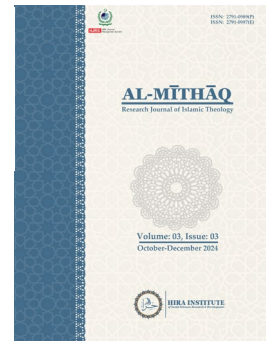




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Unravelling the Socio-Political Turmoil in Islamic Society: A Qur'ānic Dissection of the Causes Underpinning its Weakness and Disintegration

1. Dr. Hafiz Syed Mubashar Hussain Kazmi
mubashar.kazmi@ais.uol.edu.pk

Assistant Professor,
Department of Islamic Studies,
University of Lahore.

2. Muhammad Azam
mazamjee@gmail.com

Ph.D. Scholar,
Department of Islamic Studies,
University of Lahore.

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Unravelling the Socio-Political Turmoil in Islamic Society: A Qur'ānic Dissection of the Causes Underpinning its Weakness and Disintegration

1. Dr. Hafiz Syed Mubashar Hussain Kazmi

Assistant Professor, Department of Islamic Studies, University of Lahore.
mubashar.kazmi@ais.uol.edu.pk

2. Muhammad Azam

Ph.D. Scholar, Department of Islamic Studies, University of Lahore.
mazamjee@gmail.com

Abstract

This research explores the socio-political turmoil and disintegration within contemporary Islamic society, emphasizing the causes as outlined in the Qur'ān. It investigates the historical, religious, and social reasons behind the weakening of Islamic unity and identity. The study examines the role of faith in the victories of past Islamic conquests, highlighting the correlation between obedience to Allah and success in both spiritual and worldly affairs. It also delves into the negative impact of modern media, particularly social media, on family dynamics and societal values, which contributes to moral decline and social fragmentation. Drawing on Qur'ānic teachings, the paper underscores the importance of upholding Islamic values, educating the youth, and fostering a cohesive society grounded in faith. The research concludes with recommendations to safeguard the Islamic identity, promote intellectual growth, and establish a media system that aligns with Islamic principles.

Keywords: *Islamic Society, Qur'ān, Socio-political Turmoil, Media Influence, Family Dynamics.*

Introduction

Islam, which embraces all aspects of life, not only gives us a true idea of a life that only obeys Allah SAW, but also embraces all other aspects of life. Meanwhile, Islamic society refers to the social, cultural, and political aspects of the Muslim community that are regulated by the principles and teachings of Islam. Islam is a religion with a significant social, political, and economic component. In this age of materialism, when men and women, the wealthy and the poor, the blessed and the unblessed, faced a wide range of issues, the Qur'ān and the Sunnah are the primary sources that give them guidance on how to remain with Allah in times of adversity and how to meet the challenges. A Muslim struggle to navigate the Islamic language and maintain his composure when confronted with a perplexing situation. But in today's materialistic society, this is not the case, which is why Muslims are abandoning their faith.

By using primary research data and responding to the following research questions, this research study will attempt to close the knowledge gap currently present in the field. What are the main causes of Islamic society's deterioration and weakness, as described in the Qur'ān? How has Islamic society's historical setting influenced the socio-political unrest that it is currently experiencing? How much may the tenets and teachings of Islam be used to address the problems that face Islamic society? How has the stability and cohesiveness of Islamic society been impacted by foreign political and economic factors? What are the effects of and solutions to the weakening and breakdown of Islamic society on the larger global community? It remains obscured by fluidity's happenings.

