

IJETRM

International Journal of Engineering Technology Research & Management

PREVENTION OF CORRUPTION, EXTREMISM AND INSECURITY IN THE LIGHT OF THE SAYINGS OF THE LAST PROPHET OF ALLAH ﷺ

Tanveer Akhtar (PhD Scholar)

Email: t.akhtar1433@gmail.com, Cell no: 00923006849742

The Islamia University of Bahawalpur, Pakistan

Muhammad Sajjad

PhD Islamic Studies, MA Eng, M.Ed, Fazil Jamia Umar Bin Al-Khattab, Multan

Email: ctsc3ldn@gmail.com, Cell: 00923006863944

Dr Muhammad Muavia Khan (PhD Islamic Studies)

Email: khanm1288@gmail.com, cell no: 0093088784821

Muhammad Sajid Mehboob (PhD Scholar)

The Islamia University of Bahawalpur, Pakistan

ABSTRACT

In this research paper, it has been endeavored to condemn Terrorism, carnage, warfare, sedition, and suicide bombings in the light of the teachings of the Last prophet of Allah as over the past two decades have left the world in deep distress. It is a global phenomenon that many elements are sponsoring for their own ulterior motives. This monster is destroying the peace of the whole world instead of a particular class, region or country. In addition to various Muslim countries, young people living in England, Canada, the United States and many Western countries - who do not have a conceptual clarity about Islam, are attracted to terrorism and murder as jihad. Another troubling issue in this context is that terrorist groups link their nefarious aims and nefarious intentions to the Islamic concept of jihad. With this extremist and terrorist thinking, they speak of the implementation of Islamic law, raise the slogan of the word of God, consider the restoration of the Islamic caliphate as their goal, and prove the basis of their actions through Islamic terminology and jurisprudential concepts. Try to By cutting out Qur'anic verses, prophetic hadiths and jurisprudential phrases out of context, naive Muslims unfamiliar with Islamic sources and true teachings not only impress but also mislead the youth.

KEYWORDS:

Corruption, insecurity, Bombing, Ahadith, Islam, Humanity

Introduction and data Description

Insecurity and disorder drive families, societies and countries to ruin. In the event of riots, social, economic and political peace is disrupted. In an atmosphere of insecurity, the development of science and art stops and the environment is not conducive for industrial development. High-powered people can't pump and every member of the society is constantly in a state of fear and panic. If people remain in a state of fear and panic for a long time, their abilities are destroyed. People become mentally ill, the development of sciences and arts is required or the program of industrial development, it can only be possible in a peaceful atmosphere, in an atmosphere of chaos and insecurity no one wants to live even if people riot They migrate from the affected areas.

Islam is an enlightened and natural religion. He wants progress in science, arts and society and economy. Islam does not allow any stagnation in the promotion of human life and high values. Therefore, it has given an effective and positive strategy for the eradication and eradication of sedition. The Qur'an also condemns sedition and trains people mentally to fight it. At the same time, he imposes punishments in the form of limits and punishments as a lesson, so that those who are not affected by any advice can be restrained from lawlessness by being bound by the law.

Ruling on avoiding chaos and division

The Holy Prophet ordered to avoid fighting. Whoever escapes from the battle, he praised and encouraged him.

In Abu Dawud Sharif, under the heading "Fighting, dislike of strife", it is narrated that when the Prophet (peace and blessings of Allaah be upon him) appointed an agent to a place, he would instruct him:

بشروا ولا تنفروا، يسروا ولا تعسروا¹

Give good news, do not create hatred To create ease, not to create difficulties and difficulties. "The purpose of narrating this hadith under this heading is to create an atmosphere in which there is no fighting between people, people to create facilities for each other. Be the ones who are, don't be quarrelsome; it is the responsibility of the Muslim guardian.

