propagated for the sake of political interests and factionalism. He (peace and blessings of Allah be upon him) ended all these temptations with great severity. Love your nation and community because they are your countrymen and your relatives. They always share your sorrows and pains, which is why you have friendship, love, and support. In the eyes of Islam, it is not objectionable as long as the oppressor does not support them and does not cooperate and help them in their oppression. A man said to the Prophet:

“يارسول الله ﷺ من العصبية ان يحب الرجل قومه قال لا، ولكن من العصبية أن ينصر الرجل قومه على الظلم.”¹⁹

“O Messenger of Allah, does it count as falsehood if a person loves his people? So the Prophet (peace and blessings of Allah be upon him) said, "No, rather, nihilism is that a person should help his people despite oppression”

It is as if the Messenger of Allah (peace and blessings of Allah be upon him) has also said the extent of the nation's support should be the same as long as the nation's position is on truth and justice. It is permissible to help others pursue personal group and political interests by forming groups, group politics, and pressure groups. Islam forbids the avoidance of illegitimate nationalism and nepotism in every aspect of life, whether such news creates regional bias or incites religious hatred. The Messenger of Allah (peace and blessings of Allah be upon him) says:

“ليس منّا من دعا الى عصبية وليس منّا من قاتل عصبية وليس منّا من مات على عصبية.”²⁰

He is not one of us who calls for nihilism, and he is not among us who fights based on "nihilism, and he is not among us who dies in a state of nihilism

The Holy Qur'an mentions various crimes in the context of their evils and makes us aware of their evil. For example: Suicide is mentioned in this way

“من قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا.”²¹

"Whoever kills a soul without right, it is as if he has killed the entire humanity"

It is seen that one murder leads to many murders, and families are destroyed, but the fire of revenge does not cool down. Pre-Islamic life and today's murders based on tribal prejudices are examples of this..

6. Manslaughter

Everyone can understand that where human life has no value, no respect, and no security, that is, security, how can a few lives, including business and other matters? This can be done

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well because every person needs trade, industry, household, recreation, and civilized life. Then, regardless of the necessities of life, if seen from the point of view of pure humanity, killing another human being for the sake of personal interest or personal enmity is the worst cowardice. The political laws of the world establish respect for human life only through punishment and force. Yet the task of true religion is to teach its true value in hearts so that man has no fear of retribution and no fear of being restrained by a lawgiver. Among the laws on which the foundations of human civilization are established, respect for the first life is said. The first right to live has been given as a cultural right of man, while the first duty among his technical responsibilities is to let him live. It has been done. The law of self-respect should be present in all the laws and civilized laws of the world. Yet constitutions or religions which do not recognize it may become the law of civilized men, but man or man is subject to it. A group cannot live in peace and has no leisure. The practical and comprehensive education of respect for humanity is given in Islam itself. The Holy Qur'an, a code of life from Allah Almighty, teaches respect for human life in various ways. Therefore, Allah Almighty says:

”كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ۚ وَمَن أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۚ“²²

“We wrote to the children of Israel that whoever takes the life of someone without having taken someone's life or caused mischief in the land, it is as if he has shed the blood of all humanity and whoever saves the life of someone. So, it is as if he saved the lives of all human beings.”

And the Prophet ﷺ said:

”لَن يَزَالَ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يَصِبْ دَمًا حَرَامًا“²³

“The believer remains equal in the extent of his religion until he sheds any forbidden blood.” Before the arrival of the Messenger of Allah, peace be upon him, the system of respect for humanity and pacifism had been destroyed in the bloodthirsty atmosphere of Arabia. Then, a civilized society was formed there in the presence of Rahmat Lal Alamin, whose influence spread far and wide, and Islamic teachings made man. He also took advantage of the valuelessness of human life along with countless wrongdoings and other mistakes. Today, in the civilized laws of the world, self-respect has a status that is not less than revolution in any respect. No legalistic and just society in collective history denies that no other religion has the honor of establishing the sanctity of human life in the moral laws of the world. It is also important to clarify here that the sanctity of human blood in the sight of Allah Ta'ala is that it has all the right to live unless it transgresses the limits, such as He breaks and wreaks havoc on the earth, he must be punished or removed so that a balanced society can be created.

