

## **Security Issues in the Developing countries (Pakistan): It's Solution in the light of Seerah**

**Mr. Saeed Ahmad Zaman**

*Lecturer, Department of Sociology, University of Okara*

Email: [saeedahmad474747@gmail.com](mailto:saeedahmad474747@gmail.com)

ORCID: <https://orcid.org/0000-0002-6220-643X>

**Dr. Shahzad Farid**

*Assistant Professor, Department of Sociology, University of Okara*

Email: [s.farid@uo.edu.pk](mailto:s.farid@uo.edu.pk)

ORCID: <https://orcid.org/0000-0002-6873-2035>

**Dr. Arfan Latif**

*Assistant Professor, Department of Sociology, University of Okara*

Email: [arfanlatif9292@uo.edu.pk](mailto:arfanlatif9292@uo.edu.pk)

ORCID: <https://orcid.org/0000-0002-4042-1227>

### **ABSTRACT:**

Developing countries is suffering problems like poverty, starvation, pollution, exploitation of the poor, and the status of woman in society. However, the most prominent and big issue of the Developing countries is that of law disorder and insecurity. It has become a different kind of root cause for the rest of the allied issues, hence affecting the peace and prosperity across the developing countries. This paper discusses these problems and gives a solution in the light of the Seerah, the way the Holy Prophet Muhammad (ﷺ) practiced his life. The interpretations of AaHadiths have been used as a tool for the analysis of this complex problem in this qualitative and descriptive research. The result finds that human mind has a limit to reach although it varies individual to individual. That is why a person cannot exceed a certain limit in terms of his reason and rationality. Now such a person can only be the messenger of Allah who is directly guided by Him. Therefore, Allah sent Prophet Muhammad (ﷺ) whose life is a complete code of life and gives the most acceptable solution to every human problem. The modern world is suffering from evils. So Islam is a religion of kindness and peace, the entire world should take benefit from its blessings. At the end, suggestions have been given in the light of the analysis and discussion to conclude the study.

### **Keyword:**

Modern World, Lawlessness, Exploitation, Insecurity, Seerah, Peace, Conflict.

## **1. Introduction**

Allah made humans specifically so that they could worship Him. Every type of sorrow and face has been fashioned by Allah, and these regrets are a necessary component of being human. Muslims hold the view that Allah either raises the status of a person or forgives his misdeeds. The idea of suffering and misery has been categorically treated in the Holy Quran. Only when we live our lives in the light of the Holy Prophet's life is it possible to be granted or cleansed of sins (ﷺ). The King of Prophets, Hazrat Muhammad, has demonstrated the single true route in this regard, and it is that path (ﷺ). The Quran is the complete code of life conduct by which any person can raise himself to the heights where Allah wants to see him. It is the only way ahead until the Day of Judgment. The Quran clearly declares that:

*“O Muslims! The life of prophet (SAW) has the best sample for you”.*<sup>1</sup>

In the Arab peninsula, ignorance and irreligion were fundamental evils. As there was no sense of centralization, each tribe lived under its own monarch. They were battling over trivial issues. There was no political, social, ethical, or economic system. As a result, they were living like animals or worse than animals because they were not even considered to be human. Lawlessness and cruelty were at their height. When their economic structure was destroyed by the routine slaughter and plundering of the populace, the majority of people were living in poverty.

They were taken seriously based on superstitions and top-down racial prejudice. As soon as Allah acknowledged Hazrat Ibrahim's prayers, Hazrat Muhammad, the great thinker, celestial light for the entire universe, great teacher, and benefactor of humanity, was born in his lineage (ﷺ).

Allah has chosen this representative of honesty, integrity, and trust to address the issues facing all living things on this planet. The religious, political, social, cultural, and ethical frameworks of the Arabs underwent a significant transformation thanks to Hazrat Muhammad (ﷺ). They later rose to prominence as the torchbearers, mentors, and leaders of their respective eras<sup>2</sup>.