One aspect of the noble character of the Holy Prophet is that he never quarreled with anyone. He said:

مَنْ تَرَكَ الْكُذْبَ وَهُوَ بَاطِلٌ بُنِيَ لَهُ فِي رَيْضِ الْجَنَّةِ وَمَنْ تَرَكَ الْمِرَاءَ وَهُوَ مُجْتَنَّبٌ بُنِيَ لَهُ فِي وَسْطِهَا وَمَنْ حَسَنَ خُلُقَهُ بُنِيَ لَهُ فِي أَعْلَاهَا.²

Whoever stops lying for the sake of falsehood (for which he had no right), Allah will prepare for him a palace on the edge of Paradise, and whoever avoids quarreling despite being on the right path, then Allah is in the midst of Paradise. I will build a palace for him and for him (not only refrained from quarreling but also showed good manners) a palace will be built for him in the highest level of heaven".

It is narrated in Sunan Abu Dawud that Hazrat Saib says:

I came to the service of the Messenger of Allah. People started mentioning and praising me. He said: I know better than you. I said my parents sacrificed for you, you are right. He was my partner, and a very good partner. You would not fight or quarrel."³

Prohibition of Muslim centralism and separation from the collective order

The Prophet (peace and blessings of Allaah be upon him) forbade people to be divided instead of united. Obviously, when people are divided into groups, there will be sedition and riots.

The hadith of the Prophet is narrated in Sahih Bukhari and Muslim. He said:

مَنْ خَرَجَ مِنَ السُّلْطَانِ شَيْئًا مَاتَ مِيتَةً جَاهِلِيَّةً.⁴

"Whoever turns away from the obedience of the Sultan and dies in this state, his death is the death of ignorance."

2. In Sahih Muslim, the Prophet (peace and blessings of Allaah be upon him) said:

مَنْ أَتَاكُمْ وَأَمْرُكُمْ عَلَى رَجُلٍ وَاجِدٍ يُرِيدُ أَنْ يَشُقَّ عَصَاكُمْ أَوْ يُفَرِّقَ جَمَاعَتَكُمْ فَأَقْتُلُوهُ.⁵

"Someone came to you and you agreed on one person in your case. If he wants to divide you, if he wants to tear your community apart, then kill him".

In times of unrest and strife, the Holy Prophet (PBUH) has instructed us not to let unity, disunity and discipline go unnoticed.

3. Hazrat Hudhaifah bin Yaman narrates that the Holy Prophet mentioned the tribulations that came after him, so I asked him what should I do if I was present at that time? He said:

تَلَزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ.⁶

Staying connected with the Muslim community and maintaining their relationship with the Imam.

Hazrat Hudhaifah says that I asked: What should I do if the congregation of Muslims and their Imam are not present? He said, "Then leave all sects and even if you chew the root of a tree, you will die".

The purpose of your statement is to support the Muslim community till death and to continue to obey the Imam because it leads to prostitution, disorder and chaos, which weakens or completely destroys the kingdom. There are other traditions in which the Prophet (peace be upon him) said that obedience to the Amir should be continued in all circumstances. The Prophet (peace and blessings of Allaah be upon him) exhorted us to adopt a course of action in which the harm to the individual is minimal.

If an individual is cut off from the congregation, his loss is greater. He did not allow individuals to disperse one by one, but ordered them to keep themselves in order. The Holy Prophet (sws) warned us in clear words not to cut each other's necks after me. He said:

«لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ»⁷

"Do not return to disbelief after me and start beating each other's necks".

Avoiding sedition and murder

He pointed out the period of sedition and disorder and also gave guidance on the conduct of a Muslim in that period. He said:

«مَا مِنْ مُسْلِمَيْنِ التَّقِيَا بِسَيْفَيْهِمَا إِلَّا كَانَ الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»⁸

"When two Muslims fight each other with swords, both the killer and the victim will go to hell".

The Prophet (peace and blessings of Allaah be upon him) stated that the reason for the victim being hellish was that he too had come out with a sword to kill another. If it had worked, it would have killed him.