7. Lying:

One of the sins of the tongue that must be avoided is lying, which is the root of all resentments and evils. Lying is an act that can affect any society because even saying something that one does not intend is a lie. Lying is one of the main reasons for the degradation of our society. Saying something contrary to the truth is called a lie. Misusing to achieve one's purpose and meaning is also a form of lying. Lying is one of the major sins, and now the situation is that everyone, from politicians to public figures, from elders to younger people, from fathers to sons or daughters, from husbands to wives, is ready for it. Lying all the time. No man is ashamed to lie but considers it a matter of pride. This sin is becoming common everywhere:

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- Lying in parliament
- Lying on TV
- Lying to doctors and patients
- Lying in business
- Lying in homes, courts, and schools

However, it cannot be said that 100% of lies are told worldwide. Some great people guard the truth and do not tell lies, but such people are few and far between, and this is a bitter truth. The divine decree is:

“وَاجْتَنِبُوا قَوْلَ الزُّورِ”²⁴

"And beware of lying."

It should also be kept in mind that in Semitic religions, lying is a great sin, and bearing false witness is a great injustice. Perjury does not bring justice, but perjury is the blood of justice. The criminal goes free, and sometimes the innocent becomes a criminal. Perjury affects the judicial process and harms the rights of the beneficiaries. Perjury is a crime, and in all Semitic religions, lying is considered a great crime.

8. Lack of unity and progress:

One of the reasons for the production of crimes in society is the lack of unity and solidarity. The trend of the situation has come in such a way that every individual is striving to achieve their personal goals and objectives. Everyone is trapped in the forest of private interests. Ideological chaos and lack of mutual trust have created a favorable environment for criminals to commit their crimes even though Islam encourages unity and strictly forbids harming others. Therefore, the divine decree says:

“وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ”²⁵

"Help each other in goodness and piety and do not help each other in sin and transgression." In the religion of Islam, people who quarrel with each other and create an atmosphere of chaos are rioters. No one likes or looks up to them, no matter what class of society they belong to. Therefore, Allah Ta'ala said in Surah Hujarat:

“إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ”²⁶

"Indeed, Muslims are brothers, so make amends between your two brothers."

The Holy Prophet (peace and blessings of Allah be upon him) said:

“عن انس عن النبي ﷺ قال: لا يؤمن احدكم حتى يحب لاهيه ما يحب لنفسه”²⁷

"It was narrated on the authority of Hazrat Sayyiduna Anas that the Prophet (peace and blessings of Allah be upon him) said: No one can be a (perfect) believer until he likes for his brother what he wants for himself."

9. Backbiting:

Backbiting is more of a social evil than lying. It is a terrible act and a sin of language done behind people's backs to say things about them that make them feel bad. Honor and prestige are more valuable than wealth because when honor comes, life is also sacrificed, but the evil of backbiting has spread so much in our society that it is known from our conversation. It does not matter whether backbiting has taken place or not. The best way is not to call anyone

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wrong. Backbiting creates discord, which leads to hatred and enmity between them. Therefore, listening to backbiting and backbiting is one of the major sins. In this regard, it has been condemned a lot in the Qur'an and Sunnah, as the Messenger of Allah, peace be upon him, said:

“الغيبة اشد من الزنا.”²⁸

"Ghebit is more severe than nazna."

10. Irresponsible style of society:

Some people in our society make arrangements to avoid crime but do not care to rescue and extricate those caught in the dangerous tides of criminal life. Such social and collective error is rooted in minds. For this reason, crimes like robbery, kidnapping, and murder in, various forms of terrorism, and linguistic riots are increasing day by day, but there is no arrangement to prevent them. Crimes happen in front of people's eyes daily, yet they fail to stop them.

It is in the blessed hadith:

“عن النعمان بن بشير رضى الله عنهما، عن النبي الله قال: مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ، وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهْمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا، وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَّ حَرْقَتْنَا فِي نَصِيبِنَا حَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَّوْا، وَنَجَّوْا جَمِيعًا.”²⁹

“On the authority of Hazrat Nu'man bin Basheer, may Allah be pleased with him, the Messenger of Allah, may God bless him and grant him peace, said, "The example of those who relax the limits of Allah and those who break the limits of Allah is that some people are sitting in a boat and the seats of the boat To be determined. They drew lots, and some sat on the boat's upper deck and some on the lower deck. He took an ax and started digging a hole in the bottom of the ship. He replied that my coming and going was an inconvenience for you. And we need water anyway, so I thought I'd drill a hole in the bottom of the boat to drink water from here, now if these guys would just hold the driller's hand and stop him from drilling. They will save him, and they will be saved, and if they leave him as he is, they will surely drown him and themselves."