We must now examine how Islam contributes to finding solutions to the issues facing the modern world. It is possible that, in some cases, the

Quran and Hadith do not provide a categorical answer to a particular issue. Islam, on the other hand, has no such restrictions and provides a fundamental framework for any such issue. People have experienced many problems throughout history, and mujahidin, scholars, and pious individuals have always sought to find solutions in the context of the Ahadith and the character of Hazrat Muhammad (ﷺ). This study is an extension of this series, which will present issues and potential solutions<sup>3</sup>. Today, the most important problem that human beings suffer is terrorism and lawlessness. Moreover, it is conducted on the name of Islamization; however, Islam is the religion of peace and safety, which is clear from its name as well. The reason for the misguidance of Islam is that a small group of Muslims has false presented it for its absolute interests. The concept of Jihad on the base of Islam has been presented to brainwash people to carry out suicide attacks, on mosques, funerals, public gatherings, and security installation centers and to kidnap people whereby they have created an environment of total chaos<sup>4</sup>.

As a result, the peace has become only a matter of the past; however, the Quran says:

*“not to kill any individual without any reason”<sup>5</sup>.*

*Similarly, “evil has been considered worse than murder”<sup>6</sup>.*

There are two groups survive now: the first is doing every kind of activity on the name of Islam, and the second is to be doing it to eliminate this evil and, consequently, to make their masters happy. Subsequently, the world is walk towards demolition and extinguish<sup>7</sup>.

The holy prophet, however, has categorically said:

*“A Muslim is person from whose hands and tongue nobody will be feeling hurt”<sup>8</sup>.*

*How can be a system called a terrorist or can allow killing of innocent masses which itself believes ‘that the killing of one person is the murder of all humanity’<sup>9</sup>.*

Today, terrorist is targeting all Muslims in the world. Their women are raped, and their children are killed by different nations. Their villages have been destroyed; their income looted and destroys their businesses. They have been killed whatever of their sex, age, and place. The worst thing is that the Muslims and Islam have been labeled as terrorists so that they cannot defend themselves. It is the responsibility of the Muslim scholars

---

and thinkers to control these trimmings and to flourish the basic posit of Islam that is peace.

A single indicator cannot be used to explain all of the underlying factors that go into poverty, hunger, and inequality as serious problems. There are numerous strategies for getting rid of this Problem. According to Islam, hunger, poverty, and inequality are not inevitabilities that require people to give up their weapons of resistance. Islam has always taken the position that society must be lifted up and poverty, hunger, and inequality must be eradicated using unique methods. According to Islamic tradition, the very things that are considered horrible and disastrous suffering are poverty, hunger, and inequality. Hunger and poverty have been denounced throughout the prophetic tradition, and people have been warned of its negative effects. Islam has emphasized the need of reducing poverty, hunger, and unemployment and has commanded its followers to test any potential solutions by consulting a variety of sources before the issue occurs in society<sup>10</sup>.

## **2. Research Methodology:**

It is a qualitative study, and its interpretation has been used as a tool for analysis to address the problem of lawlessness and anarchy in the modern world, in general, and in Pakistan, in particular. Several works of literature that were quoted in the book were employed as secondary sources in addition to the Quran and Hadith as main sources. The information has been interpreted in light of the major sources, which are the Holy Quran and the Prophet SAW's Ahadith. The researcher has made recommendations to remove the scourges of uncertainty and lawlessness from society and the entire planet following a thorough investigation and discussion.

## **3. Results and Discussions**

### **3.1 Averting Insecurity**

Given that this is a problem on the national and global levels, an explanation is necessary. Religion was simply one facet of life before the introduction of Islam. In other words, religion was solely seen as an accessory and its only real relationship was that of a creator and created. Between a person's religious and cultural lives, there was a significant

divide. The two did not coordinate, and neither believed that it was necessary. Such a restricted idea might provide a thorough foundation for human civilization. The only reason there is a clear distinction between religion and human civilization is due to this. No religion in the world could provide a safe and secure atmosphere on a global scale because of this.