Triumph Through Faith: The Role of Devotion in Islamic Conquests

Praise be to God who enlightened us on the path of truth, provided us with knowledge, and enabled us to research this subject. So, we Muslims must obey God and His Prophet, because that is the only way of salvation, and when God supported them with many victories, including the conquest of Cyprus at the hands of the Muslims, Abū Darda wept. At the conquest of Cyprus, it was said to him: "You weep on the day when God gave victory to his religion and he strengthened his army. He said: "I weep for the condition of those who disobeyed God, so we gained power over them, and I fear that a day will come when Muslims fail to obey God and their enemy will rule over them."¹ And if a Muslim follows the sayings of the Prophet (ﷺ) and before that the verses of the Holy Qur'ān, will stand on a number of factors of weakness and defeat, as it came in the context of talking about the Battle of Uḥud. Allah says:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ... حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أَوْصَاكُمْ مَا تُجِبُونَ... مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ²

And, indeed, God made good His promise unto you when, by His leave, you were about to destroy your foes - until the moment when you lost heart and acted contrary to the [Prophet's] command, and disobeyed after He had brought you within view of that [victory] for which you were longing. There were among you such as cared for this world [alone], just as there were among you such as cared for the life to come.

Likewise, if a person considers the saying of the Prophet (ﷺ): "Nations are about to call upon you as the eaters call to their bowl, then someone says: Are we few on that day? He said, Nay, you were many days ago, but you are like the scum of a torrent, and let the fear of you flow from the chests of your enemies." And Allah will cast weakness into your hearts." Someone said, O Prophet of God, what is weakness? He said: "Loving the world and hating death"³. Through the foregoing, it is clear to us the causes of weakness and refraction that most Muslim countries are going through at the present time.

The Significance of the Topic

The topic is of great and extreme importance because the Islamic nation is currently suffering from deterioration, disintegration, refraction, and deterioration in the case of the Islamic society, which was previously at the forefront of other religions in all areas of life, but we now find that the Islamic society is exposed to internal and external challenges of weakness, backwardness, extremism, and extremism. And if we want to save ourselves from these grave dangers, we only have the option of legal science, which allows us to properly understand the Noble Qur'ān and the purified Sunnah of the Prophet, as science helps to rise in society and bring it out of darkness and suspicions into light and insight, as well as civilizational progress, which allows us to catch up with all developed countries.

Research Outline

The plan of my research entitled "The Qur'ānic perspective on Reasons for the Weakness and Disintegration of Islamic Society" required an introduction, two Aspects, and a conclusion, as follows:

- The first: Religious Reasons
- The second: Social Reasons

Religious Reasons

The Holy Qur'ān mentioned in many places the turning away of some people from the

signs of God (آيات الله), and among these verses, Allah said:

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ۖ فَأَعْرَضَ عَنْهَا وَنَسِيَ ۖ مَا قَدَّمَتْ يَدَا۟ٓءَٓ إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً ۙ أَنْ يَفْقَهُوهُ وَفِي ۙ ءَاذَانِهِمْ وَقْرًا ۙ وَإِنْ تَدْعُهُمْ إِلَى ٱلْهُدَىٰ فَلَنْ يَهْتَدُوا ۖ إِذًا أَبَدًا ۗ⁴

And who could be more wicked than he to whom his Sustainer's messages are conveyed and who thereupon turns away from them, forgetting all [the evil] that his hands may have wrought? Behold, over their hearts have We laid veils which prevent them from grasping the truth, and into their ears, deafness; and though thou call them onto the right path, they will never allow themselves to be guided.

Glory be to Him who says: And who does more wrong than he who is reminded of the signs of his Lord and turns away from them?" And some people turned away and were prevented from the path of righteousness and committed sins and sins, and he forgot what his hands had put forward. He did not repent. And His saying: We have placed veils over their hearts so that they may understand Him, the Most High says: We have placed coverings over the hearts of those who turn away from the verses of God when they are reminded of them, so that they do not understand Him, and His saying: And in their ears there is deafness." He says: In their ears is heaviness so that they do not hear it, and if you invite them to guidance, says the Exalted. He mentioned it to his Prophet Muhammad (ﷺ): And if you call, O Muhammad, those who turn away from the signs of God when reminded of them to be upright on the argument of truth and faith in God and what you have brought them from your Lord, then they will never be guided. Their hearts, their hearing, and their eyes.⁵

Neglecting God's Signs: A Grave Injustice with Dire Consequences

Human beings possess reason and intellect. However, when they disregard God's omnipresence and omniscience, which cannot be refuted, they may exhibit doubt when they realize the limitations of their own thinking. Doubt arises from ignoring God's signs. If individuals choose to ignore these signs, they may begin to question God's existence, leading to a loss of faith and complete rejection of spiritual concepts.

