



Cure for Disruptions of Present Culture & Society in the Guidelines of Islamic Teachings (A case of a developing country like Pakistan)

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Abstract: This paper presents a brief discussion of the societal problems faced by developing countries. And cure for societal problems of developing countries in the light of Islamic teachings has been presented. In this paper, one common issue among people has been highlighted further: neglecting personal responsibility, which also disrupts other rights. The issue is that stress is placed on rights rather than on correctly fulfilling their duties. In an Islamic society, fear of Allah Almighty must be shown by every individual in fulfilling their duties, but it is only a theme; in practice, it is quite different. Lack of education is also due to the presenter and the receiver. The teachers do not assign duties effectively, and the students also do not perform their duties properly. Likewise, the educational sector and other sectors are much more disrupted than this sector. In short, it may be stated that by seeing the societal and economic values of Pakistan, Islamic values are not in practice. Moreover, political instability and organizational corruption are spreading disruptions across the country, pushing back Pakistan's economic conditions.

Keywords: Disruptions; Societal; Guidelines; Islamic teachings; Responsibilities; Rights; developing countries.

1. Introduction

It is a fact that no country is free from societal and economic problems, but political instability and disturbances are anti-developmental, especially in a backward or underdeveloped country. It is remarkable to note that societies of developing countries are not only backward, but culture and religious values are also being neglected, especially by those people who have low standards of living or financial problems, and lead miserable lives. This is why, in societies of developing countries, there are many types of disruptions that are making the situation more complicated.

2. Objectives of Study

There are many objectives of this study of which may be presented below:

- i- To know about the causes of societal problems.
- ii- To know about the Islamic teachings for better societies.
- iii- To find solutions to societal problems.
- iv- To stress about fulfilling the individual responsibility for the removal of disruptions.
- v- To do accountability about actions and duties continuously.
- vi- To mold the culture and civilization according to the Islamic teachings.

3. Limitations of the study

This research is confined to identifying solutions to societal problems from Islamic teachings for developing countries, so that individuals and society can develop in a real manner. In this research, the case of Pakistan regarding societal conditions has been considered.

4. Literature Review

Many books have been written and published in developing countries about societies, and in developed countries, more than in developing ones. Besides, many research theses have been written and are being written

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in universities. Research articles have been published on the cure of disruptions or societal problems, but as data about societies increases, so do societal problems. Besides this, many videos on YouTube and other social media links/ channels are also available. But in this paper, only written material from books and articles has been utilized.

5. Presentation

We all know that society consists of individuals. Therefore, if people are safe from personal shortcomings, society will be collectively free of them. Today, when we investigate society, we find shirking, not fulfilling duties, cowardice, irregularities, and a lack of good ethics. These shortcomings are harmful to personal life and to society. Therefore, our people should be hardworking rather than shirking, courageous rather than cowardly, and punctual and regular rather than irregular. And other personal and moral traits must be observed so that society can produce people of high caliber, famous for their character and morals. In this way, society will become a model of sincere, hardworking people. ([Arif-ur-Rehman, 2014](#)) No doubt, education is a social act that transforms cultural values from one generation to the next. Education plays an important role in the growth and economic development of society.

6. Social Taboos/ Social Restrictions

In every society, to manage it in a mannerly way, there are taboos or restrictions imposed. These restrictions are called social taboos or social restrictions. A civilized society forbids its members from such things or works that are against noble deeds. These restrictions and taboos also have effects on education, e.g., without slaughtering, eating even halal animals is a social and economic taboo. No doubt, civilized societies always have civilized manners, which also have long-lasting effects on people. Besides this, if most people are not civilized, this thing will disrupt many other sectors also. Then the correction becomes tougher as the time spent increases. The reason is that the remedy remains easy if a cure is adopted in a shorter period, but after the spending period, it will become more difficult. In ([Nadvi, 1995](#)) In view, history does not always present a clear and accurate picture, as personal interests and biases also affect how incidents are recorded. Real pictures of any time may not be thought of from the books of that era, as writings also may not remain safe and sound from the effects of time and rulings. Sometimes, real pictures of culture and people are captured directly by the people or by observing culture-related things. ([Nadvi, 1995](#)) In developing countries, another problem is the presentation of incorrect facts and figures. As election results are changed by the country's powerful agencies, aligned with foreign agencies. Then, how can we expect fairness in other policies that benefit the people? Therefore, it may be stated that economic disruptions may create other societal disruptions in the country; the period of correction will depend upon the disruptions of sectors and the tendency to do corrections also. There is a famous proverb, "Negativity may knock at your door, but it does not mean you have to let it in." In this way, it may be said that there are both positive and negative things, but it is up to us to avoid the negative and accept the positive for good circumstances and good traits.