### **3.2 Practiced Life (By the teaching of Holy Prophet ﷺ)**

We must accept the Holy Prophet SAW's manner of life if we wish to resolve this problem. His life is a thorough manual for living, and he has made significant azkar to deal with difficulties like these.

We have entered the day, and the universe is for Allah, who created it. The Prophet ﷺ used to respectfully recite this dua;

*“My God! I pray for this day to be kind to You. I beseech you for assistance in making today a success, and I pray for wisdom and blessings. I also seek refuge from the bad things that are happening both today and in the days to come”<sup>11</sup>.*

In the evening, he (ﷺ) used the following dua:

*We arrived in the dusk, and we, together with the entire universe, belong to Allah, the planets' creator. My God! I pray for this day to be kind to You. I beseech you for assistance in making today successful, as well as for guidance and blessings. I also seek refuge from all that is bad both today and in the days to come.<sup>12</sup>*

It is essential to seek assistance from someone who is above humans because the human mind is incapable of resolving all of humanity's issues through the strength of intelligence and logic alone. Only Allah and his prophet can assist humanity in finding a solution to their situation in this regard. Regrettably, everyone else is looking in different places for the answer. The foundational support for prosperity is peace. Only in a tranquil society can we achieve excellence in science, technology, education, and other fields. Islam places a strong emphasis on security and peace. The holy Quran mentions Hazrat Ibrahim as by saying:

*(Recall) when Ibrahim said, “My Lord; May this city of peace, and provide its people with fruits- those of them who believe in Allah and the Last Day”<sup>13</sup>.*

Allah has mentioned, here, peace first and then the economy. Similarly, Allah conditionally promises by saying:

*“Allah has promised those of you who believe and carry out good deeds that he will definitely make them (His) vicegerents in the land, as he did with those who came before them, and that he will definitely establish for them their religion, which he has chosen for them, and that he will definitely give them peace in place of the fear they were previously in”<sup>14</sup>.*

As it has been established that maintaining peace is essential for the prosperity and development of both an individual and a society, we do have a role model whose words and deeds are entirely consistent. His life is the epitome of this kind of tranquilly and abundance. Examples from aha'adith are mentioned here:

*A Muslim is that person from whose tongue and hands all other Muslims are secured<sup>15</sup>.*

*'By God! By God, he is not a Momin (genuine believer in Allah). He is not an actual believer in Allah (a Momin); By God! “O Messenger of Allah, who is not a Momin? His companion questioned. He is not a Momin (a real believer in Allah)”. The individual whose neighbor does not feel safe from his evil, he stated<sup>16</sup>.*

The messenger of Allah asked whether He should tell you who is best and worst among you. All the people remained silent; the narrator narrates. The messenger of Allah thrice asked this question, and then one of the Sahaba (RA) said:

*“O Messenger of Allah, undoubtedly. Please let us know who among us is the best and the worst. “The best among you is the guy from whom people can expect good and who does not damage people. The worst among you is the person from whom no one can expect any good and people are afraid of his bad,” the prophet remarked<sup>17</sup>.*

*“Any person who takes any piece of land from another person unjustly, he will be buried below the seven earths”<sup>18</sup>.*

He (ﷺ) issued a strict order on one occasion by saying:

*“Don't become non-believers so that you start killing each other”<sup>19</sup>.*

Hazrat Zaid (RA) quotes Prophet Muhammad (ﷺ) as follows:

---

*“Whosoever kills a person without any reason, he could not be able to smell even the fragrance of paradise which can be smelt from forty years distance”<sup>20</sup>.*

This entire conversation demonstrates that Islam is a religion of unity, love, peace, safety, and prosperity. Those who blame Islam for extremism and terrorism need to look past their biases towards the religion. Kids will learn about the importance and veracity of this faith. After arriving in Madinah, Hazrat Muhammad (ﷺ first)'s task was to negotiate the Meesaq-e-Madinah security treaty with the city's inhabitants, the majority of whom were Jews. The Badr prisoners of war were nominally fined, while the others were set free to inform Madinah's populace. He did so out of love for all people, regardless of their religion or creed. Similar to that, the Khudaybiah covenant is a fantastic illustration of how to bring about peace and harmony among the populace. The Prophet (ﷺ) said:

*“Today there is no obligation on anyone; today, nobody will be avenged, and I forgive all of you, on the day they conquered Makkah”<sup>21</sup>.*

#### **4. Suggestions for Establishing Peace**

Since peace is the backbone of all other issues, it has therefore been discussed in a bit detail:

##### **4.1 Political, Regional, and Linguistic Hypocrisy**

The hypocrisy of Muslims is one of the main problems that the Muslim Ummah is currently facing. The Arab world has occasionally been separated based on groups, and this is the only cause of its excessive fragmentation. Similar to how Pathans, Punjabi, Sindhi, and Balochi have been split at times based on language in our nation. For instance, in the other nations, Kurds and Turks have created divisions, while Shiites and Sunnis are victims of sectarian hypocrisy. With so much division among Muslims, the Ummah is in a very pitiful state and is an embarrassment to the entire world.

##### **4.2 Justice and Human Equality**

Islam introduced the idea of human equality, which contributes to the eradication of the concepts of race and colour. The entire Ummah, which has proclaimed La-illaha-Ilallah to be the cornerstone of being a Muslim, looks to the Prophet's life as an example. According to the prophet, "there is no supremacy of an Arab over a non-Arab, a no-Arab over an Arab, a black over a white, or a white over a black except that of piety" because the idea of the Islamic Ummah is built on the singularity of Allah<sup>22</sup>. If the

world were to adopt this crucial Islamic tenet, there would be no such things as racial and/or colour discrimination or killings. A society with a fair distribution of resources and riches will undoubtedly follow from this, bringing about world peace. A civilization that can be perfect for the entire planet will be created if all people, regardless of race or colour, believe in the same God. The State of Madinah, which successfully combined all those tribes that were previously killing one other over trivial concerns, serves as an example. We have observed that a large number of Muslims from many nations, including Iran, Rome, Yemen, and Abyssinia, have united to form the Muslim nation<sup>23</sup>.

### **4.3 Political Crisis**

Islam has its own political structure that is distinct from the contemporary democracy, which is plagued by numerous problems. It is a comprehensive code of conduct that defines guidelines and rules for all facets of life worldwide, including economics. The Muslim Ummah's current issue is that political crises are affecting it on a global scale. The uninformed public and the corrupt, avaricious authorities are primarily to blame for this calamity. The Muslim Ummah has been searching for a leader who can lead them and unite them under the banner of Islam ever since the sixteenth century. Because of this, the Muslim Ummah has been unable to restore its former greatness for many years. According to Hazrat Ali (RA), the Muslim Ummah would eventually need an Imam, whether he is good or terrible. When questioned about the likelihood of a poor Imam, he responded that at least the law would be upheld and the verses would be protected. Nevertheless, there is currently no Imam, thus Islamic law is not being upheld, which raises severe concerns for the entire Ummah<sup>24</sup>.

### **4.4 Solution to Political Hypocrisy**

Any normal person would neither desire nor accept holding any political post due to the difficulty involved. Going through the Seerah, we are unable to identify anyone who had desired to hold any post; otherwise, it would not have been without any conflict of interest. Such a person is incapable of ensuring social justice. Allah says:

*“As for that Ultimate Abode (The Hereafter), we assign it to those who do not intend haughtiness on earth nor mischief. And the (best) end is for the God-fearing”<sup>25</sup>.*

On the contrary, everyone is vying for important positions today. As a result, establishing a welfare state in the present era is impossible. Don't ask to be king; if you do, you will be left alone; if you do it without asking, you will be helped, warns the Prophet SAW, underscoring this

---



point<sup>26</sup>. Given that holding any public office is dependent more on an individual's ability than on their personal preferences, rather than vice versa.