The truth that people have turned away from God and His signs, leading to a lack of understanding of the natural order and laws that govern the universe, resulting in the destruction of one's thought processes, cannot be denied in light of the present circumstances. All creatures bear witness to the fact that ignoring God's signs can cause one to lose awareness of the natural order of the universe and the laws that govern it, which the human mind and science cannot fully justify. People who are unaware of the consequences of their actions and how they affect the environment may behave destructively.

When people turn away from the true signs and symbols of God, darkness can overcome their fate and bring about difficult times. The labyrinth of negative thoughts can overshadow their happy days. Intentionally shifting away from God, despite knowing the vastness of His power, can lead to spiritual stagnation or regression in one's spiritual journey. The prevalence of ignorance that clouds one's thinking process can prevent them from thinking positively and understanding the importance of true and divine discourse, which cannot be denied. It is said that true knowledge and enlightenment of the human mind only come from a deep connection with the divine.

Social Reasons

The Islamic Sharī'ah forbade disrespecting and abusing one's parents and required children to respect and be polite to them. Similar to how the Islamic Sharī'ah required

parents to give their kids better upbringing and education, forbade them from losing their rights, and enacted numerous laws to protect children. Allah Almighty also required fathers to shield their families from Hell, and this is only possible with a good education. Allah Almighty said in Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ
 اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ.⁶

Who have attained to faith! Ward off from yourselves and those who are close to you that fire [of the hereafter] whose fuel is human beings and stones: [lording] over it are angelic powers awesome [and] severe, who do not disobey God in whatever He has commanded them, but [always] do what they are bidden to do.

Shaykh 'Abdur Raḥmān al-Sa'dī said in his Tafsīr:

That is, O you whom He has blessed with faith, do what faith requires of you. (Guard yourselves and your families against a fire) that is described in these terrifying terms. Protect yourselves by forcing to yourselves to adhere to what Allah has enjoined and to comply with His commands, avoid what He has forbidden, and repent from that which angers Allah and incurs His punishment. The way to protect oneself and one's children is by disciplining them, teaching them and forcing them to comply with the commands of Allah No one can be safe unless he does what Allah has commanded, with regard to himself and with regard to those who are under his guardianship, namely his wives, children and others who are under his guardianship and control. Allah describes the fire in these terms so as to deter His slaves from being heedless with regard to His command. (a fire whose fuel is men and stones). this is like the verse in which Allah says:(Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come. (al-Anbiyā 21:98) (Over which are [appointed] angels harsh and stern) that is, their manner is harsh, their rebuke is terrifying, their voices are alarming and their image is frightening. They humiliate the inhabitants of hell with their strength and obey the command of Allah with regard to them, for He has decreed punishment for them and has subjected them to a severe torment. (Who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do) these are also words of praise for those noble angels and their compliance with the command of Allah and their obedience to Him in all that He instructs them to do.⁷

This is an exhortation from God to parents to educate their children and their families in faith, emanating from the Book of God and the Sunnah of His Prophet (ﷺ), in order to protect them in this world from the deviations and temptations that pervaded the country and the people, and for them to win in the Hereafter with the pleasure of God, Glory be to Him, and to keep them away from His wrath.