In Islamic society, individuals who are real Muslims prefer the hereafter over worldly matters; they become worried about their duties rather than their rights. This increases their efficiency. (Waheed ud Din Khan Maulana, N/M) But in the present era, people have become conscious about their rights and neglected their duties or become lazy in performing their duties. The problems have emerged more in societies at the collective level and in homes at the individual level than in the past. In Islamic society, the surroundings are less talkative and less work oriented. (Waheed ud Din Khan Maulana, N/M) It is a very strange thing that in the present era, the situation has changed so that speaking with people has become more important, while doing practical things has become less important or nothing. This is why Islamic teachings guide us to remain quiet, but to speak when necessary. And there is another proverb, "Quietness is just like doing worship". Many verses of the Holy Quran provoke reflection on the universe. In this way, the Creation of Allah Almighty and the reality of human life become clear. But unfortunately, the thinking about the universe or Allah's creation has been changed into using modern devices, which have been creating many personal and collective problems in society. The main trait of the Holy Prophet's (SAW) framed society was that people preferred to avoid sin and evil. ([Siddique, 2012](#)) Hatred of sin and the struggle to do good deeds are commendable traits in every society and every country. In Islamic society, individuals are trained in this manner so that they strive to promote spirituality rather than materialism. In a society where material values are promoted, it may not be considered an Islamic society. The purpose of Islamic teachings was to establish such a noble society in which individuals perform their duties voluntarily just to gain Allah's pleasure. ([Muhammad, 1999](#)) While in a society where



people do not perform their duties in the right manner or without getting bribes, how can the correction and development of such a society be imagined? And in backward and corrupt societies, individuals prefer to earn personal income rather than perform their duties properly. This means individual benefits are preferred over collective benefits. In an Islamic society, boys and girls have different curricula and educational institutions for education. (Sajjad, 2009) In the present era, the spread of non-Islamic values and customs is due to the role of media and social media. Furthermore, people who return from foreign tours after receiving education also prefer foreign culture to local and Muslim culture.

7. Role of Education

Education is crucial for any society, but it is a religious duty for members of an Islamic society to gain knowledge. It is sorrowful for the followers of Islam, whose first revelation started with the word "Iqra, Getting an education in Islam is not a matter of worldliness, but it is also a matter of religion. But this Muslim nation is far behind other non-Muslim nations. From this situation, it is easy to analyze whether Muslims are acting upon the teachings of Islam or not. This is shameful for present Muslims when they are called Muslims but actions are against the teachings of Islam.

7.1 Family System

The first institution established on religious grounds and for welfare was a family system under divine commandments. From husband and wife, this relation is based on nikah, while from this, children, son, and daughter complete the family. These rights and duties of one person increase with increasing their age and number of relations also. On the other side, if marital life discontinues, then the clash and disruption between the two families may start, which sometimes ends with the death of a family member. But after death, revenge becomes a matter of honor or humiliation. This is why, the marriage ceremony should be done openly and with great care as it is a matter of life. A good marriage can change life into heaven on earth while a bad marriage or mismatched marriage can change worldly life into hell on earth.

7.2 Importance of State

No doubt, the importance of a state to the individual is crucial, as without a state, a person is unable to perform their personal and collective duties. But for Muslims, the purpose of the state is to establish an Islamic system according to its teachings of Islam. But when an Islamic state is not implemented, then it is not considered an Islamic state because of the absence of Islamic rules and regulations. In actuality, an Islamic state means a state of welfare without any discrimination between the rich and the poor, between the Muslim and the non-Muslim.

7.3 Importance of Modesty (Haya)

The Holy Prophet said, "Modesty (Haya) is a portion of belief. The importance of modesty may be seen in the divine commandment that men and women should lower their eyes while walking. From the eyes, different imaginations, good or bad, also reflect on the mind and heart. By lowering your eyes, men and women become safe from negative thoughts.