The Holy Prophet (peace and blessings of Allaah be upon him) gave special instructions in an environment of strife and unrest. He said:

إِبْرَأَكُمْ وَالْفِتْنَةَ فَإِنَّ اللِّسَانَ فِيهَا مِثْلُ وَفَعِ السَّيْفِ.⁹

"Beware of tribulations because in such a case the tongue plays a worse role than the sword"

When sedition arises among the Muslims and it is not clear who is the true and who is the liar, then withdraw from them all. He said:

«الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ وَالْمَأْتَبِيُّ فِيهَا خَيْرٌ مِنَ السَّاعِي فَكَسِرُوا قَسِيَّتَكُمْ وَقَطِّعُوا أَوْتَارَكُمْ وَاضْرِبُوا سِيُوفَكُمْ بِالْحِجَارَةِ فَإِنْ دَخَلَ يَعْغِي عَلَى أَحَدٍ مِنْكُمْ فَلْيَكُنْ كَخَيْرِ ابْنِي آدَمَ.»¹⁰

"In the time of tribulation, the one who is sitting is better than the one who is standing and the one who is standing is better than the one who is walking and the one who is walking is better than the one who is running. Break your bows in these tribulations. Cut off your bows, and strike your swords with stones. If a tempter comes into someone's house to kill him, let him do as he did to the best of the sons of Adam".

The meaning and purpose of all these edicts is that one should not take part in these tribulations. Even if one commits aggression, bear his aggression only for the sake of peace and order.

4The Prophet (peace and blessings of Allaah be upon him) said: "Soon there will be a fitnah and there will be a difference of opinion among the Muslims."¹¹

Condemnation and elimination of prejudice and sectarianism among Muslims

The whole world is now poisoned by various prejudices. People are caught up in racism, religion and language. The Holy Prophet (sws) put an end to all these prejudices with great intensity.

He said:

Indeed, Allah Almighty has removed from you the defect of ignorance and pride in your father, that is, you have been forbidden to do so. Man is of two kinds: the pious believer and the other a bad character, hard-hearted. You were all descendants of Adam, and Adam was born of dust¹². In contrast, the Qur'an gives us the idea that all Muslims are equal. No one has any superiority over others that they consider themselves superior to others and consider them inferior human beings.

The Prophet (peace and blessings of Allaah be upon him) said: "Ignorance is that you support your people even in acts of oppression and aggression."¹³

It is as if the Holy Prophet (sws) also stated the limits of supporting the nation so that the help of the nation should be limited to the extent that the position of the nation is based on truth and justice. Helping others to achieve personal group and political interests by forming factions, group politics and pressure groups and a self-interested person who supports his nation is like a camel that falls into a well and is caught by its tail. Be taken out.¹⁴

The Holy Prophet, on the basis of his understanding and foresight, was aware that if the old tribal prejudices resurfaced, these prejudices would not be suppressed. Therefore, he eradicated prejudices with great severity.

In the light of all these hadiths, it can be seen that the Prophet (peace and blessings of Allaah be upon him) has eliminated all prejudices. Linguistic, regional and ethnic prejudices are perpetuated for the sake of political interests and factionalism. In the light of these teachings, laws should be framed in Pakistan so that no religious, political party or group is allowed to publish any writings on a group basis. In this regard, the government should form a special department and hand over the responsibility to it so that it does not allow any kind of bigotry and factionalism to come to light. The scope of the current censorship system can be expanded. The publication of any group writing should be banned and the press publishing provocative material should be banned, which could lead to severe punishment for violating the law. Anyone who distributes, writes, or assists in any way may be punished.

Islam dislikes unrest and sedition. He does not condone any action or action that may lead to unrest. The Arabs used to harass people on the way when they went to war. Spreading unrest, making noise, it would be difficult for people to walk on the path. You have received a complaint.

أَنَّ مَنْ ضَيَّقَ مَنْرَلًا أَوْ قَطَعَ طَرِيقًا فَلَا جِهَادَ لَهُ.¹⁵

"He who obstructs the way or annoys the passers-by will not have jihad".

Abu Tha'labah al-Khushni narrates that after that the situation was such that whenever the army landed somewhere, looking at its dense encampment, it seemed that if a sheet was stretched out, everyone would fall under it.¹⁶

In the same way, there would have been a commotion during the war journey. His name was betrayed. The Holy Prophet also reformed this method. It is narrated from Abu Musa al-Ash'ari that on a journey we were with the Messenger of Allah (peace and blessings of Allah be upon him). He said: O people! Walk with dignity. The entity you are calling for is neither deaf nor absent. He is with you, He hears all and is very close.¹⁷

These reforms played a major role in teaching the world politeness and civility. These teachings molded the minds of the people in such a way that even in ordinary life they did not leave the footsteps of civility and decency.