#### **4.5 Role of Science and Technology**

Every country in the world depends on science and technology to advance and prosper. The Muslim Ummah is falling behind in science and technology compared to the Europeans who have made enormous advancements in this area. Knowledge acquisition has been given the utmost importance by Our Holy Prophet SAW. The main cause of the Ummah's backwardness is that it has lost sight of Islam's guiding principles, and as a result, the entire Ummah is turning to non-Muslims for assistance. But, we can find the answer to this problem in the teachings of Islam, where the first revelation was founded on the ability to read, or "Iqra." Islam has always placed a strong emphasis on education from "cradle to tomb." The Prophet (ﷺ) says:

*"Acquisition of knowledge is compulsory for every individual"*<sup>27</sup>.

In a nutshell, the Muslims governed the world for centuries when they were following their real religion. In order to advance the Ummah in all spheres of life, including science and technology, we currently require an Islamic Renaissance<sup>28</sup>.

### **5. Findings**

#### **5.1 Islamic Concept of Peace**

What is currently taking place in the name of world peace is the consequence of military innovation and imperialism, which is a temporary fix to this problem. Today's world has to be made aware of the positive and enduring Islamic concept of peace, nevertheless. Islam is not an extremist religion because Islam is entirely logical and reasonable, whereas extremism rejects both. Islam promotes ideas of harmony and peace.

#### **5.2 Respects for Humanity**

The foundation of maintaining peace and security is respect for oneself. The reason why there isn't more peace in the world today is because governments, nationalities, and languages are valued more highly than people. The globe won't be able to experience peace and will continue to battle terrorism unless and until we act with self-respect for mankind<sup>29</sup>.

#### **5.3 Religious Liberty and Respect for Differences of Opinion**

They are essential for maintaining international peace. "If the US war on terror is connected with positive differences of opinion and religious

liberty, their claims for whatever the US is seeking to achieve will be rendered empty," said Human Rights Watch director in reference to the US campaign on Afghanistan following September 11.

#### **5.4 Integrated Communities and Healthy Dialogue**

Conflict and bloodshed cannot tame the inevitable differences in religion and civilization that exist in the world. Consistent negotiations and mutual understanding are necessary for peace and security. Allah made people in such a way that if they were oppressed, they would fight back<sup>30</sup>.

#### **5.5 Causes of Violence and its Prevention**

Terrorist acts are very unacceptable because they undermine security and peace. Hence, avoiding it is better for humanity; nevertheless, if no legal or moral avenue is left open for addressing problems encountered by a particular group of people, there will be a backlash against this policy, which gives the right to only the powerful. No country has the right to deny another solely because of its wealth, military might, or imperialist policies. Such abuses would definitely elicit a response. Finding the root causes of terrorism is the real problem; bombing cities and towns will just lead to responses that are more violent.

### **Conclusion**

According to the aforementioned facts, although it differs from person to person, the human mind has a limit to attain. Because of this, a person's ability to reason and act rationally cannot go beyond a certain point. Hence, beyond a certain point, direction from a being of a higher kind becomes necessary for humankind's mental well-being. Now, only the prophet of Allah, who is personally led by Him, can be such a person. The authority of the messenger begins where all human knowledge, thinking, reason, and rationality come to a complete halt. As a result, Allah sent the Prophet Muhammad ﷺ, whose life serves as a complete moral code and offers the best answer to all of humanity's problems. Every country adheres to a set of moral principles, and as a result, every country has reached the pinnacle of human prosperity and value. The industrialized nations of today have all adhered to a particular system and collectively achieved great things. Similar to this, if the Muslim Ummah decides to adopt and uphold the moral code taught and exemplified by the Prophet Muhammad, Muslims may undoubtedly do great things in this world in all spheres of life. The reason for this is because he (ﷺ) himself built the Madinah State, which represents the ideal of human existence.