7.4 Importance of Truth

According to the Holy Quran, there should be no difference between our sayings and our actions. And the Holy Quran states: "Why you say such as you do not do". The concept of deception or lying with the inhabitants of a state may be termed politics in the modern era, but it is quite different from the concept of a welfare state.

7.5 Correction of a Society for Development

For development and progress, the Holy Prophet (P.B.U.H.) set up that society in the Arab world, this is the biggest incident in history and it is also the most important. In the world, it has been witnessed that no society has changed and progressed in a short period of span as the ignorant people of Arabs have made progress under the guidance of the Holy Prophet (P.B.U.H.). In it, the feelings have been aroused to prefer the others over themselves. These feelings created the conditions of brotherhood and fraternity which promoted the cooperative and mutual system.

7.6 Lack of unity

It is sorrowful that in the present era, the lack of unity in Muslim Ummah has been creating disturbances in Islamic Societies. By creating mutual brotherhood and emotions of sacrifice, results of unity and its efforts may be gained. One secret trait of human beings is that all members of society must live under one leader or Quaid as the organs of the body live under one human's head ([Rehman, 1995](#)).

7.7 Economic Cultural Values

In a society in which people have problems earning money, most people remain hand to mouth. In a society, if people neglect religious values & religious worship to earn a livelihood, this shows that people of this society have economic problems and the value of religion is not in practice. This means the difference in their lives is present between the theories not in practice. This type of person is unbelievable and un-trustful. This type of people may be used by opponents easily to gain monetary benefits. This is the case in mostly developing countries where they are deprived of the necessities of life.

7.8 Lack of Mutual Emotions

In the present era, the main issue among the Muslim Ummah is the lack of mutual emotions for one another. Due to this deficiency, one's pain is not considered the pain of the whole class. Until these emotions arise, the unity of the nation will remain just like the dream of an abnormal person. In promoting the status of families and societies, emotions play an important role in fostering mutual harmony. When in families and societies, emotions of mutual harmony disappear, this thing denotes that the society and the individual of this society are being downgraded. So it is the duty of authorities that they should take it seriously and think about a solution as soon as possible. In Shahid Hussain Razaqi's point of view in the present era, the downfall of Muslim Ummah is the attachment to old traditions which are against the requirements of the modern era. The biggest fault of Muslims in education is that they are confined to old knowledge, and these have no linkages with modern knowledge & skills.

This is why these are not useful for the present and modern era. ([Razaqi, 2014](#)) In Hijazi's point of view, the disruptions of society, the earnings of worldly benefits of the religious section in the appearance of spirituality. This section gets benefits & money from simple people by using different tricks. The claimant people of spirituality take the society into slavery, downfall, and faithlessness. This section of society plays with religious beliefs and faiths. ([Hijazi & Ahmad, 1991](#)) In all the disruptions of societies, sexual disruption is a root evil and main disruption. Although every evil is harmful, vulgarity is much more harmful than the other evils which disturb the whole nation. As one non- Muslim historian Tien Bee stated, "I have studied the whole nation but reached this point which nation is safe from sexual vulgar emotions, he remained long-lasting and became the ruler also in the world ([Muavia, 2006](#)).

7.9 Quran commandments & their violation

Holy Quran prohibits interest but it is being done in the business of Islamic countries with an organizational basis and with the support of Government authorities. In Surah Al-Baqarah, the biggest verse stats to write matters and dealings to avoid any type of quarrel but in dealings and business most people ignore this. (Al-Quran, Al-Baqarah: 282) In chapter Ar-Rahman, it is stated, 'not to do less weigh and shorten the measurement', (Al-Quran, Ar-Rahman: 7-9) but it is done by some Muslim traders in their business. Mostly traders prefer worldly profit over the hereafter profit because these business transactions do not reflect the Islamic culture & civilization.