It is narrated in Abu Dawud Sharif that the Companions were on a journey with the Holy Prophet. One man fell asleep and another jokingly picked up the rope he was sleeping with so that he would be upset. The Holy Prophet said:

«لَا يَجِلُّ لِمُسْلِمٍ أَنْ يُرْوَعَ مُسْلِمًا»¹⁸

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

The work that causes riots should not be done

Maulana Badr Alam Merathi narrates the incident in Waqdi and Ibn Asakr in Tarjuman-ul-Sunnah that Hazrat Zaid bin Thabit was digging on the occasion of the ditch. He was 15 at that time. He fell asleep and was asleep when someone jokingly picked up his weapon. After waking up, he complained to the Holy Prophet. He asked: Who knows about the weapons of this young man? Amara bin Hazm said, "I have taken it." They gave it back. He forbade any believer to be disturbed and his belongings to be taken away in laughter or in reality. It is narrated in Sunan Abu Dawud that he said:

لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَا عِيًّا وَلَا جَادًّا¹⁹

"None of you should take anything from your brother to make fun of him or to insult or tease him".

It is narrated in Musnad Bazaar that a man picked up another person's shoe and made him disappear. He was joking with her. This was mentioned in front of the Messenger of Allah. He said:

لَا تُرْوَعُوا الْمُسْلِمَ ، فَإِنَّ رَوْعَةَ الْمُسْلِمِ ظُلْمٌ عَظِيمٌ²⁰

Do not frighten a Muslim, for frightening a Muslim is a great injustice".

Islam's strategy to avoid any atmosphere of strife and unrest is based on extreme caution. The Prophet (peace and blessings of Allaah be upon him) said: Do not carry a weapon or anything that could cause harm or injury to someone in a careless manner. He was going to hold the tips of the arrows when they came out, so that no one would get caught.

It is narrated in Muslim Sharif that a man came to the mosque with an arrow. He said, "Seize them with pecans." In the second hadith, it is explained that grab the pecans so that no one gets hurt. Abu Musa says, "By God! We did not die, but after that we shot arrows at the faces of others. That is, if he shot an arrow, he shot it during the war."²¹

We have been reading in the newspapers the practical forms of this carelessness that the person in front was shot while recklessly cleaning the gun. If we apply these commandments of the Holy Prophet (sws) to such a situation, it can be said that while cleaning a gun, etc., one should be careful to look carefully to see if there is any bullet inside it. Does not exist In the same way, these commandments of the Prophet (peace and blessings of Allaah be upon him) can also be applied to the fireworks and shootings that take place on the occasion of a wedding. Conscious citizens should be aware that only by doing dangerous work can happiness be expressed? Similarly, regarding the fireworks on the occasion of Basant, etc., one can get guidance from these hadiths that even on such occasions, firing is done in an irresponsible manner.

On the contrary, the Prophet (peace and blessings of Allaah be upon him) exhorted the Muslim to make it a part of his life so that if he saw something that might hurt others, he should find a way out of it. Remove from In this regard, in one tradition, removing a stone, in another, removing a branch of a tree that used to hurt people, in another tradition, a person is given the glad tidings of forgiveness for removing a thorn in the path.

It is as if it is said in these hadiths that Islam does not approve of any Muslim intentionally harming another Muslim. Even if Muslims fought against others with arms outstretched. It was said that the point of an arrow should not be inadvertently hit by someone and he should retaliate in a state of distress even though the intention of the other person was not involved in it. He also forbade carrying. Hazrat Jabir narrates:

«نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَّعَاطَى السَّيْفُ مَسْلُولا»²²

The Prophet (peace and blessings of Allaah be upon him) forbade giving (holding) a naked sword to anyone (lest it should strike him suddenly).

The temperament of Islamic law is that it also removes the causes that cause a problem. Regarding the subject under discussion, it is important to note that the Prophet (peace and blessings of Allaah be upon him) forbade the use of firearms during the period of sedition in order to eradicate the root cause of sedition.