---

The contemporary world is plagued by ills. They include, for instance, terrorism, which is the first and most significant problem facing the modern world, as well as lawlessness, insecurity, racial discrimination, a flawed financial system, the exploitation of the poor economically, poverty and starvation, bribery and nepotism, as well as some other social ills like the social status of women, environmental pollution, etc. These are all fundamental human problems, and Islam provides a suitable answer to all of them, including some that are not included here. Briefly, Islamic teachings are the only ones that still contain the key to ending all human suffering. It is urgent that these concepts be put into practice on a local, a national, and a worldwide level in order to resolve humanity's current and future problems. Islam is a religion of compassion and peace; hence, everyone in the world should enjoy the benefits of Islam.

### (REFERENCES)

- 
- <sup>1</sup> Al-Ahzab, 33/21  
<sup>2</sup> Bouta, T., Kadayifci-Orellana, S. A., & Abu-Nimer, M. (2005). Faith-based peace-building: Mapping and analysis of Christian, Muslim and multi-faith actors. Clingendael Institute.  
<sup>3</sup> A. H., Khattak, K. U., & Zaheer, S. H. (2017). Security issues in Pakistan: Its solution.  
<sup>4</sup> Hassan, A., & Usman, K. (2016). The Quranic Concept of Peace and Contemporary Era.  
<sup>5</sup> Bani-Israel, 17/33  
<sup>6</sup> Al-Baqarah, 2/191  
<sup>7</sup> Ramachandran, V. (2009). Subverting global myths: Theology and the public issues shaping our world. Inter Varsity Press  
<sup>8</sup> Muḥammad bin Ismā'īl Bukhārī, *Sahih Al-Bukhari*, (Beirut: Dār Tawq al-Nijāh, 1422 AH), p. 102  
<sup>9</sup> Al-Maida, 5/32  
<sup>10</sup> Zhao, E. Y., & Wry, T. (2016). Not all inequality is equal: Deconstructing the societal logic.  
<sup>11</sup> Abū al-Qāsim Sulaymān ibn Aḥmad ibn Ayyūb ibn Muṭayyir al-Lakhmī al-Shāmī al-Ṭabarānī, *Al-Mu'jam al-Kabīr*, 1983, p. 477  
<sup>12</sup> Ibid  
<sup>13</sup> Al-Baqarah, 2/126  
<sup>14</sup> Al-Noor, 24/55  
<sup>15</sup> Bukhari, p. 102  
<sup>16</sup> Bukhari, p. 889  
<sup>17</sup> Tirmidhi, 'Muhammad bin Eesa. Jami' At-Tirmidhi. (Egypt: Shirkat Maktaba wa Matba'tu Mustafa al Babi al Ḥalbī, 1998, p. 98  
<sup>18</sup> Tirmizi, p. 332  
<sup>19</sup> Bukhari, p. 2  
<sup>20</sup> Bukhari, p. 12  
<sup>21</sup> Ahmad bin Shua'yb Al-Nasāi, *Sunan Nasāi*, (Halab: Maktab al Matbo'at al Islamia, 1406 A.H.), p. 154  
<sup>22</sup> Al-Tibrani, p. 360;  
<sup>23</sup> Wirba, A. V. (2017). Leadership from an Islamic and Western perspective. Chartridge Books Oxford.
-

- <sup>24</sup> Ghazi, M. A. (2009). *Muhazarat-E-Shariat*, Lahore: Al-Faisal Nashera'anwa Tajera'an Kutu, p. 286.
- <sup>25</sup> Al-Qasas, 28/83
- <sup>26</sup> Muslim b. Hujāj, *Ṣaḥīḥ Muslim* (Beirut: Dār Aḥyā-al-Turath-al-'Arabī), 1376, p. 120
- <sup>27</sup> Al-Tibrani, p. 12
- <sup>28</sup> Halpern, S. (2006). International Relations theory and the hegemony of western conceptions of modernity. *Decolonizing international relations*, 43-63.
- <sup>29</sup> Reardon, B. (1993). *Women and peace: Feminist visions of global security*. State University of New York Press.
- <sup>30</sup> Soeters, J. L. (2005). *Ethnic conflict and terrorism: The origins and dynamics of civil wars*. Routledge.