Ibrāhīm was keen to raise his children on this great principle, which is monotheism, in his calls: (AND [remember the time] when Abraham spoke [thus]: "O my Sustainer! Make this land secure, and preserve me and my children from ever worshipping idols -)⁸, And it appears in this call that our master Abraham made absolute surrender to his Lord, and resorted to Him in the most intimate feelings of his heart. He calls on him to spare him and his children from worshipping idols, seeking his help and guidance with this supplication. Then to show that this is another blessing of God. And it is a blessing

for the heart to emerge from the darkness of polytheism and its ignorance to the light of faith in God and His monotheism, and it emerges from wandering, confusion, misguidance and straying, to knowledge, stability and tranquillity. And he emerges from the humiliating judgment of the various lords to the honourable and dear judgment of the Lord of the servants. It is a blessing that Abraham calls upon his Lord to preserve it for him, so that he and his sons avoid worshipping idols. Ibrahim calls this call to what he witnessed and learned from the large number of people who were misled by these idols in his generation and in the generations that came before him, and those who were tempted by them, and those who were tempted, and they were many creations. This was the method of our master Ibrahim in raising his children, so he focused his efforts on reforming them and calling them to the paths of righteousness.

Key Elements in Child Upbringing

The most important aspects to consider in raising children are:

First: The Realm of Doctrine

The family is the primary educational institution that takes upon itself the responsibility of raising children, it is responsible for the formation of beliefs, values, and ideas. This is in accordance with the saying of the beloved Prophet ﷺ:

There is none born but is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them? Then he quoted the Qur'an., the nature made by Allah in which He has created men there is no altering of Allah's creation; that is the right religion" (ar-Rūm: 30).⁹

This Ḥadīth emphasizes the critical role of parents in raising their children and holding them responsible for the outcome of their education, particularly when the foundation of their nation's belief and methodology is based on Islam.

The belief that measures a person's goodness must have a prominent place within the family, and this is acknowledged by education scholars. The type of upbringing that a person receives in their early years has a significant impact on their beliefs and values, whether positive or negative, and parents hold a great responsibility towards their children in this regard.

Second: Islamic Ethics and the Parental Role in Moral Guidance

In the realm of ethics, Islam places great importance on moral values and considers them as the foundation for all aspects of life. In this regard, it praises God and His Prophet (ﷺ) “for, behold, thou keep indeed to a sublime way of life”¹⁰ The Prophet (ﷺ) emphasized the crucial role of parents in providing moral education to their children. The family is encouraged to instil moral behaviour in their children, and the Prophet (ﷺ) set an excellent example of this. Therefore, it is incumbent upon us to follow his moral teachings.

Islam places great emphasis on morality and considers it the foundation of everything. Allah (SWT) praised and commended His Prophet (ﷺ), saying:

*And indeed, you are of a great moral character.*¹¹

The Prophet (ﷺ) guided parents to fulfil their moral and educational duties. The family is tasked with instilling ethical behaviour in its children. Since the Prophet (ﷺ) is the ultimate role model, we are obligated to emulate his character and morals.

The Negative Impact of Media

The term "negative" in Arabic linguistically refers to the act of taking something away swiftly, while in its technical sense, it refers to something that has been taken or lost, such as spoils in war.¹² "Communication," on the other hand, stems from the root word "*wasl*," which means to connect or join something, as seen in the concept of maintaining kinship ties.¹³

Media, especially satellite television, is often considered a double-edged sword. While it can serve as a tool for the accurate transmission of information, it also has significant negative effects, particularly on human behaviour. The immediate broadcasting via television has led to various ethical, cultural, and political concerns. Many media outlets aim to attract viewers by broadcasting prohibited or controversial content, whether in the form of immoral images or ideas that contradict established values. This content not only promotes vices like drug use, alcohol, and crime but also undermines religious beliefs by sowing doubt and presenting a distorted view of morality. In addition, excessive media consumption contributes to physical and intellectual laziness, distracts from meaningful activities like worship or study, and damages the mental and emotional well-being of individuals. Studies have shown that the influence of these media, especially those controlled by non-Muslims, represents a form of cultural invasion, subtly altering societies' values and lifestyles by replacing them with foreign ideologies.¹⁴