7.10 Holy Prophet's Sayings

"Allah does not see your faces but he sees your actions". Hadith narrated Sahih Bukhari has meaning just like that: "Muslim is that from whom others Muslim remain safe from his tongue and his hand." (Sahih Bukhari, Hadith # 10) According to this cited Hadith, if people are reviewed keenly, it will become difficult to find the person, to whom a true Muslim would be declared. To torture the other with a tongue is not considered evil. Flattering behavior is liked by everyone. In another Hadith, it is narrated, "Noble words are also charity." (Sahih Bukhari, Hadith # 2989) This is useful for the person who does not have the wealth to do charity; therefore, by speaking noble words, the concerned person may attain virtues and the pleasure of Allah Almighty.



7.11 Prophetic Framed Society

In this ancient society, people feared Allah. This is why, if someone had sinned, he used to present himself for punishment. In this society, people had no snobbery but they were simple. But in modern times, the ethical values imagined in the books and practices of educated and uneducated people do not reflect ethics. Now the definitions of bravery and deception have been changed. Now, to deceive other in business or talking is considered politics or the techniques of business. Now no person will be seen who has committed a crime and presented himself for punishment after affirming his sin, but in the days of early Islam, there are many examples quoted in the history and Hadith books where someone presented himself for punishment for committing a crime or sin.

7.12 Islamic Ideology

Pakistan was set up in the name of Islam. We will have to ensure the implementation of the Islamic system in this country. And practical Islamic values can solve the problems of this country. Consistency in Islamic ideology is the only single path to our eternity. For this, it is necessary that such Govt. Should be established which could implement Islamic ideology with power and strictly. (Hashmi, 2014) Khalid argued that ethics, education & law are such powers that promote the tendency of societies. In society, to establish society at a certain level, besides faith & belief that powers are crucial, these are powers of education, law, and ethics. If these are interconnected with one another and have linkages with belief and faith, then nothing can be in front of that power. (Khalid et al., 2009) As, if the law is obeyed by the inhabitants and justice is spread by the courts of the country. This thing will have a good impact courts on and the people of the country. Otherwise, if the justice is sold by the judges and purchased by the wealthy persons then the poor will defeat all cases whether they will be right and true in the case.

7.13 Reforms of Education Sector

It has been observed that there are no such criteria for teachers for appointing to board or university exam duties. In some institutions, mostly teachers are deputed for board or university exams while in other educational institutions, no one is deputed for exam duties. In such schools where teachers are mostly deputed to board and university exams, the system of school administration and education is disrupted during exam days. The students of that school remain quarreling all day or playing or shouting in the classes in the absence of teachers and a shortage of school staff. Besides this, another thing is practically observed: some teachers perform board exam duties at their preferred centers or with the prior planning of the concerned school administration, whose students are taking the exam. This planning for exam duty is done by the school administration to create good results by cheating and for doing kindness by the examining body. During exam duty, cheating permission and consent are assured by the teachers against getting financial gifts. In this way, these teachers who are doing exam duty with pre-planning and center of choice, are earning third times more income than those who are not doing exam duty i.e. firstly, on exam duty deputed teachers get full income while they are doing exam duties, secondly, on exam duty, these teachers get specific income against performed, thirdly these deputed teachers get some money from students against the reward of cheating during exam duties. This means students give money to the invigilators for providing their services of cheating. In this way, the position holders and exam duties become suspect. Therefore, it is suggested for better exams every year, one or a maximum of two teachers must be deployed so that all the teachers can do exam duties fairly and cheating-free duties. And in this way, pre-planning and center-of-choice exam duties will be removed. In this way, the shortage of school staff during board or university exams will be solved to some extent.

7.14 Need for an ideal Government

The need for an ideal government is greater in poorer, developing countries than in developed ones. The philosophical thoughts of Suqrat point out about justice and ideal government. Suqrat points out that if someone performs his work or duty in the right manner, this means that this is justice. And similarly, if the government performs its duties in the right manner, it may be said an ideal government because of the right work. Otherwise, the government will create disturbances for the people, and people will play their part in spreading them. Its impacts will not appear in the long run but it will appear in the short run. It is the duty of the ideal government they provide job opportunities to all eligible and needy persons. In the provision of jobs, ruling authorities should prefer needy persons over eligible rich candidates so that they can run their families

while earning a haram income. But in developing countries, the process of appointing candidates is reversed, as needy, poor eligible candidates are neglected while the rich, ineligible candidates are appointed in exchange for bribes. This is why people who do not need to work can perform their duties better.