It is the responsibility of the Islamic government to carry out the commands of the Holy Prophet. On this basis, the principle can be derived that the Islamic government should officially ban the manufacture, sale and

purchase of weapons in times of sedition. If the public needs weapons for protection, they may be allowed to possess a limited range of weapons with special permission and a license to guarantee their proper use. Stopping arms smuggling is also the responsibility of the Islamic government.

These hadiths show that Islam does not approve of displaying weapons. Any untoward incident may occur during the exhibition. This often happens during the display of weapons, there is a clear prohibition in these hadiths. An even worse consequence of this trend could be that if the other side came out with similar weapons, riots could break out. The bad consequence of displaying weapons is that intimidating others is also an act of pride and arrogance.

It is natural for differences to arise between people living together. The Prophet (peace and blessings of Allaah be upon him) mentioned a great reward for a person who avoids stress by exercising restraint and forgiveness in matters of mutual conflict. It is also permissible to tell some lies in order to make peace between the two. It is narrated in Muslim Sharif that the Prophet (peace and blessings of Allaah be upon him) said:

لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيُتَمِّمِي خَيْرًا أَوْ يَقُولُ خَيْرًا.²³

"A person is not a liar who makes peace between people and speaks better".

Lying for peace has been explained in such a way that the days of reconciliation should tell the parties the things that are good and lead to peace so that there is less suspicion and provocative talk between them. He said:

" Shall I not tell you about an action beyond fasting, prayers and charity? The companions said, "Tell me." He said: To make peace between two slaves.²⁴

Prohibition of provocative behavior

The Prophet (peace and blessings of Allaah be upon him) permanently stopped the causes of sedition and remedied the causes that lead to it. In this regard, the Islamic moral system is a milestone. Anger is the root cause of the riots. It is said in the Qur'an that those who control their anger are very dear to Allah. He said:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.²⁵
وَمَا يَنْزِعُ عَنْكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ.²⁶

"When Satan provokes you, seek refuge in Allah".

The Prophet (peace and blessings of Allaah be upon him) also explained that Shaytaan is disappointed that he should be worshiped, but it will provoke people. He said, "Satan sends his agents to provoke the people, and the closest thing to him is the one who incites the people." His agents present to him their deeds and mention the crimes they have incited the people to commit, but the great devil is most pleased with the instigator of war.²⁸

The Holy Prophet ordered to thwart this attack of the enemy

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.²⁷

"The wrestler is not the one who is harder to take revenge, but the one who is stronger is the one who controls himself when he is angry".

He also described the treatment of anger in different ways. In a state of anger, the Holy Prophet also ordered ablution. This discourages the devil. He said, "If anyone is standing in a state of anger, let him sit down."²⁸

Many crimes are triggered by sudden provocation which is called sudden provocation in the language of law. This condition is caused by anger. The Qur'an, on the other hand, teaches patience, forgiveness, and benevolence, and urges people not to retaliate when they are angry, which is pleasing to God.²⁹

The Qur'an says, "If you want more, you can take revenge, but if you forgive, it will be rewarded." But in retaliation, you must keep in mind that In this regard, the view of the Qur'an is that instead of repaying evil in the form of evil, eradicate evil with good and good deeds. The result will be that your worst enemy will become your best friend.³⁰

The Qur'an guarantees that "patience with one's transgression will produce better results than revenge according to its consequences."³¹

The Qur'an also teaches that "If you forgive the faults of the people, Allah will cover your faults."³²

The purpose of the Qur'an is not only to discourage any kind of provocation, but also to forbid the use of language while prohibiting acts that cause provocation, and prohibit the irresponsible use of language. Preventing anyone from being a kaafir, Cursing, slander, gossip, ridicule, demeaning, blasphemy, gossip, slander, and other provocative acts were strictly prohibited. Jealousy also plays a major negative role in this regard. In the Qur'an and Sunnah, it has also been described as a great moral disease.

Elimination of oppression and aggression

One of the causes of unrest and unrest in the society is oppression, aggression and violation of rights in the social, economic and political spheres. The oppressor oppresses others because of his power, social superiority,

or superiority in the economic sphere. If they are exploited, the affected people or sections protest. If the protests become ineffective, they are ready to deal with the oppressor themselves, which leads to social unrest. Islam takes root in this regard and urges people to respect each other's rights. Failure to pay the dues is a worldly violation of the constitution and law and has been declared a punishable offense in the Hereafter as well. The Holy Prophet (sws) said: Protect yourself from the curses of the oppressed because there is no barrier between the sigh of the oppressed and Allah Almighty. He said:

«انصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا.»³³

"Help your brother, whether he is a tyrant or an oppressed one." He said that restraining the hand of the oppressor and restraining him from oppression is his help".