It has been explained in the above statement of the Prophet (peace and blessings of Allah be upon him) that the entire society is traveling in one ship. When this ship is destroyed due to sins and crimes, not only the sinners will be separated, but this ship will be destroyed along with the good and the bad. It will be done.

It is known from the above verses and hadiths of the Prophet that to avoid the punishment of Allah Ta'ala. Being nice to yourself is unnecessary. Yet, according to his strength and power, he must restrain criminals from committing crimes and force them to accept the truth. It is also important to do and stop their hands because it is a giant collective crime of society. Criminals commit crimes without restraint in everyday situations, causing mass destruction and punishment. Today, we all have become responsible and the cause of this collective crime.

Crime prevention and reform proposals

It is obvious that at no time can crimes and criminals be eradicated from society, nor can their activities cease. Therefore, steps can be taken collectively to control such activities and create

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a pleasant and peaceful atmosphere and environment. Details of various measures and reform proposals regarding crime prevention are given below:

1.Socio-Cultural Values:

Social and cultural values also play an important role in crime control. Unless there is a strong reaction against evil in the society, the roots of crime will remain strong. Irresponsible and harmful behavior is discouraged due to good morals and high values in the society.

2.The teaching and preaching of fear of God and concern for the Hereafter:

Islamic society also provides spiritual and moral guidance to individuals. It encourages people to practice selflessness and sacrifice, service to people, obedience, brotherhood and love, unity and cooperation and to avoid vices like bigotry, selfishness, hatred and jealousy. Encourages. By instilling fear of God and concern for daily life in the hearts and minds of people, crime tendencies can be reduced in the society. . In this regard, Imams have the responsibility to sit on the mihrab and minbar in mosques and cultivate the minds of children and youth, enlighten them with the golden principles of Islam and educate people in the light of religious principles. About the consequences and damages of various crimes. Keep telling them and inculcate in them the fear of the Hereafter and the fear of God so that when they commit crimes, they fear the end and refrain from crimes.

3. Considering the causes of societal changes:

It is important to consider the causes of social deterioration and changes due to the development of culture and civilization in criminal activities and the techniques of habitual criminals who are committing crimes by adopting new methods. Suppose to eliminate criminal activities from the society. In this case, the motives of illegal activities have to be found within the society, and their existence has to be eradicated because the criminal elements are members of the society. Now society is in such a state that a person with criminal skills who gets away with crime is considered successful. This national apathy has played a significant role in promoting illegal activities. . This ideology and the discouragement of collective wrongdoing are effective in curbing criminal activities.

4. Advantages of removing unemployment:

The problems of unemployment should be eliminated from the country and international industries should be developed. Tired of unemployment, man commits all kinds of crimes as his right and legitimate. Eradication of unemployment is necessary to eradicate crime from the society.

5. Necessity of determining the actual culprit:

In our case, due to poor planning and investigation by the police, the real culprits get out and then they start committing crimes as usual. Hence the plan needs to conduct quality investigations to bring the real culprits to book and identify the real culprits so that it can serve as a lesson to other criminal elements as well.

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6. Establishment of Educational Institutions:

Acquiring knowledge is the duty of every human being. The government should make every possible effort to equip the nation with education and create an environment where every individual can be equipped with education. Allah Ta'ala said in the Holy Qur'an::

”اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ“³⁰

”Read and your Lord is the Most Gracious, who taught knowledge through the pen.”

Another place says:

”قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ“³¹

”Let it be said that the knowledgeable and the ignorant are equal somewhere.”

Sayyiduna Muhammad Mustafa, the Lord of the Universe, said:

”عن انس بن مالك قال: قال رسول الله ﷺ من خرج في طلب العلم فهو في سبيل الله حتى يرجع“³²

”Whoever leaves home in search of knowledge is on the path of Allah until he returns.”