7.15 Share your wealth with near ones

In society, those people are prosperous; they should try to involve their dear ones in their prosperity. And it will be possible when prosperous people do not waste their wealth on unnecessary things and work. Every prosperous person and a well-to-do person should be involved in improving the educational condition of their village and region. And they should help the orphans, widows, and the poor. And they should bear the costs of educating intelligent students of their near ones. And they should not waste their wealth on professional beggars and professional organizations. And Allah commanded us to spend wealth on their relatives. The Holy Quran commands us to be beneficial, to do justice, and to give money to poor relatives. The Holy Quran prohibits wasting money on vulgarity, spendthrift, nakedness, and unnecessary spending. ([Arif-ur-Rehman, 2014](#)) It is a fact that if all wealthy people give their fair share to those around them, the problem of poverty can be solved more quickly. In the present circumstances, Muslims should spend one portion of their earnings on human services and the education of Muslims and help the poor. And every person can fix their sum of money according to their financial status.

It is undeniable that Allah is not needy, but we are needy for everything from him. And on all the things, we have no possessions on anything. Even so, we are not masters & owners of our lives. The breaths of life are fixed. And in these breaths, there is no possibility of increase or decrease. Similarly, the livelihood is also fixed. This is why life must be spent according to the divine commandments. And livelihood will have to be gained in a permitted and wholesome way. Allah S.W.T. has blessed us and taught us the ways to gain and spend these blessings. And worldly wealth that a person has in actuality is not his possession, but considering such things is a self-deception. ([Arif-ur-Rehman, 2014](#)) It is sorrowful that in this temporary world, as everyone knows, everyone has to die sooner or later, but besides this, mostly try to collect wealth and money, ignoring their status as prohibited or permitted. Struggling to deceive the other person with your actions or words is also not a good thing, but it is practiced and creates disruption.

And Islamic teachings discourage these actions, as Hadith Sciences has a commandment; (meaning) “whoever deceives the other, he is not from us”. But deception is considered a trick or an extra ability to earn in the modern era, which must be discouraged at all levels. The reason for poverty in modern times is not scarcity of resources; the real reason is the unsuitable distribution of resources. For example, if wealthy people pay zakat, ushr, and other taxes in villages and urban areas of Muslim countries, how can the poor remain without resources and without meeting their needs? It is empirical evidence of the son of a landlord who informed them that they did not pay the user for the last twenty years to poor people. He also affirmed that if we pay the required ushr, then, with their ushr, more than twenty people can survive on a wheat ushr; similarly, many other people did not pay the ushr to the poor. This is why poverty is increasing day by day, and some poor people have to do illegal and prohibited things to survive.

8. Concluding Remarks

In a nutshell, economic development is crucial to cultural and societal development. With this, self-dependence is also necessary for gaining real long-term development. For individual satisfaction, individual accountability regarding their duties must be considered practically. For this purpose, fear of Allah Almighty regarding answerability must be present. In this way, everyone performs their duties correctly. The problem of demanding rights will be solved automatically.

A matter of demanding rights emerges when someone neglects his duty. All must think about their duties rather than their rights. For a better future, snobbery & fashion must be left behind. And for a constructive life, a collective basis must be sought. In the world, all great and ambitious human leaders lead simple lives. And they have all given much to serve humanity. And we should try to follow these great men. And we should not follow the path of those who became notorious, as they have left bad examples for humanity. Therefore, we should not be spendthrift. We should always adopt a moderate attitude in spending so that we can reasonably survive our lives and succeed in the mundane as well as the hereafter.



9. Recommendation

- 1- To promote Islamic values, the media should play a pivotal role while such advertisements which are against Islamic values, must be controlled.
- 2- In developing countries, such policies must be framed that are beneficial for the country.
- 3- Policy makers and policy institutes must consider the research of researchers for the application and development of the country.
- 4- To increase the literacy rate in developing countries, the issue of unemployment must be solved. Teaching staff must not be deployed in other duties of other departments, especially on examination days.
- 5- In developing countries, for societal development, peace, and political system must be assured for everyone.
- 6- For promotion of literature, research, and debates, events and seminars must be arranged so that everyone can present his point of view without hesitation.
- 7- For living in a peaceful and tolerant manner, it is better to spend life according to following religious teachings.

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