In this regard, Shah Waliullah says:

"One of the great purposes for which the Prophets were sent into the world is to take measures to prevent and remedy the atrocities among the people. Because if oppression is not stopped, there will be chaos in the system of life."³⁴

Exploitation also undermines law and order. Islam has also utilized it and has not only given advice but has also made it possible to realize the wrath of Allah and the responsibility of the Hereafter as well as to prevent exploitation through legal safeguards Burns in frustrations. Lava keeps burning in their hearts against the exploiters. When the poor were exploited under capitalism in the West, there was a reaction in the form of communism and innumerable human lives were lost in this revolution. When the exploited classes react, then the rivers of blood flow. Islam has closed all avenues of exploitation.

One of the effective means adopted by Islam to end corruption is the system of limits and punishments. Regarding Islamic boundaries, Shah Waliullah writes:

"Shari'a has set limits on certain crimes. These are the crimes that cause strife and disorder in the world and destroy the peace and tranquility of the Muslim society. Secondly, by committing these crimes again and again, the human soul becomes addicted to these crimes. Then it becomes very difficult to stop this crime. It is often not possible for the helpless victim to protect himself against these criminals. If these crimes are not prevented, then the fear of the Hereafter and sermons are not enough to eradicate these crimes, but it is necessary to impose severe punishments so that the fate of the culprit is in front of everyone. Refrain from crime."³⁵

Shah Waliullah explains this with the evil act of adultery that as a result of this act the woman's family faces severe disgrace and there is bloodshed in this regard. Therefore, the Shari'ah has prescribed severe punishment for him as well. If the punishment had not been severe, the crime could not have been stopped.

Justice Dr. Tanzeel-ur-Rehman writes in this regard that Islamic boundaries play a very important role in protecting the society from sedition and disorder.

The purpose is to protect the society from the enforcement of all limits because it is one of the rights of Allah to protect the collective life. Similarly, in all matters in which the jurists of the ummah have considered the right of Allah Almighty to prevail, the individual rights of individuals are not taken into account but the interest of collective life is taken into consideration and the individual interest of individuals is subject to it. Is declared."³⁹

The Qur'an mentions various crimes in the context of their evils and brings them to our attention. For example, he mentioned suicide in this way:

﴿مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا﴾³⁶..

"Whoever kills a soul without truth, it is as if he has killed the whole of humanity".

We know through the media that one murder becomes the source of many murders. Families of families perish, but the fires of vengeance do not cool. Pre-Islamic life and modern-day killings based on religious and tribal prejudices are examples. Therefore, the Qur'an has given the harshest punishment for intentionally killing someone:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾³⁷

Whoever kills a believer intentionally, his punishment is that he will abide in hell forever, and Allah's wrath and curse will be upon him, and a great torment has been prepared for him".

Similarly, in the Qur'an al-Hakim, the punishment for haraba (robbery) is also very severe. In haraba, some people conspire together to commit murder or robbery. In addition to killing and snatching passengers and

IJETRM

International Journal of Engineering Technology Research & Management

innocent people, they spread fear and panic. Verse No. 33 of Surah Al-Maidah mentions the punishment of robbery. In this regard, Imam Ibn Taymiyyah writes:

"It is the duty of the ruler to make every effort for the complete annihilation of the band of bandits and, if expediency is required, to have the leader of that bandit assassinated." The view of most jurists is that if a band of robbers is gaining power and the government is becoming helpless, then its group should be killed.³⁸

Conclusion:

To put it plainly, Sharia is a now a recognizable term to Muslims and non-Muslims. It can frequently be heard in reports about legislative issues, wrongdoing, woman's rights, fear based oppression and civilization. Muslims are in an extraordinary number in this world. Be that as it may, they are divided. The Muslim people group is in a hopeless condition in Kashmir, Palestine, Syria, Afghanistan, Yemen, Iraq and Myanmar. The Muslim world and its initiative has become untrustworthy and narcissistic. Unexpectedly, the non-devotees are joined together and assaulting the Muslim Ummah harshly. Pakistan is the focal point of the desires for the Muslim world. It has plenitude of each sort of assets. Yet, debasement, destitution and wilderness are winning all over. The nation which was set up based on Kalma Tayyaba ought to be a perfect Islamic state. The penances which were laid at the hour of Partition have been overlooked. At the point when the Holy Prophet (PBUH) began his crucial improving the humanity, individuals turned into his harsh adversaries. They tormented him and his buddies harshly. He (PBUH) bore all difficulties manfully and proceeded with his battle. Finally, he (PBUH) got effective. The Muslims ruled the malevolent powers and vanquished the entire Arab. Presently hostile to Islamic powers have become incredible once more. We need to follow the Quran and Sunnah so as to overcome these negative powers. The Holy Quran is the establishment of Islam and Sunnah has given a shape to this structure. To put it plainly, it is generally significant for the Muslim Ummah to follow the Quran and Sunnah.

References:

- ¹ Imam Muslim bin Al-Hajjaj Al-nishapuri, Al-Sjistani, Sahih Muslim, Hadith no, 4525
- ² Imam Muhammad bin Esa Al-termazi, Jamei Termazi, Hadith no, 1993
- ³ Sunan Abu Dawood, Hadith no, 4836
- ⁴ Muhammad bin Ismail Al-Bukhari, Sahih Bukhari, Hadith no, 7053
- ⁵ Sahih Muslim, Hadith no, 2890
- ⁶ Sahih Muslim, Hadith no, 2891
- ⁷ Imam Suleman bin Ashath Sunan Abu Dawood, Hadith no, 4244
- ⁸ Imam Muhammad bin Yazid Ibn Majah al-Qazvini, Sunan ibne Majah, Hadith no, 3963
- ⁹ Sunan ibne Majah, Hadith no, 3968
- ¹⁰ Sunan Abu Dawood, Hadith no, 4259
- ¹¹ Sunan Abu Dawood, Hadith no, 4246
- ¹² Sunan Abu Dawood, Hadith no, 5116
- ¹³ Sunan ibne Majah, Hadith no, 3949
- ¹⁴ Sunan Abu Dawood, Hadith no, 5117
- ¹⁵ Sunan Abu Dawood, Hadith no, 2629
- ¹⁶ Sunan Abu Dawood, Hadith no, 2628
- ¹⁷ Sahih Bukhari, Hadith no, 2992
- ¹⁸ Sahih Bukhari, Hadith no, 2993
- ¹⁹ Musnad Bazaz, Hadith no, 3816
- ²⁰ Sunan Abu Dawood, Hadith no, 2587

IJETRM

International Journal of Engineering Technology Research & Management

²¹ Imam ibne Kathir, Tarikh Madina Damishk, Publish: Dar al Fikr, Beirut, Lebanon. Hadith no, 31319

²² Sahih Muslim, Hadith no, 6633

²³ Sunan Abu Dawood, Hadith no, 4919

²⁴ Imam Ahmad bin Hanbal, Musnad Ahmad, Hadith no, 3143

²⁵ Surah Al-Imran, 3: 134

²⁶ Surah Al-Aeraf, 7: 200

²⁷ Sahih Bukhari, Hadith no, 6114

²⁸ Surah Al-imran, 3:143

²⁹ Surah Al-Baqarah, 2:194

³⁰ Surah Al-Nihal, : 126

³¹ Surah Al-Noor, 24:22

³² Sahih Bukhari, Hadith no, 2443

³³ Imam Shah Wali- Ullah Muhadith Dehlvi, Hujatullah Al-Baligha, p, 611/2

³⁴ Hujatullah Al-Baligha, p, 158/2

³⁵ Justice Tanzeel ul Rehman, Jurm o Saza ka Islami Tasawur, p, 1220

³⁶ Surah Al-Maidah, 5: 32

³⁷ Surah Al-Nisa, 4: 93

³⁸ Allama ibne Taimiyah, Al-siyasa Al-Shareyah, p, 29