In order to prevent crimes and eliminate the criminal mentality from the society, every ordinary and extraordinary person has to be equipped with the jewel of education. New educational institutions should be created for the promotion of education so that the child is aware of the harmful effects of crime from an early age.

Summary Discussion:

All the cultural spirits found in the social structure today suffer from inequality. It is important for those who love patriotism and religion to think about their responsibilities by understanding the fragility of the situation and the situation and think beyond all kinds of group prejudices while worrying about social stability. In this regard, the elimination of class conflicts and social disparities, the implementation of the limits of Islamic punishments in the present era, the prevention of sedition, and the elimination of sectarianism, the elements that lead to evil, are to fully fulfill the responsibilities of the scholars.. It is necessary to destroy and take care of the necessary measures like the implementation of Islamic system in the society.

Distance from Islam is the most basic and essential cause of the decline of society, the consequences of which are obvious, such as lying, backbiting, murder, theft and fraud, bribery, usury and alcoholism and violating the rights of others, have spread. As much as we have fallen from the nature of humanity by being victims of social evils in the present age, For this, there is a need to change one's thinking and follow the path of Islam and follow the Islamic laws.

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² دهلوي، شاه ولي الله، احمد بن عبد الرحيم، حجة الله البالغة، القاهرة، مصر، ج1، ص742-

³ دهلوي، شاه ولي الله، احمد بن عبد الرحيم، حجة الله البالغة، القاهرة، مصر، ج1، ص756-

⁴ جسٹس تنزیل الرحمن، جرم و سزا کا اسلامی تصور، لاہور، ص120-

⁵ القشيري، ابو الحسين مسلم بن الحجاج، الجامع الصحيح للمسلم، كراچی، قديمی كتب خانہ، كتاب الجهاد والسير، باب في الأمر بالتيشير وترك والتنفير، ج3، ص358-

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- ⁶آل عمران:3:134
- ⁷الاعراف:7:200
- ⁸البخاري، ابو عبد الله محمد بن اسماعيل، الجامع الصحيح للبخاري كتاب الادب، باب الحذر من الغضب، ج 8، ص 28.
- ⁹النحل:16:224
- ¹⁰البقرة:2:194
- ¹¹حم السجدة:32:34
- ¹²حم السجدة:32:34
- ¹³القشيري، ابو الحسين مسلم ابن الحجاج، الجامع الصحيح للمسلم، كراجي، قديمي كتب خانة، كتاب الجهاد والسير، باب في الأمر بالتيسير وترك التنفير، ج 3، ص 1358.
- ¹⁴ترمذي، محمد بن عيسى بن سورة، الجامع للترمذي، دار احياء التراث العربي، بيروت، كتاب البر والصلة، باب المراء، ج 4، ص 358.
- ¹⁵السجستاني، ابي داود سليمان بن اشعث، السنن لابي داود، دار الرسالة العالمية، 1430 هـ، كتاب الادب، باب من ياخذ الشيء على المزاج، ج 7، ص 352.
- ¹⁶ايضا، ج 4، ص 458.
- ¹⁷المتقى، علاؤ الدين علي بن حسام الدين الهندي، كنز العمال في سنن الاقوال والافعال، مؤسسه رساله، بيروت، 1401 هـ، كتاب المواعظ والحكم، باب ثاني في الترهيبات فصل الأول في المفردات، ج 16، ص 11.
- ¹⁸القشيري، ابو الحسين مسلم ابن الحجاج، الجامع الصحيح للمسلم، كتاب البر والصلة والآداب، باب أمر من مرسلا في مسجد أو سوق أو غيرهما من المواضع الجامعة للناس أن يمسك بئصالها، ج 4، ص 2019.
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- ²⁰السجستاني، ابو داود سليمان بن اشعث، سنن ابو داود، كتاب الادب، باب في العصبية، ج 2، ص 357.
- ²¹المائدة:5:32
- ²²المائدة:5:32
- ²³البخاري، ابو عبد الله محمد بن اسماعيل، الجامع الصحيح للبخاري، كتاب الديات، باب قول الله تعالى: ومن يقتل مؤمنا متعمدا فجزاؤه جهنم، ج 9، ص 2.
- ²⁴الحج:22:30
- ²⁵المائدة:5:2
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