Cultural Invasion Through Media

In the contemporary world, characterized by the rapid flow of information and the proliferation of communication technologies, media has become an influential force, often difficult to regulate. The broadcast of media content through satellite channels or social media is seen by many as a form of intellectual and cultural invasion, allowing foreign cultures to infiltrate homes without permission or oversight. This invasion alters individuals' beliefs, behaviours, and lifestyle choices by introducing foreign ideologies and norms that conflict with local traditions. It weakens cultural identities and promotes the erosion of community values. Research has shown that exposure to foreign media leads to increased conformity to Western ideals, often resulting in a detachment from local family structures, social customs, and moral standards. It also encourages behaviours such as imitation, aggression, and academic decline among younger audiences, while fostering a sense of inferiority and intellectual stagnation. Some channels even promote divisive ideologies or religious beliefs, further fragmenting societies and undermining social cohesion.¹⁵

Media's dual nature means that if used with integrity, it can significantly contribute to the welfare of individuals and societies, but if misused, it can have devastating effects, reinforcing negative behaviours and values.

The Negative Effects of Social Media on Family Dynamics

Social media, while bringing distant people closer, has paradoxically caused isolation even within families living under the same roof. Many psychologists, counsellors, and religious leaders have noted that social media platforms have contributed to a significant deterioration in family relationships. Issues such as emotional neglect, marital infidelity, and a breakdown of moral values among teenagers have become more pronounced due to the rise of social media. Furthermore, social media has led to a shift in parental authority, with children often being influenced more by online content than by their parents' guidance. The excessive flow of information, coupled with the inability to filter and discern quality content, has intensified this issue. Some studies suggest that social media has even contributed to rising divorce rates and the breakdown of familial

interactions. Fake relationships, deceit, and exaggerated portrayals of reality have also created an environment conducive to various social problems, including the spread of immoral content and external interference through malicious accounts.¹⁶

Addressing the Challenges of Social Media Usage

To address these issues, several strategies can be implemented, such as limiting the spread of immoral content by raising awareness about the harm caused by its circulation. The Qur’ān warns against spreading indecency, stating: “Indeed, those who love to spread immorality among the believers will have a painful punishment in this world and the hereafter”.¹⁷ Additionally, religious leaders and activists can engage in immediate and effective outreach to counter harmful content and encourage positive online behaviour. Alternatives to passive media consumption, such as engaging, fun, and educational activities for children and adolescents within the family, should be promoted. Parents should also set boundaries regarding the use of devices and involve their children in discussions about responsible media usage. Furthermore, experts suggest that lack of internet regulation can lead to social fragmentation, with family members becoming increasingly isolated from one another. It is crucial for parents to supervise their children's use of social media and guide them towards using technology for positive purposes, in line with Islamic teachings and values.¹⁸

Conclusion

In conclusion, I would like to express my gratitude to Allah, whose blessings have made this modest research possible. It has been a challenging journey, and I have encountered many difficulties in striving to reach conclusions and recommendations. If I have made any errors, they are from myself and Satan, and if I have succeeded, it is from Allah. The conclusion is divided into two sections:

First: Results

1. Some Muslims who object to Allah and His Messenger should not oppose, for in doing so, they will bring about their own destruction. We, as Muslims, must hold on to unity and avoid division, as division weakens us.
2. Every father and mother must monitor their children, especially in our time, due to the onslaught of harmful content being broadcast by certain TV channels and social media platforms, which negatively affect the Muslim community.

Second: Recommendations

1. We must encourage our students to attend schools and universities to acquire knowledge, for through knowledge, nations progress, and civilizations thrive.
2. There should be greater focus on intellectual research and studies across all fields, especially in Islamic studies, and students should be encouraged to showcase their skills and creativity to elevate knowledge to higher levels.
3. There should be a commitment to intensifying workshops, conferences, and seminars both within and outside of mosques, promoting the principles of our pure Islamic faith.
4. Efforts should be made to establish a comprehensive media system that helps promote the true Islamic identity and refrains from broadcasting inappropriate content.

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